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A Lutheran - United Methodist Statement on Baptism

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The Church Alive!

Laugh and the world laughs with you;
Cry and you cry alone.

Despite the media's delight in the negative and scandalous, also in the church, the best news we offer is still the good news. Though rent asunder by heresies and sociological factors, and though too prone to peddle the banal, the church — dare we say it? — cradles the world's hope. When we are "nattering nabobs of negativism" (I didn't think I would every quote *him*), we cry alone; when we care for one another and for others, the world breaks up with us in laughter.

For three years representatives of the **Lutheran** and **United Methodist** churches have met in ecumenical dialogue. Their joint statement on baptism forms the first piece of good news in this issue. These sisters and brothers found agreement on Holy Scripture, the ecumenical creeds, and on doctrines like justification and sanctification, and they produced a series of affirmations, implications, and recommendations on Holy Baptism that lays on each of us a mandate: it's time to take it to the church. We encourage pastoral conferences and parish study groups to reflect on these major achievements and to implement their recommendations. Laugh, Lutherans! The United Methodists laugh with you.

Half a world away, Christians in India face a different baptismal question. As **Herbert Hoefer** informs us, baptism in his adopted land often means a rejection of one's caste and a denationalization of the convert. In the United States we talk about baptized non-believers; in India they are challenged by many non-baptized believers. Their dilemma: to affirm a distinctively Indian response to Christ, without minimizing the radical call of the Gospel or compromising on commitment. Might they have come upon an extreme case where baptism is not *necessary*?

Counseling plays a major role in modern ministry, but those who counsel often struggle with the relationships between the counselor

as social scientist and the counselor as theologian. **Paul J. Bauermeister** poses the God question metaphorically; what if counselor and counselee would think of themselves as wearing a special crown that came to them as a surprise gift? In dealing with the realities of interpersonal problems, counselors deal with God's judgment and care. Counseling sessions often deal with problems related to the communication of feelings, personal worth, and personhood. This article takes us through a case study without, and then with, a crown on our heads; it offers theological reflections and suggests how these might be inserted into the counseling stream.

David J. Ludwig describes the loss of values that comes with the breakdown of relationships. Many today quickly plug out of one relationship and plug into another. All too many relationships are characterized by superficiality, detachment, and temporal limitations. The trip inward has not been the panacea its evangelists promised; an empty pot often lay at the end of the rainbow. A person whose identity is forged in relationship with Jesus Christ, however, will be linked to a community of faith, where love, commitment and service reign. The integrative and value-producing aspects of the Gospel offer a profound challenge to the Christian witness.

Scientists call it the nonspecific response of the body to any demand made upon it; **Alan C. Reuter** calls it stress. Stress can be normal or harmful, and ministers have their own special reasons for feeling stress. The effects of stress, while devastating, are often unnoticed by the person affected. The author tells us how to cope. We need to take charge lest events or other people always set the agenda for us. He outlines nine areas of stress and suggests how we might change our needs into goals. But part of coping is also learning to let go, to rid ourselves of the compulsion to see the church as our creation, dependent on us. How can a renewed understanding of our dependency upon God help us to fight back

against stress?

People dying of cancer — and their families — need help. Pastor **Omar Stuenkel** shares with *Currents'* readers twenty theses, drawn from his personal and pastoral experience, on the church's role as a healing community. The patient and the family have physical and spiritual problems. The pastor's biggest challenge is to diagnose the spiritual need and minister to it. To help patients with their relationship to God and other people requires skill, care, training, experience, and love.

Let's break up into small groups! Groups facilitate maximum participation and often get a discussion down to brass tacks. **David Zersen** proposes that Lutherans are following the theology of their theological namesake when they group. Luther stressed the universal priesthood of all believers and the significant role of the laity. He also utilized small group settings, especially in the home, for mutual conversation and consolation among the believers. Small groups work for us, therefore, not just because they follow the laws of social science, but also because they are congruent with an evangelical understanding of the church.

Is the church just another stultifying institution? Are its leaders and members afflicted with tired blood? We would like to think of this issue of *Currents* as a kind of ecclesiastical Geritol and of our readers as images of their Lord. He's alive, you know.

We're laughing with you.

Ralph W. Klein
Editor

A Lutheran — United Methodist Statement on Baptism[1]

Reprinted with permission of the United Methodist Board of Higher Education and Ministry from *Quarterly Review: A Scholarly Journal for Reflection on Ministry*, vol. 1, no. 1, fall, 1980.

This statement should draw the attention of interested church people because a diverse group of Lutherans from four church bodies and representatives from the United Methodist church, which traditionally has taken pride in its diversity, could produce a document of fundamental clarity and theological precision. The dissent came from a representative of the Lutheran Church — Missouri Synod. Two abstentions were also recorded for that group.

In its final form the following document is the result of six dialogue sessions covering a period of two and a half years. Papers were read by members of the national dialogue team, and reports were also given on the international dialogue. I did not join the dialogue until the initial efforts were made to write a consensus statement. However, it was immediately apparent that the first draft gave promise of a most fruitful consensus statement.

The statement went through considerable revision before members of the dialogue team sent it to colleagues, either in the parish or on seminary faculties. The statement was also tested in several clusters of Lutheran and United Methodist congregations. Opinions culled from the field testing were shared in the dialogue team before the final drafting of the statement.

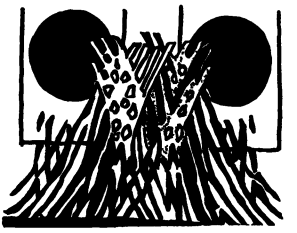
As might be expected, the statement reveals some tension between theory and practice. Interestingly enough, professors and administrators on the dialogue team had a tendency to exaggerate safeguards for both wholesome practice and insulation against sloppy churchmanship. The pastoral members of the team, on the other hand, insisted on evangelical practice, defended the difficulty but necessity of pastoral judgment in individual cases, yet owned up to their ecumenical obligations.

The dialogue document stands out as a good illustration of what is possible in ecumenical discussion today. Contemporary biblical study, the research of historical theology, and the liturgical renaissance have disciples in all communions of Christendom who have much in common for expressing what the faith means to them. What is even more obvious is that the stronger bond holding them is the Holy Spirit at work among them.

INTRODUCTION

As participants in the Lutheran — United Methodist bilateral consultation, which has met six times since 1977 and has now concluded its work, we report with gratitude to our churches the

1*Preamble by Harry N. Huxhold, pastor, Our Redeemer Lutheran Church, Indianapolis, IN., and a participant, representing the AELC, in the Lutheran — United Methodist Dialogue.*



pastoral, liturgical, and evangelical concord and concern that we have discovered in our discussions.

It is fundamental to this report to note that our Lutheran and United Methodist churches acknowledge Scripture as the source and the norm of Christian faith and life, and share with the whole catholic church in that Christology and that trinitarian faith which was set forth in the ecumenical Apostles' and Nicene Creeds. We also share the biblical Reformation doctrine of justification by grace through faith. We are agreed that we are justified by the grace of God for Christ's sake through faith alone and not by works demanded of us by God's law. We also recognize the common emphasis on sanctification as a divinely promised consequence of justification. We affirm that God acts to use the sacraments as a means of grace. As heirs of the Reformation, we share a heritage of scriptural preaching and biblical scholarship. We also share a hymnic tradition, care for theological education, and concern for evangelical outreach.

We have continually recognized the validity of the acts of baptism administered in accord with Scripture in our churches. While this recognition testifies to our considerable agreement in doctrine and practice, it rests finally upon the shared acknowledgement of baptism as an effective sign of God's grace. First and foremost, baptism is God's gift, act, and promise of faithfulness. The entire life of faith and even our attempts to articulate a common understanding of God's prior act of grace are but a response of praise and thanksgiving.

The acknowledgement of God's gift as validly bestowed in the acts of baptism administered in United Methodist and Lutheran churches entails the recognition of the shared benefit of the work of the Holy Spirit among us. Thus we are called to confess the scandal of whatever disunity or party spirit may still exist among us and between us, lest we be found to despise God's gift. Our unity in Christ and in one Spirit is the unity of those who have been washed and forgiven, incorporated into Christ's death and resurrection, and called together for witness and service in his world until he comes again. This unity made manifest in baptism is an inauguration and foretaste of the rule of God in all of life.

Thus we are offering to our churches the following affirmations, implications, and recommendations as tangible expressions of our hope that our churches and congregations will seek further means for achieving a fuller manifestation of our God-given unity in Christ, of our sharing in one Spirit and one baptism.

AFFIRMATIONS

1. We accept as valid all acts of baptism in the name of the Trinity using water according to Christ's command and promise (Matt. 28:18-20).

2. We affirm that baptism is the sacra-

ment of entrance into the holy catholic church, not simply a rite of entrance into a particular denomination. Baptism is therefore a sacrament which proclaims the profound unity of the church (1 Cor. 12:13; Gal. 3:27-28). Baptism is a gift of God for the upbuilding of the Christian community.

3. We affirm that grateful obedience to the divine invitation obligates all believers to be baptized and to share the responsibility for baptizing.

4. We affirm that baptism is intended for all persons, including infants. No person should be excluded from baptism for reasons of age or mental capacity.

5. We affirm with Scripture that God gives the Holy Spirit in baptism:

to unite us with Jesus Christ in his death, burial, and resurrection (Rom. 6:1-11; Col. 2:12);

to effect new birth, new creation, newness of life (John 3:5; Titus 3:5);

to offer, give and assure us of the forgiveness of sins in both cleansing and life-giving aspects (Acts 2:38);

to enable our continual repentance and daily reception of forgiveness and our growing in grace;

to create unity and equality in Christ (1 Cor. 12:13; Gal. 3:27-28); to make us participants in the new age initiated by the saving act of God in Jesus Christ (John 3:5);

to place us into the Body of Christ where the benefits of the Holy Spirit are shared within a visible community of faith (Acts 2:38; 1 Cor. 12:13)..

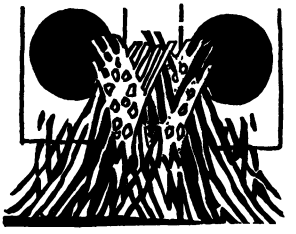
6. We affirm that in claiming us in baptism, God enables Christians to rely upon this gift, promise, and assurance throughout all of life. Such faithful reliance is necessary and sufficient for the reception of the benefits of baptism.

7. We affirm that baptism is both the prior gift of God's grace and the believer's commitment of faith. Baptism looks toward a growth into the measure of the stature of the fullness of Christ (Eph. 4:13). By this growth, baptized believers should manifest to the world the new race of a redeemed humanity, which puts an end to all human estrangement based upon distinctions such as race, sex, age, class, nationality, and disabling conditions. In faith and obedience, the baptized live for the sake of Christ, of his church, and of the world which he loves. Baptism is a way in which the church witnesses to the faith and proclaims to the world the Lordship of Jesus Christ.[1]

IMPLICATIONS AND RECOMMENDATIONS

1. *Baptism is related to a Christian community and (except in unusual circumstances) should be administered by an ordained minister in the service of public worship of the congregation.*

We agree that baptism should not be a private act. In communities where United Methodist and Lutheran congre-



gations exist, they can support one another as they resist pressure for private family baptisms. Normally, for reasons of good order, the ordained officiate at baptisms, but any person may administer the sacrament in unusual circumstances.

2. *Lutherans and United Methodists agree that prebaptismal instruction of candidates and their parents (or surrogate parents) is of crucial importance.*

Therefore, we encourage ministers and congregations to take this instruction seriously and to support one another as they resist pressure to minimize such instruction.

3. *The Christian community has the responsibility to receive and nurture the baptized. When infants or children are baptized we regard it as essential that at least one parent, surrogate parent, or other responsible adult make an act of Christian commitment to nurture them in the Christian faith and life.*

There may be circumstances in which the refusal of baptism is appropriate because this condition has not been met. Both United Methodist and Lutheran pastors can support one another by respecting and interpreting the action of one of them who has refused to administer baptism. Sponsors (or godparents) may support the parent, surrogate parent, or other responsible adult in this act of commitment but are not substitutes for such a committed individual.

4. *When a Christian family is partly Lutheran and partly United Methodist, the nurture of the baptized child is of primary concern. Here an opportunity also exists to display Christian unity in the midst of diversity.*

It is important for one congregation to assume primary responsibility to nurture the child in the Christian life.

Where one parent is more active than the other, it is recommended that the sponsoring congregation be the congregation of the more active parent. It is recommended that the prebaptismal instruction be given by the pastor of the sponsoring congregation; or joint instruction under both pastors can take place, as this will enrich both traditions.

5. *We believe baptism is not repeatable.*

Because we understand baptism as entrance into the church, we do not condone rebaptism of persons on any grounds, including those related to new Christian experience or change of denominational membership.

Since United Methodists and Lutherans recognize one another's baptism, we violate the integrity of our faith, pervert the meaning of baptism, and impair our relation with other baptized Christians if we rebaptize.

6. *When instructed persons have made their profession of faith for themselves in baptism, their Christian initiation requires no separate rite of confir-*

[1] See the statement of the World Council of Churches, *One Baptism, One Eucharist, and a Mutually Recognized Ministry.*

mation.

Baptism is sacramentally complete even though the baptized Christian looks forward to a lifetime of Christian instruction and growth through regular reaffirmations or renewals of the baptismal covenant.

7. *We respect each other's practice of confirmation.*

We rejoice that both communions have an appreciation for the lifelong need for a pastoral and educational ministry. The baptized should be given frequent opportunity to reflect upon the meaning of their covenant through confirmation, sermons, curricula, and other such means.

While orientation to the history, liturgy, and practice of the denomination and of a particular congregation is appropriate for persons who transfer from one of our denominations to the other, a further confirmation rite should not be required.

8. *Baptism witnesses to Christian unity, and therefore it enables transfer between our denominations.*

Because we believe that baptism is the fundamental initiation into the church, we affirm our oneness in Jesus Christ as taking precedence over our denominational divisions.

When persons transfer their membership between our denominations, they should not feel that they have thereby broken their earlier baptismal and confirmation promises. Pastors should provide opportunity for those transferring to make public reaffirmation of their baptism with the new congregation and denomination in an appropriate manner.

Each denomination affirms the pastoral and nurturing ministry of the other denomination and gladly commits members to the care of the other denomination when its own denomination does not provide an adequate congregational family for those members.

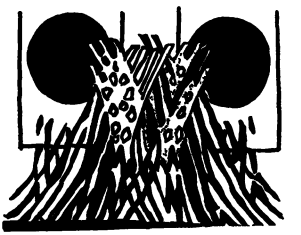
Because we are baptized not into a denomination or into a particular congregation only but into the one church of Jesus Christ, therefore in communities where both Lutheran and United Methodist congregations exist, efforts may be made to share mutually in baptismal celebrations, thereby showing forth our essential unity.

9. *United Methodist and Lutheran theology and practice allow baptism to be administered in various modes, including immersion, pouring, and sprinkling.*

We agree that whatever mode is used, baptism is an act in which the use of water is an outward and visible sign of the grace of God. The water of baptism, therefore, should be administered generously so that its sign value will be most effectively perceived by the congregation.

10. *The celebration of baptism should reflect the unity of the church which baptism proclaims.*

Because in baptism the contemporary church is united to the historic church, baptismal rites should draw upon the an-



cient traditions of the church and also should serve to illustrate the catholicity of the church in our time. We recommend that in addition to the normative trinitarian baptismal formula in accordance with Matthew 28:19, the celebration of baptism include the renunciation, the Apostles' Creed, and the prayer of thanksgiving over the water.

We urge the common development of liturgical formulations for the rite of baptism by the liturgical agencies of our respective churches.

CONCLUSION

This document represents the concensus of the undersigned members of the dialogue team after three years of intense discussion and prayerful deliberation. We commend it to our churches for their study and action. We hope it will serve as an impetus and resource for dialogue among Lutherans and United Methodists in local communities and throughout our churches.

Washington, D.C.
December 11, 1979

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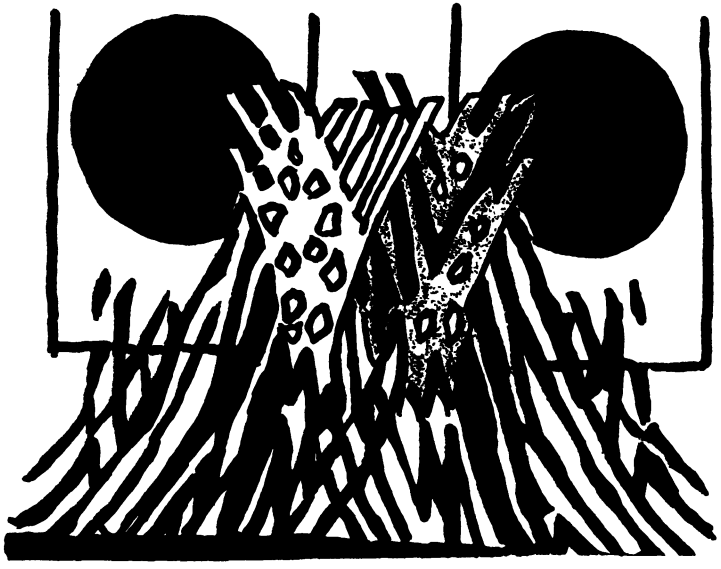
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The Question of Non-Baptized Believers in Christ in India

Herbert Hoefer
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Can there be such a person as a "Non-Baptized believer in Christ"? In the Western Church experience the question has never been whether belief can be meaningful without baptism, only whether baptism can be meaningful without faith. The Western problem is baptized unbelievers, not unbaptized believers.

In India, the question of non-baptized believers in Christ has now become a burning one. Gradually an allegiance to Christ as "Master and Lord" has grown and spread outside the fellowship of the Indian church. People want the Gospel but not the church. They want faith but not baptism. They want Christ but not Christianity.

The West has had similar anti-church reactions especially among young people in recent years. However, the issue has never been baptism.

Obviously, many diverse factors have shaped the present situation of non-baptized believers in Christ outside the organized church. I will try to summarize some of these factors under five headings: historical, cultural, missiological, theological, and practical.

Factors in the Development

Historically, the great expansion of the church in India took place through mass movements among the depressed classes. The missionary outreach until the 19th century was fairly well balanced between efforts to reach the intelligentsia and the illiterate, the caste Hindus and the out-caste. However, with the mass movements among the out-caste (renamed "Harijans" by Mahatma Gandhi, meaning "Children of God") and tribal communities in the country, the make-up of the church quickly became 80-90 percent Harijan and Tribal. The main focus of missionary activity became nurturing these masses of baptized Christians in their new faith.

Already then and also in subsequent generations, baptism often had only minimal theological significance, but, sociologically, baptism became the rite of initiation into the Christian community.

Thus, the church came to be viewed by the larger society as a new religion of the backward classes, a new religious "caste." The Harijans and Tribals compose approximately 20 percent of the Indian population. The other eighty percent is mostly "caste Hindu," with eleven percent Muslim and two percent Sikh religious population included. Baptism, therefore, has come to be understood as the rite of initiation into the new religion of these non-caste sociological communities.

This brings us to the second factor in the developing situation, the cultural factor. Caste in India is the major acculturating agency. Self-identity and group-identity are almost indistinguishable. The way one thinks of oneself and of other people is taught through caste structures. Beautifully close and endur-



ing family ties follow strict caste lines. All the major experiences and relationships of life (religious rites, family functions, marriage alliances, business relations) are determined by caste customs. Thus, to lose one's relation to one's caste is to lose one's entire social life and very self-identity.

From our Christian perspective such a break with family and social structures is to be avoided if at all possible. God has ordained social and family life in the good orders of creation, and these are to be highly valued and cultivated. The joy one receives and the responsibilities one exercises in family are divinely ordained. The problem is that baptism has come to be understood and applied all too often as the rejection of one's original caste in order to identify with another "caste." Therefore, some believers in Christ hesitate to reject that for which they in all sincerity feel thankful to God.

Thirdly, we now recognize that much of our present-day difficulty arose from a faulty missiology in earlier years. Often we sought to win and keep single individual converts, even at the expense of separating them from their community. We alienated hundreds for the sake of one. Because culture and religion are so closely intertwined in India, it was often seen as necessary to break the new convert from all previous cultural practices (such as vegetarianism, wearing of "dhoti," participating in family functions, celebrating certain religio-cultural national festivals).

As a result, Christianity is criticized because it "de-culturalizes and de-nationalizes" the convert. Of course, many basic changes of attitude and practice have taken place in recent Indian missiological thinking, but the consequences from the past still must be dealt with. Baptism has come to be viewed by many Hindus and Muslims as the rite, which forever severs a family member from his or her society and adds people to the victorious totals of the mission enterprise of the church.

At Gurukul we conducted a special seminar on the question of non-baptized believers in Christ in 1977. One of the non-baptized believers who spoke was a Muslim. His first question was: "Is it necessary for salvation that one be baptized?" The question is not so easy to answer even from the New Testament record if one considers the examples of the thief on the cross and Jesus' own disciples.

Besides this basic theological question there were several others raised at this seminar. For example, is there a parallel between circumcision and baptism, in which a sociologically limited religious rite (circumcision) was discarded in order to facilitate the cross-cultural expansion of the Christian faith? Or, is it proper to allow baptism to be the stumbling-block when only Christ and his cross should be? What do we say when the gifts of the Spirit are obviously present and when Baptism would only serve to frustrate their growth in one's natural environ-

ment?

The final factor is the human one. There are practical pastoral dimensions which develop out of all these theoretical factors. Many people are already suffering great anxiety and pressure because of their devotion to Christ. It is one thing to frame a theological system. It is quite another to apply this system in practical human circumstances.

If we had properly interpreted baptism as a wholly religious rite, there might be no real cultural obstacles to baptism today. Already these people have suffered more for their faith than we ever have. Already they are filled with the fruits of the Spirit. Already they witness boldly in very trying circumstances. In the practical situation we often feel, "Who am I to insist on baptism for the acceptability of their faith?"

Some Practical Questions

How many such non-baptized believers in Christ are there in India? What are their different backgrounds, understandings, and spiritual statures?

Gurukul has recognized the urgency of securing some more systematic answers to these crucial questions. At present we all simply know such individuals personally. We know of non-baptized groups meeting in different villages around the country. We know of movements such as that of Subba Rao who has never been baptized and gathers large groups of caste Hindus into a mystical fellowship. One Gurukul faculty member will soon be released for full-time study of these questions.

Gurukul did make one incidental discovery about the number of non-baptized believers in Christ in Madras city. As part of a survey of non-Christian opinion concerning general Christian social and evangelistic work in 1976, a question was asked about the respondent's attitude toward Christ. The alternative answers offered were "A great religious reformer," "An avatar" (the Hindu idea of incarnation), and "The only True God." To our surprise, fully 10 percent of the five hundred randomly-selected, supposedly non-Christian respondents from all levels of society selected the third alternative. With a total population of three million, this leads to a projection of 300,000 non-baptized Christians. Though Madras city has the largest concentration of baptized Christians (200,000) in southern Asia, this survey indicates that there may well be more non-baptized believers in Christ than baptized believers in this city!

What do these people mean by their recognition of Christ? What are the sources and practices of their belief? What is their relationship to the Christian community, either formally or informally? We do not know in detail, but we hope to find out in the coming year.

The discussion on this topic is not new. It is as old as the mission in India. During the early years of this century especially, several outstanding Christian



and Hindu leaders vigorously addressed the issues. On this topic I would refer the reader to Dr. M. M. Thomas' *The Acknowledged Christ of the Hindu Renaissance* (2nd ed., Madras: Christian Literature Society, 1976). This book records the debate between Christian and Hindu leaders on the correct interpretation of the meaning of Christ in the Indian cultural context. For the past fifty years the discussion has died down, while the quiet spread of the Gospel outside the organized church continues.

This commitment to Christ has certainly not always been very orthodox or uncompromising. (But then, even those committed to Christ through Baptism — both in India and in the West — certainly have their own compromises to answer for.) For some Christ is just one among the many possible gods to worship. He may be the one preferred by a particular person, but he is in no way absolute. For others Christ is the great teacher and prophet who inspires one to spiritual living. Still others have had a healing or visionary experience so they feel obligated to worship only him. Such a commitment may be only because of the particular blessing they have received. There may be no real repentance or self-sacrifice involved.

Others feel the call but lack the courage or opportunity to come for baptism. A respected Hindu community leader or a Muslim mother may be in such a position. Many others are just waiting for the eventual opportunity of baptism. A Harijan youth, for example, may want to complete his education before baptism so that he does not forfeit his government scholarship. For a few it may be a matter of theological principle related to the cultural and missiological factors already mentioned.

Obviously, the practical motivations behind these hesitations over baptism will differ from person to person. Yet, in and through all of these questions arises the fundamental question of our overall evangelistic objective in India. Is our goal a distinctively Indian response to Christ, reflective of the religious genius of the culture? What is the peculiar "obedience of faith for the sake of his name" (Romans 1:3) in the Indian context? It is my conviction that the way we nurture the faith of these non-baptized believers in Christ will determine to a great extent the immediate future of the Gospel call among the eighty percent of the Indian population who are now sociologically removed from the church.

Great dangers lie before us. We dare not minimize the radical call of obedience and repentance in baptism. We dare not ignore the danger of Christ being treated as one more possible god or as a dispenser of blessings to those who worship him.

We dare not deprive people of the assurance given in baptism just for the sake of avoiding temporary struggle and hardship. Under the spirit such suffering produces the great gifts of endurance, character, and hope (Romans 5:3-5). We

dare not encourage a compromising commitment whereby people hide their relationship to Christ, as Peter did, for the sake of personal safety. We dare not compromise the nature of the one catholic church either by encouraging caste divisions or by encouraging individualistic piety.

Nonetheless, we must reach out in ministry to all those who seek to follow Christ. We do so humbly and repentantly. We do so in the hope that our patience and understanding now will allow great spiritual fruit in maturity.

We have much to learn from a specifically Indian response to Christ. We have much to share from the rich spiritual heritage of the universal church. Perhaps the universal church also has much to gain from the peculiarity of the Indian Christian experience. The uncertain future under the guidance and power of the Spirit of God can only be fulfilling and exciting.



Asking the God Question: Pastoral Counseling with a Crown on Your Head

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Accurately reflecting reality is the task of every counselor. The reality in question may be the internal reality of the counselee, or the internal reality of some person in the counselee's world, or even the larger external reality of the world around us. Accurately reflecting these standard internal and external realities is also a major part of the pastoral counselor's task. But the pastoral counselor has another unique task, namely, to reflect to the counselee the even broader reality of God's judgment and care of us. Access to this reality cannot be earned by hard work, or learned by diligent study, nor is it even the product of a frantic search. It is transmitted by God's revelation in Jesus Christ — and that is always a gift.

In counseling, the discerning of reality is done jointly by counselor and counselee. Discerning reality can be likened to examining a river bank. Sometimes we are in mud, sometimes on rock, sometimes on sand. We climb on exposed roots, we steady ourselves by grasping tufts of grass. Together we sort, examine, and catalogue rocks, pebbles, driftwood and amphibious wildlife. It is a fascinating enterprise. One day something glistens in the mud. Our hand touches something smooth and cool. We grasp it and pull, and there it is, still covered with mud, but without doubt it is a crown, a golden crown with platinum highlights and a great dazzling diamond in its center, surrounded by rubies and emeralds. Something new has happened, something of a different magnitude, a different order. Someone put that crown there for us to find. Crowns are not just *there* in the same way that rocks and sand are. A gift has been given. That is what revelation is like. With crowns on their heads counselor and counselee look at the task of riverbank exploration differently. They still see rocks and roots, and they still wade in mud. Rocks are still rocks and mud is still mud. They are still startled by water fowl and delighted by turtles, but the signal of the presence of Another has been given.

The Other's presence, signaled by the gold crown, is pure gift. I, the counselor, was not looking for gold crowns; I was busily, and with adequate satisfaction, exploring the river bank, but there it is, a crown, a gift. Pastor counselors are the recipients of this gift and wear gold crowns. They receive revelation. Put simply, God enters the awareness of pastoral counselors; not because they are so worthy, handle roots and rocks better than others, are more startled by water fowl or more thoroughly delighted by turtles. God does this because God is that way: God wants pastoral counselors to have a crown, he wants those being counseled to have such a crown as well.

A pastoral counselor's understanding of reality is expanded by this revelation. Many people cannot see the crown. Some say it is not there. Others say it is the rusty rim of a discarded bucket, encrusted with dried slime. Sometimes the pastoral counselor believes this, too, and despises

the crown and feels foolish for having put it on. Sometimes he takes it off and flings it back in the mud.

At other times pastoral counselors point to their own crown and the crown of the counselee reminding both sides about crowns. A hard thing for pastoral counselors to do is to point to their own crowns when the counselee does not have one or does not recognize its presence. Pointing to crowns is a different task from the task of sorting, examining and cataloging mud, sand, rocks, roots, and amphibians. Sorting, examining, and cataloging is similar to the pastoral counselor's task of dealing with the insights of the social sciences. This task needs to be done with care, precision and love. Every good counselor does that. The *pastoral* counselor has an additional task to perform, one which concerns the crown, the gift, revelation. The fancy word for this part of the pastoral counselor's task is theological reflection.

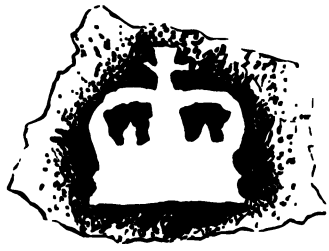
In preparation for the task of theological reflection pastoral counselors have studied exegetical, systematic and historical theology. They have learned theological language, categories and systems. They must now apply them to the counselee's data. No one can do this task in advance. Theological reflection cannot be prepackaged or canned or freeze dried. It is done fresh and personally each time pastoral counselors look at the mud or rocks or amphibians and, remembering the crown, ask the God question — for themselves and for their clients.

To get us off the riverbank and into the counselor's office, try this example. Fred and Norma are good church people, married for 20 years, and parents of three teenagers. Fred is a successful CPA; Norma, though equally talented, works at an architectural office, for less pay and with fewer chances for advancement. Fred and Norma's marriage has been deteriorating for the past fifteen years. Norma's complaint is, "He never talks to me." Fred's is, "She has nothing to talk about." They agree that they have not had a decent conversation with each other for seven years. The kids do well and the entire family is in church every Sunday, all in the same pew, with Fred on one end, Norma on the other, kids in between.

Fred and Norma are in your office for their third session of marriage counseling. You have seen them long enough to have arrived at your assessment: You see them as having what the marriage counselors call a "love sick/cold sick" type relationship, moderate to mild in severity. You know this will be a long tough case, but that they will probably stick with you.

Norma has just said, "Fred, you don't seem to *care* about me, to *consider* me. I'm just a servant of yours, like one of your bookkeeping clerks." Fred looks to you and says, "See what I mean? She doesn't know what she wants. I give her everything she asks for, and she accuses me of not caring."

On the surface these are communica-



tions issues: Fred and Norma have trouble communicating about their feelings. Beneath those are issues regarding personal worth. Beneath even those are issues about the meaning of personhood.

We will complete this scene two ways, the first time without theological reflection. The second time around both the counselees and the counselor will wear crowns.

A standard counselor's response to Fred's statement about Norma's accusing him of not caring would be to ask Fred to repeat and then elaborate, only this time speaking directly to Norma. The counselor might then ask him to detail *how* he cares. We would all expect Fred to talk about a joint checking account, credit cards and no hassle over her purchases. Following this line the counselor's next intervention would be addressed to Norma, "Do you experience Fred as caring for you in these ways?" Beginning with the valid intention of each to care for the other, the counselor might work toward an examination of the manner in which these good intentions find expression. Adjusting those expressions of care in a climate of mutual affection and good will might then be possible. So far this sounds like a standard counseling job.

If this is pastoral counseling, so far none of the participants is aware of a crown. They are doing a good job of sorting mud, sand and rocks at the riverbank. They are even cataloging turtles. They are accurately talking about reality without talking about God. We hasten to add the theological reflection.

If the pastoral counselor was indeed immersed in exegesis, systematics and history during seminary days, and if this pastoral counselor has done the necessary homework of prayer and meditation, adding to it some familiarity with recent experts in the field — names like Gerard Manley Hopkins, Thomas Merton, Henri Nouwen, Robert Capon, and Richard Neuhaus — we can expect some beginning ability to reflect theologically on the situation between Norma and Fred.

We hope that the pastoral counselor will *not* say, "You know, Norma and Fred, that Jesus loves you in the midst of all this difficulty and discomfort." This statement is true, but while it is theological reflection, it is either the band-aid or the shotgun variety, or maybe both. Band-aid theological reflection brings support, comfort and encouragement. Shotgun theological reflection is broad gauge and general enough to fit any situation. Both are valid and valuable types of theological reflection in their place, and sometimes are the best one can manage, but what is called for with Fred and Norma is something far more pointed and precise.

We return again to the counseling session. The speeches about caring have been made as earlier noted. The counselor's reflection on the issues involved comes at three levels: communication of feelings, personal worth, and personhood. Each of these will bear fruitful

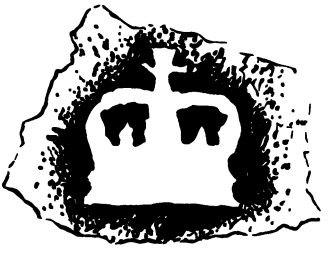
theological reflection. Come, reflect with me.

Of course communication between Fred and Norma is difficult for it occurs in a politicized arena, where the power distribution has not been sorted out once-and-for-all. Their problems are not unlike our own communication problems with God, which are also done in a politicized arena where the power distribution does not stay sorted out once-and-for-all because we will not allow God to have the final word in the matter. Remember, God had it sorted out in Eden, but Adam and Eve tried for a redistribution of the power and got themselves sorted out of Eden. God sorted it out at the flood, but it got unsorted again before all the mud had dried. God tried again in Egypt at the Red Sea, at Sinai, and again at Jericho. God tried in rapid succession and with one person at Bethlehem, Nazareth, Capernaum, Jerusalem, Calvary and finally in Joseph of Aramathea's slightly-used tomb. That final sorting-out of the power distribution by God can be said in one word: reconciled. Our communication problems with each other echo our communication problem with God. To be overcome, they need to have the same kind of radical self-giving applied to them.

Next we will look at the issues of personal worth. Fred tries to contribute personal worth to Norma by giving her all the dollars he can, whereas she wants to be consulted and have her opinions valued. Norma has a hard time seeing Fred's money as contributing anything to her worth. This infuriates Fred because he works so hard and long to get it. The problem is in both the giving and the receiving of worth. Our pastoral counselor knows that the biggest problems with personal worth lie not only with inadequate supplies from others but often with the recipient's incapacity to receive the worth that others offer. People do a lot of blocking of the worth-supplies that are offered.

Again, how parallel to our relationship with God! Fred gives dollars and gifts to Norma, but he doesn't give himself or his love. It would be as if God had said, "Creation was gift enough; what else would you have me do?" Norma's situation, too, is clarified by a crown-eyed view. God calls us beloved and we continue to kick and scream and protest about our rights. God sacrifices his Son for us and we curse about six mosquito bites and a lawn mower that won't start. We refuse to accept the good things offered and continue to murmur and complain about the small stuff.

Finally, we arrive at the issue of personhood, which underlies communication and personal worth. What can the relationship of the person named Norma be to the person named Fred? Interdependence, the carefully choreographed meshing of individual needs into a functioning unity, is what we seek. But where is the crown? There must be more to this situation than mud and rocks and sand.



A more basic question must be asked about personhood. Now *there* is a theological question for which there is a definitive theological answer. While the human person is God's creature, as turtles and water fowl are God's creatures, the human person is all God's *child,* not a rejected and disinherited child, but a reconciled and redeemed child. The grounding for this is Baptism where God signs and seals a claim on us individually as we are washed and given our name. Fred, child of God; Norma, child of God. Each one a precious and beloved participator in the grand promise. Such baptized, crowned children, town apart by bitterness, sit before the counselor.

This is the foundation. From here counselors can work upward to the relationship between these two people. Anger, frustration and resentment are not barred from view, but they are viewed differently. Anger, frustration, and resentment are part of the realities to be addressed. They are part of the mud and rocks and sand to be examined, but a new piece of reality has been introduced. Crowns are on. Kinship with turtles and water fowl is not denied, but a reconciled relationship with God is affirmed, even emphasized!

And wonder of wonders, that relationship with God is *not* contingent upon the outcome of this counseling, not for Fred or Norma or even for their pastoral counselor. The three of them stand on the same reconciled human ground, so that winning or losing, success or failure has lost its ultimacy. With such solid ground beneath them, the dissatisfactory aspects of the marital relationship can be explored. The potential for the relationship can be confronted, the questions of worth can be addressed, and the communication issues can be considered — all with crowns on.

So far theological reflection has been easy since it has all happened inside the counselor's head. This is only step one. Step two is more difficult and may take longer to learn. Step two is to translate theological reflection into an intervention that can be appropriately inserted into the counseling stream. This is always the tough part about learning to be a therapist. Theories of human behavior, even complicated ones, can be learned from books and from lectures. Similarly, theology can be learned from books and lectures. Making the transition from theological reflection to pastoral intervention is our present assignment. For an example we return to Fred and Norma.

Fred has said, "I give her everything she asks for and she accuses me of not caring." To respond theologically without sounding "pat" or superficial is difficult. On the other hand, to reach from the communication issue, which is on the surface, all the way to the personhood issue in one session would require a long lecture that would quickly lose Fred and Norma, given their present emotional state.

Pick up Fred with his word, "She ac-

cuses me." The counselor says to Fred, "You are hurt by that accusation, especially because as you see it you are trying the best way you know how to care for her." Fred may agree quickly, though if given a lull in the conversation he may discount the importance of his hurt, or even the selflessness of his giving. The counselor will next address Norma, asking her if she ever has similar feelings of not being recognized for her best efforts to be caring. She may want to cite several events and discuss at length her consequent pain. In any case, an affirmative response can be expected. The time has come for a brief soliloquy by the pastoral counselor regarding the way Fred and Norma miss opportunities to show caring, miss each other's caring, and the way everybody misses God's caring. Included in "everybody" would be Fred and Norma and certainly the counselor. (Perhaps the counselor could allude to the disciples who kept falling asleep in Gethsemane or the Bethlehemites who had only a stable for rent.) In this way the mud-and-rocks-and-sand context is expanded to include a glimpse of crowns.

Move up one step to personal worth since in a later session it is bound to surface again. Reference to God's constant care for them, even when they are most self-depreciating and wretched, could begin to put a new floor under their self-worth. Try these sentences: "Fred, when you call Norma 'bastard,' you seem to be about as angry as you can get (reverse the names if needed). And as soon as you say that word, you hurt again, this time worse than before, because now you are also accusing yourself. You are disgusted with yourself for giving in to base emotions for saying something as crude as that." Fred or Norma will nod or indicate assent somehow. The counselor continues, "Luther probably felt about as you do now right after he screamed and yelled at the pope. He may have been sorry that he had given in and done something rash and ineffective, something that lowered him in his own estimate." Thus the full force of Norma's anger is faced along with its backlash from her own conscience and self-image. Injecting Luther or some other spiritual leader into the context, not as judge, but as empathizer, could be a new insight for both Fred and Norma. It might even be one that leads them to greater self-acceptance.

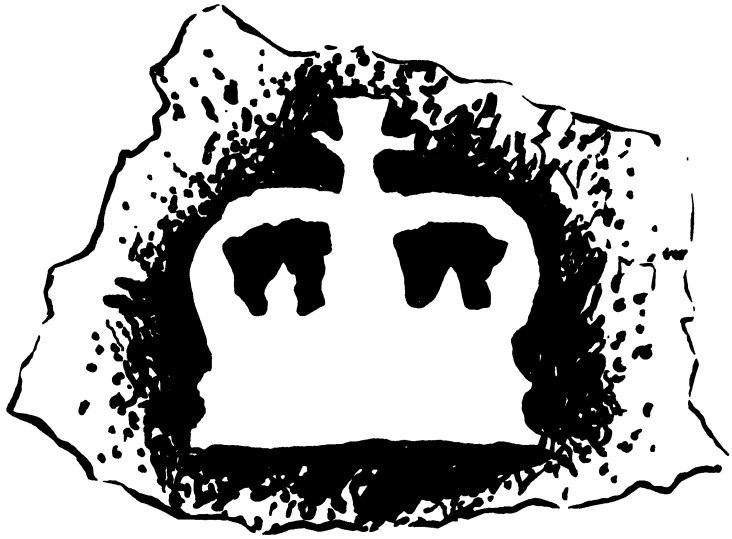
Finally, let us construct an intervention in the personhood issue. Fred and Norma's fragile sense of self-worth and the brittle defenses surrounding their beleaguered self-esteem guarantee that if this counseling continues for very long, one of them will say, "Who does he/she think I am, anyway?" The question will most likely come loaded with anger which must be surfaced more fully and more clearly. Even after the anger has been fully understood in terms of its external and internal causes, its appropriateness and its uses, the question "Who am I?" still remains, and still re-

quires an answer. "You are a caring, valuable, reasonable person," is a good beginning answer. Fred and Norma need to see themselves and each other that way. Theological reflection on this question brings another kind of answer for Fred and Norma. The new answer reads, "I am, and you are, children of God. I don't just sort, examine, and categorize mud, sand, rocks and amphibians. I also wear a crown. And so do you."

Of course, this theological reflection does not magically solve self-worth problems, but it does provide another handhold on a definition of self and other. This definition is ultimate, irrevocable and supported by the worshiping community. Delivered in the context of their own painful personal and marital struggles, do you think Fred and Norma could even hear the words "child of God" or say the Nicene Creed, or pray the Lord's prayer, without hearing these personal echoes?

There they are: three examples of a difficult kind of theological reflection. Many pastoral counselors may be able to supply better examples. My main purpose is to facilitate the addressing of the task of theological reflection by pastoral counselors during the counseling hour and the use of theologically reflective interventions.

After all, we don't just sort, examine and categorize mud, rocks, sand and amphibians. Pastoral counselors wear crowns.



Whatever Happened to Values?

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Values are no longer easy to come by. Issues of sexuality, marriage, and divorce spring immediately to mind, but honesty, productivity, and respect for parents are also part of a changing or changed scene. Why is this so? What's happened to the value structure of our society?

Role-playing in my human relations class offers remarkable confirmation of these observations. A few years ago, young people, confronted by their parents about pre-marital sex, would have felt guilty even if this did not immediately change their behavior. But they certainly would not have raised the question, "Well, what's wrong with it?" Guilt signifies that there is a strong sense of value which a person has violated. The lack of guilt, which many of the role-playing scenes in my present classes display, points to a breakdown of a good, integrated sense of value.

Why the breakdown of strong, internal values? Imagine a circle that would represent such an integrated perceptual system — such as that of the Puritan Era. Even though it represented a somewhat closed system, the strong and well-integrated values of this system made value decisions relatively easy. But the security of such a tight system was its downfall. Its more rigid notions of right and wrong could not stand the piercing questions of the scientific era.

Our culture has been engaged in scientific exploration — a heady trip "out there." The trip "out there" suggests everything is open for questions or exploration. It's a "heady" trip because of the freedom it brings — freedom from traditional ways of thinking and valuing. (Skinner, 1971) The scientists can ask all sorts of questions in realms that wouldn't have been touched before — questions pertaining to relationships, humanness, sexuality. And they can do so with complete abandon; even to the extent of reexamining the value structure of Holy Scripture, showing that it was not what we were always taught or that its values are irrelevant to our technocratic society.

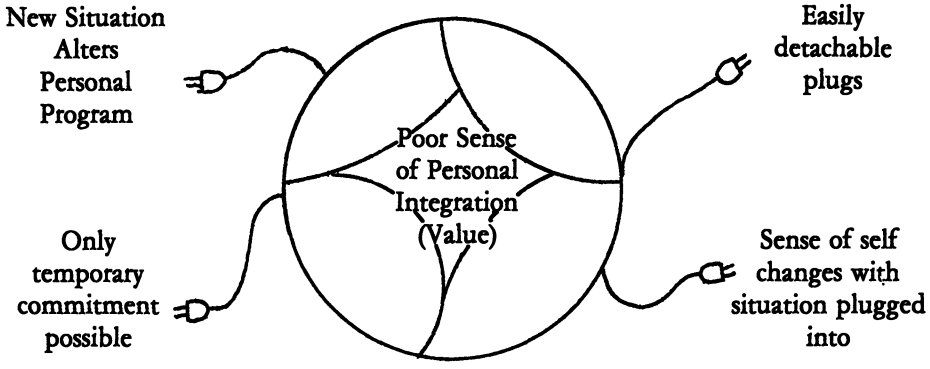
Well, the trip "out there" has been remarkably successful, but here is also the major casualty of such exploration: it suggests truth is "out there," something apart from human beings and apart from a person's value system. (See Maslow, 1966) The scientist is to be totally objective, detached, *value-free,* so that no preconceptions are brought to the experiment.

So the struggle to gather "pure" data was accomplished at quite a cost, and the cost is measured in a breakdown of values. Instead of the relatively well-integrated personalities of the previous era, this exploration has brought a breakdown of internal direction that shows up in detachment, impersonality, and a computer-like existence.

In fact, the computer is a very apt model of what people are like in our society: easily programmable and able to shift from situation to situation. Commitment for many has become a thing of



Figure 1. ***The Computer Model of Personality***



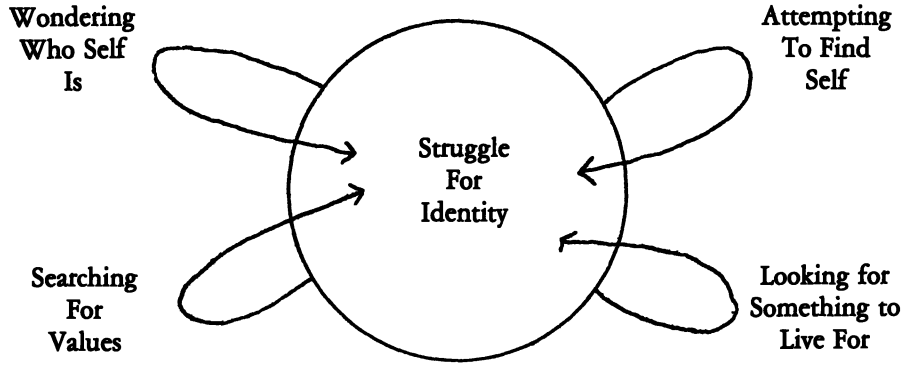
the past. Such a model suggests shallowness of relationship. Consider Figure 1 (which I get from reading Rollo May, 1967).

Each of the plugs represents a different part of the fragmented personality. Individuals caught up in the struggle for success readily sacrifice rootedness in community or family for advancement. Each time this happens, the plug becomes easier to detach and the person starts living more on the surface. What gets lost inside is the basic integrated sense of value. This type of person finds it easy to move, easy to uproot, to plug out of one situation and plug into another. This person can be reprogrammed into a different vocation.

The emotions that I encounter regularly in counseling mirror this type of computer model. A feeling of impersonality, as if the person is not worth anything, is often present. What can a person value about self when what happens is only of temporary significance? There's nothing deeply valued to struggle for. The lack of roots, the lack of anything permanent, and the absence of deep commitment also shows up in a basic feeling of loneliness. This basic feeling of detachment is a horrible feeling — it's like not being plugged in. Such feeling of detachment is a type of anxiety. It's not the guilt-type of anxiety where a person would think, "Oh, I've done something I shouldn't have done." Rather, it is a type of anxiety which suggests a lack of identity. It's the impersonal or existential anxiety (Frankl, 1967). Even apathy fits in. If a person is just plugged into something and not deeply involved, then deep emotions have no place to go.

The result of the heady trip outward has been the break-up of the family, community, vocation; anything that requires a deep, permanent commitment. These have been replaced with transitory

Figure 2. *The Desperate Search Inward*



arrangements, the living together without marriage, the types of things that fit more this style of personality. Since this has left our society in some sort of value-free shambles, a desperate struggle has begun to find something worth living for, as Figure 2 suggests:

This has become the *desperate search inward,* championed by all sorts of self-help books, like: *I Ain't Much, Baby — but I'm All I've Got* (Lair, 1969).

The search has become a desperate struggle to find something valuable in being human, hence the term humanism. And it's got a good message, up to a point. The struggle suggests that instead of just reacting in a fragmented way, people need to get their heads together. It's also a struggle against phoniness. Instead of reacting in a surface-way, the person wants to be integrated. *Integrated* — a word championed by Piaget (1970), Kohlberg (1963), Maslow (1966), and Rogers (1970) — all of them with one message: get it together, integrate it, organize it. Make a whole, a *Gestalt,* of your perception so that you know who you are — so that your actions will be plugged into something deep within you.

And that good message is really what's behind all of the attempts at education in values. All of Kohlberg's work in moral values presents a confrontation situation so that the person is forced to struggle with value, to struggle with "what is it that is worth something in life."

But the trip inward for most people led to *nothing.* It was helped sometimes with drugs or with encounter groups. The struggle to find something of value led to little else than a fuzzy, "Yeah, I'm human." Oh, there were pleasant side effects, as in transcendental meditation, where somehow the person gets a peaceful feeling by taking a trip inward. But the trip inward really finds nothing



except some pious phrases: "Why don't you say you're o.k. about yourself?"

But saying "I'm o.k." doesn't go very deep, because the trip inward will never find anything unless deep inside there is value. And *value is always related to commitment and commitment is always related to other people!* So a person is really nobody unless identified within a relationship.

The key word then becomes *identity.* The thing that holds value together, the thing that suggests a goal for life, is wrapped up in the word *identity.* Identity is the integration force.

Now, how does one achieve identity? That is the biggest question of our time. It's hard to find one's identity by looking inward if the only thing there is is an achievement-oriented identity. Deeply within much humanism is a basic competitiveness: "I've gotta find something good about myself, as an individual, alone and apart from everybody else, so that I can hold my head up." But this is an identity that is temporary — only as good as the person's current successfulness.

As a Christian, something becomes very clear to me at this point. There is one identity that stands out as giving the capacity for establishing a basis for value. This identity is neither based on one's achievement nor upon "Hey, Gee, I'm a human being; love me." Rather, it is based on something much more substantial — identity with Christ.

Identity with Christ is based on a relationship, on a commitment. First of all, there is God's commitment to us — which assures that this relationship is permanent. No matter what happens, no matter how many times we turn away, God will be there. That is the permanence that moved St. Paul to burst forth with, "Who shall separate us from the love of Christ?" (Romans 8:35-39)

But this isn't only a commitment in relationship to God. Identity through faith in Christ suggests a community. It always does. Service to others within the community of faith then becomes the basis of the Christian value system. This value comes as people within the community help others, establish and reestablish relationships, forgive, and love. The deepest human emotion which can break through the superficialities of our world and other phony existence is Love, the basis of our Christian service. It's hard to be existentially anxious when love goes that deep. It's hard to be apathetic when commitment is that deep. Loneliness and a feeling of impersonality are less likely in a loving community where commitment and service reign.

For a practical application, think of marriage. A married couple in our age really has to struggle with their identity. It's so easy to unplug and replug into another relationship. It's so easy for divorce when bad feelings arise. The married couple has to struggle — hopefully early on — with the whole question of value because this is what will help the marriage endure.

The question of value goes something like this: Is this relationship more valuable to me than my own hurt feelings and selfish desires? Marriage in a Christian context, committed to relationship values, suggests that to swallow one's pride, to bend in confession and to search for forgiveness and restoration are the highest values, values that imitate Christ himself. And the power for such commitment to values is also given by Christ.

And now a personal note. Our culture is very much fragmented, with people in disarray, struggling to find something in life that's worth anything. Thus I find people wide open for the Christian witness. In this way it's an exciting time. And as a Christian, I see this as quite a challenge to try to get it all together. First of all, here within myself, in my own marriage, my own relationships. And then, to reach out to people ready for redevelopment of their community commitment and for revaluing their relationships.

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Stress in the Ministry: Can We Fight Back?

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Increase in stress in the ministry parallels the increase of stress in our society. The longevity of clergy, once a hallmark of the profession, is declining. The rates of suicide, divorce, alcoholism, depression, heart attack and other stress-related maladies are all significantly higher today among clergy. The drop-out and early retirement rates are also up.

The question for those who remain in the ministry is "Can we fight back?" Pastors everywhere are wondering how they can cope with these problems. I have led numerous workshops with clergy concerned about stress, and I am convinced that clergy can learn to cope if they recognize what is happening to them and begin to take steps to develop personal and professional strategies to combat stress. The purpose of this paper is to serve as an introduction to that process by briefly considering the nature of stress, the causes of stress, the effects of stress and ways of coping with stress including the theological resources of the Christian tradition.

The Nature of Stress

Stress is commonly defined as the non-specific response of the body to any demand made upon it, including both internal and external stimuli.[1] Stress is more than simply those negative factors clergy encounter in life and ministry. It is the total of all input that they encounter. Indeed, the number one source of stress is life. Stress is not only normal, but necessary for life itself. Muscles rapidly deteriorate in the absence of the stress of movement. Animals placed in the dark from birth eventually lose the capacity for vision. Therefore, a distinction needs to be made between normal, beneficial stress and harmful, destructive distress. Mental and physical decline often occur in retirement due to the precipitous lowering of a person's general stress level. Distress occurs only when there is too much input for us to deal with, when too many demands of either a physical or mental nature are placed on us. An equilibrium needs to be maintained between having enough stress and having too much.

Some pastors thrive on extremely high levels of stress with seemingly no ill effects. Others need a slower pace and fewer demands. A ministry with too many demands causes some to burn out. A ministry with too few demands causes others to rust out. It is especially difficult to find that balance between burn out and rust out in the parish ministry. It is possible to rust out in summer and then burn out from Advent to Easter. It is important to remember that we are talking about levels of stress from all sources. Stress is cumulative, and the sum of the parts is greater than the whole. A person may feel stress in only one area of life

[1] Hans Selye is regarded as the leading expert on the nature of stress. See *Stress Without Distress* (New York: Lippincott, 1974).

while forgetting that all activity is stressful. The body cannot tell the difference between conflict with a parishioner and the anxiety of giving a speech for winning the "pastor of the year" award, even though the mind perceives the one as negative and the other as positive. In either case the body responds by preparing itself for the stressful event, whatever the source.

What Causes Stress

The many sources of stress are all interrelated, and it is difficult to establish direct cause and effect relationships precisely. For this reason the definition of stress as the non-specific response of the body to stimuli is intentionally vague. Stress could also be defined as a syndrome, a psychobiological state manifested by many symptoms. Life itself is stressful on the purely biological level. When the fluid level is out of balance, we perceive thirst. Drinking restores the fluid equilibrium. Even while we sleep our muscles are constantly tensing and relaxing in the body's life-long battle with gravity. Life crises provide significant impact as a person passes through stages in the life cycle, each with its unique crisis.[2] Pastors encounter religious stress from time to time. These faith crises are made all the more painful by the knowledge that clergy are expected to be the official keepers and defenders of the faith. Doubt among ministers is as natural as for anyone. What is unnatural and stress-producing is their inability to share that doubt or receive pastoral care for it.

The stresses on the minister's marriage and family are well documented and frequently discussed, as are the occupational stresses of the ministry itself. Roy Oswald of the Alban Institute has adapted a general stress inventory for use by clergy.[3] He lists the ten areas of stress with the greatest impact as death of spouse, divorce, marital separation, death of a close family member, personal injury or illness, marriage, serious decline in church attendance, extreme conflict with the congregation, marital reconciliation, and retirement. It is interesting to note that with the exception of personal illness these are all marital, familial or occupational.

Three other categories of stress are the physical, societal, and psychological. Physical stress can be caused by excessive exertion, illness, or sedentary life-style which leaves the body less able to handle the pressures of societal and psychological stresses. Pastors' public and people-oriented role make them extremely vulnerable to many anxieties. Social stress for the pastor may come from the declining importance and influence of the church in society, or the decline in the pastor's prestige and authority in our culture. Ministers are the official prayers, bless-ers, and invocat-ers at all manner of functions, public and private; but when it comes to the nitty-gritty of decision-making, setting goals in society,

or determining values and direction, they are ignored at best and ridiculed at worst. Douglas Hall offers this example:

> . . . I shall never forget what was asked of me when I first joined the company of scientists, social scientists, and others who were planning [an] interdisciplinary course . . . A geographer looked at me with evident interest in my presence at the planning session. There was a hint of overt suspicion in his glance. "And what do you think *you* can contribute to this course?" he asked gently but firmly.[4]

When the media deal with clergy at all, it is usually as well-intentioned, but out-of-touch-with-reality buffoons such as the priest on M.A.S.H. Low clergy salaries do reflect, in part, the estimation of the value of the church and ministry in society.

The gap between what the church ought to be and what it is brings additional stress. As Hall remarks,

> Younger clergy, who as students or through exposure to something vital in world or church were grasped by a vision of what the church might be in the contemporary world, so often capitulate to maintaining what is. . . . We retain some memory of the vision. It haunts us and often makes us dissatisfied with what we are and what we do. . . .[5]

I suspect that this is not a problem solely for younger clergy, although they may feel it more acutely. Ways of coping that lead to lowered self-esteem or to feelings of a lack of purpose, meaning or effectiveness are themselves stress-producing.

Finally, we are all familiar with the litany of psychological problems of our age that affect the minister and the ministry: anxiety, guilt, insecurity, fear of rejection, fear of disappointing people, being vulnerable, feeling powerless, fear of confrontation, feelings of inadequacy, fear of being hurt, the problem of aging and fear of death.

The Effects of Stress

This nexus of stresses manifests itself biologically, developmentally, religiously, occupationally, maritally, physically, socially, and psychologically. The effects, as the causes, are interrelated. There seems to be a relationship between stress (here used in the sense of distress) and illness. Some estimates have it that as much as 85% of all illness is stress-related. We may not so much catch a

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[2] See Erik Erikson, *Identity and the Life Cycle* (New York: International University Press, 1959), and Gail Sheehy, *Passages: Predictable Crises of Adult Life* (New York: E.P. Dutton, 1976).

[3] Roy Oswald, *New Beginnings: Pastorage Start-Up Workbook* (Washington: The Alban Institute, Inc.).

[4] Douglas Hall, *The Reality of the Gospel and the Unreality of the Churches* (Philadelphia: Westminster, 1975), 38.

[5] *Ibid.*, 144, 145.

cold as give ourselves one. Headaches, arthritis, rheumatism, angina, high blood pressure, heart attack, muscular tension, stomach aches, hemorrhoids, constipation and asthma are among maladies suspected of having some direct or indirect relationship to stress. We need to become more aware of what our bodies are telling us.

Stress can be defined as a syndrome, that is, a psychobiological state manifested by multiple symptoms. The following case study can serve as an example. Pastor Johnson was a young, idealistic pastor who found himself in a high-stress parish. The congregation was extremely small, had little hope of ever growing, and had a history of "eating up" pastors. Ministry centered around survival. There were so many open splits among members, and the congregation had a higher than normal percentage of neurotic antagonists. Pastor Johnson came with great hope and high expectations for ministry. But gradually he lost a vision for ministry as he became bogged down with infighting and controversies. He came to assume more and more personal responsibility for the problems of the parish, including its past history, its troubled present and its bleak future. Every attempt to take some positive steps was blocked by people or circumstances. Under the great pressure of this stress he gradually sank into depression. He took to sleeping in the afternoons and staying up half the night in unproductive brooding about his situation. He started drinking more and more. His marriage and family life deteriorated. His wife, who had become his sole confidant, was pulled down gradually herself into bitterness, depression and despair. Fighting with his children became habitual. He withdrew more and more from all nonessential contact with people; yet he felt lonely and isolated and in need of company at the same time. He had great nervous energy, but could find no constructive outlet for it. He felt listless, anxious, unable to think clearly about his options.

Many of the warning signs of a person under extreme stress can be seen in this example. The most insidious and devastating aspect of the nature of stress is that he did not notice these things happening to himself since they came on gradually over a number of years. Fortunately, Pastor Johnson left before he had a serious mental or physical breakdown, but he took with him a great burden of guilt and unresolved conflicts. Was he a quitter? Should he have stayed and stuck it out? It was only after he found himself in a new and more healthy parish that he realized what had happened to him. He had not been personally responsible for all the problems of his former parish, nor for the terrible way in which his mental, physical and spiritual health had deteriorated.

The question is whether we can recognize the warning signs of stress. Frequently pastors and their spouses are too caught up in their situation to be aware of the signs of stress. For this reason in-

tervention by sensitive friends, colleagues, or denominational officials is important. But that is only possible to the extent that pastors see each other not as threats but as co-workers in Christ who are obligated by their call to bear one another's burdens. It is certainly a scandal if pride and pettiness make clergy unable to minister to one another. Fear and anxiety are the inheritance of the old Adam; love and support are the mandate of the gospel. Pastors who deal constantly with the problems and sins of others need someone to whom they can unburden their souls, and, most importantly, someone to affirm and forgive them in the name of Jesus.

Can We Fight Back?

Can clergy learn to cope with stress? There are numerous strategies given in the literature on stress; psychosomatic resources (such as relaxation training,[6] T.M., bio-feedback), social support resources (sensitivity groups, parish pastoral support groups, clergy groups, "father confessors"), psychological resources (therapies, clergy career development centers), cognitive resources (continuing education, development skills in ministry, setting personal life goals, value clarification, management training), religious resources (meditation, spiritual and devotional life development), physical resources (developing patterns of healthy living and eating, exercise), behavioral resources (life-style changes, "positive addictions,"[7] such as jogging, regular habits, etc.), marriage and family resources (couples' communication, marriage enrichment, marriage encounter, P.E.T.), and others. A combination of some or many of these can be very helpful as long as they do not become new stress-producing burdens or anxiety and guilt-producing preoccupations. My thesis, however, is that in addition to any of the above strategies for coping, the essential way for clergy to fight back and begin to cope with stress is by engaging in a seemingly paradoxical process of taking charge and letting go.

Taking charge of our lives seems to run in opposition to our increasingly passive society. More and more of our lives are controlled, dominated, and directed by government and other institutions. We feel impotent to affect decisions and less and less able to shape the course of our own lives, communities, much less the larger world. We watch the world passively on television news with a growing sense of unreality, detachment, frustration and anger.

Taking charge is a process of attempting to combat this trend, personally and professionally. We often hear the complaint that the church is reactionary, that it only acts in response to significant outside pressure, and then in a passive and defensive manner. The church seems to become involved in such issues as race, homosexuality, women's equality and the like long after they have become issues for society at large. If our institutions take an active initiatory stance, it will only be because individuals have first adopted that style of taking charge themselves. This is the positive value of the assertiveness training movement. Pastors who feel that their congregations are unilaterally setting the agenda for their ministry will burn out under the stress of responding only to the external

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[6] Herbert Benson, *The Relaxation Response* (New York: Morrow, 1975).

[7] William Glasser, *Positive Addiction* (New York: Harper and Row, 1976). Glasser's theory is that just as some people respond to stress with negative addictions such as drugs or alcohol, people can also develop positive addictions that reduce stress in a non-destructive manner.

demands of others. This applies equally to clergy spouses who feel that congregations or the occupation of the ministry are setting the agenda for their lives.[8]

Taking charge often involves changing major patterns of thinking and acting formed in early childhood. Each of us has a dominant style of leadership corresponding to individual personality which may or may not be the same under stress. If we normally use a cooperative, collaborative style, we may become immobilized, indecisive and ineffective under stress. Or if we are normally directive leaders, we may become domineering, aggressive and unable to tolerate other opinions under stress.

Thomas Downs uses a personality model approach from industrial psychology to assess three theories of personality referred to as X, Y, and Z.[9] X-type people are characterized by passivity and low capacity for responsibility. They tend to be controlled and directed by external forces. The "true believer" is the extreme example of the type of person who responds to authoritarian leadership. Theory Y holds that people are basically creative, wanting to assume initiative, control and responsibility. Paulo Freire's program is essentially an attempt to take people from a false position X to an authentic position Y.[10] Theory Z stresses the transcendent mystery of personhood as self-actualizing responsiveness which is essentially inner-directed. Downs' thesis is that none of these theories is adequate in itself. Any one alone is narrow and reductionistic.

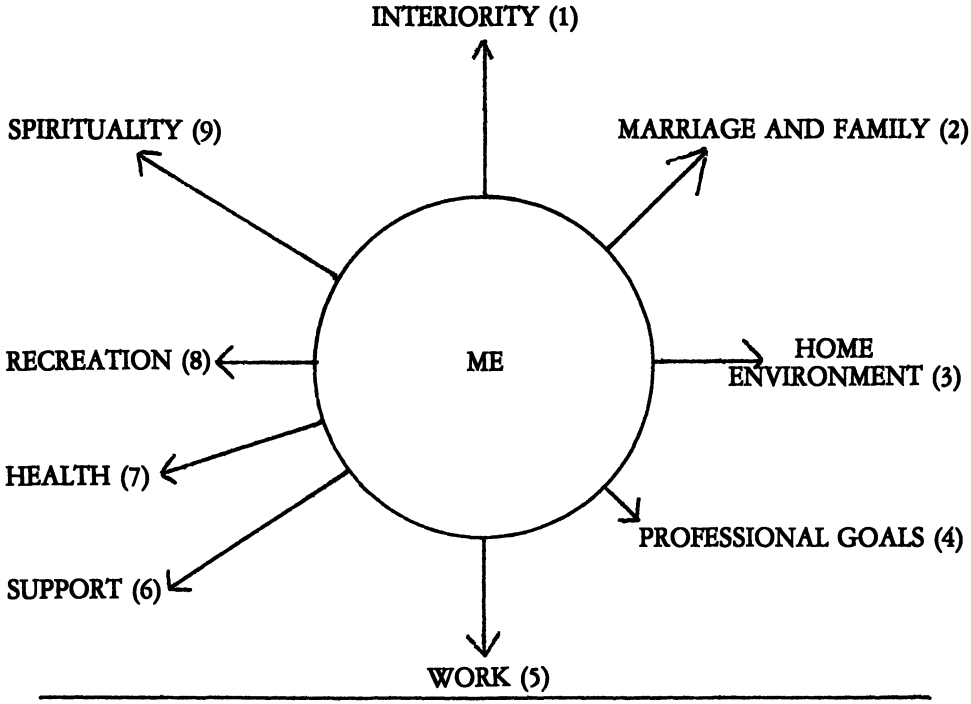
> In fact, whenever or wherever a person is consistently treated only as machine [X], or only as an organism [Y], or only as a mystery [Z], then he or she is probably being cut off from the roots of an important dimension of personality.[11]

These three models are complementary as well as distinct. If the mechanistic model (X) is the dominant model in our culture as well as in churches, it is apparent that stress will be produced when a collaborative (Y) pastor (the model stressed most in seminaries today) must minister in an environment with authoritarian (X) expectations. Stress is also inevitable when a congregation with collaborative expectations is served by an authoritarian pastor. The stresses increase if one includes the Z factor, e.g. a charismatic pastor or congregation.

An important part of taking charge is some sort of self-assessment. Finding appropriate models for self-growth is an important step. Assertiveness training may be helpful for the overly dependent and overly cooperative person, but hardly helpful for the authoritarian controlling person who may rather need some sort of sensitivity or empathy training.[12] The goal in both cases is to gain insight into who I am and why I feel and think as I do.

But taking charge is not merely a matter of introspection and reflection. The end result must be new behavior, or the process is short-circuited into a kind of navel-gazing that characterizes so much of today's narcissistic self-help movements. It doesn't help to learn that you are neurotic if the end result is that you learn to be a better neurotic. Learning that stress is damaging to your body by itself will simply produce more stress. Unless the goal of taking charge is to combat stress, the last state is worse than the first.

One way to get from reflection to action is to use something like the following simple exercise developed for use by pastors in stress workshops. It attempts to give some structure to the attempt to take charge by utilizing tension and stress to set positive goals.[13] In the case study Pastor Johnson has great tension



and nervous energy, but it was all inner-directed and unchanneled, feeding on itself in destructive thought and behavior patterns. By looking outward and channeling tension into action, it is possible to break the cycle of stress and depression.

The chart illustrates a somewhat arbitrary division of life factors. Interiority (1) refers to the basic inner needs, such as feeling loved, accepted, valued, affirmed and so on. One person may have a strong need for achievement, another for praise, inner peace, or fulfillment. Marriage and family (2) refers to marital and generational interaction and relationships. Home environment (3) refers to the physical environment and surroundings. For the spouse living in a parsonage decorated by a committee, this can be an important factor. Professional growth (4) refers to goals, competencies and future plans. Support (6) refers to personal relationships outside of marriage and family. Examples would include a need to set up a parish pastoral support committee, to seek out a father confessor, or to develop friendships in the community. Health (7) refers to physical needs such as developing an exercise plan, going on a diet or stopping smoking. Recreation (8) refers to hobbies and other non-occupational activities, and Spirituality (9) refers to personal

[8] Kadel, *op. cit.*, chapter 10, "Forgotten Members: The Pastor's Family."

[9] Thomas Downs, *The Parish as Learning Community* (New York: Paulist, 1979).

[10] Paulo Freire, *Pedagogy of the Oppressed* (New York: Seabury, 1973).

[11] Downs, 28.

[12] There are many popular books on these subjects. See Herbert Fensterheim and Jean Baer, *Don't Say Yes When You Want To Say No* (New York: Dell Publishing Co., 1975), and Kenneth Bullmer, *The Art of Empathy: A Manual for Improving Accuracy of Interpersonal Perception* (New York: Human Sciences Press, 1978).

[13] Robert Anderson, *Stress Power! How to Turn Tension Into Energy* (New York: Human Sciences Press, 1978).

spiritual and devotional life such as having a plan of devotional reading, time for prayer and worship.

These nine factors are obviously interrelated, but to pull them apart may make it possible to focus on one or another aspect more closely without being overwhelmed by the complexity of the totality of one's life. The result is the possibility to clear away confusion and see where choices and options lie, and to look more closely at the factors involved in taking charge. The exercise involves the following steps:

1. List all needs, wants, desires and dreams in each of the nine areas which cause anxiety, tension or stress. Some examples were given in each area to clarify what they refer to.
2. State the needs as goals.
3. Prioritize the goals. Which are most important? Which are least important?
4. List steps by which the goals can be reached. Develop a concrete plan including a time frame.
5. Select the number one goal in each area (or maybe only one from the entire chart) to concentrate on. Trying to do everything at once is as stressful as doing nothing at all.

Inner tension is redirected into outward action in this process of taking charge and developing and working a concrete plan of action. If, for example, under support (6), a person listed lack of intimate friends as a need, that person could actively decide to identify and cultivate potential friends by concrete actions instead of feeling lonely and passively waiting for someone to solicit a friendship. Or if under Spirituality (9) a pastor listed as a strong need to improve his own worship life, he might conclude he needed to attend an early service at another parish to be able to worship with his family.

Any plan that leads a person out of stressful passivity into concrete activity can be helpful in learning to take charge and cope with stress. Many people feel that such plans are overly structured, artificial and downright ridiculous. But it is possible that such criticisms are ways of avoiding looking seriously at taking charge, ways of saying it can't work. Taking charge means giving intentionality and purpose to our activities. Some pastors plan their work; others let the morning mail or the telephone set their agenda; still others waste hours each day trying to get going or decide what to do.

We live in an age when discipline is frowned upon as repressive, inhibiting creativity. Can there be real creativity without discipline? The great artists of our day did not begin with abstract painting or throwing blobs of color on a canvas. They began with years of learning drawing, classical painting and all the tools of their trade which made possible their own creative expression.

Good sermons don't come out of thin air but are the result of hours of rigorous preparation and study. This point seems rather obvious, but it needs to be stressed in an age devoted to instant, effortless gratification. Do you want to play the organ? Just push a button and the machine pounds out the rhythm automatically. Push another button for chords and play the melody with one finger. No need for years of study. Why not simply use that one finger to turn on the radio instead? It's cheaper and even easier.

It is not surprising that our culture is accused of being superficial and artificial. Taking charge involves some hard thinking and hard work. There is at least some relationship between lack of stress in ministry and competence in ministry. Those who have developed an

intentional, self-directed plan for continuing education derive greater benefit from it than those who simply read a book here, go to a workshop or seminar there. Similarly, intentionality in pastoring leads to greater satisfaction, greater feelings of adequacy and effectiveness, and a higher level of competency.

The nine factors of this particular exercise include the emotional, the physical and the spiritual. They also involve, using Downs' categories, X, Y, and Z personality positions. Some areas such as professional goals are simply a matter of finding knowledge and developing skills (X); other areas involve shared concerns such as marriage and family or support (Y); still others such as interiority and spirituality involve inner experience and sense of transcendence and mystery (Z). Whatever plan one adopts should avoid reducing our totality to what Downs refers to as the mechanistic, the organistic or the mysterious.

Lee Griffin, a consulting psychiatrist with the American Lutheran Church, tells the story of a busy surgeon who lives with incredibly high life or death demands on his time and skill. He goes from one emergency to another and yet he remains calm and relaxed. When asked how he lived under such stress, he described his concept of "mini-vacations." Whenever he had a few moments for relaxation, he would imagine himself at his favorite place — a beach in the South Pacific. "People think I'm a doctor, but I'm really a beach bum masquerading as a doctor." Fantasy and day-dreaming can serve creative functions if we can get past the memory of parents or teachers shouting at us to stop dreaming.

Taking charge is an individual's personally-designed plan for coping with stress. It is an on-going process that connects personal study, reflection, insight and planning with disciplined, intentional behavior and action. Thomas Oden describes boredom as our present awareness of unmet needs and blocked fulfillment of personal values.[14] He defines the therapeutic, self-actualizing response to this predicament as "responsiveness amid emptiness, respons-ability.[15] Taking charge is just such ability to respond actively and creatively to the stresses and demands of the present.

This glowing exposition of the potential of taking charge begins to make that process sound positively redemptive. It begins to look like just one more example of the typical, optimistic, "pull yourself up by your own bootstraps" philosophy, which is ultimately justification by works and progressive sanctification dressed up in post-Freudian garb. It is time, therefore, to return to the original thesis that the way to cope with stress in ministry is by engaging in the seemingly paradoxical process of taking charge *and* letting go.

Letting go is the acknowledgement of our own limitations. Douglas Hall suggests that the enlightenment faith in reason, human abilities, science and progress are ending. Vietnam, Watergate and Three Mile Island are symbols of that demise.[16] Our expectations have been contradicted by our experience even though our officially optimistic culture continues to view history as progressive and humanity as master in control of its own destiny, fate and environment. Our current malaise is the growing suspicion that the dream is dead and that things are out of control. We are beginning to come to the painful realization that we live in a world with limits.

[14] Thomas Oden, *The Structure of Awareness* (Nashville: Abingdon, 1969), 187-232.

[15] *Ibid.*, 16.

[16] Hall, *Reality of the Gospel*, 22.

The acknowledgement of our humanity, our finitude, and our limits is threatening because, if one is to be heroic, to *secure one's own existence,* he or she must control these things — indeed, all things.

> We don't want to admit that we are fundamentally dishonest about reality, that we do not really control our own lives. We don't want to admit that we always rely on something that transcends us, some system of ideas and powers in which we are embedded and which support us.[17]

So we strain at limits and search for transcendence, whether it be in cultural ideology,[18] promiscuous sexuality, political fanaticism, or something as mundane as occupation. In the denial of limits we are engaged in what Ernest Becker calls the *causa sui* project, the endeavor to see ourselves as self-caused, self-controlled, self-determined and therefore unlimited.[19] If in ministry clergy seek to establish the grounds for self-esteem, prove their value and worth as persons, secure their lives, indeed, be their own salvation, then they will inevitably be plagued by unrelenting stress and anxiety about the success of that project. For what they are about in seeing the congregation as the extension of their own ego and the grounding of their identity is illusion and sin. At this level stress becomes a fundamentally theological problem no longer amenable to taking charge.

Sam Keen recounts his own *causa sui* project in climbing the academic ladder. "Although I did not realize it at the time, I began to invest heavily in a dream, a project, a future which was designed to justify my existence."[20] He also recounts the tremendous anxiety, stress and disappointment at finding there was nothing at the top, only hollow "success" and a lack of satisfaction in having "made it." He describes this time as his "exile."

> In my disappointment the question that shaped my quest was, "What am I to do to give my life meaning, dignity, density?" In back of this question, no doubt was the old Christian query, "What can I do to be saved? To be healed?"[21]

The answer that came to Keen as it had to Luther before him is startling in its simplicity and deeply profound in its power:

> My answer came suddenly, jumping up and down in my mind with the force of an obvious fact long denied. I woke one night in Manhattan with the words "Nothing, nothing" on my lips. . . . I saw that I had been obsessed with the wrong question. In the face of the uncertainty of life and the certainty of death no human act or project could render human existence meaningful or secure. Nothing I could *do* would result in my being saved. . . .[22]

To be driven by our own distress and anxiety to this realization is the first step in letting go. We need the freedom to let go of the obsessive compulsion to see the church as our creation rather than God's. That freedom is found in our experience of the graciousness of God. It is found in the forgiveness of sins, the removal of guilt, the healing of our brokenness. The freedom to let go comes in trusting in grace.

What do you say after you say hello? Among clergy it is generally not: "What is the quality of Christian life in your congregation?" but "How big is your church? What's the size of your budget?" Clergy evaluate each other by salary, statistics, or ability to climb the

ecclesiastical ladder to bigger and presumably better congregations. They reflect the values of a success-obsessed culture. They are really saying that their value as persons and their success in ministry is determined by statistics, salary and prestige. It is not surprising then that clergy are under stress and anxiety, for as their congregations go, so go they. It is no wonder that they are so eager to assume responsibility for the past, present, and future of the congregation. This is one reason why there is at least as much, if not more opposition to the ministry of the laity among clergy as among laity. If one is not in command of all decisions, one cannot control the process or results. If those results are important to one's self-understanding, the need to be in complete control is understandable. It is no wonder that clergy are workaholics, floating endlessly from one meeting to another, attempting to cover all bases, trying to keep everyone satisfied. Their lives are on the line. They live under the constant stress of juggling all the balls for fear of letting one drop.

Many pastors refuse to be gone on a Sunday morning. Is it because the congregation will not let them, or because they are afraid to find out the parish can survive without them even for a short time? Perhaps this is why authoritarian leadership is so seductive. If the congregation is kept dependent, it cannot get along without the pastor.

Clergy need to let go for their own sake, for the sake of their health, their families and their congregations. The congregation belongs to God, not to the pastor. Developing the ministry of the laity is not a fad or gimmick, but an essential cog in the process of letting go. Letting go is the realization, as Alvin Rogness points out, that we are not judged or measured in terms of our ultimate value or worth as persons by the church's standards or accolades, nor by society's standards. We are judged by God in Jesus Christ and found righteous.[23] Letting go is thus the realization that our success or failure is not determined by us, our ministry or the state of our congregation.

Letting go of the need to exert God-like control over a congregation is putting our life and ministry in God's hands and living by the power of God's spirit. It is, in essence, practicing what we preach: sinner/saints struggling to trust in grace and live in forgiveness and freedom rather than trusting in ourselves and living in self-justification and bondage.

It is our task of mutual ministry to hold out the vision of the gospel, the vision of life lived together in grace. The seeming paradox between taking charge and letting go is resolved in the ability to discern when to take charge and when to let go, and in knowing what to take charge of and what to release into the hands of God. Both taking charge and letting go are necessary. It is the responsibility for justifying that life and ministry we must let go of. Clergy can fight back and cope with stress if they know what the fight is all about and whose side they are fighting on.

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[17] Ernest Becker, *The Denial of Death* (New York: The Free Press, 1973), 55.

[18] For one analysis of the American cultural belief system as evidenced in media, see John Nelson, *Your God is Alive and Well and Appearing in Popular Culture* (Philadelphia: Westminster, 1976).

[19] Becker, *op. cit.*, 115-123.

[20] Sam Keen, *To a Dancing God* (New York: Harper & Row, 1970), 14.

[21] *Ibid.*, 17.

[22] *Ibid.*

[23] Alvin Rogness, "Failure and Success in the Ministry," Resource Tape Series (Minneapolis: Augsburg, 1973).

Pastoral Care of Cancer Patients and their Families

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1. The church as a healing community has two primary tasks. One is to seek to be in all its manifestations, individually and corporately, a therapeutic force in which the love of God is affirmed and the same love manifested in attitude and action. The second is to assist and equip those who are specialists in healing (physicians, psychiatrists, nurses, pastors, social workers, and others) to see the unitary nature of illness and of healing.

2. To achieve these ends considerable understanding of the nature of God and of human beings is necessary as well as cognizance of their relationship to one another. Also there must be trained and skilled people who guide and lead the church in this ministry.

3. It is part of the Lutheran concept of the pastoral office that spiritual care for the sick, the troubled, and the tired should be important. Lutheran congregations look to their pastors for instruction and interpretation of the people's role and duty in this regard.

4. A Christian congregation should be a community in Christ in which people find healing in the redemptive power of an accepting and sacrificial love, the love of God in Christ, mediated by pastoral care and by the fellowship, worship, and help of a body of believers.

5. It is not the task of the church toward the sick simply to give support to "faith" methods of physical or emotional healing. To do that or to substitute healing services, laying on of hands, and anointing with oil for scientific approaches to healing would be to pit the "sacred" against the "secular."

6. One of the most important, though complex, areas of pastoral service to the sick is to interpret from a biblical perspective the role of pain, sickness, and death in human life in relation to an almighty and gracious God. The medical profession, on the other hand, deals with pain, sickness, and death in quite a different way that concentrates on eliminating them.

7. Cancer patients need spiritual guidance, instruction, and comfort in a way that makes the pastoral relationship to them significant. Those who offer pastoral help may assume some needs of the patients that are common to all, but they must also seek out specific and individual spiritual needs.

8. A spiritual diagnosis is no easier and also no less important than a medical one. If the cancer is terminal, the urgency and importance increases. To say every person's problem is sin is like a doctor saying everyone's problem is mortality: true, but too general to be helpful for remedy.

9. It is not only the cancer patient who needs pastoral care, but also the family. From the spiritual standpoint two questions immediately surface when cancer is diagnosed as probably terminal. The one is, "Why does this happen to me?" The other, "What lies beyond death?" The questions apply in some form to both patient and family.

10. In trying to bring pastoral care to

persons who are physically sick so that spiritual resources will be made available to them, the question is not only whether what you offer is true but also whether it is helpful, that is, pertinent.

11. More is necessary for good pastoral care than simply to believe and express that Jesus is our Savior, that God answers prayer, and that heaven is our home — though without these truths as one's basic confidence there is not much point in any spiritual diagnosis or help.

12. To diagnose another person's spiritual need and to minister to it require skill and care. Training is helpful. Experience is useful. Love is important. None of these is essential in the sense that you may be right in diagnosis on occasion without any of these. But it is not likely, and if you continue to diagnose and treat people's spiritual need without the above as prerequisites, you will beyond doubt do more harm than good.

13. Since devices like blood tests, temperatures, biopsies, or x-rays cannot be used to determine spiritual need, we must rely on interpersonal exchange. Usually this exchange takes place best in one-to-one sessions between the patient and the diagnostician. But this observation does not exclude information gained from nurses, doctors, family members, or others who know the patient. However, primary emphasis should be given to what the diagnostician receives directly from the patient.

14. Conversation with patients must take into account surrounding circumstances and especially their immediate condition (drowsiness, nausea, euphoria, drug-stupor, pain, etc.). Preliminary exchange of ordinary pleasantries is good, but the diagnostician must guard against being simply a guest to be entertained.

15. As soon as it seems wise, though perhaps not on the first visit, thoughtful questions which extend and expand the diagnostician's perception of the patient's spiritual need should be introduced. These questions will vary considerably according to what has already been observed or is already known.

16. Pastoral care presumes more attention to spiritual condition than to physical or social needs, though the latter dare not be overlooked. However, direct attention to the patient's relationship to God and to other people is primary.

17. A relationship of trust between the one who brings pastoral care and the patient or the patient's family is important. Within that relationship words of faith, hope, and love, applied to particular needs evident from a spiritual diagnosis, bring real help.

18. Pastoral judgment is involved regarding occasions to offer prayer or counsel, how to use Bible quotations, with whom to celebrate the Lord's Supper, how long to make a pastoral visit, how frequently to see the patient, and whether to admonish, comfort, instruct, or inform. Both Law and Gospel must be prayerfully and carefully applied.

19. With cancer patients and their families, pastoral care usually takes place over a rather extended period. The relationship developed also allows for real help to the family after the patient has died if the illness is terminal. This opportunity should not be neglected.

20. To avoid "burn-out" it is important to realize that pastoral care to people really helps them. And when pastors share their feelings and experiences with others, their own spiritual life is nourished.

Lutheran Roots for Small Group Ministry

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While there is substantial literature documenting the mutual ministry of small groups in other denominations, not much has been published on this facet of ministry in Lutheranism.[1] In a traditional Lutheran congregation, the usual setting for spiritual growth is the worship service and the Bible class. What if it were possible to go a step further and to provide settings in which spiritual insights could be received as well as tested and applied? Despite a remarkable but forgotten heritage employing small groups in mutual ministry, Lutheran congregations generally do not see such an emphasis as germane to their theological task. Here and there, however, significant experiments are realizing the promise which belongs to all who are freed to be in ministry to one another.

Consider the following story as an example of what could happen in your congregation. In a small group setting, the discussion revolves around the scriptural meaning of the word love. Passages are studied, the word "love" is explored intellectually in terms of the various Greek counterparts for the English word, and analogies in contemporary life are sought. One woman begins to talk about the difficulty she has with offering and experiencing love in her family relationships and in her relationships with peers. As she talks, members of the group begin to identify with the speaker, to interact with her and to develop an empathy for her they have not known before. As a result of such sharing, members of the group are enabled to love, in a way which would not have been possible before. Preaching and teaching can summon Christians to love one another, and the Spirit has the power to direct us to one another, but if love is to be experienced, there is need for a setting in which people can interact. It can happen on the job, in the home, at school or with friends. My feeling, however, is that we Christians should consciously create settings in which people can be helped to mature. Today's Lutherans might be inspired to consider the venture if they realized what is at stake, both historically and theologically.

Small Groups Rooted in Lutheran History

Thomas Oden has shown that the small group movement has its roots in the Lutheran Pietism of the 17th century.[2] Whether secular proponents of small groups will acknowledge it or not, the historical precedent for the movement is to be found in the small groups founded by Lutheran pastor Philipp Jakob Spener. He claimed that he was merely drawing implications from and providing functional realization for Luther's doctrine of the priesthood of all believers.[3] Unfortunately, Luther was not given the time to draw out the practical implications of his doctrinal insights in this area. A study of his theology and practice, however, will surprise us with

the strong beginnings Luther made at the kind of community interaction which fosters spiritual maturity.

A Theological Base for Mutual Ministry

Luther's doctrine of the universal priesthood is often misinterpreted in an individualistic sense, implying we are to be priests to ourselves. Luther intended that we be priests to one another. In baptism, the Christian is given seven priestly rights: the right to preach, to baptize, to celebrate the Sacrament of the Altar, to minister the Office of the Keys, to sacrifice, to pray for others, and to judge doctrine.[4] For the sake of order in the church, some of these rights are designated to called ministers. If, under normal circumstances in the church, the called minister alone has responsibility for the Sacraments, individual Christian priests are still to exercise their remaining responsibilities on a daily basis.

Luther's own explication of these responsibilities makes it clear that they involve the spiritual care of one Christian for another. It is worth hearing Luther's own words on some of these matters. With respect to preaching the word, for example, he said:

> Scripture expressly tells us to "encourage the fainthearted" (1 Thess. 5:14) and "a dimly burning wick should not be quenched" (Isa. 42:3), but rather nurtured. . . . Therefore the Spirit reminds and admonishes us everywhere that Christians have authorization from God himself to teach and console one another. . . . You should listen to me when I comfort you. . . . I on the other hand, should listen to and believe you. . . . There is tremendous weight in the word of the brother. . . .[5]

Christians are also to confess their sins to one another and absolve one another:

> This means that I may go to my friend and say to him, "Dear friend, this is the trouble and the difficulty which I am having with sin," and he should be free to say to me, "Your sins are forgiven, go in the peace of God." You should absolutely believe that your sins are forgiven as though Christ himself were your father confessor — as long as your friend does this in the name of God.[6]

With respect to sacrifice, Luther believed that the true sacrifice of the Christian took place when, in daily living out the implications of baptism, a person died to an old way of life and rose to a new. Dying to self, Christians offer themselves to one another. Vilmos Vajta summarizes Luther's concept by saying that a Christian's real worship is not confined to pious exercises in the sanctuary, but "includes service and surrender to the needs of the world."[7]

A fourth priestly responsibility is that

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[1] A notable exception is the little chapter, "Cells and Guitars," in Herbert Lindemann, *The New Mood of Lutheran Worship* (Minneapolis: Augsburg, 1971), 71-85. The most visible national Lutheran experiment is Herbert Mayer's project entitled C.O.M.E. (Christians Organizing for Mission Endeavor).

[2] Thomas C. Oden, *The Intensive Group Experience* (Philadelphia: Westminster, 1975), 13.

[3] Philipp Jakob Spener, *Erste Geistliche Schriften,* vol. 2, 366.

[4] Martin Luther, "Concerning the Ministry," *Luthers Works.* American Edition, Vol. 40 (Philadelphia: Muhlenberg, 1958), 18-24.

[5] Martin Luther, "Psalm 90:7," *Luthers Works.* American Edition, Vol. 13 (St. Louis: Concordia, 1956), 111.

[6] Martin Luther, *D. Martin Luthers Werke.* Vol. 10 (Weimar: H. Bohlau, 1883), 395.

[7] Vilmos Vajta, *Luther on Worship* (Philadelphia: Fortress, 1958), 169.

of intercessory prayer. A sense of solidarity and a sense of commonality in mission belong to mutual intercessors. In Luther's thought, "the 'new man' stands before the face of God, not to gain something for himself, but, as successor to Christ, to give himself up for his fellow men and call down God's blessing upon them."[8]

Finally, there is a fifth right which belongs to the Christian priest. It is the right to judge doctrine. We are sisters and brothers and Luther admonishes us: "Therefore one cannot be especially superior to the other or enjoy more of heritage or authority than the other in spiritual matters. . . ."[9] Luther envisioned Christians discussing doctrinal issues and challenging one another to right belief.

From these remarks, it should be clear that the basic thrust of Luther's teaching on the universal priesthood was directed to the laity. Mutual intercessions and the helping, admonishing, warning and pastoral word are carried out not in some indifferent society but in the fellowship of brothers and sisters who have an intimate relationship with one another.

Settings for Mutual Ministry in Luther's Life

Luther's commitment to mutual ministry among believers raises the question as to whether he himself ever created or participated in any settings which allowed for what in the Smalcald Articles he called "the mutual conversation and consolation of brethren."[10] Here are five examples: Luther's use of home devotions, his intended use of the *Catechism,* his practice of preaching in the home to his family and guests, his table talk, and his proposal for a worship order for a house church.

E. G. Schwiebert points out that anyone who stayed for any length of time in the Luther house was considered a member of the family and was expected to conform to family customs. Guests were expected to study the *Catechism,* pray, and attend family devotions.[11] An example of such a devotion is given in the Table Talk.[12] While the one conducting the devotions was, of course, Luther himself, and he was a clergyman, the point is that he gave an example of the way in which people should take responsibility for the spiritual growth of their families.

Luther's intended use for the *Catechism* is another case in point. The title of each of the Six Chief Parts (e.g., "The Ten Commandments"), is expanded with the words, "in the plain form in which the head of the family shall teach them to his household."[13] It was Luther's intention to give a Christian the materials needed for face-to-face teaching of the Word to one another. Luther himself followed this example, for the *Catechism* was regularly used in instruction in his home.

Another example of the way in which Luther took seriously the responsibility of the Christian to communicate the faith in informal settings is his use of preaching in the home. Luther claimed to be following the example of the patriarchs, each of whom built altars for the worship of God. His assumption was that the patriarch's wife, servants and children surely participated in these settings, as well as the neighbors who observed what was happening.[14] So it was also to be in the Luther home. When the Gospel was rightly heard in that house-church setting, then the message became as valid as any delivered by a pastor.[15]

Four years before his death, Luther made it clear that what had been taking place in his home was not to be considered unique, but was a part of the

priestly right and responsibility of each father and mother:

> If we are thus adorned with our holy faith, be we men or women, let us quite openly perform the duties of our priestly office and confess Christ and preach and teach members of our household. St. Augustine puts it to his constituents in this way: "What we are in the church, that you are in your homes. Just as we are bishops and preachers in the congregation, so you are bishops and preachers in your homes." Therefore see to it that you apply God's word to your household just as we do to the entire congregation.[16]

At mealtimes, the voluble Dr. Luther held forth in his home before an assembly of boys, girls, students, widows, former monks and nuns as well as indigent preachers without pulpits. Some of his remarks and the ensuing conversation were recorded. While it is apparent that the hearer's intention was to record the great Dr. Luther's comments, occasional references make it clear that Luther was not always the speaker, but could also listen to the mutual conversation and consolation of others in the "family." On one occasion, Dr. Cordatus corrected Luther on his reference to drinking.[17] On another, Agricola read personal material from Huss which he himself had translated, and Luther's reaction showed that he had been much moved.[18]

Beyond Luther's own household setting, there is a final example of Luther's attempt to concretize the universal priesthood. It concerns a setting in which Luther did not participate, but which he proposed: an order for a house church worship. Offered in his introduction to the German Mass in 1526, the proposal is worth quoting in its entirety:

> Now there are three kinds of divine service or mass. The first is the one in Latin. . . . The second is the German Mass or Order of Service. . . . The third kind of service should be a truly evangelical order and should not be held in a public place for all sorts of people. But those who want to be Christians in earnest and who profess the gospel with hand and mouth should sign their names and meet alone in a house somewhere to pray, to read, to baptize, to receive the sacrament and to do other Christian works. According to this order, those who do not lead Christian lives could be known, reproved, corrected, cast out, or excommunicated, according to the rule of Christ, Matt. 18:15-17. Here one could also solicit gifts to be willingly given and distributed to the poor, according to Paul's example, 2 Cor. 9. Here would be no need of

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[8] Cyril Easthood, *The Priesthood of All Believers* (London: Epworth, 1960), 49.

[9] Martin Luther, "Concerning the Ministry," *Luthers Works.* American Edition, Vol. 40, 33.

[10] Theodore G. Tappert, ed., *The Book of Concord* (Philadelphia: Fortress, 1959), 310.

[11] E. G. Schwiebert, *Luther and His Times* (St. Louis: Concordia, 1950), 598.

[12] Martin Luther, "Table Talk Recorded by Anthony Lauterbach," *Luthers Works.* American Edition, Vol. 54 (Philadelphia: Fortress, 1967), 326.

[13] Tappert, 342.

[14] Dr. Martin Luther, "Vorrede Dr. Martin Luthers auf diese Hauspostille," *Sämmtliche Schriften.* Vol. XIIIa (St. Louis: Concordia, 1883), xvi.

[15] Ibid., xvii.

[16] Ibid., xi.

[17] Martin Luther, "Table Talk Recorded by Anthony Lauterbach and Jerome Weller," *Luthers Works.* American Edition, Vol. 54, 207.

[18] Ibid., 220.

> much and elaborate singing. Here one could set up a brief and neat order for baptism and the sacrament and center everything on the Word, prayer and love.[19]

Luther declined to prepare such an order unless those who earnestly wanted to be Christian would request it. Since he never makes reference to the proposal again, the times apparently were not ripe. In his proposal, however, he had made a notable beginning for the functional realization of the priesthood. Here Christians would be able to meet face-to-face to carry out the implications of their spiritual role. While it would take others in the generations ahead to actualize such a setting, Luther provided the theology as well as the impetus to bring it about.

Building on Luther's Beginnings

When Spener began to develop his groups to spur a mutual concern for Christian maturity, he claimed he was able to proceed only because he stood like a dwarf on the shoulders of a giant. Similarly, where Christians today pursue spiritual renewal, Luther can be seen as the mentor. His vision of a priestly ministry among saints needs to be reaffirmed by the Lutheran church today. If we build on his vision, and are creative in establishing settings in which Christians can minister to each other, we will all be enriched by it.

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[19] Martin Luther, "Preface to the German Mass and Order of Service, 1526," *Luthers Works*. American Edition, Vol. 53 (Philadelphia: Fortress, 1965), 63-64.

Books Worth Discussing: Rudolph Schnackenburg. *The Gospel According to St. John.*[1]

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Roman Catholic authors on both sides of the Atlantic have produced multi-volume commentaries on the Gospel according to St. John in recent years. Raymond Brown of Union Seminary in New York has offered 1200 pages in two volumes and Rudolph Schnackenburg of the University of Würzburg has gone 50% farther — 1600 pages in three volumes. Both commentaries began to appear in the mid-60's and the final volume of Schnackenburg's work, published in German in 1975, has yet to appear in English.

In the foreword to volume III and in the final excursus of that volume Schnackenburg (S) speaks frankly about how he has and has not changed his mind during the decade he devoted to the commentary.

1. Literary criticism has received increasingly greater and more positive attention.

Already in vol. I, S called attention to a few editorial additions in the body of the gospel (e.g. 6:22-24) and to the addition of chapter 21, and to some rearrangement (originally ch. 5 follwed ch. 6, and 7:15-24 followed ch. 5). Chapters 15-16 and 17 also come from a later member of the Johannine community and not from the Evangelist (Ev). Furthermore, 13:12-27 (the second interpretation of the footwashing) is redactional as is 13:34-35.

In 1965 S felt strongly about the unity of diction or style and the unity of the special Johannine theology throughout the gospel. One mind conceived the basic structure and was responsible for the basic perspective, and one hand wrote the gospel, to which the redactor (R) made modest additions and alterations. And S continues to hold that conviction, even though he can say that the bracketing out of the redactional sections allows the intention of the Ev to stand out more clearly and his outline to appear more sharply. R has not fundamentally altered the course of the gospel or given it an entirely novel direction. He has broadened it and adapted it to new needs. The views of S are thus closer to those of Brown than to those of Bultmann. The latter thinks that R imposed an alien set of ecclesiastical concerns on the pristine existentialistic gospel, while the former thinks of R as a devoted disciple of Ev.

More than ever, S is convinced that Ev used a signs source and a pre-Johannine passion and resurrection source. Together these are like Fortna's Gospel of Signs, although S and Fortna first wrote independently of one another.

2. Authorship. In 1965 S voiced the opinion that the Beloved Disciple (BD) was to be identified as John the son of Zebedee. Ev was inspired by BD and worked very freely and not merely as his

1 New York: Seabury, 1980. Vol. I, 639 pages. Vol. II, 556 pages. Cloth. $29.50 each. Vol. III, covering chaps. 13-21, will follow.

secretary in producing the gospel which subsequently underwent mild redaction. S was quite concerned to maintain "the basic authorship of John the son of Zebedee and so the apostolic origin" of the gospel.

By 1970, however (see Vol. III, excursus 18) S had come to believe that BD was not the son of Zebedee nor any other person among the Twelve but a member of a larger group of disciples.

BD is Ev's great authority, a revered figure at the source of the Johannine community and the Johannine tradition. BD was not directly involved in the actual production of the gospel. BD was not one of the Twelve, not a Galilean, but a Jerusalem disciple of Jesus, no doubt a relatively obscure member of that same larger circle of which Mary, Martha, Lazarus, Nicodemus and Joseph of Arimathea were also members. BD is no mere symbol but a real historical person. S thinks Ev credits the BD with the peculiarly penetrating way he has of dealing with the traditions of Jesus. Evidence: Ev has no hesitancy to name the Twelve, BD appears first at the Last Supper in Jerusalem and the Jerusalem scenes have greater claim to be called eyewitness accounts than those set in Galilee, relative obscurity would account for anonymity, and 21:23 seems to presuppose the real death of a real person.

Ev was an educated Hellenist of Jewish lineage, a theologian, who used BD's traditions among others, interpreted them theologically, composed and published them for the use of the Johannine community and for other seekers and inquirers.

3. Grammar and Theology. To the end of vol. III, S carries forward his investigation of the manuscript evidence and of the grammar and vocabulary, as he works to establish the correct text and to interpret its words and sentences in their original meaning.

S continues to the end to display a masterful control over the vast and indeed forbidding body of literature that keeps on rolling forth like a never-ending stream on every aspect of the Fourth Gospel. He enters into dialogue with predecessors and contemporaries on a multitude of issues and topics.

But that which especially distinguishes S's commentary from start to finish is not the penetrating literary analysis, not attention to the Johannine community and its situation, not conversation with other experts, and not even the grammatical and lexical study. Indeed, some have criticized S for having devoted so little space to these last matters which are dealt with in footnotes (vol. I; endnotes in vol. II). Simply on the level of external appearance it is obvious that the commentaries of S do not resemble the pages of Bernard (ICC) or Bultmann (Meyer) or Barrett or Brown (Anchor). For all these (especially the first three) brief comments, notes and glosses on the text are of the highest importance. S offers paragraph connected to paragraph.

S has taken with utmost seriousness the fact that his work is a part of the German series, "Herder's Theological Commentary on the New Testament." He emphasizes the word "theological" and has attempted with impressive results to penetrate to the heart of the Fourth Gospel and its theological message.

Not only does he offer weighty theological commentary on the individual passages of the gospel one after another, but he also has written a series of excursuses, mostly on theological themes:

Volume I:

1. The Origin and Nature of the Johannine Concept of the Logos.
2. Pre-existence.

3. The Titles of Jesus in John 1.
4. The Johannine Signs.
5. The Son of Man.
6. The Gnostic Myth of the Redeemer and the Johannine Christology.
7. The Notion of Faith.

Volume II:

8. The Origin and Meaning of the "Ego Eimi" Formula.
9. The Son as Jesus' Self-Designation.
10. The Johannine Concept of Truth.
11. Personal Commitment, Personal Responsibility, Predestination and Hardening.
12. The Idea of Life.
13. The Exaltation and Glorification of Jesus.
14. Eschatology in the Fourth Gospel.

Volume III:

15. The Johannine Last Supper and Its Problems.
16. The Paraclete.
17. Disciple, Community and Church in John's Gospel.
18. The Disciple Whom Jesus Loved.

In the final pages of his work, S offers a few remarks on the abiding significance of the Fourth Gospel. It is more existential and less sacramental and institutional than other New Testament writings. S is appreciative of the analyses of Rudolph Bultmann. The gospel addresses human beings in their self-understanding, their being in the world which is always a being towards death, forever raising fundamental and disturbing questions of whence and whither, of light and dark, of life and death.

The gospel throws much light, but where there is light there are always some shadows. S catalogues some points in which the gospel seems to be lacking. For example, it does not take sufficient account of human beings as persons engaged in society and involved in the economic order. In a day of theology of hope, political theology, and liberation theology the Fourth Gospel can be faulted for a tendency to withdrawal, contemplation, meditation — a well-known concentration on inwardness. And yet S points to other passages and other interpretations of familiar passages to show that the gospel also expresses God's will to save the world and records the sending of the community into the world. That the members of the community are admonished to love one another should be taken, says S, not in an exclusive but in an exemplary sense. Perhaps there is more in John's Gospel on gaining the world for God through the mere existence of the community and its manner of belonging to God than through propaganda and action, but the gospel by no means forgets the obligation of the community towards humankind (17:21, 23).

S concludes by describing the Fourth Gospel as one voice in the chorus of New Testament witnesses. We are fortunate in having a whole chorus of good commentaries on the Fourth Gospel, and among them the work of S sounds especially strong, clear, deep notes.

Eduard Schweizer. *The Holy Spirit.*[2]

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About eighteen years ago there appeared in my library a book on the Holy Spirit entitled *The Half Known God.* It described the Spirit as the power and presence of the Expected. If that book rated a "five," Schweizer's book is a "ten." However, if you think you will fully comprehend the half-known God after you have read it, you will be disappointed; because his main point is that the Holy Spirit is the power and presence of the Unexpected.

This is exemplified in Chapter One, "What is the Holy Spirit?" Here the author refers to the church's historic attempts to domesticate the Spirit by depicting him as the power of truth by which clergy are inoculated by ordination and by describing him as the presence of God that dictated and thus produced an inerrant Bible. He points out that there has been a diametrically opposite thread running all through the history of the people of God, in which persons who *questioned* the usually accepted religious institutions were regarded as embodiments or agents of the Spirit. Where is the Holy Spirit to be found now? In the expected of the Magisterium and the Bible, or in the unexpected of the charismatic? His answer: it is obvious the Spirit is to be found in those activities and institutions in which one really experiences the power and presence of deity. There the responses of well-being, joy, thanksgiving, petition, intercession, and obedience are worked. The Unexpected may be found in the magisterium, the Scriptures and the charismatic.

That the Holy Spirit is the power and presence of the Unexpected is exemplified in Chapter Two, "The Witness of the Old Testament." The Spirit of the prophets is never the Spirit of conformity, accommodating itself to its surrounding circumstances. The Holy Spirit was experienced by the prophets as an alien power that came on them, empowering them to stand against the ideas and ideals of their contemporaries, impelling them and their faithful constituents toward a new creation in which justice and peace would be reality, and accompanying all who would heed the call, "turn," into that new age to equip them with a passion for justice, the will to change and the power to produce *shalom.*

Chapter Three, "The Spirit in Intertestamental Judaism" is must reading for those who think that there were no significant developments in pneumatology from Malachi to Matthew. Changes in political domination brought new world views and effected new formulations of Yahwistic theology. The conviction that the Holy Spirit was the power and presence of the Unexpected was expressed in this era by:

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2 *Translated by Reginald and Ilse Fuller. Philadelphia: Fortress, 1980. 138 pages. Cloth. $9.95.*

1. The continuing presence of charismatics in spite of the official theology that spiritual inspiration had ceased.
2. The confession that both life and the recognition that God was the source of life were charismata of the Holy Spirit.
3. The conviction that the "unfulfilled" utterances of the classical prophets would ultimately be fulfilled.
4. The conviction that life after life would include the resurrection of the body, in spite of the popularity of the Greek teaching of the immortality of the soul.
5. The doctrine that the power of the Spirit was all-embracing, not just one force among many.

That the Holy Spirit is the power and presence of the Unexpected is best demonstrated in Chapter Four, "The Holy Spirit in the New Testament." At the beginning of this chapter Schweizer says it is important to remember that early Christians experienced the power and presence of the Holy Spirit, and reflected on these experiences, before they wrote about them. They continued to experience new dimensions of the Holy Spirit's work and to witness to their discoveries. Therefore, different pneumatologies are presented by the several witnesses and some aspects of one may not be harmonized with those of another. All witnesses, however, assert that Jesus spoke and acted in the Spirit, that God was present and active on earth in Jesus, who did the unexpected and counted on the Spirit to authenticate his words and acts; who, when put to death, was raised by the Spirit and exalted as Lord of all; who assured his disciples that the Holy Spirit would authenticate their witness to him and enable them to overcome the temptations of the world.

Three different New Testament witnesses are then discussed in detail: Luke/Acts, Paul and John. In the pneumatology of the first, emphasis is placed on the miraculous power of the Holy Spirit, both in Jesus and in those immersed with the Holy Spirit, in accordance with the promises of John the Baptist and Jesus. Luke is always precise in connecting Christian miracles with the Christ as well as the Spirit, and in insisting that they were performed in Jesus' name. Luke, however, presents as the supreme miracle that act by which the Holy Spirit empowers a person to confess Jesus as Lord.

As presented by Luke, Jesus' immersing his disciples with the Holy Spirit as he promised (Acts 1:5) does not conform to any neat pattern. What a person can confidently expect of the One who acts in unexpected ways is that he will immerse everyone who receives the apostolic tradition with the Spirit of nonconformity, the power of the new age. Luke is amazed that God, who was presented in the Old Testament as acting in and for Israel, was acting again in Christ and in Christians. Luke saw the work of the Spirit in unexpected events; miracles, speaking in other tongues, healing the sick, prophecy. Luke saw the Spirit in action in people who never did anything more extraordinary than continue in the apostolic teaching, participating in the Jesus community, praying confidently to the Father and remembering Jesus' death and resurrection every time they broke bread.

In the pneumatology of Paul, the presence of the Unexpected is exhibited most dramatically in the revelation of a crucified one who died according to the Scriptures, and of a risen one who was raised according to the Scriptures. In him present and eternal salvation is offered. For Paul the Spirit is present and effects

new creation/life where people recognize and acknowledge God in Jesus Christ. For Paul a significant aspect of the new creation is the new community of the Spirit. The primary religious experience of members of this community is the recognition and acknowledgement that Jesus is Lord. The principal work of the Spirit is to authenticate the Jesus tradition in the person who hears it, to convince enemies of God that he does not condemn those in Christ, to pour out into every cranny of one's being the love of God in Christ Jesus, and to enable the convicted idolater to turn to the Father of Jesus and say, "Abba." In one sense that Abba may be the greatest manifestation of the Spirit, but in another sense the dispensing of the charisma that is required at any given moment to relieve the dis-ease of a sister or brother is the greatest manifestation of the Spirit. For the Holy Spirit purposes to enable those he has united to be channels of God's goodness to one another. This reliance on the Spirit for everything is living in the spirit, not in the flesh — i.e. relying on human ability, human action, or things on which persons normally build their lives like money, power, sex. Where Jesus is Lord his gifts are intended to help others and to increase the glory the Father receives. Anyone who is not enthusiastic about the Father receiving all the glory cannot be an effective channel of charismata and may erode rather than edify the community.

The pneumatology of John, a half century later than Paul, incorporates many of Paul's insights, but presents some aspects of spirituality differently. Perhaps the most significant difference is effected by John's christology. John views the crucifixion as the exaltation and glorification of Jesus. For John the cross is not the sign of God's weakness but of his exaltation. For John the life of the Spirit is not evidenced by speaking in tongues, but by living by the power that comes from above to free and to enlighten. For John the one sure sign of spirituality is unity. The Spirit, in all of its diverse unexpectedness, produces one dynamic organism, the church. It is the opposite of the world. The Spirit's teaching and leading are not into some kind of a new theological system, but into a challenging of every new trend and value of society, and a proclaiming that Jesus is the real solution to every problem. The one thing needful is Jesus. The one thing needful is the Spirit, who makes Jesus real. Thus John stresses the importance of the individual's relationship with Jesus, and is far less profound than Paul on the subject of the Christian's relationship with others.

The invasion of the Holy Spirit is the eruption into the world of the God who unexpectedly gets his kicks out of loving people and enabling those infected with his Spirit to do the same, by freeing them from their bondages to money and things, physical prowess, sexual proficiency, acquired learning, moral superiority, special piety, and even "relevant" theology. The really extraordinary work of the Holy Spirit has occurred when people address God and say, "Abba," and in saying that also say, I'm happy, enthusiastic, satisfied, and ecstatic about being your child and leaving my life to your tender loving care. I would't want it any other way.

This book, in my opinion, has the potential to enable Jesus-is-Lord people to recognize and enjoy the unity that the Holy Spirit has created. The differences in the theologies of Luke, Paul and John are over-shadowed by their common witness to the Spirit, our connector with Jesus and our connector with Father.

Book Reviews

GRACE AND FAITH IN THE OLD TESTAMENT. By Ronald M. Hals. Minneapolis: Augsburg, 1980. 95 pages. Paper. $3.75.

This little work excellently refutes the facile equation of the Old Testament with Law and the New Testament with Gospel. Hals exposes the grace oriented thrust of the Old Testament, which we often fail to see because the language and concepts are different than our own. Throughout history God's loving and merciful grace was the cornerstone for Israel's religious experience. By the divine deliverance of a helpless people in holy war, by gracious election of the patriarchs, king David, the holy city Mt. Zion, and the entire nation at Sinai, and by the gift of the Law after the event at the Sea of Reeds, God demonstrated that his actions on Israel's behalf flowed freely without any merit on the part of the people.

The author stresses that even the Law must be seen as a gift of grace which provides "instruction" and "guidance" (as the word Torah implies), and it is kept by Israel as a loving response to a God who has elected them. Obedience to the Law does not "save" Israel since God has already done that. The wrath and judgment of God proceed from divine concern and jealous love; judgment always seeks to bring the people back, and punishment has a view toward restoration and grace in the future. Paul saw better than do we the roots of grace and faith in the Old Testament. In his conflict with the Judaizers he drew upon the Old Testament, and in particular, the election of Abraham. Our error is to misinterpret Paul when he spoke of the Law's failure. For him it meant the failure of the corporate people to keep the Law, but the Law was not a failure in terms of the individual's loving response (thus Romans 7 is not an autobiographical experience comparable to Luther's).

Hals has made a fine theological evaluation of the Old Testament for popular consumption. The book is to be recommended not only because it clarifies misconceptions about the Old Testament, but also because it undercuts the facile equation of Jews with legalists. The author also makes penetrating comments on how Lutherans can misuse their own theological heritage. The more critical reader, however, might feel that Hals has overextended his argument for a good cause. One senses that the author is zealous to find the categories of grace and faith in a way that is comfortable for Lutheran theologians. Textual material is selectively chosen to favor narrative and prophetic material; little is heard from wisdom literature, cultic material, and other lesser but important chords in the harmony of Old Testament theology. Perhaps the author's thesis cannot be so clearly sounded in these other choral strains. Also, the strong invective of a man like Amos, who offers little or no hope, strains against the thesis that behind every cloud of judgment lies the silver lining of future hope and restoration. Finally, the greater portion of the exposition deals with grace rather than faith, which betrays the title a little. But despite these criticisms the book remains an excellent manifesto against many misconceptions about Jews and the Old Testament.

Robert Gnuse
Loyola University
New Orleans, LA

THE ORIGIN AND DESTINY OF HUMANNESS. AN INTERPRETATION OF THE GOSPEL ACCORDING TO MATTHEW. By Herman C. Waetjen. Corte Madera, California: Omega Books, 1976. 267 pages. Paper. $5.00.

The present book is written out of an appreciation of and dissatisfaction with the technique of redaction criticism, which disregards large sections of the Gospel in concentrating on the author's redaction. Waetjen seeks to interpret Matthew by supplementing redaction criticism with literary criti-

cism, careful verbal analysis, and the principle of coherence between the whole and its parts.

Waetjen argues that the Gospel is written for affluent Christian Jews in an urban environment. The readers have the benefit of advanced schooling and can appreciate a sophisticated literary work. The form of the work is that of a shattered Pentateuch. (Waetjen thus adopts a variant of B.W. Bacon's analysis and rejects Kingsbury's theory of structure.) The author is a converted Jewish scribe, strongly influenced by apocalyptic, who writes in Antioch.

The bulk of the book is a stimulating and informative interpretation of the Gospel, major section by major section. Waetjen tends to find elaborate symbolic reflections on the Old Testament. For example, Matthew 28:18-20 presents Jesus as coming down from the mountain as the twelfth person accompanying the eleven — and thus reconstituting Israel. Some of his suggestions seem a bit far out, but others are persuasive and illuminating.

Use this book and J.D. Kingsbury's commentary on Matthew in the *Proclamation Commentary* series, and preaching on Matthew this year will be much enriched.

Edgar Krentz
Christ Seminary — Seminex

DER ERSTE PETRUSBRIEF. By Leonhard Goppelt, edited by Ferdinand Hahn. (*Kritisch-Exegetischer Kommentar über das Neue Testament*, XII/1) 8. Aufl. Göttingen: Vandenhoeck & Ruprecht, 1978. 358 pages. Cloth. DM 48.00.

This posthumously published commentary is a magnificent legacy to the church and New Testament scholarship. It provides an interpretation of a significant text from a particularly useful vantage point, surveys and evaluates the literature of the last two generations, and makes use of techniques and information gained in the last half century to give us an indispensable tool.

The last commentary on 1 Peter in the Meyer series was done by Ernst Kühl in 1897. Since that time manuscript finds have given us Papyrus 72 (third to fourth centuries), our oldest text of the letter, and the Qumran manuscripts that illuminate our understanding of Judaism. Both are used by Goppelt to advantage. The disciplines of form and redaction criticism are a post World War I and II development. Goppelt uses both to understand the hymnic (cf. commentary on 1:18-21, 2:22-25, 3:18-22) or confessional and the parenetic sections (cf. the long excursus on the tradition of tables of duties on pp. 163-179). Another long excursus on the Preaching of Christ in Hades (pp. 250-254) is supplemented by two other extended notes. Throughout the commentary ancient and modern literature is cited liberally, positions are taken over against their ideas, and the whole is woven into an outstanding exposition of the letter.

A long introductory section of forty-seven pages sets the stage for the commentary. Goppelt argues that the theme of the letter is "The existence of Christians in a non-Christian society and its being overcome by the readiness to bear repression, that is, to suffer" (p. 41). Goppelt argues that the book is a genuine circular letter, not a lightly retouched liturgical piece, making striking use of rhetorical and rhythmical artistry (p. 46). While it uses much traditional material (close to Romans, Ephesians, James, and Hebrews), its author uses them all to support his position about the role of Christians in a hostile, pagan environment.

The letter is carefully structured. I. The basis and nature of Christian existence in society, 1:3-2:10. Here the writer makes clear that Christians are strangers in pagan society. II. The realization of Christian existence in the structures of society, 2:11-4:11. Here, argues Goppelt, 1 Peter urges Christians to join themselves into the institutions of society, while being ready to suffer. III. The maintenance of Christians in society and community,

4:12-5:11. In many ways Goppelt's interpretation of 1 Peter makes it singularly useful for the church in an age in which it is becoming a minority association.

Goppelt holds that the letter reflects the social situation of Christians in the Roman empire between 65 and 80. While written after Peter's death, it bears marks of Peter's thought because of the active role of Silvanus in the Roman Christian church. Opposition to the church is both potentially and/or actually present throughout the period. 1 Peter reflects the grand attempt to rethink and restate the Palestinian and Eastern Mediterranean Christian traditions for the church's new situation in the Roman world.

Edgar Krentz
Christ Seminary — Seminex

THE ORIGINS OF THE GOSPEL TRADITION. By Birger Gerhardsson. Philadelphia: Fortress, 1979. 95 pages. Cloth. $6.50.

Professor Birger Gerhardsson of Lund has struggled throughout the course of his own career with the question of whether the New Testament, and especially the first three Gospels, provide us with "a somewhat dependable picture of Jesus: who was he, what he proclaimed, what he did, and what form his fate took?" The fruits of his research are already available in a number of essays and books, the chief among them being his well known *Memory and Manuscript* ... (2nd ed., 1964) and its sequel *Traditions and Transmission in Early Christianity* (1964). What we have in his latest publication is a tightly organized, very readable and clear exposition of his own views in answer to that question. Despite the rather severe criticisms leveled against him, his views have not changed appreciably, though we sense a softening of what he calls the rather sharply pointed expressions of those "youthful works."

In defense of his position, Gerhardsson contends throughout, against "the skeptical form critics," that in the gospels we have much more than a mere whisper of the voice of Jesus, but faithfully preserved words going back to those which he imparted to his disciples during his pre-Easter ministry. That is his firmly held belief and the heart of his thesis. Those who are sympathetic to his views will find in this book a clarion call to hold firm. Those who have been critical will find, especially in the concluding chapter, conciliatory admissions that facts in support of his case are simply not as strong as one might wish, suggesting that viable alternatives do exist and that there is room for a great deal more creative research.

The problem, of course, is that the tradition concerning Jesus is embedded in the heart of materials that reflect the faith of the Church that acknowledges him as the living and present Lord. Those who first took up the task of writing what we now know as gospels had as their main concern a true understanding of the Word which God had enacted and continued to hold forth through Jesus of Nazareth. The Fourth Gospel's "I have many things yet to say to you ...," irrespective of whether those were exact words spoken by Jesus in the pre-Easter period, gives notice that the Church must continue to be attentive to the words which continue to flow from the present Lord. The "Jesus tradition" of which Gerhardsson speaks with such fondness, and the "memoranda" and "texts" which are quoted and directly transmitted spring from a living and lively process of listening and responding to the instruction of the Lord who *is* and who still speaks to his own. When Gerhardsson avers that the four (*sic*!) gospels "were written exclusively in order to present Jesus," we can agree with him only on the condition that the Jesus of whom he speaks is the Jesus who continues to function, speaking and acting, on behalf of his followers. But that would run contrary to Gerhardsson's assumption that the evangelists write about Jesus' work in Israel during an era which lies in the past.

But Gerhardsson is not as arbitrary as his basic and tenaciously held posi-

tion would seem to demand. One of the points of amazement to the reader will be his honest admission that what we have in the gospels is no mere verbal recitation but an ongoing interpretation, a working with the word, with adaptations, omissions, supplements and changes in the interests of applications in new situations. He disparages the position of those who regard the Synoptic tradition as a post-Easter creation of the early church. But when we realize that the Church is itself a post-Easter creation, a new creation, then perhaps the new forms and fresh insights from its life in Christ ought not be regarded as imposition but as the position of faith itself.

Norman K. Bakken
Professor of New Testament
Luther-Northwestern Seminaries

MESSIANIC EXPECTATION IN THE OLD TESTAMENT. By Joachim Becker. Translated by David Green. Philadelphia: Fortress, 1980. 96 pages. Cloth. $7.95.

This translation of a German monograph will provide the English speaking world with provocative material for discussion and response. Though the work is tersely written and succinct, Becker's research is thorough and the footnotes provide a wealth of resources. Previous reviews have praised the author's brevity (*CBQ* 41 [1979]:125), but this reviewer wishes that Becker would have expanded and defended his views a little more.

Becker affirms that messianic expectations of the type envisioned by New Testament theologians and the later Christian tradition did not really appear in the Jewish tradition until the second century B.C.E. Pre-exilic expectations focused upon the ascent of a just king for the existing monarchy. Restorative Monarchism espoused by the Deuteronomistic Historian and "redactionally contrived prophetic predictions" added to Amos, Hosea, Jeremiah, and Ezekiel sought reestablishment of the kingship after the exile, a hope that faded after the failure of Haggai and Zechariah to elevate Zerubbabel as king. Theocratic Monarchism transferred pre-exilic royal imagery to either God or the collective nation, a reformulation proposed by Deutero-Isaiah, the Servant Songs in Deutero-Isaiah, Royal Psalms, and Enthronement Psalms. Becker speaks throughout of the "messianic vacuum," a general lack of reference to a messianic figure in the bulk of the literature. Only in the apocalyptic milieu of the second century B.C.E. does the messianic expectation take on a transcendent and idealistic dimension, which the early church utilized in affirming Jesus as the Christ or the messiah. Does this critical reevaluation of the Old Testament render the promise-fulfillment model of the New Testament invalid? No, says Becker, for New Testament scriptures operate with the same freedom in reworking the received traditions as we find elsewhere in the biblical tradition, and this reinterpretation is "based on the highest authority ... carried out with the aid of the Spirit," and it is therefore binding upon us.

Becker has sailed into a sea of complex and controversial issues. The cogency of his thesis depends upon his resolution of many debated issues: anti-monarchical views in early Israel, the date of the Nathan oracle, the importance of Davidic kingship models, the nature of sacral kingship in Judah, the lateness of Deuteronomistic traditions, the extent of redaction in the prophetic books, and the post-exilic views of divine kingship. Though many of his observations are insightful and probably correct, I am dubious about the overall conclusion, for too many debatable issues have been resolved in a rather brief fashion. The thesis appears as a house of cards stacked in fragile array. His definition of messianic expectation is so narrowly defined as to exclude many early Jewish views, and it lacks the interpretative flexibility of the early church to which Becker also feels bound. His differentiation between the divine and national models of Theocratic Monarchism lacks clarity due to the fluidity of poetic imagery in the text (which he ad-

mits). Finally, his critical conclusions seem to be countermanded by his final flight to the authority principle of scripture.

Robert Gnuse
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THE INSPIRATION OF SCRIPTURE: PROBLEMS AND PROPOSALS. By Paul J. Achtemeier. Biblical Perspectives on Current Issues. Philadelphia: Westminster, 1980. 188 pages. Paper. $8.95.

Achtemeier seeks to discern how Scripture has its origin in God and how we might regard the inspiration of Scripture in the light of our modern understanding of the text and its historical background. He sails between the Scylla of liberal and the Charybdis of conservative interpretations to a moderate position which retains a high respect for the authority of Scripture.

Both liberals and conservatives are guilty of a static view of inspiration which ignores the dynamic process of how traditions arise, develop, precipitate from oral into written form, and are redacted by later editors. Liberals view inspiration as the religious genius of the biblical authors whose revelatory importance rose progressively as their spiritual insight evolved. But this leaves us with a Scripture that carries no more authority than any other religious literature, and it burdens us with spiritual insights beyond which we should have evolved, if indeed religious development had continued after biblical times. With their very strict view of inspiration, conservatives claim to take Scripture in its literal sense, but in reality they impose a prior rationalistic principle of inerrancy, a concept not found in a Scripture which speaks of its own authority in reticent terms (as Achtemeier demonstrates with his consideration of 2 Tim. 3:16 and 2 Peter 1:20-21).

The problem with both positions is an unfortunate dependence upon a prophetic model of inspiration, which posits the locus of inspiration in the creation of the text before us. Instead of this static book view of inspiration Achtemeier posits the locus of inspiration in the confluence of three factors: 1) the ever-developing traditions of how God has acted in the past (a theological interpretation rather than a more historical rendition), 2) the human situation or the present theological needs of the believing community, 3) the respondent who is either author, collector, or editor of the traditions; he is an enabler who permits old traditions to speak to a new age and its problems. "Inspiration thus describes more the process out of which our Scriptures grew than simply the final result in canonical form." (p. 134) By this same process of spirit inspiration the Scriptures speak anew to our generation (internal testimony of the Spirit). The authority of Scripture lies in the reality of Christ and the power of Scripture to recreate the believing community today.

Achtemeier has dared to speak where liberals are silent and conservatives are dogmatic. His position incorporates the dynamic of Scripture's own process of development in the historical human situation. It is an honest and refreshing presentation of an issue upon which dogmaticians have too often pontificated.

Weaknesses may be found only in questions left unanswered — but it is hardly fair to criticize the author for not attending to all the ramifications of an issue so extensive. 1) How does the historical process affect the content? Where does the theological message begin and the culturally-bound data end? This is the question raised by Bultmann's attempt to demythologize the culturally conditioned material in Scripture. 2) How do we know that the formation of the canon was not a mistake? Was it perhaps the unnecessary ossification of traditions, an act which stands in opposition to the on-going work of the Spirit? The formation of canon seems to stand in opposition to the model which posits inspiration in more than the book, as Achtemeier has proposed. 3) Achtemeier assumes the presence of the Spirit, a

faith presupposition which cannot be demonstrated by critical methodology. Is he justified in introducing this presupposition when even the Scriptures are "reticent" about their own self-testimony? 4) Finally, what makes Scripture any more authoritative than other religious literature, especially if that other literature also points to God's involvement in human affairs and the centrality of the Christ event? Despite these few questions the work remains an excellent pioneer effort.

Robert Gnuse

OUT OF THE WHIRLWIND: A STUDY OF JOB. By Andrew W. Blackwood, Jr. Grand Rapids: Baker, 1979. 166 pages. Paper. $4.95.

Here is an unchanged reprint (except for the title) of Blackwood's 1957 *Devotional Introduction to Job.* While the new title is more appealing, the original title revealed more of the nature of this book. In his opening chapter, Blackwood sets out what he thinks Job is all about and how to approach the book. The rest of the book is a section-by-section tour of the biblical book. After introductory pastoral-theological reflections, the author presents the text of Job itself in a slightly updated King James Version (somehow the KJV continues to speak with a power and beauty not always shared by more readable contemporary translations). Though Blackwood misses some of the depth and power of the Yahweh speeches, his rich pastoral experience helps him both isolate and speak to basic theological issues as they surface in daily life.

Henry Rowold
Concordia Seminary
Chia Yi, Taiwan

THE VISION OF MATTHEW. By John P. Meier. New York: Paulist, 1979. 270 pages. Paper. $5.95.

What distinctly characterizes Matthew's gospel and sets it apart from the synoptics and John is its rich combination of christology, ecclesiology and eschatological morality. That these three are the outstanding features of Matthew has been asserted frequently, but what gives Meier's book its weight is his thoroughgoing discussion of these themes not in any single segment of Matthew but through the gospel as a whole.

In part I (pages 6-39) Meier describes Matthew's community as a once strongly Jewish-Christian church becoming increasingly Gentile in composition, and torn apart by external persecution and internal strife. The community needed a fresh version of the gospel to meet its varied needs, and Matthew, not a Jewish but a Gentile scholar, has provided that remodeled gospel, which is simultaneously public lectionary, catechism and manual of church order.

Part II (pages 41-219) is the longest of the three sections by far, and it is a mini-commentary on the whole of Matthew. It focuses on Matthew's "Son-Christology" (son of man as important as son of God), on his eschatological morality (Jesus as *the* teacher and as embodiment of Christian morality at the end of times), and on Matthew's ecclesiology (no individualistic me-and-Jesus theology but rather Jesus as founder of a new people of God formed out of believing Jews and believing Gentiles who have been called to a mission of handing on Jesus' teachings).

Part III (pages 221-264) expounds the programmatic statement on Christ and the Law in Matthew 5:17-20 and the explications of the program in the antitheses of 5:21-48. Jesus in his life, death and resurrection both fulfills and annuls the old law. He is the Messiah bringing consummation and not the revolutionary bringing desolation. He brings into being a new people with a new morality overflowing with all the eschatological fullness of newness and the Christ.

One might wish that Meier had dared to bring Matthew and his situation into sharper focus instead of listing almost every conceivable issue as Matthew's problem and every kind of book as the form of Matthew's gospel, but that is a small quibble when Meier has produced

so much. His is an admirable work, setting the conclusions of his previous book on *Law and History in Matthew's Gospel* (Rome: Biblical Institute Press, 1976) into a broader, highly readable context.

Robert H. Smith
Christ Seminary — Seminex

DISCERNING THE WAY: A THEOLOGY OF THE JEWISH-CHRISTIAN REALITY. By Paul van Buren. New York: Seabury, 1980. 201 pages. Cloth. $12.95.

The "way in which we walk" is van Buren's poetic description for the faith stance of either Jew or Christian. There are two ways to walk, Jewish and Christian, separated by divine grace, for "God has kept the Jews out of our path . . . so that we Gentiles might find our own manner of walking in the Way." But Gentiles forget their God was first God of the Jews who came to humanity as Jesus the Jew, and too often they turn upon their Jewish brothers and sisters. The author addresses the Jewish-Christian dialogue in what he considers his most personal and significant work.

Van Buren addresses several theological issues faced by Jews and Christians: 1) The silence of God in our time (called "death of God" by some) is God's way to force humanity to act without passively depending upon divine intervention. 2) God is personal — He was present in the suffering of the holocaust, a co-sufferer, as he once was on the cross. The divine silence of Auschwitz demands a response from us — why did we not act? 3) Scripture is a record of those who have walked in the way before us. It speaks to us only when we interpret and reinterpret it, for this becomes the new divine revelation. 4) Jews and Christians need to affirm their common theological heritage, for both worship the same God, whether he is revealed as "one" or "triune." We both move toward the same goal, the age of grace; Jews await a Jewish messiah, Christians await Jesus the Christ/Messiah, a Jew. The sonship of Jesus makes Gentiles sons and daughters of God just as Jews had been for years; Gentiles have been adopted by the Holy One of Israel. God comforts through that "feminine aspect" of God Christians call Holy Spirit and Jews call *Shekinah.* Both need to recognize that a Christian Jew is an authentic Jew, and a Jewish Jew is an authentic child of God, so that any proselytizing may not deny the reality of God's concern for all his people.

Van Buren's work is provocative and insightful, his goal is laudable, and the newly arisen Jewish-Christian dialogue will receive healthy input from this book. The works flow from the author's heart, and his theology waxes poetic with his emotion. This brings strength and weakness. At times theological categories are blurred, so that some of his insights will be difficult for Jewish and Christian theologians to actualize. He stresses certain theological insights at the expense of others, and an emphasis on one side of a theological paradox will distress those who favor the other. A certain lack of organization seems to appear in the book, as ideas repeat themselves in the various digressions. The author still fights the battles of the 1960's occasionally, for he reaffirms his positions in *The Secular Meaning of the Gospel* against works of later secular theologians. But the stimulation provided by this work on important insights recommends it to the reader for theological consideration.

Robert Gnuse

PHILO OF ALEXANDRIA. AN INTRODUCTION. By Samuel Sandmel. New York, Oxford: Oxford University Press, 1979. xii and 204 pages. Cloth, $12.95; paper, $4.50.

Philo of Alexandria is the major window into Hellenistic Judaism's attempts to rethink its history and faith in the categories of Hellenistic-Roman thought. His works are of major significance for later Alexandrian (or even all North African) patristic theology. But his corpus of works that survives, fill-

ing twelve volumes in the Loeb Classical Library (not thirteen as page 5 of Sandmel's work states), is often confusing and difficult for beginners, especially if they are not conversant with Greek philosophy.

The beginner needs a handbook that will introduce the author, his writings, the modern schools of interpretation, the available modern literature, and give specific suggestions for reading one's way into him. That is the task Sandmel sets himself in this volume. The most recent earlier handbook, *An Introduction to Philo Judaeus* by Erwin R. Goodenough, was published in 1940 (revised ed., 1962). Goodenough was Sandmel's teacher. The student, as the book shows, is worthy of the master.

Sandmel divides his work into two parts. The first is a general introduction to the man, his method, his writings, and his thought. The second (and shorter) part discusses his relationships to Palestinian Judaism, to Gnosticism (Philo was a dualistic thinker, but not a gnostic), to Hellenism (Goodenough was correct in his view, though one-sided), and to Christianity (profound influence). An appendix introduces the tools of Philonic research (editions, indexes, bibliographies) and surveys recent literature.

It is in general a useful book that beginning students will appreciate. At times there are traces of too rapid editing (see the useless reference from note 9 to note 3 in chapter 3, the setting of the editor's query, "place," as the city of publication in note 5 of chapter 2). There are also some questionable opinions on Sandmel's part. Is attendance at the theater or stadium truly evidence of wealth (p. 12)? On page 98 he asserts that "One would, of course, never use the adjective 'divine' in connection with the Stoic logos." That is an unclear statement. Sandmel might not use the term. But could not Stoics who almost identify logos and God speak of the logos as divine?

Sandmel has accomplished what he set out to do, provide a useful introduction to Philo. And if it is not "quite unique" (to use the barbarous redundancy Sandmel applies to Philo's religiosity, p. 83), it is a good book to suggest to students who want more than an encyclopedia article on this interesting Jewish religious philosopher. Or is he a philosophic religious thinker?

Edgar Krentz
Christ Seminary — Seminex

HISTORY OF CHRISTIAN ETHICS. Volume I. By George W. Forell. Minneapolis: Augsburg, 1979. 247 pages. Cloth. $12.50.

Has the magnitude of contemporary problems made a history of Christian ethics an antiquarian and frivolous exercise? "No," writes George Forell of the University of Iowa:

> Ethics has become the concern of everybody precisely because the ethical consensus which supported previous ages has dissolved even among Christians. In the resulting pervasive and often superficial concern with ethics those interested in Christian ethics might be helped if they were to see the present turmoil in the context of history and learn from the serious efforts of the past how a way of living responsibly in a changing world might be found.

In this first of a projected three-volume series, Forell treats ethical teachings from the New Testament to St. Augustine. What impressed the non-Christian world the most when it encountered the followers of Christ was their lifestyle. The history of Christian ethics is a history of the response of men and women who have been touched by the Gospel to that permanently appropriate question, "what shall we do?"

The ethics of the New Testament and of St. Augustine receive the greatest treatment from Forell. Particularly helpful is his focus on the eschatological nature of New Testament ethics and on the relationship between faith and the "renewed reason." The clear indebtedness of Luther's ethics to the thought of St.

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Augustine becomes apparent as one reads the final chapter.

Forell has based almost all of his work on a reading of primary sources. He shows how Christian ethical thought grows out of the engagement of the Gospel with the surrounding culture. It is in that engagement that faith becomes active in love for that neighbor.

John Rosenberg
Gloria Dei Lutheran Church
Olympia, WA

Briefly Noted

Now available in paperback: Peter Brunner, **Worship in the Name of Jesus** (Concordia, $10.95). More of a doctrinal study of what Lutherans mean by worship than a handbook for liturgical renewal, this classic offers a well-grounded, scriptural and confessional guide to what we do — or at least should do — in that assembly we call divine service *(Gottesdienst)*.

John Piper was struck by the correlation between Jesus' command to love enemies and the injunction to bless those who curse you in early Christian parenesis (e.g. 1 Peter 3:9, Rom. 12:4, etc.), and he subjects this to a detailed analysis in **Love Your Enemies. Jesus' Love Command in the Synoptic Gospels and in the Early Christian Parenesis** (Cambridge, $24.50). The Gospel tradition is primarily proclamatory, while the parenesis is more directly interested in conduct and so applies Jesus' words to new situations. Both traditions stress the mercy of God, the relation of eschatological blessing to obedience, the eschatological tension in life that determines the specific content of the command, and the need for a renewed mind to keep the command. (Edgar Krentz)

The reasons for the persecution of the Jews by Antiochus IV Epiphanes (the setting of the book of Daniel) have long puzzled scholars. Elias Bickerman proposed, some forty years ago, that it resulted from a struggle within the nation between reformers who wanted to assimilate to the surrounding world by adopting polytheism and the orthodox, who were ready to give up their lives to preserve the law of Moses. Antiochus intervened, therefore, because he was egged on by the "reform"-minded Jerusalem authorities, who needed his power to carry through their ideas. Through the Maccabean victory monotheism was preserved for humanity. This classic study has recently been published in English (the original was German) as **The God of the Maccabees. Studies in Judaism in Late Antiquity. 32.** (Brill, 48 Guilders)

Two recent booklets by Theodore Jungkuntz discuss Lutheran charismatic renewal. **A Lutheran Charismatic Catechism** ($1.00) answers thirteen questions about the movement (Are charismatic gifts available today? How

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do they relate to the Means of Grace? Do Lutheran charismatics advocate "unionism?"). In addition to brief answers to each question seventy scripture passages are printed out. **What Is a Lutheran Charismatic** ($.60) is a reply to a series of nine questions raised by LCMS spokesperson Howard Tepker. Both booklets are available from Bread of Life Ministries, 189-28 45th Road, Flushing, NY 11358.

Studies in the Historical Books of the Old Testament is Volume XXX of the **Supplements to Vetus Testamentum** (Brill, 184 Guilders). Among the most interesting of the fifteen articles are a survey of the theology and literary history of Chronicles, Ezra, and Nehemiah by Roddy L. Braun, formerly of Concordia Senior College, Fort Wayne, and a reassessment of Solomon by Timo Veijola, who argues that Solomon was the child produced by the adulterous affair between David and Bathsheba, and not, as the final redaction would have it, their second child conceived after they had been duly married.

What we know about Israel's political or legal institutions often comes to us incidentally, and digging it out is the task of doctoral dissertations. Keith W. Whitelam's **The Just King: Monarchical Judicial Authority in Ancient Israel** (Journal for the Study of the Old Testament, Supplement Series 12, $18.40 [$12.95 for subscribers to JSOT]) is a good example of the fruits such research brings. He shows that there was no central judicial office in pre-monarchical Israel and that there was often considerable disparity in matters of justice between theory and practice. Doubts about judicial administration could undermine even so strong a king as David; propaganda about Solomon's love for justice served as practical justification for his assumption of the throne. Royal control over local jurisdiction culminated in the so-called reform of Jehoshaphat. Laws may have been promulgated by the kings themselves though they were often given added theological weight by naming Moses or Joshua — and hence Yahweh — as their true originator.

What has David Holly prepared for us in **A Complete Categorized Greek-English New Testament Vocabulary** (Baker, $6.95)? Lists of all words occurring ten times or more, all words occurring from nine to one times, all proper nouns and adjectives, and alphabetical and grammatical indexes. A nifty numbering system tells the reader at a glance which declension nouns belong to, or which of the six types of adjectives or thirty types of verbs the word in question belongs to. Frequency of use is carefully noted. There are 1,674 words that appear only once, but the definite article is used some 19,734 times, more than twice as often as the conjunction "and." Useful for vocabulary building, for people who need help keeping the types of verbs and nouns straight, and for all those who love the language of the New Testament.

In **Karl Barth: Studies of His Theological Method** (Oxford, $29.00) four scholars assess the significance of the famed Reformed theologian on such questions as biblical interpretation, the trinity, and the center of theology. By concentrating on God rather than on ways of proving God, Barth (1886-1968) swam against the tide of much twentieth-century theology. Few today will read all six million words of his *Church Dogmatics*, "a massive, unfinished, but formally simple and consistent sculpture — a spiral round and round the self-expression of God in time"; but as a corpus, it is still the single work most necessary for understanding twentieth-century theology.

My most vivid exposure to Lou H. Silberman was his eloquent indictment of anti-Judaistic sentiments in Julius Wellhausen's *Prolegomena to the History of Israel* at a convocation on the book's one hundredth anniversary. Now fourteen of his colleagues, Christian and Jewish, have published a series of essays to mark his 65th birthday. **The Divine Helmsman: Studies on God's Control of Human Events** (KTAV, $20.00) is a fit tribute to this outstanding rabbi and distinguished professor

at Vanderbilt University.

Now in three volumes: **The Faith of the Early Fathers**. Selected and translated by William A. Jurgens (The Liturgical Press, Vol. I, $7.50; Vol. II, $8.50; Vol. III, $8.50). Hurrah for Father Jurgens and the production of this immensely helpful guide to the fathers of the first seven centuries. Vol. I covers the Pre-Nicene and Nicene eras; Vol. II the Post-Nicene era through St. Jerome; and Vol. III includes the fathers beginning with St. Augustine and concluding with Isidore of Seville (d. 636) and St. John of Damascus (d. 749). It is — and for a long time will remain — the handiest, easiest to use, most complete and helpful compendium of the writings of the fathers, both the orthodox and the heretics (Herbert T. Mayer).

Ronald E. Clements promises a "fresh approach" in his recent **Old Testament Theology** (John Knox, $14.00). Despite nods to such contemporary concerns as the canonical meaning of the text and the Jewishness of the Old Testament, the book's discussion of the God of Israel, the people of God, law, and promise somehow lacks spark or a clear new direction. Part of the problem is that the book is more programmatic than specific. Despite pareneses about canon, relations with Jews and the need to see Old Testament theology as more than a historical task, specifics and new insights into the biblical text itself do not abound.

Byron L. Sherwin sums up the life and thought of his teacher in **Abraham Joshua Heschel** (John Knox, $2.50), a new volume in the paperback series called Makers of Contemporary Theology. Heschel (1907-1972) believed that only a commitment to its roots in Judaism could save Christianity from Hellenistic and other distortions, and he called on Christians to renounce the mission to the Jews. He was harshly critical of contemporary Judaism, fearing that the downswing in Jewish piety would give Hitler a posthumous victory. While Lutherans may wince at lines like "Sacred deeds may not redeem us, but they make us worthy of being redeemed," they need to ponder Sherwin's assessment of Heschel's death: "God lost an agent of his compassion; Jewish scholarship lost one of its most original, erudite, and penetrating minds; victims of social injustice and moral scandal lost a champion; students lost a teacher and disciples a master."

Nine scholars contribute essays in **Gospel Perspectives: Study of History and Tradition in the Four Gospels**, Vol. I (JSOT Press, $10.95 for subscribers for JSOT/JSNT; $16.50 for others). They are written by Christian scholars who are concerned about the historical value of the gospels. Some conclusions: the trial of Jesus in John, though heavily freighted with theology, represents real, historical events; there is no great difference between the resurrection of Jesus as reported by Paul and by the evangelists; of all the criteria for the authenticity of the sayings of Jesus, that of dissimilarity is best: when the beliefs of Judaism or of the early church are dissimilar to a preserved saying of Jesus, that word is probably authentic. A second volume is already well on the way and further studies of this scholarly and conservative bent are promised.

Costly Grace: An Illustrated Introduction to Dietrich Bonhoeffer (Harper & Row, $4.95) is a retelling of the famous martyr's life and death, often with quotations from his own work and illustrated with many pictures of him and his contemporaries. Eberhard Bethge, a colleague of Bonhoeffer's, now married to his niece, Renate, reminds us: "Wherever the churches are under pressure or have lost their freedom as institutions, Bonhoeffer's work is eagerly read and discussed." And from the famed theologian himself: "Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnated." Or again: "The God who lets us live in the world without the working hypothesis of God is the God before whom we stand continually. . . . He is weak and powerless in the world, and that is precisely the way, the only way, in which he is with

us and helps us."

A collection of twelve essays, **Women in a Men's Church** (Concilium 134; Seabury, $5.95), puts the lie to any view that Roman Catholics are all against an increased role for women in the church. Editors Virgil Elizondo and Norbert Greinacher write: "We have to admire those women who go on fighting despite defamatory, deeply unchristian Church laws, doctrinal statements, Roman decrees and, above all, Church practices." A few titles: "Can Male Domination be Overcome?"; "Pathology of the Men's Church"; "The Challenge of Women's Liberation to Theology and Church Reform."

What Frederick Sontag attempts in **A Kierkegaard Handbook** (John Knox, $5.95) is an introduction to the great Dane and his times and an explication of some thirty-eight concepts that are central to his thought. The goal is to get the reader to read Kierkegaard himself; this book can be used before, during or after that adventure.

The late Ford Lewis Battles has written four hundred plus pages of outlines in his **Analysis of the Institutes of the Christian Religion of John Calvin** (Baker, $10.95). Charts, diagrams, and standard-type outlines provide a companion to the "other" great reformer. In truth, it provides a handy digest of Calvin's monumental masterpiece.

In **Parents of the Homosexual** (Westminster, $5.95) David K. and Shirley Switzer explore the kinds of struggles parents go through who find out a child is gay. Their approach is supportive and not judgmental, aimed to help parents understand and accept rather than reject. This candid book could also form the basis for a discussion group that wanted to take a fresh look at the increasingly prevalent issue of homosexuality among church people.

Ralph W. Klein

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