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Spiritual Stances and the Cure of Souls:
Hitting and Missing On Purpose
Paul Bauermeister

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The Year of the Vote

Come September, delegates at three national Lutheran assemblies will set in motion a process to unite the AELC, the ALC, and the LCA into one church body. Long before the final i's are dotted and the last t's are crossed in 1987, the United Lutheran Church in the USA (or whatever it is finally called) needs to establish single boards to carry on domestic and foreign missions and theological and parish education. A common clergy roster is top priority; mutual, *de facto* recognition of ministries should not have to wait for completion of the cumbersome process of amending the constitutions of the existing church bodies. Lay people, pastors, congregations, and church agencies ought to start working today to shape the new church from the grassroots up, and to begin now joint witness and service to the world. The constituting convention in 1987 will only formalize the gift of unity that already exists.

Our ministry to each other, this year or any year, according to **Paul Bauermeister**, will be more effective if we accurately analyze the spiritual stances of those who minister and those who are served. He outlines stances of dependency, conformity, cooperation, and liberation, each of which has positive and negative sides. We must get into the same spiritual stance toward God as the other person so that we can hit on purpose the positive side of that stance and miss on purpose its negative side.

How can we enhance our ministry in the year of the vote? Try the update on liturgical studies by **Franck C. Senn.** He is especially interested in liturgical studies as a theological discipline in the last 50 years. A theology of the "mysteries," for example, holds together in a fresh way the original cross event and its representation at the altar. Various other theologies of worship pass in review. One of the latest and most promising is an attempt to construct a systematic theology from the perspective of worship. A theology which takes worship seriously as its experiential base will contribute positively to the establishment of liturgical studies as a respected theological discipline.

Stephen P. Bouman knows the importance of connecting altar and market place, liturgy and life. What is bothering the members of his blue-collar parish ought to bother us all: inflation, work schedules, consumerism, crime, drugs, TV, and pornography are tearing up the family. If Christian love is to be effective in the community, it must be politically informed. And if the church hopes to engage people in sacramental living, it must begin with the "real" concerns of people. Fearing to misuse power, the church has too often chosen powerlessness and defeat. Bouman's theology of community organization casts parents as heroes to their children as they mirror their faith by trying to reverse the hidden injuries of class.

Church history is not just one blessed thing after another. God saved the world, warts and all. The tension between faith and the realities of history can set up a fruitful kind of reflection. **Jon Diefenthaler** shows that the muse of history keeps dogmatic interpreters of history off balance, and that doctrinal fights often have sociological as much as theological causes. Church historians will face the blunders of the church without being muckrakers, but the good historian also offers absolution and a prospect of redemption. Historical perspective enables us to see the vast variety of Christian groups and movements that make up the one church.

Wi Jo Kang, born in Korea and now a professor of missions in the ALC, reports on the incredible history of Christianity in China. That history began in the ninth and was renewed in the thirteenth century. In the nineteenth century, a series of incidents (the Opium War, the Taiping and Boxer rebellions) led to an antiwestern feeling in China. This hostility toward the west was transferred, rightly or not, to the church. Despite all this, and despite 25 years of Communist rule, the church of Jesus Christ lives in China today, stronger in some ways than before the revolution. The Chinese Church Council, allied in many ways with the powers that be, presents the only appropriate entre for western assistance to Chinese Christians.

Holland Jones demonstrates that Jonah and Joel were not "petered-out" prophets, nor by emphasizing forgiveness and the gift of the Spirit were they "minor" prophets. Their free and faithful message, in fact, has often been a sizeable thorn in the flesh to their interpreters. Though the prophets of old offered conflicting prognoses on the end to violence, Christians today need to discard the swords by which they destroy one another.

The year of the vote begins with a week of prayer for Christian unity (this year, January 18-25, 1982). **David G. Truemper** shares a sermon on unity that shows how truly Lutheran it is to be ecumenical. Unity is a promise — ours for the trusting. Grounded in the oneness of the Father, Son, and Spirit, and in the Father's sending of the Son to the cross, the church lives in order to be caught up into oneness and love.

Historians will mark 1982 as the year of the vote, but, pray God, it will also be a year of liturgical renewal, of politically informed love, of empathetic counselling, of historically-aware self-understanding, of renewed dialogue with the Christians of China, of Spirit-filled forgiveness, and of living for the Christ who suffers his church into oneness. Oh, happy 1982.

Ralph W. Klein
Editor

Spiritual Stances and the Cure of Souls — Hitting and Missing on Purpose

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Christian people assume different stances toward God at different times in their lives. The way in which a person relates to God is determined in part by the person's age. A young child addresses God differently than a young adult and differently than a midlife adult and still differently than an aged person. A second determinant of a person's stance toward God is the person's emotional/psychological status. The midlife adult addresses God one way on a normal Sunday morning in June, differently following a promotion to vice president of the company, and differently again following the tragic death of both parents in a hotel fire. Not only is the content of the person's prayers different, but the way he or she relates to God is different.

God's loving relationship to the Christian is constant. God's stance does not change according to our age or our emotional or psychological status. However, the Christian's changing toward God needs to be part of the awareness of those who would do pastoral care. Persons doing pastoral care have a dual task: assisting the person in need with a wide range of human problems, and relating the events of life to the core of the faith, that is to God's redemptive reconciling activity in Jesus Christ. Persons doing pastoral care need an awareness of changing spiritual stances or they run the risk of misunderstanding what the person in need says and of misapplying the word of God to that person.

The Developmental Component

All the relationships of young children have a very sizable component of dependence in them. Since this is the major relational stance available to them, it is not surprising to find that their relationship to God is similar. Of course, God does not require the child only to be dependent. Rather, it is the child's limitations that so define his or her side of the relationship.

As the child grows and develops as a human being, she will gradually move out of her dependent relationship stance toward people. The next stance will be a conforming one. She will begin to strive to please the powerful adult figures around her because it is decidedly advantageous to do so. She will want to know exactly what the rules are so that she can carefully keep them, and she will insist that others keep them, too. Earning the title of "good little girl" will become a clear vocation for her.

At this time in life she will be ready for an obedience/disobedience understanding of her relationship with God. She will be interested in understanding God's law so that she can keep it and thus please God. It is not unusual during this human developmental stage for the Christian child to be intrigued by the instruction regarding prayer that teaches us to pray "in the name of Jesus" and to always add "if it be your will, God." To the child interested in conformity these



seem to be the two postage stamps necessary to deliver one's prayers to the heavenly throne. "No wonder they weren't getting through until now! I did not know all the rules!"

Before the next stance toward God can appear in a child for the first time, we will have to wait for some further human development and the additional push of new theological insight delivered by some new experience. The needed insight could come from a Sunday School evangelism program or a congregational building program or some other task-oriented emphasis. The insight could also be sparked by the child's family adopting a noble cause. God then begins to be addressed not primarily as the one on whom we depend nor as the one we seek to obey, but as the one who works with us to accomplish God's great good goals for the world. The great goal could be "bringing three new children to Sunday School" or "getting ten dollars from Aunt Martha for our new educational building" or leading someone to understand that "God loves those people in the ghetto just as much as he loves you and me."

Notice what happens in the way God is addressed. God has become a partner. God and I pursue goals together. The goals have always been God's goals, but they have now also become mine, and God and I pursue them together cooperatively. If it works, I praise God for the help. I could not have done it alone. If it fails, God supports me in my disappointment and leads me to try again. It is not difficult to see the adult counterpart of such a cooperative stance toward God. It is frequently seen in both church professionals and lay leaders alike.

The fourth stance toward God requires further human development. It also requires further spiritual growth of the kind only engendered by a deepened encounter with God's grace. In an effort to be descriptive let us call it a liberated stance. This implies living fully as a child of God, claiming all the benefits the Father has offered, solely because he has offered them. It implies total dying to the flesh and a joyous union with the Father's intention, whatever it might be. This stance seems to be an adding together of the three stances already mentioned plus a new depth, enhanced understanding, and increased power. It is my opinion that very few people manage to address God in this manner for extended periods of their lives. Most of us, if we ever arrive at a liberated stance, arrive there occasionally, describe these times as "mountain top experiences," and then return to one or several of the other three stances cited earlier to live the majority of our lives.

The fourth stance, the liberated stance, seems to require a third ingredient. The first three require human development and consistent exposure to the traditions of historic Christianity. The liberated stance toward God seems to require an experience in life that is perceived as the direct action of the

Merciful Father. Such an experience could take many forms. It could be a spiritual insight or inspiration, an act of healing or rescue, an experience of the presence or power of God.

For the child, movement from the dependent stance toward God to the conformist stance or to the cooperative stance is limited by the child's development as a human being. Sometime after the child's mode of relating to people has shifted, the child's mode of relating to God could be expected to show a similar shift. Those people whose major mode of relating to people remains dependent or conformist will exhibit similar tendencies in their relationship to God.

As suggested earlier, life events also cause movement. Being asked to teach Sunday School could start a person moving toward a cooperative stance toward God, a stance never dreamed of earlier. Similarly, a tragedy, a loss, a sudden reversal could move a person quickly to a dependent or a conformist stance. The person whose customary stance toward God is cooperative can quickly move to a conformist stance with a question of "why me?" or a protest of "this isn't fair!" when faced with a sudden loss. Or they might move to a helpless, angry dependent stance and express it by a sudden refusal to pray or speak to the minister.

Christian people frequently change their spiritual stance in response to a major life crisis. It can best be described by an example. Christopher is a steady, devout church member. His parents raised him in the faith with great care and attention to his instruction and nurture. By mid life, Christopher has assumed a stable, mature, cooperative stance toward God. God and Christopher were regular partners in the mission of the church. He tithed. He taught classes. He served regularly in congregational offices, and as he approached age 50, he found himself increasingly included in the concerns of the national denomination. His cooperative stance toward God was rich and enriching. He found in God the strength and guidance he needed and counted them as gifts of grace given by God to the church. He believed himself to be saved by God's grace alone and understood his efforts on behalf of the church to be the fruits of that Spirit-imparted faith.

An automobile accident left him physically injured and psychologically traumatized. He regained consciousness to learn that he had sustained a fractured skull in an accident with another car driven by an intoxicated driver. Christopher was the only person injured although both cars had been "totaled." What concerned him mainly, once he began to think about it, was the assault this event presented to his partnership with God. God had not cared for him in this accident. When well-meaning friends dropped by his hospital room to praise God with him for his deliverance, Christopher smiled and said "Amen,"



but thought to himself, "if God had really been paying attention, this would not have happened." Notice this movement from a cooperative stance to a conformist stance in which he is concerned about rules and regulations and fair play. Christopher has played the game according to the rules! God is not playing according to the same rules. "Not fair!" says Christopher.

The next movement occurred several days after he had been discharged from the hospital. He was at home, alone. His wife had gone shopping. He was wondering about his future. Would he be able to work? Would he be able to manage as many details as he had before the accident? Somebody had mentioned the word "brain damage." He felt sure they meant him. Would others notice? He was aware that he could not remember certain names and seemed unable to figure out certain problems which had been easy before the accident. He began to grieve his loss even though he was uncertain of its extent. "I'm really no good anymore" was his thought. He slumped in his chair. Tears formed in his eyes. "People will have to take care of me. And God will have to take care of me." He was assuming a dependent stance toward God.

As he glanced about the room, his eyes landed on the crucifix in the front hall above the light switch. His thought was a quote from a hymn, "Nearer My God to Thee." His spiritual movement was swift now. "Yes, whether I can be useful or not, I can always be nearer to God and that's what matters." The sad tears were replaced by joyful ones. A smile lifted his face and his heart soared. "Yes! I can live with whatever God gives me because I never lose him!" Christopher had gone from his usual cooperative stance to a conformist one, then to a dependent one, and finally to a liberated one. This event will be remembered as a "mountain top" experience even though he will find himself operating in his usual cooperative stance very soon again.

For most people an experience of the liberated stance will occur fleetingly, as it did for Christopher. There seems to be a few saints who by gift and/or discipline are able to maintain a stable, liberated stance, but they are few in number.

Each stance has a front side and a back side, a salutary expression and a distortion. For the dependent stance the positive side is a total reliance on God, depending on God's promises and yielding to God's will. The negative side of a dependent stance toward God can be passive to the point of irresponsibility and inactivity, or it can be the brand of spirituality which blames God for human failing or error or whatever else displeases the believer.

For the conformist stance the positive side is obedience to the will of God, expressing a great concern for right and wrong, for justice tempered with mercy, for decency and order. The rights of others, including the oppressed, can

become a great concern. The distortion is rigidity and the multiplication of rules, rules hedged about with other rules, which must all be kept or we must turn to punishment and additional code books to be sure the punishment fits the crime. The final cry is "the Law, the Law, the letter of the Law!"

The cooperative stance has the positive side of working with God for Kingdom goals. Two distortions seem possible here. One is to assume that God and I are *equal* partners. The argument would read: "I deliver, he delivers. It is a contractual arrangement in which each must pay his dues." Nothing could be farther from the truth. The second distortion proceeds from the first. If we are equal partners, then we each have equal say in defining the task and how it gets done. The true state of affairs is that God and the human person are never equal partners. We may need to go up against emperor or king to do it and discernment will be difficult, but God leads, we do not. Or we may make the error of understanding our success as the sign of the blessings of God. Because something happens as we planned it does not mean that God wants it that way or blessed our efforts.

Finally, the liberated stance toward God carries the gravest risk of all — distortion and self-deception. Instead of liberated we may be libertine. Instead of being freed from the mundane we may be denying or ignoring it. Instead of reaching toward God we may have succeeded only in deceiving ourselves and our so-called liberation may be nothing but self-indulgence and self-aggrandizement.

The Cure of Souls

People who would engage in the cure of souls (*Seelsorge*) take on the task of discernment of stance and of assessing movement from one stance to another. Add to this the unique pious language used by people in each stance and complicate it further by realizing that the minister also has a stance that changes, and our simple four-stance scheme has become one with 16 possible expressions of each of the four original stances. Furthermore, movement from one stance to another can occur in the minister or in the person receiving ministry at any time, even during the ministerial encounter.

Test Case: Ruth and Lois

Ruth is a strong cooperator with God, although at her children's birthdays and holidays she easily moves to kind of joyous dependence on God. Her minister, Lois, is almost always in a cooperative stance toward God and acknowledges some difficulty with those who exhibit too much dependence on God. Lois considers such a stance to be a "cop out." The two have been close since Ruth's youngest child was born. Lois had been on the pastoral staff just a short time and gladly took the assignment to make a call on the mother of a new baby. Her joyous manner and her warm glow-



ing bedside devotion, concluding with a pre-baptismal blessing for baby Jennifer, formed a bond between the two women that had grown stronger during the following three years.

Now they are back in the same hospital, face to face, hand to hand, heart to heart, outside the operating room where little Jennifer is having emergency surgery. Ruth's husband is flying home from a business trip on the coast. He will arrive in three hours. Ministry to Ruth means presence and touch and not many words. Lois is fighting her own questions of "Why?" addressed to God, but she manages to stay in a cooperative stance, praying her usual silent "God, get us through this one" prayer.

Ruth, by contrast, has moved quickly out of her cooperative stance into a conformist stance, begging God for a deal. Her first prayer after getting to the hospital was, "Take me, not Jenny!" This was said silently, before Lois arrived. Her next prayer was also said silently for fear it would offend Lois. It was simply, "Help me! Help us! Hurry!" By now Ruth has moved from her usual cooperative stance, through a conformist stance, and to a dependent stance toward God. As Ruth speaks, her words catch in her throat. "It's just not fair. Jenny is so little, so good, so pretty." Ruth's sobs make further words impossible. She is fully in a dependent stance toward God, feeling a painful mixture of helplessness and suppressed anger toward the One she had addressed as Heavenly Father earlier that morning.

The best pastoral care would seem to call for a quiet personal acceptance of Ruth in her anger and frustrated helplessness. Lois responds with empathy to her friend's pain. Ruth's words "not fair" touch a spot in Lois that had not been touched since her feminist activist days at college. Lois' stance toward God has moved from cooperator to dependent. She is addressing God exactly as Ruth does.

Lois as minister can discern Ruth's stance with ease. It is the direct product of the present crisis in Ruth's life. Lois' understanding of her own stance is more complex. The emotion behind it is partly empathy for Ruth and partly unfinished business of her own. Her first clue is that her own feelings are unusually strong. The strength of her feelings causes her to pause and draw within herself. The old feelings of anger surface easily and Lois quickly identifies them. Having gained that bit of self-understanding, Lois can now more easily focus on Ruth's needs again after having made a mental note to do some homework on those old feelings from college days.

Both women are addressing God in a dependent stance. Ruth needs emotional support, and Lois can easily provide it by allowing her expression to flow from her empathy. She reaches toward Ruth, cupping her face in both hands as one would do to comfort a beloved child. After a heavy sigh Lois says, "It is not fair. Jenny is so little. So pretty. So good." Then

she pauses, and prays aloud, "Yea though I walk through the valley of the shadow of death I will fear no evil. For thou art with me. Thy rod and thy staff they comfort me." These words are old words for Ruth, too, and speak to her from her past. They address her in her dependent stance toward God. Without asking her to be anything other than what she is at this moment, they speak to her of God's presence and comfort in the midst of fear and danger, anger and helplessness.

Silence follows this exchange, both women appear to be deeply involved in their own thoughts. Finally Lois says, "I guess I do fear evil. I can't help it. I bet you do, too. We both know what's going on in the next room." Ruth rests her head on Lois' shoulder and weeps softly, saying "Yes, yes," as she breathes out. With her quiet acceptance of the doubts they share, Lois presents God's acceptance as clearly as it can be presented.

Consider how Lois' theological verbalizations would have missed the mark had she addressed Ruth from a conformist or cooperator stance. In a conformist stance she would have empathized accurately and said, "It *feels* unfair to me, too. But is it? After all we have sinned and our sin displeases God." This might not make much more sense to Ruth in her dependent stance. It might produce more anger toward the God whom she would now perceive as a capricious and vindictive judge who punishes innocent children for "sins" they don't even understand, or, worse yet, punishes children for their parents' sins. Even if Lois introduces the idea of sin so that she can "preach the Gospel" as the solution to sin, she would lose Ruth at the first turn, and her "Gospel" would never get heard.

If Lois had responded in her cooperative stance to Ruth's word "unfair," she might have said, "I agree it certainly *seems* unfair, but God always has great things in mind for us. We can't see it now, but we will." Given this response, which again is theologically true, Ruth now sees not Lois but God as a manipulator who plays games with people in order to accomplish goals.

Conclusion

Through analysis of this case we began to discern the spiritual stance of both minister and the person in need of ministry. The simple rule seems to be that the best cure of souls occurs when the minister can address the person receiving ministry from a spiritual stance they both share. Pastoral care involves the hard work of empathy, feeling what the other person feels. If one is to address spiritual concerns directly, pastoral care also involves the harder and less familiar task of spiritual congruence, that is, finding one's self in the same spiritual stance toward God as the other person, to hit on purpose the positive side of that stance, and to miss on purpose the negative side of that stance. Any other stance may hit or miss in ways the minister never intended. There can be hitting and missing on purpose.

Worship, Doctrine, and Life: Liturgical Theology, Theologies of Worship, and Doxological Theology

Frank C. Senn

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Professor James White, Perkins School of Theology, recently conducted a year-long study of the teaching of worship in American seminaries. While he was pleasantly surprised to find much more teaching in this field than he had expected, he has also pointed out that seminaries have a long way to go in catching up with their constituencies when it comes to expressing the centrality of worship in the life of the church through seminary curricula and staff appointments. Lutheran seminaries do not come out very well, on the whole, in a comparative study. White observed that "the largest Lutheran seminaries do not seem to have recognized scholars in this field, though four of the others have younger scholars of considerable promise."[1]

It is my feeling that many of the faculties of our seminaries, not to mention church leaders, have little awareness of what has been going on in the field of liturgical studies during the last 50 years. Therefore, they do not see how it can take its place in the spectrum of theological disciplines. This essay simply seeks to lay out what has been going on in liturgical studies *as a theological discipline* in the last 50 years. It has been organized around the subtitle of Geoffrey Wainwright's significant new book, *Doxology: The Praise of God in Worship, Doctrine, and Life.*

Worship: Liturgical Theology

It is generally agreed that modern liturgical studies began with the work of Dom Prosper Gueranger and the Benedictine revival in Europe in the nineteenth century. The monasteries, which flourished under his influence, became pastoral and research centers which produced historical studies of the development of liturgical rites, theological reflection on liturgical rites, and tracts and commentaries based on this historical and theological research. More recently, liturgical studies have been broadened to include behavorial approaches to ritual based on sociological, psychological, and anthropological methods and studies. But this trend had a precedent in the work of Dom Odo Casel of the Maria Laach Monastery in the Rhineland, who already in the 1920s was probing the relationship between Christian worship and the pagan mystery religions, which flourished in the early centuries C.E. In the work which followed these comparative studies, Casel became the father of modern liturgical theology.[2]

The *Mysterientheologie* of Casel and his followers was a departure from the scholastic-Aristotelian approach to the

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[1] James F. White, "Liturgical Scholars: A New Outspokenness," *Christian Century* (February 4-11, 1981), 106.

[2] See Ernest B. Koenker, *The Liturgical Renaissance in the Roman Catholic Church* (St. Louis: Concordia, 1966), pp. 104ff.

sacraments.[3] Drawing upon the Platonism of the ancient church fathers, Casel developed the idea that the symbol or image (*eikon*) participates in the prototype. The liturgy itself is a symbol which participates in a spiritual reality. The water, bread, wine, and oil, along with words and gestures, are not just aesthetic experiences or pedagogical tools. They are the concrete, visible, tangible, and audible way in which the faithful participate in the sacramental presence (*mysterion*) of Christ. The sacraments are *anamnesis*, *repraesentatio* (*Gegenwärtigsetzung*), and re-actualization of the whole saving work of Christ. They are called "mysteries" because they are revelatory experiences which cannot be explained by rational concepts. One does not discuss a mystery; one enters into it.

In the sacramental celebrations one participates (*koinonia*) in the archetype — e.g., in Christ's passover from death to life in baptism (therefore celebrated at the paschal feast) and in Christ's sacrifice at the Eucharist. *Mysterientheologie* presented a whole new understanding of eucharistic sacrifice which has had enormous ecumenical ramifications. The sacramental presence of Christ includes the presence of his sacrifice on the cross. Indeed, the cultic celebration reactualizes that saving event so that the faithful might be contemporaneous with it. Such an understanding holds together the unity of cross and altar in a way that Medieval theology and the Reformation and Trent were not able to do.

It is not surprising that there were many Catholic critics of *Mysterientheologie* who wanted to defend the teaching of St. Thomas Aquinas and the Catholic tradition. Other critics, such as Söhngen of the Braunsberg Academy, tried to refine Casel's theory to hold that the saving event itself is not made present, but its effects are made available to the faithful.[4] It is also not surprising that *Mysterientheologie* has attracted the interest of Lutherans, such as Wilhelm Stählin, who spoke of the mystery of Christ's presence in, with, and under the external forms of the sacraments and the actions of the liturgy.[5]

While there has been considerable critique of *Mysterientheologie* (such as its understanding of the relation between the Christian and pagan mysteries, the tenability of its understanding of *repraesentatio* and sacrifice today), nevertheless its appearance on the theological scene as a change of direction in sacramental theology cannot be denied. Also, it took seriously the liturgy, church

[3] The most accessible of Casel's writings in English are included in *The Mystery of Christian Worship*, ed. Burkhard Neunhauser, trans. I. T. Hale (Westminster, MD: Newman Press, 1962).

[4] See Theodore Filhaut, *Die Kontroverse über die Mysterientheologie* (Warendorf, Westfalen: J. Schnellsche, 1947).

[5] Wilhelm Stählin, *The Mystery of God*, trans. R. Birch Hoyle (St. Louis: Concordia, 1964).



orders, and liturgical commentaries such as the mystagogic catecheses as starting points for theological reflection and made possible a true liturgical theology. As Alexander Schmemann has written in his *Introduction to Liturgical Theology,*

> . . . the task of liturgical theology consists in giving a theological basis to the explanation of worship and the whole liturgical tradition of the Church. This means, first, to find and define the concepts and categories which are capable of expressing as fully as possible the essential nature of the liturgical experience of the Church; second, to connect these ideas with that system of concepts which theology uses to expound the faith and doctrine of the Church; and third, to present the separate data of liturgical experience as a connected whole, as, in the last analysis, the "rule of prayer" dwelling within the Church and determining her "rule of faith."
>
> If liturgical theology stems from an understanding of worship as the public act of the Church, then its final goal will be to clarify and explain the connection between this act and the Church, i.e. to explain how the Church expresses and fulfills herself in this act.[6]

This projected task of liturgical theology points to its place in the spectrum of theological disciplines. Unlike dogmatics or systematic theology, which reflects on the fullness and interrelatedness of Scripture and Tradition, liturgical theology, like exegetical theology, stands between a "text" and its use in theology. This may involve, first of all, the historical critical task of establishing the "text" in its context. This includes the elucidation of the content and provenance of liturgical books and the comparison of one ritual order with another. Theological reflection will be based on this kind of historical and comparative work.

This has been the general methodology of the great liturgical theologians of this century, such as Josef A. Jungmann, Gregory Dix, Louis Bouyer, and Cipriano Vagaggini.[7] Dix's work has been especially influential, because his effort to derive theological meaning from the very "shape" of the liturgy is comparable to the structuralism of Claude Levi-Strauss. Schmemann has

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[6] Alexander Schmemann, *Introduction to Liturgical Theology*, trans. Asheleigh E. Moorhouse (London: Faith Press, 1966), p. 14.

[7] See Josef A. Jungmann, *The Place of Christ in Liturgical Prayer*, rev. ed., trans. A. Peeler (New York, 1965) [Original: *Die Stellung Christi im liturgischen Gebet*, 1925]; Gregory Dix, *The Shape of the Liturgy* (Westminister: Dacre Press, 1945); Louis Bouyer, *Liturgical Piety* (University of Notre Dame Press, 1954); Cipriano Vagaggini, *Theological Dimensions of the Liturgy*, trans. by Leonard J. Doyle and W. A. Jurgens (Collegeville: The Liturgical Press, 1976).

emphasized that "Both historically and theologically the liturgiologist is above all dealing with the basic structures of worship."[8] This includes not only the structure of particular rites, such as the Eucharist, Baptism, and the Divine Office, but also the interrelatedness of these liturgies and the juxtaposition of texts and actions within a particular order.

At the same time, worship cannot be equated with liturgical texts or with particular forms of worship. It is more than rites and orders. When we raise the question of what worship is, we are moving beyond liturgical theology as such, although its conclusions cannot be ignored. We are moving into the doctrinal or theological definition and study of worship as such.

Doctrine: Theologies of Worship

Establishing terminology is the first step in a theology of worship. The word "worship," for example, comes from the Old English word *weorthscipe*, and signifies attributing worth or value or respect. It was often used as a title of address to magistrates, "Your Worship." In her classic book, *Worship* (1936), Evelyn Underhill was able to draw upon this etymology when she defined "worship, in all its grades and kinds," as "the response of the creature to the Eternal."[9] She viewed public worship "as a stylized religious emotion" which also expressed "the worshiper's conception of God and his relation to God."

Peter Brunner, the Lutheran dogmatician at the University of Heidelberg, had the advantage of using the German word *Gottesdienst*, which has an ambiguity in the way it is used in Luther's catechisms. It refers to "the service of God" in the sense of total response ("thank and praise, serve and obey") and in the narrower sense of the liturgical assembly (for which *cultus* is the Latin synonym in the Lutheran Confessions). Thus, like the term *leitourgia* in the New Testament, *Gottesdienst* has ethical as well as cultic connotations.[10]

If we consider the content of the gathering (*synaxis*) for worship, it is the proclamation of the Word and the administration of the Sacraments. This suggests to Brunner that worship is an event with a dual character. Drawing upon Melanchthon's distinction between the sacramental and sacrificial dimensions of worship in Article XXIV of the *Apology*

[8] Schmemann, p. 18.

[9] Evelyn Underhill, *Worship* (New York: Harper and Brothers, 1936), p. 3.

[10] Peter Brunner, *Worship in the Name of Jesus*, trans. Martin H. Bertram (St. Louis: Concordia, 1968), pp. 21-22. This work originally appeared as *Zur Lehre vom Gottesdienst der im Namen Jesu versammelten Gemeinde*, in *Leiturgia: Handbuch des evangelischen Gottesdienstes*, I (Kassel: Johannes Standa Verlag.



to the Augsburg Confession, Brunner develops the dual definition of worship as "a Service of God to the Congregation"[11] and as "the Congregation's Service before God."[12] Indeed, these chapters are the heart of the book, which begins with a consideration of the place of worship in God's plan of salvation (it can only take place after the eschatological transition in baptism) and ends with a consideration of the form of worship. The very structure of the book thus emphasizes what God does in the preaching of the Word and administration of the Sacraments. Human beings respond to God's acts by their acts of acclamation, praise, and adoration. These sacrificial acts are characterized by eschatological validity; for the preaching of the Word and the administration of the Sacraments will cease, but the glorification of the Triune God will continue forever. It is the act of prayer which reminds us that the *eschaton* has not yet fully come, for we petition the coming of the Kingdom in concrete ways in this world as we obey the promptings of the Holy Spirit. But even to consider worship as "pneumatic obedience" emphasizes the activity of God in giving himself to us and in prompting our response.

Reformed theologian Jean-Jacques von Allmen, professor at the University of Neuchatel in Switzerland, also roots worship in the divine activity in the Christ event. He considers it, first of all, as "the recapitualtion of the history of salvation." Worship "sums up and confirms ever afresh the process of saving history which has reached its culminating point in the intervention of Christ in human history, and through this summing up and ever-repeated confirmation Christ pursues His saving work by the operation of the Holy Spirit."[13] But more than this, worship also constitutes "the epiphany of the church" because the church becomes conscious of itself and confesses its essential identity in the act of worship.[14] But worship also affects the world since it reveals its end and future.[15] The cult confronts the world as a threat in terms of challenging human righteousness in the light of the Last Judgment, and as a promise in terms of offering pardon and fulfillment. Von Allmen is thus able to develop the role of the cult in evangelization. It is not an evangelistic tool, but it "provides a sign which is for the world a challenge and a promise."

Von Allmen, like Brunner, deals with the necessity and limitations of forms of worship.[16] Brunner, following the Lutheran tradition, holds that only what Christ has commanded can be required; otherwise, the church lives in eschato-

[11] *Ibid.*, pp. 126ff

[12] *Ibid.*, pp. 197ff

[13] JJ. von Allmen, *Worship: Its Theology and Practice*, trans. Harold Knight and W. Fletcher Fleet (London: Lutterworth Press, 1965), p. 33.

[14] *Ibid.*, pp. 42ff.

[15] *Ibid.*, pp. 57ff.

[16] *Ibid.*, pp. 80 ff.; Brunner, pp. 217ff.

logical freedom. On the other hand, forms are inevitable as long as we are in the body and must relate to one another through physical means. Furthermore, love remembers its obligation not to offend the conscience of the weaker members through sudden or reckless change. And finally, there is the sanctity of tradition: decisions have been made in the history of practice as well as in the history of doctrine which we cannot lightly set aside, especially when we remember the reciprocity of practice and doctrine.

Von Allmen, following the Reformed tradition, lifts up the second commandment as a limitation placed on forms. In fact, what is really forbidden by the second commandment "is the desire to replace . . . revelation by human imagination." Nevertheless, von Allmen believes that the Incarnation itself provides the theological necessity of liturgical forms. Christianity is a carnal religion rather than a spiritualistic one. Therefore, there are a number of "domains" or dimensions of liturgical expression.[17]

(1) The *rational* dimension (in contrast to the sentimental, the emotional, the nostaligic, or the gnostic) upholds liturgy as a mirror of reality, of revelation. It appeals to the mind, to understanding.

(2) The *acoustical* dimension is concerned with an appeal to ears and voice through the spoken word, the sung word, and silence.

(3) The *visual* dimension appeals to the eyes through the use of art, color, architecture, iconography, vesture, movement, and the sacramental signs.

(4) The *kinetic* dimension appeals to the limbs through the use of postures, gestures, movements, etc.

The use of these dimensions of liturgical expression within a particular community is dictated by the norm of tradition. Nevertheless, some limits are placed on traditional forms of expression depending on how accessible they are to people at a given time and place. But the "reward" of employing these means of liturgical expression are the cultivation of aesthetic taste, the provision for the vocation of the arts in Christian worship, and the impact of worship on political and social life since "cult is formative of culture."

In these considerations, von Allmen has been moving into the pastoral consequences of a theology of worship. These are drawn out in a remarkable way by Professor Paul Hoon, a Free Methodist who formerly taught at Union Seminary in New York. His book, *The Integrity of Worship*,[18] can be con-

[17] *Ibid.*, pp. 86ff.

[18] Paul Whitman Hoon, *The Integrity of Worship. Ecumenical and Pastoral Studies in Liturgical Theology* (Nashville and New York: Abingdon, 1971).



sidered a theology of worship because it is concerned throughout for "theological discrimination as well as sensitivity to culture." Like von Allmen, Hoon emphasizes the Christological center of Christian worship, which "by definition is Christological, and analysis of the meaning of worship likewise must be fundamentally Christological."[19] It is from this theological base, that Christian worship is bound directly to the events of salvation history, that Hoon explores such pastoral issues as "the relevance and irrelevence of worship." and "the question of subjectivity and objectivity" in the experience of worship. A large part of the book is taken up with the language of worship from the perspectives of function and psychology, culture and art, and the action of worship in the contexts of culture and psychology, Church and Word.

Hoon has opened up the problematic of the relationship of cult and culture as both a theological and a pastoral issue. Bernard Lonergan has remarked that theology mediates between a cultural matrix and the significance and role of a religion in that matrix.[20] Since liturgical forms and styles of celebration express both a religious tradition, a theology of worship must be attentive to both the religious tradition and the cultural matrix.

It is perhaps the unique contribution of Americans to liturgical studies to be open to the adaptation of cult to culture in a programmatic way. Gerald V. Lardner pointed out in a recent essay on "Communication Theory and Liturgical Research,"[21] that if we take Charles Peirce's division of the study of semiotics (his general theory of signs) into three branches, *semantics* (symbol-to-referent relationship), *syntactics* (symbol-to-symbol relationship), and *pragmatics* (symbol-to-user relationship), then European thought has emphasized semantics and syntactics while American thought has been concerned with pragmatics. This can be seen in liturgical studies as well. The great European liturgiologists have followed the semantic approach to liturgy. The use of the sociology, psychology, and anthropology of ritual has opened up the syntactic approach to liturgy.[22] But, as Lardner suggests, "Pragmatics studies what actually goes on; it asks not what symbols 'mean,' but what is their effect in this present context?"[23] American society itself has been defined as pragmatic. In liturgy, as in everything else, we have utilized the market to provide all sorts of

[19] *Ibid.*, p. 77

[20] Bernard Lonergan, *Method in Theology* (Herder and Herder, 1972), p. xi.

[21] Gerald V. Lardner, "Communication Theory and Liturgical Research," *Worship* 51/4 (July 1977), pp. 299-306.

[22] See Louis Bouyer, *Rite and Man: Natural Sacredness and Christian Liturgy*, trans. M. Joseph Castelloe (University of Notre Dame Press, 1963).

[23] Lardner, p. 303.

do-it-yourself helps (bulletin inserts, homily services, sermon helps, missalettes) and have tried to make public worship as convenient for people as possible. But has this promoted an easy conformity to what works and allowed us to escape the task of deep reflection on what worship is and what we are doing with our liturgies?[24] It is evident that we must not neglect the theological meaning of liturgy. But what about the liturgical dimension of theology?

Life: Doxological Theology

Recently, a new approach to the relationship of worship and theological meaning has been taken by Geoffrey Wainwright, a Methodist who considers himself professionally to be a systematic theologian. It is to write a systematic theology which is based throughout on "doxology," "giving glory to God."[25] Systematic theology might be defined as the effort to render intelligible the experience of faith (in Anselm's terms, *fides quaerens intellectum*). Wainwright views his effort as that of explicating what he calls "the vision" of the faith community. His own vision of Christian faith and life has been shaped especially by eucharistic piety and Wesleyan hymnody. He takes as his starting point the definition in the Westminster Catechism that "the chief end of man is to glorify God and enjoy him forever." This is essentially an eschatological statement which is proleptically manifested in the act of worship. The experience of worship, therefore, should have ramifications for doctrine and life, or, more narrowly stated, for theology and ethics.

Wainwright's premise is that worship is a unique activity, not reducible to other activities, although not unrelated to them either. As Paul Hoon has written in *The Integrity of Worship*, "the using of worship primarily to achieve humanly chosen ends" is "the corruption of 'utilitarianism.'"[26] Utilitarianism is, of course, the cultural consequence of a pragmatic society, and the forms of this corruption of worship are legion in American Protestant churches. We have used worship to motivate social action, to foster evangelism, and to serve as a tool of parish education. Worship is regularly used by denominational program divisions to promote the latest cause.

Without wanting worship disengaged from life, however, it does seem necessary to insist that worship is first of all an encounter with God, whose grace conveyed in Word and Sacrament qualitatively changes human life. In the experience of worship we are being glorified for God's greater glory (*ad ma-*

[24] See Kenneth Smits, "Liturgical Reform in Cultural Perspective," *Worship* 50 (1976), pp. 98ff

[25] Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life* (New York: Oxford University Press, 1980).

[26] Hoon, p. 52.



jorem Dei gloriam). Christian worship is thus an anticipation of our final destiny ("to glorify God and enjoy him forever") and a vision of what the world, redeemed by God's sacramental action, will be (and already is in the liturgical assembly).

Theology, in the academic sense, has been a study *about* God. Religiously, however, it is an experience *of* God. What would it mean to take this experience of God in worship as the starting point for theology? This kind of apophatic theology has had a home in the Eastern Church which it hasn't had in the Western Church, except for some mystical theologians. (One might argue that Luther was expressing an apophatic theology in his theology of the cross and celebration of the *Deus absconditus*.) Wainwright's effort in *Doxology* is to do theology from such a perspective, dealing first with what he calls "substantial matters": God the creator, Christ, Spirit, and Church. This follows the traditional structure of the Creed, with "last things" discussed in the conclusion of the book, "Rewards" (although Wainwright does operate throughout from the perspective of an inaugurated eschatology).

The possibilities in this approach to theology are exciting. Human potential (expressed in the *imago Dei*) is proleptically realized in the liturgy to the extent that the vocation to live in communion with God, to care for the earth, and to develop human community is there exemplified. This worship is a celebration of the Christ event: the community gathering "in his name," baptism "into Christ," proclamation of his life, death, and resurrection, and the celebration of his covenantal meal. Christology can be developed from the perspective of Christ as the object of worship in Christian devotion and as the mediator of worship in the liturgical tradition. This dual role of Christ in devotion and liturgy suggests the possibility of living with the tension of both an incarnational and an adoptionistic Christology.

In a vein similar to the Eastern fathers, Wainwright presents Christ as the "new Adam" who has fulfilled the vocation of the *imago Dei* and is presented to us as a pattern to which we are conformed in the various sacramental rites. This conformation to Christ constitutes the sanctifying work of God through the Holy Spirit. Pneumatology can also be developed from the role of the Spirit in worship. The difference between the role of the Spirit and the role of Christ in this regard is that the Spirit is much more the enabler of worship than the object of it. The enabling role of the Spirit is expressed especially in invocation or epiclesis, which serves to create a new event out of the remembrance of the institutional event, infuse a sense of liberty into liturgical structure, and allow for the employment of the pluralism of *charismata* within the one body. This explication of the work of the Spirit is already moving toward ecclesiology. The church can also

be discussed from the standpoint of worship as that people which assemble to hear the Gospel and celebrate the Sacraments, and are constituted by these sign-acts.

In the second part of his book, Wainwright turns to those "traditional means" by which the Christian vision is transmitted: Scripture, creeds, and hymns. Protestant theology has usually insisted on the role of Scripture as the "sole rule and norm" of faith and practice. But the Scriptures emerged as canonical writings in consequence of their use in the liturgical assembly. That context has often provided the key to their interpretation. Creeds originated as formulations of doctrine, but have been used as devotional texts. Hymns which originated out of devotion have also been used to disseminate doctrine. So it is clear that the relationship between worship and doctrine is quite complex. Wainwright takes up this relationship in the chapters on the *Lex Orandi* and the *Lex Credendi*. This is the hermeneutical heart of the book. It is a balanced presentation of the mutual influence of liturgy and theology on each other, with an appeal for open-minded dialogue between these disciplines.

Having developed the two-way relation between liturgy and theology, Wainwright takes up in the third section of his book (entitled "Contextual Questions") the relation between liturgy and ethics. Here he steers a course between the so-called verticalists and the so-called horizontalists, trying to avoid a worship which is aesthetic or mystical escapism, on the one hand, and an inhuman fanaticism not grounded in the divine *philanthropia*, on the other hand. This section of the book follows the four marks of the church, according to the Nicene Creed (unity, holiness, catholicity, and apostolicity) in developing chapters on ecumenism, revision, culture, and ethics.

Briefly put, Wainwright develops these ideas:

> (1) *unity/ecumenism*: churches have remained closest together in their use of common liturgical texts, and a consideration of this liturgical data can produce some surprising convergences;
> (2) *holiness/revision*: liturgical renewal in its profoundest dimension is related to the question of renewing our vision of God;
> (3) *catholicity/culture*: worship gives a proper place within the purpose of God to human culture in all its unity and variety, failures and achievements;
> (4) *apostolicity/ethics*: Christian liturgy has an evangelistic and missionary part to play in the transformation of humanity and the world.

With this kind of approach, how does one avoid falling into a liturgical absolutism or fundamentalism? Wainwright himself has answer this question



in a lecture-essay based on his book.[27] First, while the interpretation of Scripture is informed by liturgical use, theological reflection ensures a certain measure of autonomy for the Scriptures which enable them to serve as ultimate "rule and norm." Second, there are recurring controversies within liturgical and sacramental theology which produce enough tension to preserve "the open texture of the tradition." Third, there is the ever-repeated need to adapt the liturgy to new cultural forms and to translate it into new cultural *milieux*. Fourth, there is the constant critique of critical reason. Indeed, Wainwright's whole book might be read in the light of such critical assaults on the orthodox tradition as the essays in John Hick, ed., *The Myth of God Incarnate* and Maurice Wiles, *The Remaking of Christian Doctrine*, which has undoubtedly pressured Wainwright into opting for what David Power calls "an Alexandrine rather than for an Antiochene mode of speech" (i.e., a high Christology which seems somehow at odds with the mediatorship of Christ in the liturgical tradition).[28] Finally, therefore, there is an additional way of preventing a fall into liturgical fundamentalism: critique of his own work.

My own critique is allied with that of David Power: to what extent *does* Wainwright take seriously liturgical data as a source for doing theology?[29] Power has observed an inner logic in Wainwright's structure (i.e., putting "traditional means" *after* "substantive issues") of opting for the Protestant principle in his way of relating liturgy and theology — the primacy of the *lex credendi* over the *lex orandi*. I would suggest that the liturgical tradition, experienced in orders, texts, rubrics, actions, music, architecture, and the arts, might very well provide the grist for theological mills.

Wainwright's *Doxology* has pioneered the approach of doxological theology, i.e., a systematic theology written from the perspective of worship. Like most pioneer efforts, it could stand refinement. Wainwright will undoubtedly do some of that himself. Hopefully, others will join him in the effort to develop a doxological theology. The *lex orandi-lex credendi* relationship suggests that theology ought to contribute, even if indirectly, to the prayer of faith and the praise of God. A theology which takes worship seriously as its experiential base can only contribute positively to the establishment of liturgical studies as a respected theological discipline in theological seminaries and divinity schools.

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[27] Geoffrey Wainwright, "In Praise of God," *Worship* 53/6 (November 1979), pp. 496-511.

[28] David N. Power, Review of *Doxology*, *Worship* 55/1 (January 1981), pp. 61-69.

[29] Frank C. Senn, Review of *Doxology*, *Dialog* 20/1 (Winter 1981), pp. 74-75.

Toward Politically Informed Love

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I. Stuck In the Middle

Some Friends of Mine

John doesn't feel very good about himself these days. I suppose you could call him middle class because he dresses up to go to work, but his sales job requires less skills than many blue-collar jobs. He has little status or prestige; he's just not cutting it economically; he feels continually "put down" by his bosses and customers. According to John's way of thinking he should be giving his family much more. John drinks a lot and buys lottery tickets. I wonder if his experience at church is helping him deal with the real demons of life — the demeaning burden of "class."

Bob is a guard at the Riker's Island city jail. He tries to do a good job and has learned Spanish to be able to converse with Hispanic inmates. Bob doesn't feel very good about himself. There are a lot of people out there who have what he calls "class." They have money, advantages, education, prestige. Bob always measures himself against these "classy" people. He blames himself that they are everything that he is not. This generous and decent human being keeps saying, "I'm just a bum." Every so often this "bum" slips me 10 or 15 dollars to be used for some of the really poor people in our church.

Audrey came to New York from Korea, was soon abandoned by her husband, and left broke with a young daughter. She graduated from a pushcart in Brooklyn to running a hole-in-the-wall "sundries" store. Her third-grade daughter lets herself into an empty home each day after school, often after walking down the middle of the street to avoid groups of hard guys hanging out on the corners. Audrey and her daughter worship with us each week, and the daughter attends our parochial school. Their life is hard and lonely. Yet, because they have managed to make a living from their store, they have joined the ranks of the "middle class," the group blamed by armchair liberals for everything from racism to urban rot.

Dreaming the Dream

I see so many people who seem to be almost grieving as the American Dream crumbles around them. We live in a society where the myth that any boy could grow up to be president was repeated in school, family, and church. We cannot underestimate the effect of failure on people who have been programmed from their youth to believe that every opportunity was theirs. Folks feel guilty. They grieve.

The Dream is the place where love still takes place in many families today. The college education, the good job, and the comfort of offspring sanctify parental effort. Children can say, "Thank you," by succeeding. John C. Raines writes, "Right in the middle of the Dream is where the meaning of many American



families is made whole. A sense of continuity, of giving and receiving gifts across the generations is confirmed." It is the Dream that keeps some of the kids in school, with their heads on straight, in neighborhoods where too many of them flame out early.

I live and pastor a parish in Jackson Heights, Queens. Nestled in the corner of Queens which borders the East River, Shea Stadium, and LaGuardia Airport, it is also the approximate home of Archie Bunker. Our part of Queens has replaced the lower east side of Manhattan as the true melting pot of New York City. Archie has a lot of new neighbors.

The Archie Bunkers of our church and neighborhood have been joined by an unprecedented flow of immigrants: Orientals, Hispanics, Blacks. In Atonement Lutheran there are over 25 different ethnic groups. A lot of the Archie Bunkers have not run away. Archie Bunker, for all his scripted flaws, is sober, hard working, essentially decent, family oriented and conservative about a lot of things sensible people are conservative about. Archie rubs elbows at our altar with Jamaicans, Puerto Ricans, welfare mothers, East Indians, and German widows. They often grieve over the disintegration of the Dream. Too often, after a week of experiencing the effects of class, race, and gender-based domination, they are self-perceived failures.

The Hidden Injury of Class

How does a society in which ten percent of the people hold and pass on to their future generations fifty-six percent of all personally owned wealth sort itself out? What does it do to the imagination of people working in a plant to know that the owners make 20 times as much as they do? When TV shoots out images of success, yet the vast majority are losers, how do people reconcile themselves to their failure?

John Raines suggests that this American system of making it and keeping it, this system of locked-in privilege, puts the middle class on the run. To be a people in the "middle" is to be lost in space. They run from those below and behind them — the unemployed, the poor, the minorities, the down-trodden. They chase those just up ahead, the "classy" folks who seem so sure of themselves.

John, Bob and Audrey go to church often. I often wonder why. Is it to be refueled for the "running"? Is it to help them tolerate their neuroses, cope with their anxieties, and adjust to the principalities and powers which are the structures of our classist society? It strikes me that the positive thinking of privatized religion panders to the uneasiness of the runner. Does the church encourage the brunt of the rage and grief our people feel to be turned inward? Do we absolve only symptoms? Is our Gospel Good News for the places where our people really hurt?

II. Strategies For the Solidarity of God's People

There was one scene from "All in the Family" that I will never forget. Archie took his grandson to the local church. With obvious, poignant devotion and love, he baptized the child. The show seemed to condemn Archie for forcing his values and beliefs on the helpless child. I loved Archie for it. In a society which spits on his values, Archie got a little baby wet, just like he once got wet, and his mother and grandmother. The family's identity continues. Our middle class is grieving. Those who grieve must be able to reaffirm past strengths and values before they can begin to transcend or transform them.

The Moral Majority — Probing the Grief

There is something fishy about the paranoia in the mainline churches in the wake of the political muscle demonstrated by the Moral Majority. The weaknesses and dangers of that movement are obvious. A theology of glory flashes behind this movement like a bright neon sign. They have pushed aside good people, compassionate political leaders. The poor will suffer even more when the implications of their agenda are put into practice.

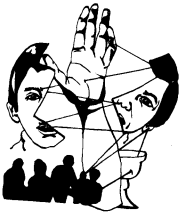
But much more of the reaction is, frankly, elitist and classist. I get the idea that some theologians really believe that these people have no business in the public arena defending their values. And I detect real discomfort when people like Archie take their positions in the public arena in the "name of God."

Some of the things that are bothering these people ought to be bothering all of us. It is tough to raise a family these days. Inflation, work schedules, the socialization of a consumer class, crime and drugs, TV, pornography, and other trends in our society all serve to weaken the family. It ought to excite us that people really believe that their Christian faith can have impact in the public arena. Those of us who preside at the liturgies of our people, who baptize and counsel and love and share the biblical drama as the story of our lives and destinies, ought to be excited about the possibilities of politically informed love.

Community Organization in the Parish — Toward Politically Informed Love

The place to begin is where our people are. Saul Alinsky calls the self-interest of the people the only legitimate starting place for real and lasting engagement in the public arena. Cynical as it may sound, it mirrors my own pastoral experience. In the hurts, interests, hopes, and values of our people, we find the vehicle to engage them in real ways.

After church meetings we see our members in little clusters on the corner, on the steps, or out on the street. Often



they are discussing concerns which had no place on the agenda of the church business: the latest break-in or mugging, who is moving in next door, a raise in taxes, their kid's day in school, the garbage in the streets, a dangerous traffic corner, a factory moving to the suburbs, the hassles on their jobs. There is no reason why these concerns should not be used as a starting point to engage our people in "seeking the welfare of the city." A Catholic pastor in Pennsylvania puts it this way: "I understand the importance and sacredness of life, self-respect, and dignity, both at home and in the church. However, neither family, church, nor seminary prepared me to fight for those same values or taught me how to translate those values into action against those who despise and reject them. I do not blame my family, my church or the seminary for this; it is simply a statement of fact that these institutions of value were ill equipped to teach me how to make my values a reality."

In 1978, our congregation joined a broad-based citizen's organization called The Queens Citizens Organization. We went to work on local issues and began to strategize about city-wide issues. We saw community organizing as a means for developing allies and power for our families and churches in the public arena. We were also striving for clarity concerning how decisions were made affecting our lives. The strengths of family and church include their collective economic potential. It was our attempt to organize these strengths and aim them at our real enemies.

The process within the congregation included interviewing members and listening to their frustrations and hopes concerning their family, church, and city. It meant enabling people to go into action for their values and interests. It meant developing a collective leadership within the parish, trained in action in the public arena, who could help the church assist others as they fight for their communities.

Presently, the Queens Citizens Organization numbers 30 parishes, mostly Lutheran and Catholic, representing almost 50,000 families from all over the borough. It has achieved recognition and grudging respect from state and local decision makers. It has achieved numerous local victories, by brokering issues in mass meetings with key decision makers such as the Queens legislators, the mayor, the police and fire commissioners, and other top officials. Our people experience solidarity of acting together as subjects of their history. The participation of the Queens Citizen Organization in city-wide issues of arson, the expansion of Kennedy Airport, and in strengthening city neighborhoods has received national attention. Archie is helping to reword the Dream.

Beyond Self-Interest

The self-interest of our people

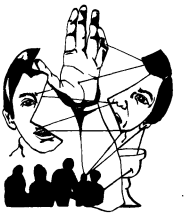
becomes a vehicle for the church to get into the context where Law and Gospel are played out in the public arena. Self interest is continually adjusted with that of others, as allies are sought. We must necessarily be accountable to one another, and small victories are gained. Engagement begets deeper clarity about our values and who our real friends and enemies are. We begin to see the complicity of the real estate business, the banks, and politicians in the deterioration of our communities. The necessary alliances are forged to crack the isolation of our churches and families. Our Archie Bunkers helped register more voters in a Black precinct near the airport than were registered in any other precinct in the city. They lend their numbers and support to the Black churches in the Jamaica area who are fighting the air freight industry, or struggling to insure the completion of York Community College. A sense of mutual responsibility is developing. We find that to seek the welfare of the city we need each other.

To begin with self-interest is to develop a solidarity based on real existential engagement, on usefulness in the public arena, on our willingness to use our power, on the give and take of equals. It is not to begin with guilt or paternalism or liberal "do-goodism." It promises to engage the mass of turned off spectators, "stuck-in-the-middle" in the drama of life.

When we worship together in Queens, it becomes a celebration of our attempts to live a Christian life together in the midst of history. Our symbols (of the Body of Christ, the meaning of Baptism and prayer, the biblical drama, the Kingdom of God) are given deeper meaning by our participation in the dynamics of our history. The political implications of our creeds and sacraments are probed. The human solidarity promised in the Babe of Bethlehem is again incarnate in the life of the city. By beginning with the real issues and concerns of our people, the door is opened to engage them in sacramental living.

Abiding Issues

It is a simple axiom that power belongs to those who do their homework. The community organization process gets people to the files of the tax assessor (to determine ownership patterns of real estate), the mayor's office, the board rooms of banks and corporations, to collective bargaining with legislators and even the governor, to negotiations with landlords and city commissioners. It is a way of doing theology which forces people to put their beliefs on the line and evaluate them on the basis of engagement with the corporate context. Clues to this kind of education come from the notion of "praxis," which is the critical relationship between our biblical faith (theory) and the history of our lives (practice). It means to involve Archie in North American urban liberation theology.



Another issue is our definition of *diakonia*. Do we mean by this social service or social change? What is the relationship between the biblical ministry of service to victims, and the equally powerful biblical insight of repentance? Can politically informed love both care for victims and organize for real participation and change in the public arena?

If self-interest is legitimate, then it is worth defending. Yet power — its use and abuse — has become the biggest stumbling block to community organization in the context of Christian commitment. Many would eschew any power in this world at all. Because this was the dominant attitude among many evangelicals, I see the present Moral Majority as a radical change within these evangelical traditions. Church folks need to converse frankly and openly with one another about power and its implications.

If our use of power in the public arena must come under close moral and theological scrutiny, then our inaction must also be judged. In our families we teach that our bodies are the temples of the Lord, that it is sinful to use others to exploit them. We attempt to teach our children to live in the world, to be agents of its transformation if possible, to find God in it. But we see things introduced into our community over which we have no say. A network of pornographic bars and theaters operate with impunity all around us. Pushers openly sell drugs to our children right in front of the local school and in the park around the corner. The cocaine traffic in Jackson Heights and its attendant robberies and murders make our neighborhood "coke city, USA." These things spit on our values. What does it say to our children if we do nothing about these things? What does our inaction say about our values and beliefs? By our inaction do our children begin their graduate study in powerlessness and resignation?

New Hope on 92nd Street

Perhaps a vignette will help illustrate what can happen to people when they are given the opportunity to participate in their history. A group of neighbors on 92nd Street brought to our attention an abandoned building on their block. There have recently been fires in buildings such as this one. This one was really dilapidated, and it was being used as a hangout and a drug "shooting gallery." The block is an integrated one of White, Hispanic, Black, and Oriental people. Blocks like this are beginning to crumble in our area. The people are lower middle-class owners and renters. Blocks like this one need hope. We were asked by a resident of this neighborhood to do something about the building.

Some of our people have become expert in digging through city tax roles to find out who owns, operates leases, manages, or finances real estate. They took the neighbor along with them to the municipal building and discovered that the *city* held title due to default in

taxes. Due to our participation in a Queens Citizens' Organization (QCO) anti-arson campaign we knew who was responsible for city buildings such as this one. In fact, the coordinator of the city arson task force had been a guest at an open hearing held at Atonement on the subject of arson and abandoned buildings. We contacted his office and secured a promise of immediate sealing and/or demolition.

At this time we decided that it was a good idea to involve the residents of 92nd Street in the process. We sent a leaflet to each resident of the block inviting them to a meeting at our church to discuss the matter. Over 80 percent of the residents showed up for the meeting. The discussion of the matter was animated and touching. I could see burgeoning self-respect and pride as they actually had a sense of ownership of a little piece of their history. They voted to have the building sealed, and then demolished.

I asked the people to join us for an upcoming QCO mass negotiating session with the lieutenant governor of New York. I explained that our ability to get things done was based on power, and that one of the ways we showed our power was to turn out large groups of people to public accountability sessions with public decision makers. A sense of community was developing, and its focal point was the church and its involvement in the public arena of power. Several have since worshipped regularly with us. The building was sealed up and a new owner has been found, making demolition unnecessary — a small sign of shalom on 92nd Street.

Roots and Heroes

John, Audrey, and Bob have much that they can give their children. And their church can be their allies. There is the primal meaning of their Baptism. There is the weekly sacramental encounter at the altar with the Lord of life in the midst of his people. There is the opportunity to join with others to care for those who are suffering. There is the chance to confront and perhaps unmask the "principalities and powers" in the structures of our age. There is the solidarity of God's people who pray together and act together. Our identity is shaped not by status, gender, class or race. We are people of God!

In an age impoverished of heroes, can our parents be heroes of faith for the next generation to emulate? I thought about that as some of the mothers and fathers of our church, bouncing their children on their knees, confronted a police commander about the forces destroying their community. Will the attempt of parents to move from the altar to the marketplace be the model their children will follow? Or will their world be shaped by Ronald McDonald?

Why Church History

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Clio is, of course, the Muse of history. In setting forth this brief theology of history, I contend that Clio offers us not simply documentation or a collection of wise, old anecdotes, but a highly stimulating process which shatters our complacencies, drives us to a renewed faith and trust in God, deepens our identification with the whole world of humanity which Jesus Christ came to redeem, and awakens in us a more inclusive vision of the community in which our God acts to reveal himself.

Faith and History

History must include the religious dimension of human experience. Over a decade ago, Sidney Mead pointed out that history is concerned not only with events and activities of people done in the past, but also with ideas and patterns of thinking which characterize a particular individual, group, or era. For this reason, says Mead, the historian must also examine the presuppositions or givens on which people base their ideas and from which the motive and rationalization of their actions flow.[1] The development of Western civilization, for example, supposes at least a rudimentary knowledge of the Christian ideals which helped to give birth to so many of its institutions and to mold so much of its people's way of life. In America, moreover, our presuppositions are also religious. They involve "certain inalienable rights" with which we believe our Creator God has endowed creatures. Or as Donald G. Mathews has argued, no evaluation of America's culture south of the Mason-Dixon Line would be complete without considering the influence of Evangelical values and institutions.[2]

One might also argue that history performs a "religious" function. The historian does not examine the past simply because it provokes curiosity or provides an interesting hobby. Nor is history taught in schools in order to fine-tune the mind or keep some people out of mischief and others off the unemployment rolls. On the contrary, the purpose of history is to upbuild humankind. For communities, nations, and whole cultures of people, it may furnish an *identity*. The past thereby comes to resemble not so much a graveyard filled with tombstones, but a living organism sprouting up from yesterday and on toward tomorrow's horizon. Like the ancient Israelites of the Exodus, we Christians may also need to write our book of Genesis. We know that the wilderness does not look kindly upon a rootless people, and the road to the Promised Land is always perilous. Therefore, we will want to learn the story of our Abrahams and Sarahs, our Jacobs and

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[1] Sidney E. Mead, "Church History Explained," *Church History*, XXXII (March, 1963), pp. 17-31.

[2] Donald G. Mathews, *Religion in the Old South* (Chicago: The University of Chicago Press, 1977), pp. xiii-xx.

Rachels, along with that of such latter-day leaders as Augustine, Teresa of Avila, Luther, Winkworth, and Wesley. For it is then, and some would say only then, that we will begin to grasp who we are as a people and where we are headed.

In addition, history's religious function involves *clarification* of distortion. The human tendency is to try to sweep the unpleasant and the embarrassing moments under the carpet. In Genesis, however, the Israelites reported that Abraham was not only the trusting, compassionate man of faith they had always heard about, but also a frail human being whose laughter betrayed deep doubts about God's promise of a son, and a man who tried to deceive the Pharaoh by passing his wife off as his sister.

History gives us a more realistic picture of our Christian forebears. Every member of the early Christian church did not, in fact, possess the martyr's fortitude before the lion's jaw, and most medieval Christians were something less than the strongwilled Pope Gregory VII, who humbled the frost-bitten German Emperor, Henry VI, in the snows at Canossa. Church-state relations in 1077 were in reality complex and in a continuous state of flux. The historian's task is to promote honesty, to expose the truth, to explode a stereotype, or to correct a prevailing view.

One of the distinctive features of Christianity is that it is a *historical* religion. The gods of other religions often seem to live on the opposite side of the horizon, but not the God in whom Christians place their faith. This God "tabernacled" among us. Again and again, God came into the circle of the people in the Old Testament and revealed himself in the events which comprised their history. Then, in "the fullness of time," God's Son became a real, flesh-and-blood person with a 33-year earthly history. Each time we Christians join in a recitation of the Apostles' Creed and let the phrase "suffered under Pontius Pilate" roll from our lips, we are making a historical statement about our faith, confessing not only the Jesus Christ who lived and died during an era of history dominated by Rome, but affirming his presence in the every-day events of our lives.

That God, through the Son, entered the stream of time, making his home in the culture of first-century Palestine, shows the extent to which he was willing to go for the sake of our humanity. To us, Christ's Incarnation signals God's "yes" to the historical process. To gain insight into the meaning of God's ways for today's world, God challenges us to use all of the human resources at our disposal, including historical methods of interpretation. Each sermon, lesson, or conversation is another incarnation of the message of redemption which God delivered to the world through Jesus Christ.



History and Faith in Tension

The points of tension in the relationship between Clio and Christianity are not to be ignored. The most irritating of Clio's habits is her tendency to shake up the absolute or timeless mold into which we tend to set our beliefs. In Clio's mind, any religious teaching or doctrine is "relative" in that it is related to some moment in time and to the culture in which it is set forth. The needs of a particular people may influence the belief itself and the way people choose to express its meaning.

The Chalcedonian formula of the two natures (divine and human) in the one person of Jesus Christ, for example, has long stood as chief rubric for Christological discussions. Yet, the process by which it was hammered out in the quarter century prior to 451 appears to have been only remotely theological. More significant, it seems, were the party politics of the churches at Constantinople and Alexandria. While upstart Constantinople could tout itself as the "new Rome" of Emperor Constantine, Alexandria and its bishop Cyril continued to demand the special honor accorded to the charter members of the eastern constellation of churches. This rivalry spilled over into the academic communities at Alexandria and Antioch, hardening the differences in philosophical orientation and approaches to Scripture. As a result, the string of councils and synods leading up to Chalcedon became not forums for mature discussions, but plots of unprincipled characters looking for opportunities to weaken the prestige and authority of each other's ecclesiastical establishments. Such occurrences are not exceptions; they frequent the pages of the church's history.

Clio's unnerving habit of uncovering such evidence has caused Christians a good deal of heartache over the years. In some minds, it produces doubt rather than certainty. Confronted with Clio, some Christians have stoically resigned themselves to skepticism, if not agnosticism. Others have chosen to slam the door of their minds in order to preserve a brand of faith with which they feel more comfortable. Still others have endeavored to work out a compromise with Clio. Briefly stated, this compromise acknowledges that our beliefs are based upon contingent circumstances and events, but it claims that these events are "special" or not subject to historical criticism.

Clio has a way of keeping the more dogmatic interpreters of Christian revelation in an off-balance position. When put into the perspective of history, any attempt to explain the meaning of what we believe becomes subject to historical interpretations. We can expect that as each age passes, there will be shifts in the explications of truth. For the church today, the preoccupation of various Christian authors in the 1930s with the Fascist and Communist upheavals and the "no-atheists-in-foxholes" lingo of World

War II seem largely irrelevant. While we read the same New Testament they did, our circumstances and our needs have changed. Hence, our own view of the same text is different, and it, too, will be subject to the kind of alterations which children and grandchildren always make.

Still, trouble in a marriage need not result in divorce. On the contrary, it can lead to a strengthening of the relationship. American historian Arthur S. Link of Princeton once made the provocative suggestion that the better historian may be the one who is "Christian" in faith. The non-Christian's chronicle, he argued, "is subject to the ego's insatiable demands for its own understanding and control of history." But Christians become good and faithful "historians" whenever their faith in God acts to purge the history they write of "ego" and its attendant perversions.[3] Conversely, Clio's habit of exposing the relativity of all things religious, as disturbing as this may be for some, can help purge the church of its own perverse form of idolatry. Forced to look up from our ecclesiastical bailiwicks, we may again see the One who alone commands our fear, love, and trust.

Under Clio's influence, we develop a sensitivity to the limited nature of all forms of human endeavor, including religion. For this reason, we become inclined to resist (or at least question) those emphases to which people attribute finality or absolute authority. The "Protestant principle" is the name which Paul Tillich gave to this approach. It implies "protest" against any attempt to exalt something finite into the infinite, to declare something conditional to be unconditional, whether it be a world view, a social system, an institution of some kind, a dogma, or the Bible itself. It means a fight against every effort to tie God down or to regard the finite forms God uses to reveal his grace as if they were divine.[4] Given this critical stance which Clio tends to bolster in us, we recognize that Christians always have something to learn from one another and from the world. Our attitude reflects a respect for positions which differ from our own, a readiness to wait in formulating judgments, and a willingness to change our thinking.

In short, the more we put our hand in Clio's, the more we learn what it means to "walk by faith and not by sight." Again and again, her perspective reminds us that God chose "what is foolish in the world to shame the wise" and "what is weak in the world to shame the strong." About ourselves we can make no boast. Our strength lies in nothing other than the God of Jesus Christ. Shall we then formulate a Gospel which is more comfortable for our reason

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[3] Arthur S. Link, "The Historian's Vocation," *Theology Today*, XIX (April, 1962), 75-89.

[4] Paul Tillich, *The Protestant Era* (Chicago: University of Chicago Press, 1948), pp. xiif.



or more respectable in the marketplace of the philosopher? Shall we demand that the Bible be this or that in order that our faith might be easier or more absolute? Shall we superimpose upon the church a form which we think will justify its integrity or insure its authority? For Christians, the temptation to succumb to such idolatries is ever present. But Clio may serve to help us overcome.

History and Humanity

The partnership of Clio and Christianity also becomes dynamic and forceful whenever it comes to dealing with humanity's imperfection. "Sin" is what Christians call the difference between "the way things are" and "the way things ought to be." Under Clio's lens, we see the failure of individuals, groups, and nations, to live up to their ideals. The pride of national innocence encompassed the foreign policy of the United States during the Cold War. Industrialization revolutionized the Western world, but not without the exploitation of child labor, the expending of workers as commodities, the demeaning of whole races of people. In the "me" decade of the 1970s, we saw the beast of narcissism. The church's repression of women and its failure to appreciate their indispensable contribution to the faith are still largely missing from Clio's handbooks.

For this reason, the apprehension and interpretations of history may become a *moral event* in our lives. Clio not only inspires, but drives us to remember what we have forgotten; her story may expose the blunders which we have conveniently suppressed or confront us with older versions of contemporary departures from the same ideals. Several years ago, television's dramatic presentation of Alex Haley's *Roots* had a powerful impact on the American public. At one level, we saw the story which hundreds of history books on slavery in America have told for the last three decades. Yet at the same time, the experience was much more than an intellectual exercise. This story was a summons to claim the brutalities of our white forebears as *our* sins. As Americans we were challenged to make liberty and equality *our* ideals.

By bringing the evils of slavery to light, historians may hope to relieve some of the emotion surrounding contemporary racial issues. In turbulent periods of change such as the 1960s, many American historians seemed intent upon exposing the nation's "feet of clay." The books which they crafted invited us to enumerate our faults and to flagellate ourselves for the sins connected with the Ameican way of life. Still other historians help us to deny reality. A chronicler of the history of one's own denomination, for example, may simply avoid the skeletons in the church's closet or gloss over some of the uglier realities of the past. A denominational history may suggest that all movement was "from strength to strength."

I believe we must allow Clio to function as our John the Baptist, summoning us and our communities to repentance. Confessing our mistakes prevents us from repeating them in the future. To refuse to own up to the dark portions of our history is to become their hostage. On the other hand, confession is difficult, if not impossible, without the assurance of an "absolution" and the hope of "amendment of life." Out of ignorance or zeal, some historians never let us out of the confessional booth. Their work seems judgmental, cynical, or self-righteous unless they also offer the prospect of redemption. Although he was no historian, Abraham Lincoln had a real knack for this. To him, the blood of young men from North and South shed on the fields of battle in the Civil War was an atonement for "the great wealth piled by the bondman's two hundred and fifty years of unrequited toil." Still, Lincoln refrained from judging the parties involved; he insisted that the purposes of the Almighty far transcended the objectives of either North or South. The course which he charted for the nation in his Second Inaugural was thoroughly redemptive. "With malice toward none," he said, "with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds." In the crafting of our story for the church or for society at large, we historians would do well to remember the redemptive element in Lincoln's interpretation of human events.

If it is honestly and creatively mediated to the church, the historical process will broaden the scope of our concern and heighten our awareness of institutions from which human pride and suffering issue. We see how "earthen" God's ecclesiastical vessels really are, and the stance of the prophets of old will become ours. Like Amos, we may find ourselves shouting, "Take away from me the noise of your songs, to the melody of your harp I will not listen. But let justice roll down like waters, and righteousness like an ever-flowing stream." But God also kept repeating the covenant promise to Israel. God became incarnate in the world as it is, intending to redeem it. God's forgiveness for sin offers both the world and the church a tomorrow that is new. Whoever and whatever serve to lighten the burden of our brothers and sisters or to promote humanity's welfare we must affirm.

History and Community

The interaction of Clio with our Christian faith should shape our view of community. Contrary to what some people still suppose, Christianity is primarily a "community" rather than a personal experience, and the scope of our view of community is bound to grow larger with historical perspective. Clio simply opens our eyes to the vast variety of groups and movements which comprise the Chris-



tian church. We come to recognize that we are but a speck in the vast ocean of Christianity's 2,000 year history. A church history professor of mine was fond of reminding his classes that there were about as many Roman Catholic Christians residing in the archdiocese of Chicago as there were communicant members in any one of the three Lutheran church bodies in the U.S.A.

Long before there was a "jet age" or a "space age," Clio was doing the job of breaking down the barriers of time and reducing our world to a "global village." Her train of studies continues to take us across cultures, exposing us to the plurality of traits and traditions in the human family. Forced to concede that God is as active in all of history as he is in our own history, we soon find ourselves reckoning with the possibility that he accomplishes his purposes through many peoples. Perhaps his plan of salvation is more comprehensive than we would like to imagine. Clio tends to develop a more catholic set of attitudes and a more cooperative style of ministry in Christians.

To understate my point: Clio's lessons from the past may be of some help as we struggle to live out our faith in today's world.

Christianity and China

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Christianity in China under the regime of Mao Tse-Tung seemed to die out. The country with the largest population was isolated from the rest of the world. Atheism and materialism prevailed. China seemed to deny any possibility of a Christian presence in its part of the world.

The picture now is rapidly changing. Chinese Christians in the twenty-first century may emerge as theological and ecumenical leaders and make a significant impact on Christendom. There are more Christians in China today than prior to 1949 when the People's Republic of China was established! Even governmental policies toward Christianity are changing. With the government emphasizing modernization in industry, defense systems, and education, the people of China need to make friendly alliances with the United States and the rest of the Western world. As China establishes and develops a closer relationship with the Western world, a great dialogue between China and Western Christians will take place.

The importance of religious life in the Western world cannot be ignored by the Chinese. In fact, recent Chinese visitors to the United States observed how Christianity is taken seriously by the people here, from the common people in the streets to the President in the White House. The Chinese noted finding the Bible in every hotel room where they stayed and seeing a copy of the Bible on the desk of the President. Religious leaders are coming as delegates to international conferences, such as the International Conference of Religion and Peace held at Princeton in 1979, and Chinese students are sent to American universities and colleges. Great numbers of overseas Chinese, many of whom are Christians, are visiting the land of their ancestors and giving a Christian witness. Suddenly Chinese churches are opening their closed doors.

The reactivation of the Christian churches is evidence of Gospel seeds that were planted in Chinese soil many years ago. The harvest may not be abundant at this time, but the seeds that were planted in China never perished.

Nestorian Christians from Syria first brought the seeds of the Gospel to China, but it is difficult to assess their success. In any case, Nestorian Christianity was suppressed, together with all other foreign religions, after 845. It enjoyed only a brief revival in the thirteenth century.

Pope Innocent IV convened the Council of Lyons in 1245 and decided to send a papal delegation to the hostile Mongolian court in Peking. When the delegation arrived in Peking, the Great Khan would not receive them but did send a message to carry to the Pope. Although the papal delegation was not successful in influencing the Mongolian court or in bringing about peace, the contact between representatives of the Christian community and China should be considered instrumental in planting

the seed of the Gospel in China.

In 1260 Matteo and Nicolo Polo, two Venetian merchants, visited China. Nine years later they returned to their homeland, Italy, carrying a letter to the Pope from Kublai Khan that requested him to send teachers of science and religion to China. In 1271 Nicolo's sons, Marco and Matteo, were dispatched to China and arrived in 1275. As a result, China and the Christian West established a solid relationship, and John of Montecorvino, a Franciscan, was appointed the first archbishop of Peking.

In 1601, Matteo Ricci succeeded in reaching Peking by disguising himself as a Buddhist monk and by bribing officials. Because of his knowledge of western science and mathematics and his respect for Confucian classics, Ricci was well accepted by Chinese literati. By the time of his death in 1610, Ricci had laid a significant foundation for the Roman Catholic Church in China.

Catholic missionary work was continued not only by the Jesuits, but also by the Franciscans and the Dominicans. Their coming, however, sparked a serious controversy over Christian participation in traditional Chinese rites. The result of this controversy was the suppression of Christianity and the expulsion of missionaries for the next hundred years.

The London Missionary Society sent the first Protestant missionary, Robert Morrison, to China in 1807. He translated the New Testament in 1813 and the entire Bible in 1818. The first American agency to plant the seeds of the Gospel in China was the American Board of Commissioners for Foreign Missions. It sent Elijah C. Bridgman in 1830; the first medical missionary, Peter Parker, arrived in China in 1834. He introduced modern surgery, medical education, and modern hospitals to China. The China Inland Mission, founded by James Hudson Taylor in 1865, developed a unique approach to Christian mission. It did not stress winning converts, building church buildings, or introducing western-type church denominations. Instead, it advocated the transmission of the Gospel among the Chinese as quickly as possible. In 1905, when Hudson Taylor died, there were almost 1,000 missionaries working under the auspices of the China Inland Mission.

After the Nationalist revolution under the leadership of the Christian medical doctor Sun Yat-sen in 1911, the church seemed to be on the verge of a great breakthrough among the mass population of China. However, because of the Japanese invasion and the corruption of Nationalist leaders, especially during the reign of Chiang Kai-shek, the breakthrough did not take place. Yet Christian missionaries continued to plant the seeds of compassion, peace, and salvation through many forms of mission outreach.

The tragedies of wars and disorders ended with the birth of the People's Republic of China in 1949. China had achieved for the first time freedom from hunger and sickness by means of state and medical programs. Christian concern for China, however, does not end with such material gains and political stability. Fullness of life comes not only from an abundance of food or from the elimination of disease, but also from faith in Christ, who is the giver of the life eternal. Christians have an unfulfilled missionary task in China: to bring the message of love, peace, and salvation in Christ to more people and to enrich the life of the people.

The Christian mission should not be carried out with the old missionary theology that condemned many achievements of the Chinese people as

"communistic" and "demonic." Christians must honestly recognize the weaknesses and shortcomings of the Christian encounter with China in the past. The People's Republic of China is making positive contributions to the lives of the Chinese people and to the peace of the world, especially under the new domestic and foreign policies geared toward modernization.

Overseas Chinese Christians can play a very significant role for the church in China. It is the policy of the government of the People's Republic of China to encourage overseas Chinese to visit their homeland to see its great revolutionary achievements and to assist with programs of modernization. In recent years, a considerable number of Chinese Christians from abroad have traveled to the mainland and report that they have joined in Christian worship with old Christian friends and have taught Bible classes. As the number of such visits increases, so will the opportunities for Christian witness. Chinese Christians must be challenged to take this responsibility seriously.

The future Christian encounter with China should make conscious efforts to eliminate the impression of Christianity as a "foreign religion" and be sensitive to Chinese antiforeignism associated with it. Throughout the history of Christian work in China, Christianity was often viewed by the Chinese as a threat to their institutions and life.

However unfortunate it might have been, the Chinese association of anti-Westernism with anti-Chrisitanity was in many ways a natural outcome, because Christian contacts with China were always overshadowed by the commercial and imperialist encroachments of the Western nations. The Opium War of 1839 was a good example. In the early part of the nineteenth century, merchants of the British East India Company commercialized opium and sold it to the Chinese. The habitual use of the drug grew to such an extent that the large cash flow in opium threatened the balance of trade. The terrible effects of the drug on the Chinese people resulted in the government rejecting the importation of opium. English merchants ignored the order and continued to bring the drug into China. In 1839 a newly appointed commissioner, Lin Tze-hsi, ordered the surrender of all opium to Chinese officials. The purpose of this order was to terminate further opium trade. Again the British merchants refused to abide by the Chinese government's demand. The Chinese were finally forced to destroy the opium trade and confine the opium merchants to their quarters in Canton.

In November of 1839, an armed clash occurred between the English opium traders and the Chinese. This event signaled the start of the "Opium War." When China surrendered to England three years later, the terms of the treaty specified that the five major ports of China were to be opened to the British for trade; Hong Kong became a British colony; and the Chinese were to pay an indemnity for war expenses and the destroyed opium. The Chinese regarded these treaties as unfair, humiliating, and impositions on Chinese sovereignty. They began to relate Christianity to the loss of their rights.

Another important reason for identifying Christianity with western imperialism and as threatening to Chinese ways of life was caused by the Taiping rebellion, set in motion by Hung Hsiu-Chuan. He failed to pass the Civil Service examinations in 1836, but a Christian missionary befriended him and introduced him to Christian literature. In the following year Hung again failed the Civil Service examination and became

ill. During his illness, Hung had a vision of an old man who accused the Chinese people of worshipping Confucius and not the true God. A middle-aged man, whom he believed to be Jesus, then appeared and commanded Hung to destroy all idols and demons in China. Hung became convinced that he was the younger brother of Jesus and that Jesus had given him the task of destroying idols in China.

Hung later obtained a job teaching a village school where he often took his students to temples and shrines to destroy idols. As might be expected, this aroused tremendous animosity among the people. When Hung moved to Western China and founded a religious community of "God worshippers," many frustrated young people joined his community in search of meaning for their lives. Hung proclaimed that if the existing Chinese government were destroyed, a kingdom of great peace (Taiping) would come to China. Alarmed by the antigovernment sentiment of this religious group, the Chinese government sent a force to attack the Taiping stronghold in December 1850. The defenders of Taiping, however, were strong enough to defeat the government forces and begin a northward march to take over all of China.

The Taiping soldiers gained a number of impressive victories. By 1853, Nanking, the traditional political center of the south, became the "Heavenly Capitol," and Hung, the "Heavenly King." However, advancement beyond the Yangtse River proved impossible because the Taiping movement lacked public support. While their soldiers were facing difficult battles along the Yangtse River, top Taiping officials were comfortably settled in the Heavenly Capitol, occupying their time with concubines. Increasingly, the morale of the lower ranking soldiers broke down, and they became very cruel. The Taiping kingdom collapsed in 1864, and Hung Hsiu-Chuan committed suicide with poison. The final consequence of the Taiping movement was confusion and disorder in Chinese society and an anti-Christian sentiment of great intensity.

Intense hatred toward the west also erupted in the "Boxer Rebellion" at the turn of this century. Among the many secret Chinese organizations was "I Ho T'uan," loosely translated as "boxers." The motto of the society expressed its hostility to outsiders: "protect the country, and destroy the foreigners." The boxers assaulted Chinese Christians, missionaries, and foreign diplomats. As the attacks of the boxers against Christians and missionaries and foreign diplomats became more frequent, foreign troops intervened to oppress the boxers, and the capitol city was occupied in August 1900.

Future contact with China should avoid any imperialistic or denominational arrogance toward the Chinese. It is highly desirable that Christians work with an officially recognized organization in China. From the very inception of the People's Republic of China, such an organization has existed. It is called "The Three-Self Patriotic Movement Committee."

The Three-Self Patriotic Movement Committee was organized in 1951 by 151 Protestant church leaders who met at Beijing. The organization was spearheaded by Christian leaders who reflected anti-Western sentiments and who supported the Communist Revolution. The goal of the movement was to cut off all foreign ties and support of the Chinese churches, to abolish the missionary enterprise, and to let the Chinese Church be self-supporting, self-propagating, and self-governing. In return the

movement vowed to support the new regime.

There is no doubt that this movement was pro-government and supported by the government. It is questionable if it had any power and influence in the government to advance the cause of Christianity. The church went underground and was severly oppressed, especially during the cultural revolution. Nevertheless, the Three-Self Movement maintained the life of the church in China, and the government could not ignore it entirely.

Now under the new policy of the People's Republic, the Three-Self Movement members are active in revitalizing Christian churches. They met in Nanjing October 6-13, 1980, for the third National Christian Conference of China. In that conference, a Christian Council of China was formed as a sister organization to the Three-Self Movement Committee. The Council adopted a constitution that clearly stated its purposes:

(1) to supervise the work of various churches and preachers.

(2) to train Christian preachers

(3) to distribute Bibles and other prayer materials; and

(4) to strengthen the contacts among churches and believers throughout China.

Any outside church agencies should honor the intentions of the Chinese Church Council. Attempts to bypass this official channel would bring divisions among the Chinese churches and arouse suspicion of foreign intervention in the life of Chinese Christians.

Theological education to train Christian preachers is the responsibility of the Chinese Council. Young Chinese should be trained under the Chinese leadership and encouraged to develop an indigenous theology. If it is desirable for some Chinese students of theology to study abroad, the official Church Council of China should select the students and coordinate theological education.

By close cooperation with official church agencies, Christianity in China can make great advancements and have a significant impact. The official church agencies are not even excluding or oppressing the "house churches" that are emerging throughout China. The Third National Christian Conference of China adopted a significant document on October 13, 1980. This document clearly indicated acceptance of Christians worshipping in "house churches," as fellow brothers and sisters "who earnestly look unto Jesus, the author and finisher of our faith." This expression of faith and fellowship should be honored by Christians throughout the world. They should work together with the Chinese Christians for the greater advancement of Christianity.

That They All May Be One — Theology for Unity

David G. Truemper

This sermon was preached during the Week of Prayer for Christian Unity at Valparaiso University. The Scripture readings for the day, which form the basis of the sermon, are Isaiah 2:1-4; Ephesians 4:1-6; and John 17:15-23.

Jesus set the precedent. Of course, we have managed to throw a few monkey wrenches into his will for unity. In the Middle Ages, the eastern and western churches split over the use of icons. Not just split, but damned and excommunicated one another. Then in the sixteenth century a half dozen so-called Reformations began the process of tearing apart the "seamless robe of Christ," as one critic put it.

Add generous doses of nationalism and rationalism, of revivalism and traditionalism, with a dash of simple unregenerate selfishness thrown in, and you come up with contemporary American Christianity — close to 300 separate denominations, with little contact and less trust toward one another. One gets the impression that when Jesus prayed, "that they may all be one," he must have meant, "one here, and one there, and never two together."

But Jesus' prayer was no fluke. The sense that God's people are one and ought to look and act like it has a long and steady history. The Psalmist wrote: "How good and pleasant it is when people dwell in unity." The center of that unity was Mount Zion, the Temple hill in Jerusalem, where the people recalled and celebrated God's saving acts for them. There the Lord commanded the blessing, life forevermore.

The letter to the Ephesians, similarly, knows that God's people are one and ought to look and act like it. Already in chapter two, when speaking of how the Gospel has "made alive" people "dead in trespass and sin," the apostle says of all brought near in the blood of Christ:

> For he is our peace, who has made us both (Jews and Gentiles) one, . . . that he might . . . reconcile us both to God in one body through the cross. (Eph. 2:14,16)

The Apostle, you see, had a vision of the mystery of God's plan and purpose: "to unite all things in him." That's why 4:1-6 figures so prominently in the letter, for it is one of the basic statements about the church in the New Testament; the church is the "unity of Spirit." For there is one body and one Spirit, . . . one hope . . . one Lord, one faith, one baptism, one God and Father of us all.

Why the concern for unity? Isn't it, after all, the zeal and good feeling of the particular group that matters? We can sometimes manage to feel "at one" in the family, in the small group, in the sorority or fraternity, on the team or in the department. But the larger community is usually another matter. And if it's the whole worldwide gathering of Christians of every stripe and plaid, why, we can hardly manage to feel anything at all in relation to that great crowd.

But that's just it — *feeling* unity is not what the biblical vision is all about. Rather, it speaks of what is simply there. "*There is* one body and one Spirit." Whatever else we say about Christian unity, it begins with that declaration. It exists. It exists in the same way that we are its members, its arms and legs. We

do not produce it or achieve it, any more than we make God one with himself.

What makes the church church, that makes the church one. Promise. Christ's cross. The word preached. The Sacraments done.

Yet precisely there lies another temptation. If the church's unity is promise and gift from the Lord of the church, and if, therefore, *we* cannot produce or bring about or further that unity, then it is easy to conclude that such unity is no real concern of ours. I attended a convocation of theologians recently where that point was made quite explicitly. There is unity, so went the argument, and there is concord. Unity is God's gift, so we don't need to worry about that. Concord is our business — so let's get our act together and agree on our doctrinal formulations.

There's a kind of comfort in that way of being the church. We can argue like crazy about dotting administrative i's and crossing theological t's, and we don't need to worry about the weightier matters of the church — one, holy, catholic, and apostolic.

But the readings from Ephesians and from St. John suggest otherwise. The apostle makes the maintaining of churchly unity the first item in his list of admonitions.

> I beg you (on the basis of the truth of the Gospel itself) to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love.

For that is the key to maintaining the unity of the Spirit.

There is no room, then, for pride or arrogance or impatience in our dealings with our attitudes toward other Christians, whether of our own or of other denominations. If we are dead ones made alive by what God is doing in Jesus Christ, then there is no pride of place! We do not boast of our ancient tradition nor our modern relevance. We do not cling proudly to our narrow orthodoxy or our theological inventiveness. We put neither our formal liturgies nor our freewheeling prayer on the list of what makes us good.

Accordingly, we look down our ecclesiastical noses at no one who with us confesses Jesus Christ as Lord. And we are eager — zealous would be a good synonym — eager to maintain the churchly unity which the Spirit gives.

How shall we handle our Lutheranness? Sometimes we do so by talking down to the Episcopalian or Presbyterian in our midst, as if only a Lutheran were somehow *really* a member of the church! My brothers and sisters, these things ought not be so! St. Paul asked the Corinthian congregation, shot through as it was with division and partisan spirit: "Is Christ divided?" No, of course not. "There is one body, "the body of Christ that is the church. "There is one Spirit," the Spirit who brings us to life and animates that body. "There is one God and Father of us all." And the Christ into whose body we have been incorporated is the Head, the one Head of the one body, from whom and toward whom the whole body grows and flourishes. That, too, is a promise. Ours for the trusting.

In his great prayer for the church in John 17, Jesus makes clear both the ground and the goal of the mystery that is the church's life. The *ground* is the unity of the Father and the Son, and the Father's sending of the Son.

> As thou didst send me into the world, so I have sent them into the world . . . that they may all be one, even as thou Father, art in me, and I in thee, that they may be in us.

The mystery of the church's life and oneness is rooted in the mystery of God's own life and oneness. The love of God that mysteriously sought us out, there in the person of Jesus Christ, that love aims to tie us to God and to one another — and it does so!

Blest be the tie that binds
Our hearts in Christian love.

For that tie is the love of God in Jesus Christ.

Jesus speaks of having "consecrated" himself. All of John's gospel makes it clear that Jesus' consecration and his glorification are his way to the cross. Oh, to what lengths the Father's love does go — all the way to our earth, to our humanness, to a cross "that was made by us." All, so that "we may be made one with him and he with us," as we pray in one of the eucharistic liturgies.

> The glory which thou hast given me (remember, glory means the cross) I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me.

The ground is also the goal. Maybe that is why the church is a mystery, an amazing, surprising truth. Grounded in the Father's oneness with the Son and in his loving sending of that Son on the way to the cross for us, the church lives in order to be caught up into that very oneness and that very love, in order to be the agent for getting others caught up into that very oneness and that very love.

"As thou didst send me into the world, so I have sent them into the world." That means that the way of unity is the way of the cross, for Christ and for us. His being "in the Father" meant the strange glory of the cross. And that cross stands to bring us into that oneness "in the Father" as well.

That means we don't have to scratch our way into prominence or purity in the church. It means that in the one cross of the one Christ is the ground for our one life in the one church. No less! And it means that we don't have to hang on to other things that are supposed to make us more perfectly church, not our careful liturgies or our careless ones, not our cherished theological formulations or our uncherished ones, not our zeal and not our apathy, not our fervor and not our lethargy. Christ suffers his church into oneness. And the posture of faith is to watch him do it, and to cheer him along with our faithful "Amen!"

Then, since we needn't *make* the unity of the Spirit (we can't anyway), we get to "be eager to maintain" that unity. And we do that not only with the cheers of our faithful "Amen!" but also and especially with our handling of the word of truth. Jesus prayed also "for those who are to believe in me through their word." That's where we come in. Eager to maintain the unity, eager to share the word of truth, the great Good News of the Father's love, of the Son's cross, of the Spirit's unity.

Our motto might well come from those confessors in 1530, who at Augsburg, Germany, were eager to maintain the church's unity and eager to confess the word of truth:

> We on our part shall not omit anything, in so far as God and conscience allow, that may serve the cause of Christian unity." (AC Preface 13)

That eagerness is proper for us who pray, in the Prayer of the Week, "Make all Christians one with Christ as he is one with you, so that in peace and unity we may carry your message of love to the world." "That they may all be one."

Nice work, Lord!

Jonah, Joel, and Jones

Holland Jones
Professor of Exegetical Theology (Old Testament), Christ Seminary — Seminex

Prophecy "petered out." That's the customary conclusion about the prophetic movement in Israel. Conservatives differ from liberals on the issue of the dates of Joel and Jonah, and the latter depict these two books as the latest among the prophets. Yet they are hardly productions of a "petered out" movement.

Jonah

It is difficult to tell for sure whether Jonah (whose name means Dove) is the symbol of Israel or of charismatic Israel. It may ultimately make little difference in one's comprehension of its message. But we shall for this presentation assume that the Dove = the prophetic movement.

The story of Jonah obviously has two texts, i.e., two significant prophetic words from the past, that it wants to discuss. The first, and most obvious is Exod. 34:5-8. Here Yahweh is presented as interpreting his name: "Yahweh means a gracious and merciful deity. It depicts one whose temper rises very slowly. It represents a deity that is so full of unmerited love and so set on faithfully fulfilling his promises that he won't stop loving even for a thousand generations, but is constantly out dispensing his goodies which are forgiveness of iniquity, forgiveness of transgression and forgiveness of sin. But forgiving, though it's 'his thing,' isn't all he does. He may also, though he'd rather not, punish guilty people. He does that as a last resort to achieve his gracious purposes. But while his love outlasts thousands of generations, his wrath will never last past four."

In the present form of the Sinai story this prophetic word, received and transmitted to Israel by Moses, the prophet, is placed after the account of the calf apostasy and presented as Yahweh's reaction to that misdemeanor of Israel. Scholars, in some instances, connect this passage with the theophany in chapter 19, and suggest that it was the primary revelation of Sinai. I favor the latter position on this issue, but that makes little difference as far as its use in the story of Jonah is concerned.

I will not bore you with form critical observations about the stylistic symmetry of the story. It's basically comprised of two episodes, Jonah's flight from and his ministry to Ninevah. The episodes turn on 4:2. "Yahweh, the reason I fled and the reason I'm so upset is

> I know you are a gracious and merciful deity, slow to get mad, abounding in steadfast love, even one who changes his mind about the evil he threatens to do to people.

I know how you are, Yahweh, that you are the way you said you were. I wasn't going to preach your message to Nineveh and get contradicted by you when you acted according to character, so I went west instead of east. Now, having been unfairly manipulated by you, I have

preached. I told them you would destroy them. But you didn't. You acted in character the way I was afraid you would: you forgave them when they repented. And I'm upset. If I can't go on hating those no good Ninevites, life simply isn't worth living. If I have to be loving and forgiving like you, I'd just rather die. That may seem like an efficient *modus operandi* to you, but it doesn't to me. I know how you are, and, in spite of all your efforts to make me like that, I'm not about to change. Right's right."

And Yahweh responded, "Oh, Jonah, would you really rather be right, than righteous like me?"

Up to this point the story, with its two episodes focussing on the prophetic word in 4:2, is symmetrically perfect. But there's more to be said, so the prophetic author, before he peters out, adds an appendix that really distorts the story's formal beauty, i.e., 4:6-11. To appreciate this appendix one needs to recall another significant prophetic word, the human/divine dialogue in the divine council, Isa. 40:6-8.

"Hark" the word is "preach."
But I said,
"What shall I preach?
Shall I preach what I have
experienced
that you, God, treat plants and
people in the same way,
that they both get blown away by
your wind?"

"Preach, whatever you please
about my treatment of plants.
But tell my people that my Word —
My revelation about my name
and its meaning (cf.40:1-2) —
remains valid forever."

The prophetess, who heard that message in the divine council, preached it and penned it to her dispirited contemporaries (cf. Isa. 40-55).

Now Jonah 4:6-11 says, it's time for another lesson about Yahweh's treatment of plants and people. Yahweh, having watched prophets perform symbolic acts from Hosea on, had gathered that prophets were great on object lessons. So he tried one on this prophetic representative. Through the object lesson of the plant he said, "Jonah, you love plants more than people. I love people more than plants, the way I told Isaiah of the Exile. I'm a sucker for sorry sinners. I get my kicks being that way, and I'm irreformable. If we're ever going to be good buddies, you're going to have to change. So hop on in here with me. If you think it's fun hating Ninevites, just wait till you try loving them, especially those who always get their right shoe on their wrong foot."

To me it's insulting to call the Book of Jonah "petered out" prophecy. Jonah, it seems to me, evidences a vitality and power in the prophetic movement that is about as "spirited" as it ever was, even back when "Saul was among the prophets."

Joel

If the Holy Spirit was the power of prophecy, as Old Testament theology and Christian creeds suggest, the message of Joel is even more amazing than that of Jonah to one with a theory of "petered out" prophecy.

In Joel 1:2-2:11 the prophet tells it like it is and like it's going to be in Israel, if things and people don't change.

In Joel 2:12-13a and 15-17 he invites the people to turn, and in 2:18-3:21 declares that deliverance from "the northerner," prosperity, redemption, restoration, vindication, victory, i.e., all the goodies of God they desired, are just one turn away. And in 2:13b-14 he bases his invitation to turn on Yahweh's interpretation of his name revealed to and

transmitted to Israel through Moses, the prophet.

"Turn to Yahweh, your God.
He's told you he's a sucker for
sorry sinners.
I'm not a betting man,
but I'd wager at least a peso if you
turn to him,
he'll turn to you and start bom-
barding you with his goodies,
even other goodies besides forgive-
ness of iniquity, forgiveness of
transgression, and forgiveness of
sin."

And, as if that weren't bad enough, this "petered out" prophet has the *chutzpah* to include in his description of the goodies with which God will grace his people this promise:

Yahweh's going to saturate
every body with his Spirit
Your sons and daughters
are going to be prophets.
Your old men are going
to be prophets.
Your slaves are going
to be prophets.

Once good old Moses said, "I wish that all of God's people were prophets." Now God's acting as if that were *his* idea. He's going to make prophets out of all his people. Somehow I can't compute Joel and Jonah with "petered out" prophecy.

As far as I can tell, prophecy "petered out," at least in our brand of Christianity, when the Lutheran Reformers/confessors developed a sectarian pneumatology. The Spirit was allowed to inspire prophets in Israel. The Spirit was allowed to inspire prophets in the "dark ages" (witness the saints up to the fourteenth century who all claimed spiritual illumination). But Lutheran Reformers and Confessors no longer permitted the Spirit to inspire people — Spirit-inspired people were enthusiasts, i.e., they had God inside — how horrible! Spirit-inspired people were anabaptists, and that term is not complimentary. Spirit-inspired people are as dangerous as the papists, who claim the Spirit went on inspiring the church after the Bible was written.

Moses may have wanted all God's people to be prophets; Joel may have promised that all God's people would be prophets, but we've got the Gospel — we don't need any prophets. The Spirit works so beautifully through the Gospel that we're going to tell her she can't work any place else. The Spirit works so beautifully through the Gospel — we're going to prohibit you from experiencing the presence of God in any other medium.

Jones

And that brings us to Jones, a twentieth-century Lutheran, who got saturated, the New Testament term seems to be "immersed," with the Spirit. He made the irrevocable mistake of not hating anabaptists and sure enough became, as everyone always feared, an enthusiast.

Having been painted with the same brush as Jonah and Joel he might as well join in their proclamation:

The Father
who is gracious, compassionate,
forgiving
who forgives transgressions
who forgives iniquity
who forgives sin,
still wants some children who love
people more than plants,
who can get their kicks, like he
does, loving instead of hating
people, even those who get their
right theological shoes on their
wrong feet.

The Father would still like to pull off

the idea he got from Moses, so I pray:

> Lord, just make them all enthusiasts, folks with you filling their insides — their minds, wills, emotions, guts. If they leak — fill them again!

For the Lord who said through the prophet Joel, "Your old men will dream dreams," has through his inspired prophet, Martin Luther King, helped me to dream a dream.

Those prophets of old couldn't make up their minds for sure on the issue of violence. Isaiah and Micah declared in the New Age that people will beat their swords into plows, their spears into pruners. Joel declared that the New Age the people will beat their plow shares into swords, their pruners into spears.

The dream Dr. King has inspired me to dream is not ambiguous on this issue. I foresee a time, when, the theological swords and spears we so skillfully and courageously manipulate to cut up and cut down our brothers and sisters, will be permitted to fall from the hands of stalwart defenders of orthodoxy, even Lutheran orthodoxy.

That's Father's plan. In his time, he'll do it.

(Reflections on the birthday of Martin Luther King, Jr., January 15, 1981.)

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From Dan to Beersheba: A Trustworthy Guide

Edgar Krentz
Professor of Exegetical Theology (New Testament), Christ Seminary — Seminex

Biblical students have needed reference tools to understand the topography of Palestine from the moment the church entered the wider Mediterranean world. Eusebius, Bishop of Caesarea (260-339), wrote his *Onomasticon* in order to identify biblical sites for those not familar with Palestine.

Today students of the Bible have a great variety of cartographical reference works available. One of the most significant resources is the integrated set of maps and audio-visual aids developed by the Pictorial Archive (Near Eastern History) Est., Jerusalem, Israel. The results of this effort are presented in the *Student Map Manual: Historical Geography of the Bible Lands*.[1] Both the *Manual* and the wall maps keyed to it are the brainchild of Dr. Richard Cleave of Jerusalem. This *Manual*, the wall maps, and the two audio-visual series that complement it can do more to make the geographical and topographical context of biblical history clear than any other biblical atlas currently available. The entire work belongs in the library of every parish, college, seminary, and university in the Christian world. Its unique features are detailed below.

This does not mean that older atlases have lost their value. English speaking students are well served by a series of post-World War II works, each of which makes a distinctive contribution to the interpretation of the biblical text. The oldest of these is *The Westminster Historical Atlas to the Bible*, edited by G. Ernest Wright and Floyd V. Filson.[2] As its title indicated, political history is the focus of the maps in this atlas: one map illustrates excavated sites, four smaller ones depict the growth of Jerusalem; the large majority relate to Palestine, though maps also show the extent of middle eastern empires and the geographical spread of the early church down to Constantine. The maps are interpreted by a select number of black and white photographs and an important (if now somewhat dated) narrative text.

Lucas H. Grollenberg's Dutch atlas was translated into English in 1956.[3] This *Atlas of the Bible* has 30 excellent maps. Their purpose (to clarify locations and events) is enhanced by minimal interpretive comments printed on the maps. A significant advance in this text is the more than 400 carefully selected and captioned black and white photographs that illustrate Palestinian topography, sites, and the extra-Palestinian geography important to the understanding of the biblical text. A carefully written text, correlated to both maps and illustrations, provides a sophisticated nar-

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[1] Jerusalem: Pictorial Archive (Near Eastern History) Est., 1979. 168 pages. Paper. $20.00. (A hard-cover edition is marketed in the United States by Zondervan of Grand Rapids for $34.95.)

[2] Revised edition, Philadelphia: Westminster, 1956.

[3] London, etc.: Nelson, 1956 and later reprints.

rative of events. The book is, unfortunately, out of print.

The Oxford Bible Atlas, edited by Herbert G. May,[4] has long been a favorite of biblical teachers. Available in paperback it provides an inexpensive, well drawn set of maps, a select number of black and white photographs, and a short interpretive text. While it has surveys of geography and archaeological work, it is essentially historical in arrangement.

Two Israeli archaeologists, Yochanan Aharoni and Michael Avi-Yonah, produced a unique atlas that provides a map to illustrate almost any biblical text that can be illustrated cartographically.[5] *The Macmillan Bible Atlas* has over 260 maps, all line drawings done by Carta in Jerusalem. The first 19 illustrate the geography and archaeology of the land; the remaining maps all relate to biblical texts. For each map a short interpretive account is given, together with references to the relevant biblical texts. There is no substitute for this atlas if one is seeking to understand the movements of armies, the routes followed, etc. Its weakness lies in the somewhat generalized details of land contours and other topographical features.

The New Atlas of the Bible[6] was prepared by another Dutch scholar, Jan H. Negenmann. Its title indicates that it was designed to fill the gap created when Grollenberg went out of print. Some features in the book are new and useful: a section on the history of manuscripts and the printed Bible, the use of some color photographs, dramatically colored maps, line maps and charts, site plans, etc. But the narrative text is less satisfying than that of Grollenberg, Wright-Filson, and May; and so the atlas has never achieved the success its publisher hoped. It, too, is essentially oriented to political history.

Denis Baly, author of the premier book on the geography of Palestine, and A.D. Tushingham, an outstanding archaeologist, collaborated in producing the *Atlas of the Biblical World*.[7] It is the best immediately available resource for understanding the geology, climate, agriculture, and natural history of Palestine and the Levant. It has excellent, clear schematic maps (both in color and black and white), good colored photographs to illustrate geographic regions in the Middle East, and an informative text. One whole chapter (with line maps) is devoted to the history of Jerusalem. The only alternate source for the information supplied in this atlas is the large (and very expensive) *Atlas of Israel*[8] and the geological maps published in sheets by the Survey of Israel.

Now, given the available atlases, what contribution can the Cleave *Manual* make to the understanding of Palestinian geography and cartography? Much, in many ways! In distinction to all of the atlases mentioned above, its maps are oriented with East at the top. This is more than just a return to the tradition of the Madeba Map (a sixth century map of Palestine in mosiac). It enables the printing of a much larger wall map, since the map extends horizontally, not vertically for its great extent. It also enables the use of the Mediterranean Sea area to print any supporting or interpretive text. The value of this is immediately clear to any user of Student Map A or B (see below).

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[4] London, New York: Oxford University Press, 1962, revised edition, 1974.

[5] New York: Macmillan, 1968, rev. ed. 1978.

[6] Garden City, New York: Doubleday, 1969.

[7] New York: World, 1971.

[8] Jerusalem: Ministry of Labour, Survey of Israel, 1970.

The number and detail of the maps in the *Manual* exceeds that of any other atlas. The maps in the *Manual* are based on maps drawn at a large scale. Institutions who use the manual for groups can obtain Student Map A (Patriarchs through Ezra-Nehemiah) and Student Map B (Ezra-Nehemiah through Justinian) in two sizes, both suitable for wall mounting. The "display version" on eight sheets (1:150,000) produces two maps approximately 288 cm. x 110.5 cm. (9'6" by 3'7"), remarkable for their clarity of detail. The relief shading exceeds in detail and accuracy the maps of every other atlas. In the future, topographic studies *must* begin with the *Manual's* maps. These two maps are reproduced on four accordion folded sheets (1:275,000) to put them at the disposal of students, and form the basis for the maps reproduced in the *Manual.*

The *Manual* itself is arranged in 15 sections. The first presents regional maps in 16 sheets (1:215,000). These maps illustrate the topographic features (wadis, rivers, mountains, etc.), modern roads (thus giving a guide to travel in today's Israel), all the names on maps A and B, and modern settlement boundaries. Section 2 is made up of 10 maps that illustrate the archaeological study of the land from the chalcolithic to the Byzantine eras.

Sections 3 through 13 present a series of 78 historical maps arranged by periods from Canaanite (Early Bronze) through the Late Roman-Byzantine eras. The maps vary in scale from 1:750,000 to 1:300,000 depending on the amount of information needing recording. Before each section there is a table correlating the maps with primary sources printed in Pritchard's *Ancient Near Eastern Texts*, the Bible, the regional maps in Section 1, relevant maps in *The Macmillan Atlas*, and other references. Names relating to the period are printed in red, other reference names in black. In Sections 3 to 11 "lines of communication" based on the topography are suggested. Sections 12 and 13 reflect the known Roman road system.

Section 14 presents the history of Jerusalem. One map presents the remains that have been excavated or identified in modern times. The other three show reconstructions of First Temple, Second Temple, and Byzantine Jerusalem. In addition an excellent bibliography on the archaeology of Jerusalem for each period is supplied. This section is a major contribution to the study and interpretation of the Holy City.

Section 15 is an index of main names, alternative names, and standard Israeli map grid references. The main index also includes the Arabic and/or Hebrew names used today, page and volume references to the four-volume *Encyclopedia of Archaeological Excavations in the Holy Land*, a chart indicating which maps include that site name, and finally a "Mini-Archive Reference Number."

This last item introduces a parallel program to the mapping that is of significant value, the production of a series of audio-visual aids to complement the *Manual* and introduce users to the land. Dr. Cleave is producing two sets of visuals. His Wide Screen Audio-Visual presentations will cover Israel, Jordan, and Egypt in 12 presentations, each consisting of 80 wide, panoramic slides with tape commentary. They do not require a prior knowledge of the land. This wide screen project is an addition to the Mini-Archive, a collection of 2500 slides that include aerial views, artifacts, architectural plans and views, maps, and ground level views of all types. There is no other comprehensive collection, done with professional quality, available anywhere.

The *Manual* is not perfect. There is only one map of the Sinai Penisula, on the inside of the back cover (not included in the bound version). One wishes that a set of historical maps were included (e.g., the Medeba Map, the Tabula Peutigerians, etc.). Syria and Mesopotamia are not included. Even Richard Cleave's name is not mentioned in the book! But that should not obscure the fact that the Cleave *Manual* is the best, most accurate, and most generously conceived aid for understanding Palestinian geography. As an individual, I covet the wall maps and slide sets.[9] If that sounds more like testimonial than review, *placet*! For the Manual has been weighed in my scales and not found wanting.

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[9] People interested in obtaining these slides should write Pictorial Archive (Near Eastern History, Est., The Old School, P.O. Box 19823, Jerusalem, Israel). There is a program whereby a congregation or school may obtain the slides without cost by using a tour service sponsored by the Pictorial Archive.

Book Reviews

FAITH AND PROCESS. By Paul R. Sponheim. Minneapolis: Augsburg, 1979. 351 pages. Cloth. $12.50.

Paul Sponheim's careful study of process thought is welcome for many reasons. Since the author has *also* written a good book on Kierkegaard, he represents a bridge between the familiar concerns of neo-orthodoxy and the apparent innovations of process thought. The fact that Sponheim teaches systematic theology in a Lutheran seminary indicates that we Lutherans are developing scholars who can move between the different schools of theological inquiry. This book is a call for such dialogue, and it speaks against the disjunction between faith and reason. For that alone it is a useful book.

Sponheim attempts at least two different things. First, he presents a case for the necessity of philosophical reflection in theology and argues for theologians owning up to their philosophical presuppositions. Process thinkers are unashamed of their philosophical commitments and are consciously critical of their own assumptions. Sponheim offers a real service by getting us to look again at the way faith and theology interact with philosophical and even metaphysical perspectives. He is especially helpful throughout the book in his attempts to use a dynamic and relational view of reality consistently.

Secondly, he provides a detailed analysis of the theological utility of process categories and approaches. The exposition of the heritage of Alfred North Whitehead is accurate and clear, and the arguments for using these philosophical resources in theology are persuasive. Readers may find some things more complex than they would like. This is probably because neither life nor the Gospel is quite as simple as some would make it. Sponheim opts to deal with the difficult issues of faith in the real world. His discussion of process is a helpful way of wrestling with issues that it would be easy to avoid.

The author makes faith's interest in metaphysics intelligible, and he offers a way of understanding philosophy as the servant and partner of theology. He shows conversation as a fruitful task and manifests in his own pages the kind of dialogue recommended. Sometimes I had the feeling that Sponheim could have restricted the number of contemporary thinkers he brought into his discussion. His studied attempt to touch all possible bases can be frustrating. But even this aspect of the book opens up avenues for further reflection.

To engage Sponheim in the dialogue he recommends, I would want to raise questions about his high regard for clarity in method. He suggests a kind of cause and effect sequence between method and conclusions that requires further consideration in my judgment. For example, in his criticism of my teacher, Daniel Day Williams, Sponheim faults Williams' lack of clear method. But one advantage of process thought is precisely its understanding of some aspects of method as intuitive and retrospective. One can see just here how Sponheim gets further conversation going.

Lyman T. Lundeen
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Philadelphia, Pennsylvania

THE BIBLE BETWEEN FUNDAMENTALISM AND PHILOSOPHY. By Henry P. Hamann. Minneapolis: Augsburg, 1980. 76 pages. Paper. $3.50.

This little book by the principal of Luther Seminary, North Adelaide, South Australia, reproduces the Thomas F. Staley Foundation Lectures, given at Valparaiso University in 1979. In three chapters, Hamann discusses first the deviation of fundamentalism, then the threat of philosophy, finally his own view, entitled "The Bible and the Word of God," but his critique of the other two views is evident throughout.

The first chapter deals very clearly, accurately, and critically with eight broad features of fundamentalism as Hamann sees them. Hamann's view is that in fundamentalism (against the Nicene Creed) the Son proceeds from the Spirit. This is an interesting way of putting the conception of the fundamentalist Scripture principle.

The reader is astonished to see that by "philosophy" Hamann refers to the historical-critical method. It allegedly sets up human reason in opposition to the Bible's claim to speak with divine authority. The main representatives of philosophy for him are Harnack and Bultmann. In criticism, Hamann makes such strong comments as "the Bible and human wisdom are inherently, fundamentally incompatible; they are irreconcilable opposites" (p. 49), although he recognizes that reason is absolutely necessary for understanding the Bible. Philosophy is for him a much more serious "threat" than the "deviation" of fundamentalism.

Hamann's own basic theoretical statement is, "That the Bible is truly the Word of God cannot be given up without loss of the Christian faith." He argues that this does not make the Bible and the Word of God identical although the Scripture is the Word of God in a special way: permanent, approachable, readily available. History becomes revelation only when God speaks to the deed. He sees his difference from fundamentalism in the fact that he distinguishes between the incidental aspects and features of the Bible and the central Christian Gospel. Basically, his stand is that of the *Theses of Agreement* of the Lutheran Church of Australia from 1972.

Although the book is a serious attempt to struggle with this important problem, the solution is not satisfactory because 1) the more than two centuries of historical-critical investigation of the Bible cannot be so easily dismissed, 2) he does not provide clear criteria for distinguishing between the central Christian gospel and the incidental aspects and features, so that it would be difficult to decide where inerrancy does apply and where it does not.

Wilhelm C. Linss
Lutheran School of Theology
at Chicago

THE AUTHORITY AND INTERPRETATION OF THE BIBLE: AN HISTORICAL APPROACH. By Jack Rogers and Donald McKim. San Francisco: Harper & Row, 1979. 484 pages. $20.00.

The authors hope that their delineation of the developments that have led to the current Bible crisis in the Reformed churches will enable their readers to get beyond the present impasse with its false dichotomies (e.g. "either rationalism or subjectivism")

and adopt as a proper alternative to the Hodge-Warfield apologetic a position that is in fact their distinctive and historic Reformed heritage. "The centric church position" they delineate is, they contend, not only true to the authentic Reformed heritage as expressed best by Calvin and the Westminster Divines but is also capable of "doing theology" today "creatively, constructively and in accord with the ancient creeds and the Reformed confessions" (whose articles on Scripture form the book's Appendix). "It is a way that distinguishes between the central saving message and all of the difficult surrounding material that supports that message."

The book traces the fate of that "central Christian tradition on Scripture" from its growth and maturing in the early, medieval and Reformation church (where it was given classic expression by Augustine and Calvin) through its truncation in the seventeenth century (especially in the dogmatics of Francis Turretin when shifts were made to meet the dangers posed by "papism" and "the New Science") to the development of Reformed Scholasticism in America (particularly in the nineteenth century at Princeton where Turretin became *the* authority on this matter). Scholasticism's unhistorical rigidity was, however, challenged by those who made efforts to come to terms with current biblical research (Briggs!) and to recover the earlier and more wholesome Reformed tradition (Forsyth, Barth, Berkower).

Appreciatively acknowledging the cogency of this careful survey, this reviewer nevertheless wonders whether the authors are critical enough of the champions of "the normative view." For instance, did not Augustine himself (despite his wholesome approach to the concepts of authority, accommodation, and error) contribute to the current impasse by uncritically adopting (via Philo!) a concept of inspiration that owes more to pagan classical views than to that of the biblical material itself?

The authors constantly refer to the current "battle for the Bible" among evangelicals and others (including the Lutheran Church — Missouri Synod), but fail to highlight the significant positions taken in this conflict by such competent and committed heirs of Luther as P. Stuhlmacher (in *Historical Criticism and Theological Interpretation of Scripture)* or Ralph Klein (e.g. in his recent review of Childs' *Introduction to the Old Testament As Scripture* [*Currents,* February, 1980, 57-63]). Rogers and McKim realize, of course, that even after their readers have learned to view the current scene from a historically more adequate perspective, "significant questions still remain." Meanwhile they rightly (!) hold that "until the historical record is straightened out, we will continue to repeat the mistakes of the past."

Ralph Gehrke
Pacific Lutheran University
Tacoma, Washington

REFLECTIONS ON LUTHER'S SMALL CATECHISM. By Daniel Ch. Overduin. St. Louis: Concordia, 1980. Four volumes: 48 pages, 62 pages, 45 pages, 45 pages. Paperback. $6.95.

1. What is the origin of this work? It is a reprint of articles originally appearing in *The Lutheran,* published by the Lutheran Church in Australia. They are reprinted by CPH in honor of the 450th anniversary of the publication of Luther's Small Catechism.

2. How is the material arranged? The four volumes cover the Ten Commandments, the Creed, the Lord's Prayer, and the Sacraments. The author quotes each section of the Catechism from Tappert's edition and then comments on it. A set of discussion questions concludes each volume.

3. How does the author "comment" on Luther's text? He chooses a variety of topics which somehow touch on Luther's point and treats each in a couple of sentences, peppering the whole with many biblical references, without treating any one topic in detail.

4. Can you give an example? Certainly! Concerning the phrase "the resur-

rection of the body" in the Creed, Overduin writes:

> We do not hold that dead people are sleeping souls and corrupting bodies, waiting for the day of resurrection. The New Testament says: "God . . . is . . . not God of the dead, but of the living, for all live to Him" (Luke 20:38); "Whether we live or whether we die, we are the Lord's" (Romans 14:8). Jesus is "the resurrection and the life" (John 11:25). Our bodies, which are perishable, sown in dishonor and in weakness, of mortal nature, will be raised as imperishable bodies, in glory and power (cf. 1 Corinthians 15), with the gift of immortality, received from Him "who alone has immortality and dwells in unapproachable light" (1 Timothy 6:16), through Jesus Christ, who "brought life and immortality to light through the Gospel" (2 Timothy 1:10), which life has been given "to [our] mortal bodies . . . through His Spirit" (Romans 8:11).

5. What does this mean? I'm really not sure. What does he mean by that first sentence? And what does the rest of that paragraph have to do with it? And what purpose do all those quotes serve?

6. Hey, wait a minute! I'm the one asking the questions here! Oh, sorry! I got carried away.

7. Are all the reflections as bad as that example? No, but most aren't much better, either.

8. Then why would anyone buy this? Beats me.

Ronald W. Roschke
Lawrence, Kansas

WE DIE BEFORE WE LIVE: TALKING WITH THE VERY ILL. By Daniel Berrigan. New York: Seabury, 1980. 144 pages. Cloth. $9.95.

Here is a book both comforting and disquieting. It is comforting because of the vibration life that can still burn warmly in the dying when they are given dignity and respect from the hands of the compassionate. It is a disquieting book because it bares without shame the fragility of life before death — the death for which few of us are prepared.

Daniel Berrigan's latest volume is a composite recollection of his experience as a volunteer worker at St. Rose's home for the dying. This home is a small place in a not-so-great part of New York City dedicated to caring for cancer victims from among the indigent and homeless. Run by a small group of nuns quietly given to their task, St. Rose's offers Berrigan a most radical perspective on life which is death.

Death illustrates two divergent realities: how the dying face death and how the living hide from it. For Berrigan death becomes a metaphor for the insanity and blindness of our times. Implicit is his question: Can we die with our humanity intact? Or will we simply be prematurely thrown aside, like so many broken parts, as a prelude to the passing of life itself in the dark light of a mushroom-shaped shadow?

One does not have to be a radical activist to feel the burdens of what seems to be the impending collapse of "modernity" under the collective weight of technological hubris and the value-free, lawless waste of people. It is just such people-made-marginal that Berrigan introduces. Their radical dependence (not only theirs but Berrigan's and ours as well), mirrored so clearly at St. Rose's, both fascinates and repels. Berrigan calls this dependence the art of dying. Our problem is that we think we are only among the living while still on this side of the grave. Yet it is in the dying of the poor, the unloved, and the rebellious, that we can see life. The path to life, then, turns toward death — uncovered by the make-up called "modern," which covers not only our corpses but our Pentagons as well.

Berrigan's book is about the dying but it is a book for those who still will live. It is a cardiograph of a spirituality struggling to be both prophetic and passionate, hopeful and compas-

sionate. True, Berrigan's rhetoric about death can be strident, but the real danger is in our not listening. Recommended for all seminarians, pastors and those who minister to the dying (which is all of us).

Jeffrey Bessler
St. Louis, Missouri

WORSHIP AS PASTORAL CARE. By William H. Willimon. Nashville: Abindgon, 1979. 237 pages. Cloth. $9.95.

The primary goal of the book is to bridge the oft-assumed gap between worship and pastoral care. Willimon reminds us that pastoral care occurs not just in one-to-one counseling, and he would have us recognize that public acts of worship address deep and fundamental issues of Christian and human existence. Worship also educates and establishes the context within which the private forms of pastoral care occur. While critical of some of the narrowness of the pastorcal care movement, the book makes good use of its insights and methods. He is not out to "get" the pastoral care movement so much as to bring it back into the church. He criticizes its weaknesses, clubbing even the sacred cow of CPE, but he has learned from it and uses it to teach his readers.

The good sense alluded to earlier appears in dozens of observations, large and small. Some of his smaller points are delightfully apt. He actually dares, for instance, to say that it might not really require counseling so much as good worship to start off a marriage right. He has noted, as have too few others, that the Kubler-Ross work on death and dying suffers from some dangerous romanticism, and he suggests that in the contemporary desire to accentuate the joy of the resurrection at funerals, the serious stuff of grief and pain may be submerged.

His major arguments are equally solid. He says things that need to be heard, often as much by "liturgical" Lutherans as by the free church tradition from which he comes. One reads his comment about "the almost studied efforts of my fellow pastors to ignore, defuse, or botch the central symbols of the Eucharist" and needs not go so far as Willimon's Methodists to find painful examples. More important, he promotes the importance and centrality of the sacrament in a way that calls all denominations to listen. On the intimately related issue of the ministry itself, he calls for pastors who are not afraid to be priestly, public and official and who have not been intimidated out of playing — and working — the role they have taken on themselves.

There are some misspelled Latin and liturgical terms, but I found only one major point for disagreement that amounts to more than a quibble. The book does not sufficiently allow for irresolvable conflicts or for the possibility that at times one view should win and another lose. Even where pastoral care is sound, confrontation and tension can happen and on occasion should happen. A church serious about the meaning and values of the faith will at times find itself militant. But if it is to find the resources to be militant, it will have to care and worship. Books like this one will help it.

Leonard R. Klein
York, Pennsylvania

GIFTS THAT DIFFER: LAY MINISTRIES ESTABLISHED AND UNESTABLISHED. By David N. Power. Vol. VII. New York: Pueblo, 1980, xi and 179 pages. Paper. $7.95.

Although this book is written for Roman Catholics, it will prove helpful and stimulating for all concerned about the role of laity in the life of the congregation and the mission of the church. Specifically, the author concerns himself with two pronouncements of Pope Paul VI on the role of laity, *Ministeria Quaedam* and *Immensae Caritatis*, with a side glance at *Ad Pascendum*.

Power's central thesis is that the form and shape of ministry should always be determined by the needs of the community. He appeals to the New Testament and church history to docu-

ment this point. Another thesis of almost equal importance is that baptism is the authorization for all of God's people to be in ministry and that no other authorization is required. A third thesis relates to the role of the Spirit in the establishment of all forms of ministry in the church. The Spirit gives gifts to all the people of God, and then they ask those with special gifts to assume ministerial functions that are needed by the community.

The author belongs to that large number of Roman Catholic theologians and priests who are proving themselves to be open to new promptings by the Spirit in a way that should inspire their more clerical Protestant colleagues "to get with it." The reason for this striking difference is found in the fact that Roman churches, particulaly in the Third World, are experiencing a severe shortage of priests. They are forced to depend on the Spirit for guidance and most of them are finding a new understanding of church that is far more compatible with the person and the work of Jesus Christ as this is presented in the New Testament. Many Protestant churches have not yet been visited with this blessing of shortage, either in the United States or overseas. But it's coming and then the resource of a book like this stands ready to help all churches return to the primacy of community in the overall plan of God's Spirit.

Herbert T. Mayer
Christ Seminary — Seminex

PAUL'S IDEA OF COMMUNITY: THE EARLY HOUSE CHURCHES IN THEIR HISTORICAL SETTING. By Robert Banks. Grand Rapids: Eerdmans, 1980. 208 pages. Paper. $5.95.

In this book, the author has rendered a valuable service to all who are interested in the development of Christian communities, the study of the New Testament, and the early history of the church. As the title indicates, his primary concern is with Paul's understanding of the Christian community, which is not to be identified with his understanding of the church.

In 18 chapters and a conclusion, Banks examines Paul's thought from perspectives such as freedom, the church, family, body, gifts and ministry, charisma and order, unity in diversity, the role of women, and the authority of the apostle. His conclusion is that the idea of community is new and central in Paul's thought. He goes so far to suggest that the Christian community is nothing less than the Gospel itself in corporate form.

The author, who is himself a leader in the house church movement in Sydney and Canberra, touches upon almost every relevant New Testament text. This feature makes the book a gold mine for those who want to understand the nature of Christian community and to lead others to a similar understanding. His exegesis generally reflects the best of contemporary scholarship. The first chapter is a valuable treatment of the forms of community that existed in the contemporary Jewish and pagan world. His discussion serves to highlight the radically different Pauline understanding.

The experience of radical freedom is at the core of Paul's new understanding of community. Christ and his Spirit have freed the Christian "from the compulsion to sin and from the tendency to rely on their own moral and religious achievements." (p. 25) This freedom establishes people in a new relationship with God and with each other and "inclines them to live the kind of life that will extend and deepen that new community itself." (p. 27)

Paul's thought on community is most clearly expressed in the metaphors of family (ch.5) and body (ch.6). The family metaphor stresses the idea of harmony while the body metaphor stresses the idea of growth toward maturity. But Paul is always careful to remember that neither harmony nor maturity will be fully and permanently achieved in this world.

It would be good if a psychologist would now take Dr. Banks' biblical research and use it to translate Paul's theological principles into a primer on group dynamics that are in harmony

with the evangelical principles that undergird Paul's idea of community.

Herbert T. Mayer

THE RESURRECTION OF JESUS CHRIST IN NEW TESTAMENT THEOLOGY. By John Frederick Jansen. Philadelphia: Westminster, 1980. Paper. $9.95.

The excellence of this study consists in its being graceful in style, responsible in scholarship, broad in vision, and useful for the church.

Jansen holds (with Stuhlmacher) that Easter faith is the pivotal expression of a biblical theology which affirms that the God of Israel is the God of righteousness who vindicates his righteousness. The resurrection of Jesus is the completion and goal of Israel's faith in God.

The resurrection is a past event, something that happened to Jesus and not just to the earliest disciples. The closest analogy to the literary form of the resurrection appearance narratives is to be found in the theophanies of the Old Testament. What is revealed is that God has vindicated Jesus, exalted him, restored fellowship with him justified sinners, and inaugurated the end time.

The resurrection is also disclosure and anticipation of the future — the future of Jesus, first of all, and then also of Israel, of the world, and of the church. It speaks of the power of Jesus over the future (Moltmann).

And the resurrection is present experience. The Spirit, whom the resurrected Jesus sends, is the earthly presence and action of the risen Lord, the mode of his presence. The church is the visible expression of his continuing resurrected life. The church is not identical with him, but neither is it separate from him. The resurrection is expressed in the church through worship and service.

This summary can in on way do justice to the grace and breadth of the book's argument. It is a strong book. Its weakness is its tendency toward harmonization, an inevitable result of its determined comprehensiveness. The contours of the individual New Testament writers cannot be delineated. For example, would Matthew support the assertion that "Easter faith affirms that Jesus is the giver and sender of the Spirit"? (p.105)

This book is highly recommended to all who think and speak about Jesus' resurrection.

Robert Smith
Christ Seminary — Seminex

WOMEN AND MINISTRY IN THE NEW TESTAMENT. By Elisabeth M. Tetlow. New York: Paulist Press, 1980. 164 pages. Paper. $6.95.

My first reaction to Tetlow's book is "where were you when I needed you?" As a co-presentor or a recent paper on "A Fresh Look at the Biblical Data on the Role of Women," I was positively impressed by the author's gathering of the biblical data, organization, and presentation.

The book has three major divisions: 1) The Status of Women in Greek, Roman and Jewish Society; 2) The Biblical Foundations of Christian Ministry; and 3) The Ministry of Women According to the New Testament. In her first chapter Tetlow concisely defines the environment in which the communities lived to which the biblical message was addressed, important data if we are to listen to the Scriptures in their historical settings. The second chapter traces various strands of ministry through the Old Testament into their New Testament situation. The last chapter is divided into two sections: "The Ministry of Women during the Lifetime of Jesus" deals with the material in the Gospels; "The Ministries of Women in the Early Church" deals mainly with the writings of St. Paul.

Two criticisms of the work reflect my Lutheran perspective: Tetlow goes rather lightly over passages (e.g., 1 Cor. 14:35) that have caused Lutherans to struggle, and on several points she seems to jump to the conclusions she desires although other possibilities seem to hold equal weight. Still, this book is a positive contribution to one

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Paul Meyer
Walnut Creek, California

Briefly Noted

In **Almost a Layman** (Drake's Publishing, $6.50) Samuel L. Hoard, a Lutheran pastor from Orlando, tells his story of training for and serving in the ministry. Turned down by Concordia Theological Seminary, Springfield, Illinois, the author was accepted at Concordia Junior College in Fort Wayne, provided that he not live in the dormitory. Befriended by Paul Amt, a minister among the blacks who was way ahead of his time, and by Edgar Krentz and his family, Hoard experienced racism from others in many subtle and not-so-subtle ways. Racism almost kept him a layperson, but the years since have seen him serve with distinction in a number of parishes and in the military chaplaincy. "My ministry is going on," he writes, "open to all people with joy, constantly seeking forgiveness, willing to forgive, holding up the love and forgiveness of God. That is what the ministry is all about." (Order from LVS Church Supplies, 109 Allamanda Drive, Lakeland, Florida 33803. Enclose $1.10 for shipping and handling).

Pottery, Poetry and Prophecy (Eisenbrauns, $15.00) is a collection of eighteen essays on Hebrew poetry by David Noel Freedman. The author and Harvard professor Frank Moore Cross cut their scholarly eyeteeth with two joint dissertations, three decades ago, on the orthography of Northwest Semitic and an analysis of the so-called archaic poetry in the Old Testament. Though Freedman subsequently has gone his own scholarly way, his continuing contact with Cross and the influence of W. F. Albright and Mitchell Dahood are evident throughout this volume. Statistical analysis, syllable counting, and structural considerations play important roles, and there is an increasing tendency on his part to work on an unemended Hebrew text. His statistical work is a kind of prolegomenon for computer-based research, a prospect he obviously welcomes: "Far from displacing original scholarship, computer technology will provide powerful weapons in the scientific assault on the biblical bastion with its unresolved questions and inaccessible secrets, but only for creative and courageous thinkers."

In **Myth and History in the Book of Revelation** (Knox, $16.50) John M. Court studies the historical background (reign of Domitian) and the traditional material employed by the author of the Apocalypse. The identification of the second beast in chaps. 13 and 17 typifies his results: "The beast, fashioned from the imagery of Daniel and ultimately from creation mythology and the tradition of Leviathan, is to be understood in its new context in terms of the contemporary legend of 'Nero Redivivus'; all this traditional material is applied in turn to the immediate circumstances of the worship of the Roman emperors. John is characterizing as Antichrist the aspect of imperial organization most inimical to Christianity, the Imperial Cult under Nero's model which is a bestial parody of the true worship of God through Jesus Christ."

Hans Jochen Boecker has written a popularized comparative study in **Law and the Administration of Justice in the Old Testament and Ancient East** (Augsburg, $12.50). He refrains from evaluating the two systems, though many contacts and dependencies are pointed out. The main bulk of the volume is devoted to the Code of Hammurabi (1728-1686 B.C.E.) and the Book of the Covenant (Exod. 20:22-23:33, probably from pre-monarchical times), though brief surveys are made of the laws in Deuteronomy, in the Holiness Code (Lev. 17-26), and in the apodictic or categorical collections (the decalogue, however, is not treated). The author refrains from making summary statements about the biblical legal col-

lections and, as a result, the book is not guided by any kind of central thesis or crowned by any kind of conclusion. At times the English translation of the German original is stilted ("the most quoted in all Alt's oeuvre [=works]"; "Whoever has unnatural connection with a beast" = Whoever has sexual relations with a beast; "Jahweh hates a man to pronounce separation" = "Yahweh hates a man who issues a divorce decree").

In **Women, Law, and the Genesis Traditions** (Edinburgh University Press, L7.50) Calum M. Carmichael argues that the deuteronomic legislation about women was often a conscious attempt to minimize the humiliation of women reported in Genesis. But is Deut. 22:10 (the law prohibiting plowing with an ox and ass together) really a commentary on Dinah's rape by Shechem in Gen. 34 (Dinah is supposedly the ox, Shechem is the son of Hamor, a word meaning ass, and "plowing" is understood sexually)? Or does Sarah's innocent involvement with Abimelech in Gen. 20 precipitate the law in Deut. 22:22, that a man and woman found committing adultery should be purged from Israel? The author's interesting thesis fails to convince.

Comfort My People: A Guide to Isaiah 40-66 (Knox, $5.95), by E. John Hamlin, provides background material, suggestions for textual analysis, notes, and questions about the content and possible application of Second and Third Isaiah. The author, a professor in Singapore, keeps both Western and Third World perspectives in view, also in the choice of illustrations, and his work should be ideal for individual Bible study or for a small study group whose members are motivated enough to read 230 pages. Hamlin seems to be overly specific about the dates assigned to various pericopes (40:1-11 comes from March-April 541 and the fourth servant poem from November 539), but, in general, lay and clergy users will find his approach understandable, reliable, and most useful.

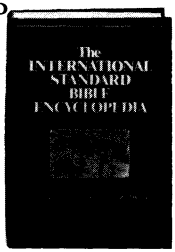
The events surrounding Sennacherib's invasion of Israel in 701 B.C.E. have long posed a historical problem. Oracles in Isaiah seem to promise both defeat by and deliverance from the Assyrians, and the narratives in 2 Kings 18-19 give a similar ambivalent impression. John Bright conjectured that Sennacherib came against Jerusalem a second time in the 680s. In Bright's view Sennacherib was successful in 701, but was sharply turned back in the second campaign. R. E. Clements resolves the problem in a quite different way in **Isaiah and the Deliverance of Jerusalem** (JSOT Supplement Series 13; $10.95 for subscribers and $16.95 for non-subscribers). He believes that Sennacherib came only in 701 and that Hezekiah surrendered quickly to him, before Jerusalem was harmed, when he saw that resistance was useless. The words in Isaiah and the narratives in 2 Kings about Sennacherib's defeat are ascribed to a group of redactors in Josiah's time, more than half a century later, who built on the tradition of Yahweh's defeat of hostile nations (part of the Davidic royal ideology of Jerusalem) and such authentic Isaianic, anti-Assyrian oracles as 9:2-7 and 10:5-15 to compose oracles such as Isa. 10:16-19, 33-34; 14:24-27; 17:12-14; 29:5-8; 31:5, 8-9 and the narratives in 2 Kings 18-19 in order to provide a meaningful message for Josiah's time: the Assyrians will soon come to an end through deliverance wrought by Yahweh and the Davidic dynasty. Tensions between this positive Davidic-Zion theology and the death of Josiah and the two defeats of Jerusalem in 598 and 587 stimulated the development of the deuteronomistic covenant theology. That is, Jerusalem fell because Israel had broken its conditional covenant with Yahweh.

The idea that Yahweh is surrounded by a heavenly council (sons of God) is crucial to understanding a number of Old Testament passages (e.g., Gen. 6:1-4, Job 1, Ps. 82, and Isa. 40), and a similar form of divine government existed in both Canaan and Mesopotamia. In **The Assembly of the Gods** (Harvard Semitic Monographs 24; Scholars Press, $10.50) E. Theodore Mullen, Jr.

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HERE AM I
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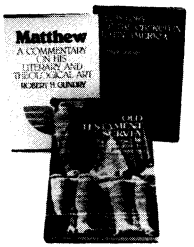
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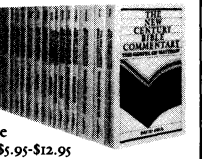
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studies the role of the god El in the Canaanite council, as well as the divine council in Canaanite and the early Hebrew literature. He finds closer parallels to Israel in the Canaanite divine council than in its Mesopotamian counterpart. One of the most striking differences in Israel's use of the divine council imagery, in addition to its monotheistic tendencies, was the role of the prophets as participants in the heavenly assembly, who reported Yahweh's judgments to the people. In post-exilic and post-biblical literature, a member of the divine council was singled out as Satan, the originator of both cosmic and human evil.

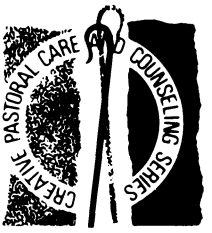
"The church of the 80s will be more conservative ... in its theology and ethics. The evangelical tide is rising. ... Christians like each other and express positive feelings across denominational lines." These are some of the unstartling finds of George Gallup, Jr. and David Poling in **The Search for America's Faith** (Abingdon, $8.95). We are told that some 60 percent of Lutheran clergy express a belief in inerrancy, though the figure would obviously be worth pondering only if it represented 60 percent across the entire Lutheran spectrum. 94 percent of Lutherans are "comfortable" with an occasional drink, and 97 percent of them show high loyalty to the Lutheran faith. Fortunately, the authors make no attempt to correlate these two figures, but they do offer this banality on Lutheran loyalty: "It may be that the inherent strength of this branch of Christendom is the astounding Martin Luther who reformed the Christian community in the sixteenth century and helped redirect the course of world history." And ponder this, as you consider the $8.95 you just saved: "It is possibly one of the sly temptations that beset modern man that he should believe that his motorcycle or skateboard or hot tub or racquet court will bring him the great experience of the soul."

The book has many rivals, but perhaps none of them attacks the problem so straightforwardly and so well. Donald E. Gowan's **Reclaiming the Old Testament for the Christian Pulpit** is a splendid mixture of competent exegesis and the Christian message. His approach is that of tradition history (including especially the entire history of what the Bible has meant to the believing community) and form criticism. He makes forays into history, saga, short story, law, wisdom, and prophecy. The book is not only "how to" but also "here's how": it includes ten sermons by the author.

In 1 Maccabees the author provides an account of how the Maccabean brothers Judas, Jonathan, and Simon carried on the fight for the liberation of the Jewish people from Syrian oppression and for an unhindered keeping of the law and a full exercise of Jewish worship. Originally composed in Hebrew about 120 B.C.E. by an author who lived in Palestine, the book avoids mentioning the name of Yahweh, using the designation Heaven in its place (e.g., 3:18; cf. Matthew's expression "kingdom of Heaven," by which is meant the kingdom of God). Though the book expects a prophet to come to give God's directions (4:46; 14:41), it lacks any real eschatology and therefore makes no mention of a life after death. A recent introduction, translation, and notes have been provided by Klaus-Dietrich Schunck in **1. Makkabäerbuch**, which is Band I, Lieferung 4, of **Jüdische Schriften aus hellenistisch-römischer Zeit** (Gütersloher Verlagshaus, 42 DM).

Most scholars who interpret the stories about King Saul assign them to three or more authors (an early favorable report, deuteronomistic comments, and an account of the interplay between Saul and David in the latter's rise to power). David M. Gunn proposes a literary reading, interpreting the story of Saul with the same tools that a student of English literature would approach a poem, a novel, or a play. In **The Fate of King Saul** (JSOT Supplement Series 14; $10.95 for subscribers and $16.95 for non-subscribers) he finds a Saul whose demise is not easily traceable to personal guilt (the exact reason for Samuel's displeasure in 1 Sam. 13 has never been clear), but who

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seems to be haunted by some "dark power." In many ways Gunn demonstrates the usefulness of an aesthetic approach to Scripture, too often neglected in historical criticism, but his major conclusions would have been helped, if they were more informed by an understanding of the intentions of the three accounts referred to above. What's more, his explication of the "fate" of Saul borders on the blasphemous: "If we are to condemn Saul for his jealous persecution of David, how much more is Yahweh to be condemned for his jealous persecution of Saul.... It is tempting to say that this is the human face of God — but to say that is perhaps to denigrate man...." Would a deuteronomistic — or any other — biblical writer have intended anything like that?

Stephen B. Clark has written a massive tome that discusses **Man and Woman in Christ** (Servant Publications, $15.95). He begins by surveying the scriptural evidence for some 200 pages (he calls his method one of "restressing the obvious or highlighting the more likely approaches") and then he devotes nearly 160 pages to assessing the evidence. Following 200 additional pages on the social sciences, he finally gets down to a Christian approach for today. Many of his conclusions turn out to be hierarchical. Take this summation of marriage: "The husband, as the chief governing authority or head of the family, has a responsibility to care for his wife, while she has a responsibility to be subordinate to him. ... The wife's primary responsibility is internal to the family, while the husband's is oriented more to the broader life of the people." He warns churches that do not ordain women that their position will quickly be eroded if they do not "teach clearly about a difference in the roles of men and women." He concludes, for himself, that the ordination of women flies in the face of Scripture and tradition and that churches that ordain women choose a vision of God's people different than that outlined in the New Testament.

In **History and Criticism of the Marcan Hypothesis** (Mercer University Press, $18.95), Hans-Herbert Stoldt analyzes the intellectual atmosphere of nineteenth century Germany in which the hypothesis of Marcan priority was developed. He holds that the two source hypothesis (Mark and Q) is wrong in approach, development and result. Part of the reason for its emergence is traced to an attack on the theology of David Strauss, who had opted for Matthaean priority. Criticism of Stoldt's work, which was published originally in German, has centered on his almost exclusive reliance on source criticism, to the virtual exclusion of insights from form and redaction criticism. While the two source hypothesis remains the majority view, an articulate minority of critical scholars, including such Americans as William R. Farmer and David Dungan, argue that Matthew and Luke are older than Mark (Griesbach hypothesis).

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Volume 2 of the **NIV Interliner Hebrew-English Old Testament** (Zondervan, $19.95) continues excellent philological help for those with modest Hebrew training. Edited by John R. Kohlenberger III, Volume 2 contains Joshua to 2 Kings according to the Greek canonical order.

Nelson's Expository Dictionary of the Old Testament (Nelson, $16.95), edited by Merrill F. Unger and William White, Jr., purports to offer useful word studies for those who do not know Hebrew. The articles on more than 500 words are written by twelve contributors (three of them from the LCMS) in a brief (usually less than one page) and highly conservative style. Beginning with the introduction, the book contains a number of misleading or dubious statements: "Moses used early cuneiform documents in compiling his account of history" [he did?!]; "the consonants were fixed by 100 B.C.E." [better: 100 C.E.]; "The Old Testament reflects the Hebrew language as it evolved over 2,000 years" [better: 1,000 years]; and "First and Second Samuel reveal the rough, warlike nature of the colloquial idiom of the era of Solomon and David." [better: The free-flowing prose in these books is among the finest in the Old Testament.] Although Unger tells us in the Foreword that words like "virgin" in Isa. 7:14 have doctrinal significance, the discussion of Isa. 7:14, under "virgin," is confusion itself: "The reader of Isa. 7:14 in the days preceding the birth of Jesus would read a 'virgin who is a maiden' would conceive a child. . . . The child immediately in view was the son of the prophet and his wife [virgin?!]. . . . On the other hand, the reader of that day must have been extremely uncomfortable with this use of the word, since its primary connotation is 'virgin' rather than 'maiden.' . . . Therefore, there was no embarrassment [!] to Isaiah when his wife conceived a son by him since the word ['almâ'] allowed [?] for this. Neither is there any embarrassment in Matthew's understanding of the word." Pastors or lay leaders who want to do responsible word studies should be referred to such standards as **The Interpreter's Dictionary of the Bible** (Abingdon) or **Theological Dictionary of the Old Testament** (Eerdmans).

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