

Book Reviews

- The Bible in Modern Culture: Theology and Historical-Critical Method from Spinoza to Käsemann*, p. 56
- The Biblical Flood: A Case Study of the Church's Response to Extrabiblical Evidence*, p. 56
- A Brief Theology of Revelation*, p. 57
- Cease Fire: Searching for Sanity in America's Culture Wars*, p. 58
- Christ and Creation*, p. 58
- Christianity and Economics in the Post-Cold War Era*, p. 59
- The Church Between Gospel and Culture: The Emerging Mission in North America*, p. 59
- Clothed with the Sun*, p. 60
- Come to the Feast: Seeking God's Bounty for our Lives and Souls*, p. 61
- Commitment to God's World: A Concise Critical Summary of Ecumenical Social Thought*, p. 61
- Diakonia: Mutual Helping with Justice and Compassion*, p. 62
- Discipleship*, p. 62
- Gender and Difference in Ancient Israel*, p. 63
- German Essays on Religion*, p. 63
- Jesus and Israel: One Covenant or Two?*, p. 64
- Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus*, p. 64
- Judaism and Christianity in the Age of Constantine: History, Messiah, Israel, and the Initial Confrontation*, p. 65
- Leading in Prayer: A Workbook for Ministers*, p. 65
- The Mainline Church's Funding Crisis*, p. 66
- Ministry to Persons with Chronic Illnesses: A Guide to Empowerment through Negotiation*, p. 66
- Not Ashamed of the Gospel: New Testament Interpretations of the Death of Christ*, p. 68
- Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture*, p. 68
- Reckoning with the Past: Historical Essays on American Evangelicalism from the Institute for the Study of American Evangelicals*, p. 68
- Reformation Thought: An Introduction*, p. 69
- Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel*, p. 69
- The Skilled Pastor: Counseling as the Practice of Theology*, p. 70
- Teaching for Spiritual Growth: An Introduction to Christian Education*, p. 70
- Union With Christ: John Calvin and the Mysticism of St. Bernard*, p. 71
- Women Pastors*, p. 72
- Worship Old and New: A Biblical, Historical, and Practical Introduction*, p. 72
- Yugoslavian Inferno: Ethnoreligious Warfare in the Balkans*, p. 73

The Bible in Modern Culture: Theology and Historical-Critical Method from Spinoza to Käsemann, by Roy A. Harrisville and Walter Sundberg. Grand Rapids: Eerdmans, 1995. xi, 282p., \$22.99 (paper).

One is hard-pressed to overstate the importance of the historical-critical method for biblical studies and theology in the last two centuries. In spite of many newer approaches to biblical interpretation, ranging from audience-criticism to structuralism, the historical-critical method continues to be employed and analyzed, despite its shortcomings.

The method is now put in clearer perspective through this volume by two Luther Seminary professors. They present a "confessionally critical history of modern biblical criticism," seeking to provide "an analysis that is historically aware of the influence of cultural contexts on the formulation of ideas while, at the same time, seeking to be responsible to the church and its dogmatic tradition."

Their method is a series of chapters on the principal figures whose ideas have shaped the history of historical criticism. They examine each within the person's cultural context and explore the enduring significance of the figure's contribution. After a fine chapter on the Precritical reading of the Bible (including Luther, Calvin, Protestant Scholasticism, and Pietism), pieces follow on: Spinoza, Reimarus, Schleiermacher, Strauss, Bauer, von Hofmann, Troeltsch, Machen, Bultmann, and Käsemann. The concluding chapter has two parts: the Enlightenment tradition and the Augustinian tradition.

The Enlightenment tradition (represented by most of the scholars discussed) believed it had the power "to go behind religious claims to uncover their latent meaning and human motivation." It claimed a "deeper knowledge of the Bible than religious communities that adhere to the authority of the Bible." This claim has led to hostility between this tradition (represented today by many university departments of religion) and religious communities with their creeds and faith in

scriptural authority. Correlatively, churches are suspicious of the interpretive methods of those who are "largely divorced from religious ties and obligations."

The Augustinian tradition (represented here by von Hofmann and Machen and, surprisingly to some, by Bultmann and Käsemann) was concerned with reading the Bible in light of faith commitments. Historical criticism, in this view, cannot destroy or support faith. It is limited to the verifiable, the demonstrable, but it does not account for "faith," the perspective from which the biblical documents were written. For faith is "the appropriation of an event which includes not merely fact but its interpretation, not merely the historical but its significance, not merely occurrence but its meaning." This Augustinianism, the authors maintain, is "the 'better philosophy' which must be sought that allows both critical study of the Bible and the obedient hearing of its message as the word of God."

This work is a very significant contribution to our understanding of the historical-critical method of biblical interpretation. The book shows the contributions, and the limitations, of this approach. But it also recognizes the tradition of "believing criticism" in which the authority of Holy Scripture can be vigorously maintained while, at the same time, a rigorous use of scholarly tools can be employed.

Donald K. McKim

The Biblical Flood: A Case Study of the Church's Response to Extrabiblical Evidence, by Davis A. Young. Grand Rapids: Eerdmans, 1995. xiii, 327p. \$19.99.

The author, a professor of geology at Calvin College, frequently lectures on the relation of geology to the Bible and Christian faith. Afterward, he sometimes faces objections to the idea of science determining the interpretation of Scripture. As a result, in this book he attempts to set forth how the church, as represented in its best scholarship,

has dealt throughout the ages with extrabiblical information. In order to narrow such an immense task, he focuses on the Genesis flood.

After a chapter on early Jewish thought, the first third of the book spans Christian thought from the New Testament to the eighteenth century. The other two-thirds is devoted to the nineteenth and twentieth centuries.

A considerable variety of concerns and scientific information is surveyed. Among such are deluge traditions, the capacity of the ark, animal migration, and advances in paleontology, anthropology, and dating techniques. Both theologically conservative and liberal scholars are reviewed. The book concludes with an epilogue of observations directed to those who would doubt the propriety of using extrabiblical sources. An appendix on "arkeology" and a general index round out the work.

As one reads this engaging survey, it soon becomes clear that Young wishes to make some points in his discussion. Chiefly, he sees "flood geology" as a pseudoscience. He would understand scientific evidence as pointing rather to an old earth and to a local deluge that was not coextensive with humankind. As well, he is careful to note that while some Christian writers have sought to understand Scripture in new ways because of extrabiblical study, others have tried to marshal such information as support for their already established views, even to the point of reverting to scientific outlooks that have been discredited. Still others have not interacted with extrabiblical information at all.

Young argues that the Noachic flood did happen. He clearly discusses the enormous problems in understanding it as a global deluge. But he does not present evidence for a local flood of the extent that seems to be required by the Genesis narrative.

Glenn Wyper

A Brief Theology of Revelation, by Colin E. Gunton, Edinburgh: T & T Clark, 1995. x, 134p.

Gunton seeks a doctrine of revelation that is neither the path of the Enlightenment, which replaces revelation with reason, nor the paths of Hegel and Schleiermacher, who make revelation *immediate* to the mind or experience. Even though neither of these extremes is adequate, the rift between Catholic and Protestant as to what is revealed by God, and how it is revealed, remains open to continuous debate.

The classic Reformation model of maintaining revelation through verbal inspiration and the post-modern emphasis on narrative are both easily dismissed by Gunton as inadequate (though he does maintain a cognitive-propositional conception of revelation). Gunton insists that "whatever it is, revelation in Christian theology is mediated" (p. 18). He uses "the five aspects of the Christian faith that Anselm took for granted: Bible, creed, church, tradition, and authority" to demonstrate *how* revelation is mediated to us throughout Christian history to the eschaton.

Since Jesus Christ is the ultimate personal revelation of God, "then the Bible, as the sole source of our knowledge of him, is unavoidably at the heart of any doctrine of revelation" (p. 31). Realizing ontology takes precedence over epistemology, Gunton makes good use of Coleridge's teaching that "all Truth is a species of Revelation." Therefore "if the features of our existence . . . require us to conform our minds to the way our neighbour is or the way the world actually is, is it quite so objectionable that we should learn about God also in a similar way?" (p. 36).

Gunton also pursues the avenues of nature, creed/tradition, and authority as additional points of mediation with genuine insight, always recognizing the priority of the Bible. His theology of nature is particularly helpful and is articulated in *Christ and Creation*, which is also reviewed in this issue. This salvation is distinctively historical, and it is the Spirit that enables a community to produce documents that are integral to the Christological and soteriological facts. These documents are more than simply witnesses to such but are themselves revelatory because there is "an intrinsic relation between

revelation and the words used to enable it to come to expression" (p. 77).

Scripture in one sense, is itself tradition (cf. 1 Cor. 15:1-7) and therefore it is subject to interpretation which in itself is tradition. Though Scripture is part of the authoritative tradition given to us via the apostles, Gunton insists that authority is the *content* of the tradition that passes on a broadly unified group of confessions about God, Christ, and salvation. Though one might desire a more viable relation between the words and message of Scripture, one must agree with Gunton that the Lord Jesus Christ "cannot be identified apart from the Jesus of scriptural description mediated through the tradition of interpretation which is theology" (p. 103).

Ronald B. Mayers

Cease Fire: Searching for Sanity in America's Culture Wars, by Tom Sine, Grand Rapids: Eerdmans, 1995. 302p., \$14.99.

Is there a culture war in America? Many people would answer in the affirmative. If this is true, how should this war be fought? Is there common ground where people who live in and benefit from an open society can co-exist, despite their radically different views on where the country needs to be headed? These are some of the questions which Tom Sine addresses in this book.

Sine, who describes himself as an evangelical, calls for Christians to negotiate a faithful middle ground between those who believe in a movement to "restore" Christian values to this nation and those on the left who baptize all progressive movements as being good regardless of the orientation of those who are leading the way. According to Sine, there is a great danger that Christians on the right and left are allowing themselves to be co-opted and used by people who wish to promote their own agendas, not those of the cause of Christ.

Sine invites Christians on the right and the left to step out of the rhetoric. He also calls upon them to be faithful to the Lord, giving up practices such as demonizing the opposition so

that the Christian voice in national politics can be seen as constructive and prophetic.

Sine's book is valuable, especially in this campaign season, for its call for Christians to be involved without compromising their faith. His use of recent events, such as the Oklahoma City bombing, makes this a book which is very much a contemporary work. He has accurately identified and articulated the middle ground on which many who consider themselves to be moderate stand. Christians are called upon to be faithful to the Lord, not only in what they believe, but in how they engage in the discussion.

Matt Draffen

Christ and Creation, by Colin E. Gunton, Grand Rapids: Eerdmans, 1992. 127p.

Christ and Creation delineates the Creator/creation relationship as seen in the incarnation/redemption motif that completes creation in, through, and to Christ. Gunton then goes on to demonstrate the factuality and functionality of Christ's humanity, or better yet, creaturehood. Defining creaturehood in terms of a matrix of relationships, Gunton notes the New Testament shows Jesus to be as we are "a creature in relations of 'horizontal' reciprocal constitution with other people and the world" (p. 43). Similarly, Jesus stands in "vertical" relationship to God as do we, though different from us in that his person does "not have its basis in the way that ours does in the processes of the finite world alone" (p. 47).

Contending that the pneumatological weakness of the Western tradition from Augustine to Barth explains the weakness of doing justice to the humanity of Christ, Gunton proposes that the function of the Spirit in relation to Jesus is as the perfecter of his humanity as Jesus takes on our fallen nature in order to redeem it.

Gunton demonstrates this redemptive understanding by means of Christ's virgin birth, baptism, temptation, resurrection, and ascension with helpful insights into each. Particularly helpful is the way in which he sees

the resurrection lifting creation to God and the ascension completing the initial opening of heaven to earth that was freely initiated via the incarnation itself. Just as we manifest our *personal* being through otherness and freedom in relations with each other and with God, so also does Jesus Christ. We gain an inkling of understanding of God's relatedness to the world via the implications of the incarnation.

Gunton contends that the "only satisfactory account of the relation between creator and creation is a trinitarian one" because only here is there personal relatedness expressed by both otherness and freedom making it "possible to distinguish between God and the world while also understanding them as being in relation" (pp. 75,76). The incarnation, then, "is the climax and model of the free relatedness of the triune God to the world he has made and holds in being" because "it realises the true being of them both, for it perfects at once the Father's work of creation and the creature's determination to perfection" (pp. 77,79). The incarnation thus proclaims Christ as creator, sustainer, and lord of creation as he becomes one with the creation to enable it through the Spirit to achieve the original purpose of creation, which is its actual perfection within the framework of time and space, and thus able to praise her creator and redeemer—who is one and the same, the Lord Jesus Christ.

Ronald B. Mayers

Christianity and Economics in the Post-Cold War Era, edited by Herbert Schlossberg, Vinay Samuel, and Ronald J. Sider, Grand Rapids: Eerdmans, 1994. 194p., \$10.99.

The collapse of communism and its Marxist economics has completely altered the context of global economic discussions. In light of this monumental change, evangelical scholars gathered in Oxford, England in 1990 to draft a statement on economics and the Christian faith.

The text of that statement, called "The Oxford Declaration," forms the backbone of

this book. The Declaration touches upon such topics as creation, work, poverty, and government. I was more struck by the fact that Christ and the church are nearly absent in the Declaration. There are only doctrinal statements about God, humans, freedom, etc., addressed to a rather nondescript, vaguely theistic audience. Far more interesting and pertinent, I believe, is a debate in the book between contributing essayists concerning Christian understandings of mercy and charity vis-a-vis the more impartial, secular understandings of justice that function in economics. This is just one example that the faith claims of the Christian community are often not as conducive or commodious for making sweeping public statements on immense topics like global economics as the Oxford Declaration might presume.

By the time this review is in print, a similar conference in New Delhi, India is scheduled to have taken place. Those whose approach to poverty and justice is a "macro" perspective on both economic theory and Christian theology may want to look for the results.

Stephen Mathonnet-Vander Well

The Church Between Gospel and Culture: The Emerging Mission in North America, edited by George R. Hunsberger and Craig Van Gelder, Grand Rapids: Eerdmans, 1996. 369p., \$26.00.

This book is a distillation of some of the fruits from the important on-going discussions of the first few years in the life of The Gospel and Our Culture Network (GOCN), for which George Hunsberger has been serving as coordinator. The publication date was set in order that it be available for the network's major convocation in Chicago in March, 1996. Thus it is a book which is published in mid-stream, leaving the most important task yet to be done by the GOCN.

The book contains twenty articles by sixteen different authors related to the work of the GOCN, which has taken its basic cue from

Bishop Lesslie Newbigin's question, "Can the West be saved?" The writers believe that "There is a crisis in the life of the churches in North America" (xiii). The church ("mainstream," "evangelical," "Roman Catholic") has lost its privileged role in society because it has accommodated "to the assumptions of the culture it has so long supported." It has become "a mere voluntary enclave for the cultivation of private morals and values" (xv).

As is the case in books by a variety of authors, each reader will tend to be more helped by some rather than others. I was most helped by Christopher Kaiser, "From Biblical Secularity to Modern Secularism: Historical Aspects and Stages"; Craig Van Gelder, "Mission in the Emerging Postmodern Condition"; Charles West, "Gospel for American Culture: Variations on a Theme by Newbigin"; and James Brownson, "Speaking the Truth in Love: Elements of a Missional Hermeneutic."

I, as a person who had to write *Mea Culpa* in confession of both guilt and ignorance on almost every page (having served the establishment church in a variety of capacities), could not fail in self-defense to observe that the book is long on analysis but very general and fuzzy about how to get beyond analysis. The articles are filled with an almost overwhelming number of sentences which begin with "We will need to develop. . ."; "The church must . . ."; "We must pay attention to . . ."; or "We seem not to have noticed that" The three sentences of the last paragraph in the book all use "must" as part of the main verb. "Must," "are to," and "need" often come to play in analysis which has not yet learned to say the words of grace.

This book and the ministry of The Gospel and Our Culture Network should be carefully heeded for what it says. The stage is set for the grace which can be expected to appear through the continuation of its consultations.

Eugene Heideman

Clothed with the Sun, by Joyce Hollyday, Louisville: Westminster/John Knox, 1994. 241p.

"A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev. 12:1). This passage inspired this book by Joyce Hollyday, an editor for *Sojourners* magazine, who writes, "standing at the end of the path, the Woman Clothed with the Sun invites us forward, beckoning us toward the courage that she possesses" (xi).

This book contains fifty reflections designed to be read throughout the year and to offer opportunities for individual and group reflections. The author recommends reading one meditation per week and pondering the piece for the week. The stories are grouped into sub-sections such as "Women In Relation to Men of Power" and "Women Touched by Jesus." Their topics are the women of the Bible, some judges, prophets, caregivers, teachers, and mothers who like us are blends of sin and goodness, fear and courage, slavery and freedom. Each had to confront patriarchy; some were its victims. Despite that, the author sees these women as full of the creative impulse—"female energy is a river of life and wisdom."

The river continues to flow in the lives of women today who still claim life amid the forces of destruction, the feminization of poverty, economic vulnerability, sexual harassment, sexual violence. Each story of a biblical woman is intertwined with the story of a modern day equivalent in a powerful and inspiring way. To find wisdom is to find life; to find wisdom, we must look toward women clothed with the sun, both in Scripture and among us today.

This book is an especially powerful tool for a women's Bible study, one that will push and stretch any group. It is an inspiring blend of stories of our mothers of yesterday and our sisters of today. I look forward to using it with homeless women in the neighborhood where I minister.

Barbara Pekich

Come to the Feast: Seeking God's Bounty for our Lives and Souls, by Marchiene Vroon Rienstra, Grand Rapids: Eerdmans, 1995. xii, 160p., \$12.00 (paper).

Using the metaphors of food and feasting, this book presents and celebrates the menu of resources which God makes available for the nourishment, growth, and maintenance of our spiritual health. It is divided into two parts; the first part describes "the marvelous feast of spiritual food that God has prepared for all who come to the banqueting table"—worship, Scripture, silence/solitude, the physical senses, and dreams and visions. In the second part, the author examines some of the factors that determine one's choice of the spiritual food available—religious tradition, culture, temperament and personality, age/stage in life, and gender. Since we are directed and, in some cases, limited by those factors as to what we choose as food for our souls, not all the foods on the table are to everyone's taste. The author encourages us to honor as well as transcend those directing and limiting influences.

The two parts thus form together a useful and practical guide to growth in the Christian life. Each chapter ends with suggestions for spiritual exercises related to the subject, along with a brief annotated bibliography of relevant books. At the end of the book, a longer bibliography of "Resources for further Study and Experience" and a "Partial List of Retreat Centers," which the author has either visited or heard positive reports on from friends, are offered.

Well-written (the metaphors mentioned earlier are ingeniously and refreshingly woven throughout the text) and biblically grounded, *Come to the Feast* is an outstanding book. Drawing upon the rich history, experience, and theology of earlier and contemporary Christian pilgrims, on the insights from modern psychology, and on her own experience as "pastor, seminary teacher, spiritual director, and friend," Rienstra has given us a book that will be valuable to anyone seeking greater depth and scope in the spiritual life. It will lend itself to individual or group study, and is

recommended highly for personal, pastoral, and church libraries.

Francis Fike

Commitment to God's World: A Concise Critical Summary of Ecumenical Social Thought, by Ans J. van der Bent, Geneva, Switzerland: World Council of Churches Publications, 1995. 256p., \$22.50.

Ans van der Bent, librarian and ecumenical research officer at the World Council of Churches (WCC), has provided a concise critical survey of ecumenical social thought beginning with the Life and Work conference in Stockholm in 1925 through its continuation in the work of the WCC. This book is an excellent place to begin when one wishes to trace shifts in the church's approach to international affairs, human rights and religious liberty, ideology and ideologies, peace and disarmament, development and racism. He typically begins with the Stockholm conference and then provides a very concise summary of the results of subsequent conferences or activities. The excellent bibliography and list of assemblies and conference will be useful to anyone wishing to explore an issue further.

He sets forth the thesis that there have been three overarching ecumenical concepts of society since 1925. Before 1966, when the movement was almost exclusively in the hands of western males, it thought in terms of a "responsible society." Beginning with the Church and Society conference in 1966, when "Third World" persons began to play a much larger role, efforts were directed toward creating "a just, participatory and sustainable society." Since the WCC Assembly in Vancouver, 1983, when the relation of peace and justice to the environment became more clear, there has been a call to commitment to "justice, peace and the integrity of creation."

In spite of the fact that the WCC is a slow-moving, loosely knit body, this book provides evidence that it has often been ahead of its time in encountering emerging issues and pointing directions for possible fruitful

discussion and ministry. This book is helpful in reminding participants in the WCC of the road which they have traveled. For those outside of and perhaps suspicious of the WCC, it may be surprising how often positions taken early in ecumenical consultations have somewhat later become accepted principles in other Christian circles and in the public arena.

Eugene Heideman

Diakonia: Mutual Helping with Justice and Compassion, by Jaap van Klinken, Grand Rapids: Eerdmans, 1989. xviii, 134p., \$10.95.

If we read van Klinken's work thoughtfully, we cannot help but re-evaluate our thinking about the process of helping those in need. The helper, whether an individual or an institution, is not viewed independently of those who need help. Rather, they are seen in relationship to each other.

The author's main purpose is stated in the first sentence of his introduction: he is "concerned with giving the issue of human suffering and the actual suffering of each person more attention within the diaconal work of the church."

In Part One he looks at some of the factors determining responses to human need. These factors include motives, the relative place of helpers and helped in a given society, and the causes of need. This is followed by an examination of the biblical base of diaconal work and its historical development. An informative chapter is given over to the needs and dangers of institutions that engage in such work. Another discusses the helping service of the congregation. In Part Two he reviews the diakonia of the Orthodox churches, the Roman Catholic Church, and the Reformed churches of the Netherlands.

The major drawback of the book is its brevity. One wishes the author would say more on some of the issues he raises. The removal of the fifteen photographs, many of which occupy most of a page, and the inclusion of further discussion in their place would seem

to have been a help in this regard. This is, after all, a very small book.

Glenn Wyper

Discipleship, by J. Heinrich Arnold (compiled and edited by the Hutterian Brethren), Farming, PA: Plough, 1994. xix, 282p., \$12.50.

One of the unfortunate characteristics of some contemporary books on spirituality is froth. This book does not fit that pattern! Instead we have a vision of radical Christianity that seeks to follow Jesus' call to take up our cross and follow him daily. This collection of over 300 entries has been extracted from the articles, sermons, personal letters, and worship meetings of J. Heinrich Arnold (1913-1982) who served as elder and leader of the Hutterian Bruderhof.

Readers will be challenged and stretched as they explore Arnold's discussions on questions of Christian belief and practice, from repentance and surrender to community and love and marriage, from the inner life to the role of leaders in the church. Other themes wrestle with sin and evil, suffering and death, and the kingdom of God. These reflections are marked by compassion and a radical commitment to take Jesus seriously in all areas of life.

The strength of this book is that it offers Christians a helpful guide for resisting the seductions of our secular society. In our relativistic and feel-good culture, these words sound the alarm to holiness, obedience, and discipleship. An example of Arnold's insights is the following definition of discipleship: "Discipleship is not a question of our own doing; it is a matter of making room for God so that he can live in us" (v).

A careful and devotional reading of these selections will yield a deepening sense of Christ's greatness and our need to live as his representatives. While there is a brief introduction to Arnold's life, I would have found a chapter on the Bruderhof helpful. That minor point, however, should not prevent wide

acceptance and thoughtful reading of this valuable guide.

Tom Schwanda

Gender and Difference in Ancient Israel, edited by Peggy L. Day, Minneapolis: Fortress, 1989. xiii, 209p., \$15.00 (paper).

Feminist biblical scholars help us to read the Bible in a new way. They enable us to gain greater depth into the nature of biblical revelation, particularly but not exclusively in issues of gender and power. After reading the chapters by the twelve contributors to this book, my understanding of Proverbs 1-9, Esther, the role of women in Exodus 1-12, Hosea, Hagar and Sarah, Jael, Jephthah's daughter, and the plight of biblical widows will never be the same again.

In her introduction, Peggy L. Day provides the most succinct and clear statement of a feminist approach to biblical interpretation that I have seen: ". . . feminism affirms the reality and importance of female experience. Feminist theologians apply this tenet by asserting that whenever the biblical text or interpretation of it falsifies or denies women's experience, the biblical text does not have the authority of authentic revelation and does not function as the word of God. . . . For feminist theologians, it is only when male experience does not contradict or deny female experience that the text can be expected to contain theological truth" (p. 2).

"Thus when feminist theologians reshape biblical traditions and retell biblical stories in a way that assigns importance and imparts dignity to female characters, or affirms gender equality, or deplors the denigration of women, they are doing what the theological tradition has always done, which is to read the text and retell the story in light of contemporary experience and as an affirmation of values and world-view" (p. 2).

The various articles in this book provide excellent examples of how the principles set forth by Day function in practice in feminist biblical scholarship. Questions can be raised

about the insistence upon using feminine experience as a norm for biblical interpretation, but in raising that issue one must be aware that men have been using masculine experience in precisely that way for a very long time.

Eugene Heideman

German Essays on Religion, by Edward T. Oakes (The German Library 54), New York: Continuum, 1994. xiv, 258p., \$29.50/\$14.95.

This book is a fine collection of seminal texts by German authors on the nature and essence of religion. These essays all have a prominent place in the philosophy of religion, for they all, quite differently, have provoked critical thinking about the question to which they are devoted: What is religion? The answers given to this question are as diverse as the authors—to name a few: Kant and Lessing; Goethe and Schleiermacher; Feuerbach, Marx, Nietzsche, and Freud; Troeltsch; Bultmann, Buber, Rahner, and Barth. Indeed, the editor, well aware of the diversity, tells us that "the voices that speak in this book are astonishingly discordant. But also always—and equally astonishingly—inventive and insightful" (xii).

One may still wonder what principle was used to select these essays and these figures. Even with the limitation provided by the series to authors of Germanic origin, the subject of "religion" is still rather broad. Accordingly, the editor has confined the selections to a common theme, which might be described as the problem of the One and the Many; or in theological terms, faith and reason; or in abstract terms, the universal and the particular (xii). Given that criterion for inclusion, the editor has made very fine choices.

The selections tend to range from one to fifteen pages. Oakes does not attempt a topical order, but rather groups selections by author, with the authors being presented in roughly chronological order. Each grouping of selections begins with an introduction to the author's life, work, and approach to the question of religion. These introductions are

all very clear, accurate, and provide fine orientation to the selections that follow.

This book will be of most interest to students of philosophical theology or the history of German theology and philosophy. It would also be a valuable tool for those interested wishing historical and constructive background to such modern theological topics as the nature of religion, religious pluralism, and religious epistemology.

Daniel M. Griswold

Jesus and Israel: One Covenant or Two? by David E. Holwerda, Grand Rapids: Eerdmans, 1995. xi, 193p., \$12.99 (paper).

Most of us are familiar with two varieties of universalism. One universalist position asserts that all humans will achieve salvation and heaven, reaching it by a variety of paths. The other finds salvation in Christ alone, but extends his sacrificial death to cover everyone, whether a person believes in him or not. David E. Holwerda, New Testament professor at Calvin Theological Seminary, rejects both varieties, yet he writes in favor of the "universalistic" fulfillment of God's promises to Israel. It was God's intent right from the start, he believes, to open the covenant to people from all nations. This sort of universal grace unifies the old and new covenants into one continuous redemptive activity through Christ.

The Gospel of Matthew is the link Holwerda uses to tie together Old Testament and New Testament teachings about Israel's identity, the law, the land (especially Jerusalem), and the temple. His thesis denies the cancellation of the applicability of Old Testament promises in favor of the fulfillment of them in wider and more permanent forms. For example, about the Law he writes, "Fulfillment may have the effect of altering the shape of specific commandments or even of setting them aside because the righteousness they articulate is now experienced in a different form" (p. 132).

Chapter 5, however, turns to Romans 9-11, where the question of a salvific future for Jewish Israel is raised by Paul. Holwerda takes seriously Paul's anxiety for the nation with which he identifies and the confidence he has in the faithfulness of God toward it. Holwerda interprets Romans 11:26 in the light of the hardening apparent in the Jewish nation of Paul's day and the opportunity that such hardening gave to the Gentiles to enter as part of the people of God. In "all Israel" Holwerda does not see a universalism that ignores grace and faith, but he calls it a "fullness [which] need not mean the salvation of every individual" (p. 169). He resists setting a date for the future salvation of this Israel: "The moment remains . . . an eschatological reality that the Father keeps in his own hands" (p. 175).

Sylvio J. Scorza

Jesus Under Fire: Modern Scholarship Reinvents the Historical Jesus, edited by Michael J. Wilkins and J. P. Moreland, Grand Rapids: Zondervan, 1995. ix, 143p., \$10.99.

The purpose of this book is to refute the assertions of the Jesus Seminar, a group of scholars who claim that few of the words of Jesus are authentic and who have sought to reach the general public with their views. This is part of the so-called third quest for the historical Jesus. As Craig L. Blomberg asserts, this group is part of the radical fringe of scholars who are unnecessarily skeptical. They give considerable credence to the Gospel of Thomas. Having claimed that few of Jesus' teachings are authentic, the seminar is now focusing on the deeds of Jesus.

Gary R. Habermas does a good job of refuting the denial of the miracles, and William Lane does the same for the resurrection. R. Douglas Geivett addresses the crucial question, "Is Jesus the only way?" He examines the work of Marcus Borg and shows that his denial of the uniqueness of Jesus is the result of his personal loss of faith which led to a naturalistic view of the world. Edwin M. Yamauchi

shows that the evidences from outside of Scriptures uphold the historicity of the biblical account.

I found the work of Darrell L. Bock of special interest. He seeks to show that while we do not have the *ipsissima verba* of Jesus because he probably spoke in Aramaic, we do have the *ipsissima vox* of Jesus, his very voice, that is, a reliable account of his teachings.

Since such popular magazines as *Time* bring the work of the Jesus Seminar to the public, it is well that pastors and teachers have the book under review as a helpful resource.

Harry Buis

Judaism and Christianity in the Age of Constantine: History, Messiah, Israel, and the Initial Confrontation, by Jacob Neusner, Chicago: University of Chicago Press, 1987. xv, 246p.

Even though this book is nearly a decade old, it is too good to miss. Neusner reconstructs the experience of Jews in the "age of Constantine" (the fourth century) and maps out the response of the compilers of the Jerusalem Talmud, Leviticus Rabbah, and Genesis Rabbah, all around 400 CE.

Neusner argues that although Jews experienced occasional attacks by zealots, they were generally protected under Christian emperors until the time of Justinian (18-23, 146f.). The problem fourth-century Jews faced was an intellectual one, not a political one, since Christianity did not become the state religion until the very end of the fourth century (394). So the "age of Constantine" was one of "rough parity" between the two religions (149-52). Neusner is better informed on the history of the church than many current Christian writers.

Although Neusner does not make the point, what struck me most in his presentation was the degree to which fourth-century Jews embraced the very beliefs that Jesus taught. In both Talmud and Midrash, the people of Israel are urged to repent and accept God's rule as the only alternative to Rome's hegemony

(74f.). Moreover, the Jews came to view themselves as an extended family rather than a nation in the political sense (42, *passim*). The Judaism that Christians like Chrysostom criticized, on the other hand, was the temple-based political establishment of the first century (64). Many Christians still need to catch up with fourth-century Judaism, and Neusner can help us to do that.

Christopher B. Kaiser

Leading in Prayer: A Workbook for Ministers by Hughes Oliphant Old, Grand Rapids: Eerdmans, 1995. xi, 370p., \$20.00 (paper).

The author of this book, a member of the Center of Theological Inquiry in Princeton, New Jersey, believes that "the Church of the future . . . is interested in more prayer rather than less prayer," and consequently has written this book "for those who want to lead the church in this direction." He intends his book as a working handbook, and so has formatted pages with wide margins ready to receive the reader's own notes, additions to and emendations of the prayers presented.

As a scholar of liturgical history and a lifelong pastor, Old is well-equipped to direct us toward a better understanding of how prayer functions in services of worship. Blending his historical, theological, and biblical knowledge with his experience as a pastor, he offers, accompanied by helpful analysis and commentary, an anthology of newly written prayers. Suggestions for companion hymns and for orders of worship supplement the prayers.

The introduction reminds us that leading in prayer is an art requiring knowledge and skill in the imagery and language of prayer. The next seven chapters deal in turn with prayers related to invocation, psalms, confession and supplication, illumination, intercession, communion, and thanksgiving. Each begins with a biblical, historical, and theological introduction, after which various examples of the kind of prayer in question are presented for study and use. The examples are

biblically and historically based; some are designed for feast days of the church year. The final three chapters deal with hymnody, benedictions, doxologies, and the problem of how to arrange the various prayers in services of worship. Throughout the book the author has salted the pages with wisdom derived from pastoral experience, assuring the reader of their practical relevance and usefulness.

Although some readers will miss not having footnotes and bibliography, their absence in no way diminishes the book's usefulness as a "workbook" for the planning and implementing of corporate prayer in worship. Old's expertise, creativity, and joy at the ministry of prayer will invigorate and inspire worship leaders, who will find not only much usable material, but stimulating and important background knowledge as well.

Francis Fike

The Mainline Church's Funding Crisis, by Ronald E. Vallet and Charles E. Zech, Grand Rapids: Eerdmans, 1995. 170p., \$16.00 (paper).

The Mainline Church's Funding Crisis is a good book. In fact, it is three good books. The first chapter (71 pages) written by Ronald E. Vallet, former head of the Commission on Stewardship of the National Council of the Churches of Christ in the USA, is a quick historical review of a wide variety of USA, Canadian, and Australian denominations—some considered mainline and some not. The focal point for this review is a description of current denominational funding trends.

The second chapter is written by Charles E. Zech, professor of economics at Villanova University (PA), and is a review of the various studies done at the congregational level to explain changing funding patterns for denominations. According to Zech the only explanation that holds any statistical validity is that increasingly people like to designate their benevolence giving to causes which have meaning for them.

The last three chapters get us into the heart of the argument by proposing first a

series of social science or business model solutions to decreasing levels of financial support for denominationally run programming. Among those discussed are the franchising of congregations and the payment for services arrangement. The authors then consider some proposals which call the church to creativity and faithfulness in an age described by Stephen Toulmin as moving from "written to oral, universal to particular, general to local and timeless to timely" (p. 141).

Those who have read in the genre of the "church in the post-modern era" will find much familiar material here. Much of the discussion of alternative futures for the church has lacked specificity and focus. Vallet and Zech take the material and make it practical for a particular pressing problem.

Ministers and students will find this book a treasure-trove of information and insight. Denominational staffs will find this book to be a helpful challenge to business as usual.

Peter M. Paulsen

Ministry to Persons with Chronic Illnesses: A Guide to Empowerment through Negotiation, by John T. Vanderzee, Minneapolis: Augsburg/Fortress, 1993. 128p., \$9.99 (paper).

Once in a while a book comes into one's life at just the right time. Such is the case with this excellent resource in Augsburg's new Guide to Pastoral Care series. It is written by a hospital chaplain who allows his patient-parishioners to speak the truth of their hearts. This book addresses the hard questions of a ministry with a mushrooming population (30 million in the United States alone) that has grown due to twentieth-century advances in medicine which have prolonged human life.

Having lived with Parkinson's disease for over ten years, this reviewer found the thesis of this book to be sharply focused:

Pastor and parishioner learn together how to strike a balance between faith and doubt, independence and

interdependence, hope and actuality, tenacious striving and acceptance. The style of ministry enlightened by negotiation is grounded in biblical theology and tradition; but it is also flexible and dynamic (p. 17).

Vanderzee, who serves patients as they return again and again to the hospital, writes with personal sensitivity both to chronic suffering in his own extended family and to the realities of congregational care. In a chapter on the prevalence and human impact of chronic illness, the author is critical of the health care system's focus on acute care and the church's misunderstanding of the spiritual impact of long-term suffering on both the sufferer and the care companion.

One of the chief contributions of this book is the way in which human suffering is understood in dimensions that go beyond physical pain. When there is no cure, how does one continue to find meaning? Can "quality of life" be a concept that is more connected to the way the sufferer engages the losses and diminutions of one's life and less tied to a narrow focus on the mechanical prolongation of life?

Both pastors and lay pastoral care team members will appreciate the author's emphasis on the challenges of being genuinely *with* long-term sufferers and yet not overwhelmed by the sufferer's same feelings of hopelessness and helplessness. Is this challenge the one that makes it so difficult for pastors and care-givers to handle feelings of resentment and patterns of avoidance or superficial care toward long-term sufferers?

Vanderzee makes a significant contribution to the literature of pastoral care by a pastoral method which embraces "negotiating and mutuality." The stories of chronic sufferers provide excellent case material to illustrate and illumine the way such negotiation actually occurs. *Interpersonal negotiation* becomes a "vital collaborative process" between patient, physician, and families. *Environmental negotiation* helps the chronically ill person find a new rhythm of life with a creative facing of limits. *Theological negotiation* invites a radical engagement with

God and the Christian community which does not hide the realities of daily painful struggle. Such negotiation is neither a psychological defense or what Vanderzee calls "glory theology," the notion that every sufferer must become a hero of the faith. In some new way, this kind of spiritual companionship may witness to the world the presence of a God who truly suffers with us.

Stanley A. Rock

Not Ashamed of the Gospel: New Testament Interpretations of the Death of Christ, by Morna D. Hooker, Grand Rapids: Eerdmans, 1994. 141p., \$10.99.

Hooker begins by reminding us of the magnitude of the scandal of the crucifixion. She points out that the response to that scandal was the proclamation of the resurrection. She emphasizes the idea that Paul stresses the point that Christ did not just die in our place but that he was our representative. By thus sharing in his suffering, we can also share in his resurrection.

Turning to Mark, Hooker sees Jesus' death again not as a substitute but rather as a pattern. The purpose of the ransom is to create a new people who share in Christ's suffering. She sees in Matthew a similarity to Mark, but also a shift in emphasis to the fulfilling of Scripture and the innocence of Jesus.

In the two works of Luke, Hooker sees him linking the experience of Jesus to the Exodus, thereby linking glory and suffering. She sees John as combining suffering and glory even more closely than the authors of the synoptics. Again the cross is seen in the light of the triumphant resurrection.

In Hebrews, one way in which Christ's superiority is proclaimed is his death and exaltation. His death is the ratification of a better covenant. Like the gospels, 1 Peter emphasizes the idea that believers share in both the suffering and exaltation of Christ. In 1 John the theme is that the death of Christ provides cleansing. In Revelation, the death of Christ brings God's people into existence.

Hooker's conclusion is that in spite of the different images used to explain the death of Christ in the books of the New Testament, there is an underlying unity. In all of them, the believer must share in the shame of the cross as well as in the victory of the resurrection. She considers the idea of both John and Paul that the glory of God is revealed in the death of Christ as the most profound insight into the meaning of that death.

Harry Buis

Reaching Out Without Dumbing Down: A Theology of Worship for the Turn-of-the-Century Culture, by Marva Dawn, Grand Rapids: Eerdmans, 1995. xi, 316p., \$16.99 (paper).

While many voices are clamoring for simple solutions to dwindling church attendance, Dawn presents a more balanced analysis. Central to her thesis is this question: "We must not ask, Is this liturgy attractive? but always, What kind of character does this nurture" (p. 249). Indeed this book weaves those two supporting themes, the nature of worship and the formation of community, throughout its carefully researched pages.

While some readers might characterize Dawn's position as elitist or high-culture, her underlying concern is to craft worship that is accessible to all people without dumbing it down. The author is sensitive to the dialectic tension that the church is to be in the world without being of the world. Further, she bemoans the tendency of our technological data-bit age, which is prone to think in terms of either/or choices. Dawn prefers a more realistic both/and approach. The guiding principles which shape this development are a radical God-centered worship and the formation of Christian character for individuals and communities. Healthy worship must be grounded in God, who is both the subject and object of worship. This passion for balanced worship is reflected in her exploration of how preaching, music, language, sacraments, ritual, art, and symbolism impact and affect the

worshipping community. These pages reveal a great wealth of practical wisdom and examples of worship insights.

A guiding desire of this work is to encourage inclusive worship that embraces a true diversity of style. I found Dawn fair in her assessment of both the contemporary music tastes as well as the older, more traditional pieces. Not all readers will agree with the author's interpretation and analysis. However, it is exactly for that reason that this stimulating book should be required reading. It provides an excellent and much-needed cultural tool for critiquing life and liturgy. Pastors, musicians, worship teams, and others concerned about the nature and purpose of worship would be wise to invest their time in reading and digesting this book. The distillation of these principles will encourage others in crafting worship of integrity that is God-centered and sensitive to reach out to our culture with the inviting good news of Jesus Christ.

Tom Schwanda

Reckoning with the Past: Historical Essays on American Evangelicalism from the Institute for the Study of American Evangelicals, edited by D. G. Hart, Grand Rapids: Baker, 1995. 429p.

Evangelicals and historians will welcome this handy collection of essays on the development of American evangelicalism and its interaction with various currents of American culture. The essays were originally published at various times between 1970 and 1991. The authors have all served as advisors and administrators of the Institute for the Study of American Evangelicals at Wheaton College, which was founded by Mark Noll and Nathan Hatch in 1982. The collection serves to commemorate the tenth anniversary of the Institute.

One of the major themes of the book is the importance of the Reformed tradition in the history of evangelicalism. But attention is also given to the Wesleyan, Holiness, and Pentecostal traditions, the latter of which is

seen to have Reformed roots. Recommended for all students of the "American experience."

Christopher B. Kaiser

Reformation Thought: An Introduction, second edition, by Alister E. McGrath, Grand Rapids: Baker, 1993. 285p.

Alister McGrath states that the purpose of this book is to assist beginning students of the sixteenth century Protestant Reformation in understanding the significant contribution theological ideas make in the formation and development of this movement and in its influence on Western civilization. The author has found in his own teaching that many students of the Reformation have little acquaintance with its ideas. Many incorrectly conclude that the ideas of the Reformation are simply the result of the social, political, and economic developments of the late Middle Ages. Rather, Reformation ideas also shape civilization.

In his work, McGrath traces how patristic, medieval, and Renaissance ideas were rediscovered, rejected, or reshaped by the Reformers to meet the needs of a society where the Roman Catholic Church and the ideas that had developed in the previous thousand years under its influence could no longer command general allegiance. For example, Martin Luther rediscovered through certain Renaissance, monastic, and scholastic movements and through his own personal experience the priority of Augustine's teaching of grace in preference to his strongly held view concerning the need for unity of the church.

McGrath outlines how the magisterial reformers struggled to make their doctrines of the church and sacraments coherent in the face of alternative views in these areas held by the Roman Catholic Church and radical reformers. The author traces five major ideas developed by the Reformation that influenced later Western civilization: an affirmative attitude toward work, the Protestant work ethic, the origins of capitalism, human rights and the

right to confront unjust rulers, and the emergence of scientific thought.

McGrath provides the student of the Reformation with an excellent summary of Reformation ideas along with their development and influence. This reviewer believes McGrath did not adequately examine the priority and distinctiveness of Calvin's teaching on the Holy Spirit in the life of the believer which brings about Christ-likeness. The purpose of the teaching of the sixteenth century reformers was to develop a systematic body of biblical doctrine that explains how the work that Christ has accomplished for the believer can now belong to the believer. Through the work of the Holy Spirit in the life of the believer the Christian comes to know both forgiveness and increasing Christ-likeness. In this reviewer's mind, Calvin's teaching on the work of the Holy Spirit represents the climax in Reformation thought on the work of Christ in the life of the believer. The work of the Holy Spirit helps the student of Calvin to understand his teaching on the church and sacraments. Calvin's teaching of the Holy Spirit was a means to defend Reformation thought against charges by Roman Catholic and radical reformers.

Michael D. Van Hamersveld

Sage, Priest, Prophet: Religious and Intellectual Leadership in Ancient Israel, by Joseph Blenkinsopp, Louisville: Westminster/John Knox, 1995. xi, 191p., \$19.00.

Professor Blenkinsopp of Vanderbilt University has already written several classic texts on the formation of the Torah and the biblical canon. The main contribution of the present work is the use of sociological tools (relying heavily on Max Weber) and cross-cultural anthropological studies to illuminate the social-historical context of the intellectual leaders of ancient Israel.

One of the primary social forces Blenkinsopp cites is the development of the centralized state and its displacement of older,

patriarchal kinship groups in Israel (pp. 133-8, 146). The "ideal types" he takes over from Weber suggest a dichotomy of marginalized prophets taking a stand against the scribal and temple-based bureaucrats in Jerusalem or Samaria (cf. the studies of Richard Horsley on the New Testament background).

Happily, Blenkinsopp recognizes that canonical prophets like Amos, Hosea, Isaiah, and Micah were educated, literary elites themselves and that official circles in Jerusalem championed many of their ideas (and also co-opted them) in an attempt at social reform (pp. 141-4). His conclusion is that prophetic voices cannot reach the wider audience they deserve unless they gain some support in official circles (pp. 164-5). Although, Blenkinsopp does not say this, I also conclude that the prophetic and bureaucratic types of ancient Israel exhibited a degree of spiritual flexibility that is sadly missing in the ideal types of our (and Weber's) more dichotomized society.

Christopher B. Kaiser

The Skilled Pastor: Counseling as the Practice of Theology, by Charles W. Taylor, Minneapolis: Fortress, 1991. xiii, 144p.

The Skilled Pastor offers ordinary people as well as clergy and counselors the opportunity to become more effective pastors. Taylor hopes to help lay and ordained persons become adept at using certain basic helping skills during brief counseling encounters and everyday pastoral conversations.

Taylor uses the "metanoia model" of pastoral care and counseling. Based on New Testament Greek ("to change one's mind"), the metanoia model seeks to help parishioners identify and change the beliefs which cause distressing feelings and behaviors. This approach, Taylor admits, borrows heavily from Ellis' rational-emotive therapy. He finds RET to be appropriate not only because it is a simple theory, easily used by non-specialists, but also because it focuses on beliefs as the central counseling issue. This complements Taylor's view that erroneous beliefs, or

idolatries, are the central human problem. Idolatries are manifest mainly through human guilt, anxiety, and anger.

A Christian offering of the helping skills forms the framework of Taylor's metanoia model. These skills help pastors to identify, correct, and affirm religious beliefs and values. Part one of *The Skilled Pastor* outlines the presence skills. They include attending skills (positioning, observing, listening), responding skills (paraphrasing, probing), and assessing skills (summarizing, hunching, eliciting).

Part two describes the interventions available to non-specialist counselors. A simple form of theological assessment (identifying beliefs) is the first intervention, followed by proclamation (disputing or affirming beliefs). Taylor then describes seven religious resources which comprise the primary tools for enabling positive change. They include the counseling relationship itself, Scripture, tradition, theology and ethics, prayer, covenant communities, and rites. Finally Taylor outlines the three guidance skills needed to support parishioners as they grow: setting goals, developing programs, and planning implementation.

Throughout this book Taylor illumines the metanoia model with verbatims and case studies. Helpful exercises to be used alone or in a practice group are included in each chapter. *The Skilled Pastor* represents a sophisticated attempt to bridge the gap between theology and psychology. It would be an excellent tool for those Christians who find some aspect of their counseling skills to be lacking.

Alice Hartmans

Teaching for Spiritual Growth: An Introduction to Christian Education, by Perry G. Downs, Grand Rapids: Zondervan, 1994. 224p.

Perry Downs writes out of concern for the direction of Christian education today. While he applauds the church's increasing awareness of the value of psychology, he also fears that

sound theology is too often marginalized in Christian education. Thus in *Teaching for Spiritual Growth* Downs sets forth a philosophy of education in which the spiritual growth of God's people is the primary goal. Psychology and learning theories inform his philosophy, but remain subordinate to the Bible and theology.

Downs presents his philosophy in three parts, beginning with an exploration of the nature of spiritual maturity. This includes discussion about the purpose of Christian education and the nature of faith. Downs also examines the biblical perspective on educational ministries, with special attention given to the teaching approach of Jesus.

In part two, developmental psychology and learning theories are considered. Downs offers a concise summary and critique of the main psychological approaches, sifting out that which is valuable to Christian education. This section deals with cognitive development, moral development, and faith development.

Finally, Downs turns his attention to the specifics of teaching for spiritual growth. Here he compares and contrasts the preaching and teaching ministries, he examines the influences on faith in early childhood, and he explores the educative powers of modeling and imitation. Learning by logical development and by experience are also considered. Downs concludes with a chapter which synthesizes his discoveries into six "priorities" for education.

Teaching for Spiritual Growth presents an important challenge to Christian educators. Rarely are we forced to consider our philosophy of education in light of so many factors. In seminary and at church, it is tempting to narrow our focus to those methods and approaches, often the trends of the moment, which seem to produce results. Many tackle the critical task of Christian education with but a grab bag of theories and techniques. Downs, however, recognizes that to fully enable spiritual growth Christian education must be given high priority and solid biblical, theological, and intellectual grounding. His *Teaching for Spiritual Growth* is a fine guide

for those who would hope to teach for spiritual growth.

Alice Hartmans

Union With Christ: John Calvin and the Mysticism of St. Bernard, by Dennis E. Tamburello, Louisville: Westminster/John Knox, 1994. 167p.

The thesis of this book is that there are strong similarities between Calvin and the medieval monastic theologian, Bernard of Clairvaux. Similarities in anthropology and justification by faith have been studied previously, notably by A.N.S. Lane. In this study, Tamburello seeks to counter traditional views of Calvin as hostile to mysticism by suggesting there is a "mystical strand" running through Calvin's works (35). This connection to mystical theology is evident in Calvin's use of the phrases "union with Christ" and "mystical union."

Tamburello contends that those who reject any mystical element in Calvin's theology do so because they are operating with an "inaccurate definition of mysticism." He notes that both Calvin and Bernard speak of a "union in love, a union of wills," and not a union of essences. Calvin was not a champion of monasticism or contemplation, but there exists in his writing more of a balance between doctrine and spirituality than has been previously acknowledged. Tamburello's study adds to a growing body of evidence that reveals aspects of continuity between Calvin and his medieval predecessors. In Bernard of Clairvaux, Calvin found a kindred spirit, an Augustinian reformer who stood against a corrupt church hierarchy.

While we can be grateful for any further "softening" of Calvin's image as a cold, logical dogmatist, Tamburello's study is not without its problems. It is too short. There is little discussion of historical contexts or the sources used by Calvin and Bernard. Most problematic of all is the ambiguous nature of mysticism itself. Tamburello adopts a medieval definition written by Jean Gerson, which defines mystical

theology as an "experiential knowledge of God attained through the union of spiritual affection with Him" (11). Such a definition seems to open the door to making almost any theologian a mystic.

Despite such limitations, this is an interesting book that aims for balance and fairness. It succeeds as an introduction for those who would know more about Calvin's spirituality and medieval connections.

F. Scott Petersen

Women Pastors, by Allison Stokes and the Berkshire Clergywomen, New York: Crossroad, 1995. 180p., \$14.95 (paper).

Several years ago a group of eleven United Church of Christ clergywomen met to begin work on this book. They were representative of a unique phenomenon. All served churches in the Berkshire Hills of western Massachusetts and together they represented half of the clergy serving UCC churches in the area. Nowhere in the United States was there such a concentration of women pastors. These are their stories and the stories of their congregations.

The project began when the women sat together and shared their experience. As a group they found they did not agree on everything, nor did their stories sound like copies of each other. Yet all strove in this volume to be completely candid about who they are and what their experiences have been in hopes that "by telling and writing our stories . . . we extend the possibilities of truth-telling in the church." These are pastors who with their people are forging new paths and exploring different models for ministry. Their insights are sometimes funny, at other times heartwarming and poignant.

One section of the book contains a discussion with the laypeople these women serve. Their observations are honest and revealing as they talk about their reactions initially to the women and as they came to know them. They talk frankly of their relationships with them, most concluding that

though women might pastor differently they are no less valuable in their occupations.

As a woman who is currently pastoring a congregation, the lay observations confirmed my experience; when a congregation deals day after day with a woman pastor acceptance for most becomes a non-issue. For women who are entering the pastorate for the first time, this section will be a helpful discussion of the issues for lay people faced for the first time with a female clergy person.

The book also has value for men who wish to be supportive but don't know how, those who are confused by the changing roles of women, and even those who resist women pastors because of fear or misunderstanding. The authors hope this book will build bridges between men and women.

Barbara Pekich

Worship Old and New: A Biblical, Historical, and Practical Introduction, revised edition, by Robert E. Webber, Grand Rapids: Zondervan, 1994. 287p., \$15.99.

The author has reorganized the material of an earlier edition into four major divisions focused on worship: biblical foundations, biblical theology, history, and practice. The last section contains "the most significant changes"; whereas the earlier edition was designed as an academic text for seminary classes, this edition seeks as well to offer helpful background and suggestions for worship leaders and worshipers whose interests may be more practical than academic.

Webber acknowledges the emergence of a "new style" in worship emerging from the recognition of value in the various traditions and from the recovery of biblical and historical roots. Outlining the three options open to us in worship (traditional: keep things as they are; contemporary: experiment, improvise, appropriate, market; and incorporative: respect tradition, incorporate new elements wisely), he prefers the third, and writes the book from that perspective. The reader will find divisions one

through three admirable summaries of the topics listed above.

In the first division, Webber traces the biblical themes and practices of worship through Old and New Testaments and in early Christian times as revealed by writers such as Pliny and Justin Martyr. The second division explores a biblical theology of worship through three modes—worship as "Gospel in Motion," "Gospel in Action," and "Gospel Enacted through Forms and Signs." Here it would have been helpful if the author had more carefully distinguished and defined the terms "sign" and "symbol," which would also have clarified his use of the terms later in the book. The third division attempts to sketch the history of worship from the period of the Old Testament through New Testament and early Christian times to the present. He includes surveys of worship in classical Protestant, Free Church, Pentecostal, Roman Catholic, and Praise and Worship churches. The fourth division, the longest, deals with the practical dimensions of worship—setting, content, structure, style, use of music and arts, and services of the Christian year. Closing the fourth division are three chapters on "The Sacred Actions of Worship" (baptism and eucharist), "Worship and Related Ministries" (language, multicultural diversity, pastoral care, spirituality, etc.) and "A Challenge to Evangelical Worship Renewalists."

Noting that many churches are attracted today by a "market-driven worship" he thinks will "eventually produce shallow believers," Webber urges us to "perfect a biblically informed worship" (261). He is guided, as he hopes we will be, by this principle: "to keep in mind in constructing a worship philosophy for today . . . that we ought not allow worship to be accommodated to current cultural norms to such an extent that worship loses its meaning" (106). That excludes current practices such as replacing the traditional biblical call to worship with "good morning," which "lacks the dignity that enhances a spirit of worship" (156).

To teachers and students in classes on worship, as well as worship leaders and worshippers wishing to understand the

foundation of their liturgical practice, this well-written book is highly recommended.

Francis Fike

Yugoslavian Inferno: Ethnoreligious Warfare in the Balkans, by Paul Mojzes, New York: Continuum, 1995. 272p., \$24.95.

Yugoslavian Inferno is a work of incalculable importance. It seeks to expose the truth which has been shamelessly distorted, obscured, and denied by politicians and religious leaders, both in the Balkans and worldwide. Paul Mojzes, as a native of former Yugoslavia, knows intimately the pain and pride of the various factions which were Yugoslavia. As a naturalized American, a Methodist, and an internationally esteemed scholar, he possesses the detachment necessary to provide a sound critical estimate of the situation.

Mojzes' goal is to offer a thorough analysis of the issues behind the violent collapse of Yugoslavia. He begins with a detailed analysis of critical events in Yugoslavian history, from World War II to the beginnings of warfare. This includes a survey of historical events in each of the six former Yugoslavian republics: Serbia, Croatia, Slovenia, Bosnia/Herzegovina, Macedonia, and Montenegro. Mojzes reveals the dangerous myths which shape the thinking of these Balkan groups. This leads to an examination of how political propaganda and the manipulation of memories collude to keep nations in a state of self-destructive nostalgia. *Yugoslavian Inferno* also demonstrates how hatred seeps out of its origins to infect surrounding regions.

With gruesome detail, Mojzes describes the devastation which has been caused by a series of entangled wars. He argues that the Catholic, Orthodox, Protestant, and Muslim communities have, more often than not, contributed to the Yugoslavian hell by promoting national chauvinism and separatism. But Mojzes also finds many other contributing factors. And, he warns that the "healthy"

nations of the world may also become accomplices if they fail to do something to heal "the social psychosis called war." Thus he concludes this volume with an exploration of options which approach peace and with the sobering realization that Yugoslavia, perhaps the most promising option, is forever lost.

Yugoslavian Inferno is a timely piece, and one which we cannot afford to dismiss. It demands the attention of religious and academic communities world-wide if we are to prevent the sickly spread of hatred in our world.

Alice M. Hartmans