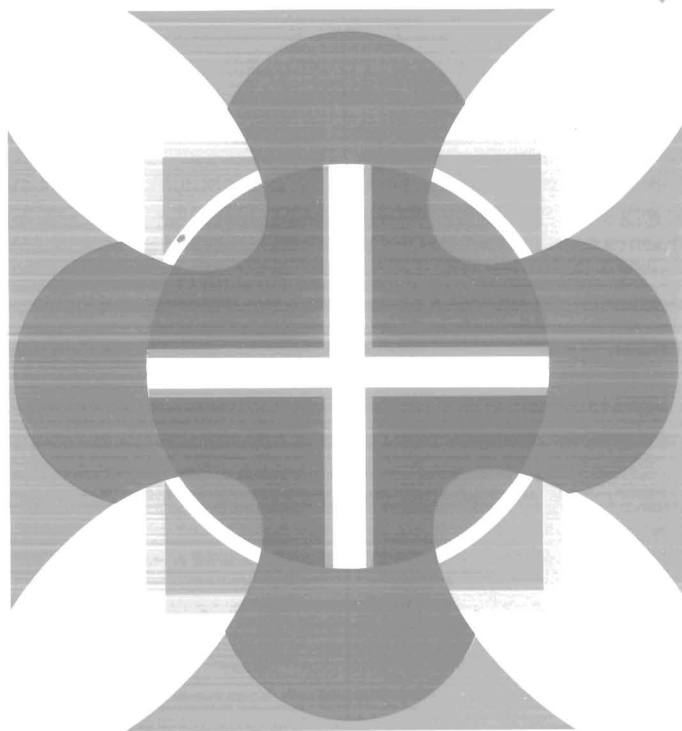


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BOOK REVIEW

THE THESSALONIAN EPISTLES. By D. Edmond Hiebert. Chicago: Moody Press, 1971. 383 pages. Cloth. \$6.95.

In the final paragraph of the book the author quotes Philip Schaff, who in his *History of the Christian Church* declared of Paul's letters, "Tracts for the times, they are tracts for all times. . . . They are of more real and general value to the church than all the systems of theology from Origen to Schleiermacher." And the author concludes, "Or, one may add, Barth or Bultmann" (p. 356). That rather depressing close is characteristic of this volume. On the one hand the author frequently offers quotations and opinions found by diligent research. He has over 700 footnotes citing scores of books and articles. His bibliography is eight pages long. But at the same time the author displays considerable anti-intellectualism and a bias against the value of history as a teacher.

The book has very much of worth in its pages. Missing is any fresh or daring engagement with the problems of these letters. The author distinguishes between "the critics" and "conservative scholars" and generally defends traditional positions while exercising criticism on critical positions. Thus he has offered a catalog of comment on the epistles. The book tends to be less than crisply concise, but it is written in clear and uncomplicated prose.

Robert H. Smith

MEN WHO BUILD CHURCHES: INTERPRETATIONS OF THE LIFE OF PAUL. By Harold Bosley. Nashville, Tenn.: Abingdon Press, 1972. 158 pages. Paper. \$2.95.

Bosley dedicates this volume of sermons to the students with whom he labored as teacher in six seminaries. He is even better known as a preacher; he was once the successor of Ernest Fremont Tittle in Evanston and is now the pastor of Christ Methodist Church in Manhattan. After an initial sermon devoted chiefly to St. Paul, the next eleven deal with contemporary problems, taking their impulse from a text which is employed with varying immediacy. Thus the sermon on responsible citizenship, with special attention to fitness for the presidency, is under Phil. 2:1-13. Bosley's

definition of "churchman" as applied to Paul is that "he led men to Christ-in-community." (P. 7)

Richard R. Caemmerer Sr.

JESUS IN HIS TIME. Edited by Hans Juergen Schultz. Philadelphia: Fortress Press, 1971. 148 pages. Paper. \$3.75.

The editor is director of cultural programming for the Sueddeutsche Rundfunk, Stuttgart, and each of the sixteen chapters here presented originated as a radio talk. The talks were designed to illumine the social, political, and religious background of the New Testament, and although they were prepared for a wide audience, they were done by acknowledged experts, both Jewish and Christian. These authoritative and readable essays could serve the pastor as refresher or the inquiring layman as primer on such topics as "Sadducees and Pharisees" (Paul Winter), "The Qumran Community" (Klaus Koch), "Temple and Synagogue" (Edward Lohse), "Forms of Religious Propaganda" (Dieter Georgi), and "Early Gnosticism" (Rudolf Schnackenburg).

The incarnation of the Word of God was an event that can be dated on a calendar and located on a map at a particular latitude and longitude. The ideas, customs, and institutions of that place and time are neglected at the risk of misunderstanding Jesus.

In these pages the historical circumstances of the ministry of Jesus are brought vividly to life and related to the existence of the early church. Nearly every page brings fresh information or new perspectives, since each chapter is designed to serve as a kind of report on current research and opinion. The one drawback of the volume is that it has so few footnotes or bibliographies. Notes and suggestions for reading would be inappropriate to the original format as radio talks, but the usefulness of the present volume could have been increased by a few bookish additions. Nevertheless it is an excellent book to be commended to any serious student of the Scriptures.

Robert H. Smith

THE HEBREW CONCEPTION OF THE WORLD. By Luis I. J. Stadelmann. Rome: Pontifical Biblical Institute,

1970. 207 pages. Paper. 2,850 Italian lire.

Stadelmann's study of the cosmological conceptions of the ancient Hebrews proceeds on the conviction that "the study of their world view is less an inquiry into an intangible cosmic concept than an analysis which discloses their insights into the realities of the physical universe." The analysis includes a detailed investigation of Hebrew terminology for the acts of creation as well as for the constituent parts of the created world, which the Hebrews, together with other ancient Near Eastern peoples, conceived of as a three-level structure consisting of heaven, the earth, and the underworld. Relationships between Hebrew creation accounts and their ancient Near Eastern parallels are investigated, and the Hebraic concept of the structure of the world is compared with that of Israel's predecessors and neighbors. Acknowledging that Hebrew cosmology reveals "traces either of borrowings or of parallels to the cosmogonic traditions of the ancient Near East," Stadelmann delineates not only the similarities but also the differences between the mythical cosmogonies of the ancient Near East and what he calls the "antimythical view" which characterizes the Biblical creation texts in Genesis 1 and 2, Job 26 and 38, Isaiah 40 ff., Psalm 104, Proverbs 8, and elsewhere. Whatever cosmological conceptions ancient Israelites at given periods in history may have "adopted" were always "adapted" to give expression to Israel's faith in Yahweh as the redeeming God who is also the creating God and thus the Lord of all history.

Stadelmann's study reflects the fact that the Old Testament faith in God as Creator is not tied to a single static conception of the physical world, and also that the description of the divine creative activity is not confined to a single literary form or manner of expression. Contemporary ancient Near Eastern world views could be used by Biblical writers in positive ways to describe God's created world. Changes in ancient Near Eastern conceptions of the world, far from being a threat to the faith, could be adapted into new expressions of Israel's ongoing creation faith. Varying ways of describing the creative act of God served as helpful ways of highlighting specific attributes of the

Creator, for example, His transcendence, His incomprehensibility, His lordship, His immanence, His wisdom, His uniqueness, His omnipotence, His orderliness, His omnipresence, and, above all, His constant concern for His covenant people. Says Stadelmann: "The authors of the Old Testament never evoked the creation for its own sake independently of the covenant which Yahweh had concluded with His people." (P. 179)

Contemporary applications deriving from Stadelmann's studies might include: (1) the recognition that faith in God as Creator is not bound up with either a specific world picture or with only one single way of speaking of God's creative activity; and (2) the recognition of the ongoing need to give expression to the Biblical witness to God as Creator in concepts and terminology meaningful to contemporary man.

Walter Wegner

STRUCTURALISM AND CHRISTIANITY. By Guenther Schiwy. Translated by Henry J. Koren. Pittsburgh: Duquesne University Press, 1971. 105 pages. Cloth. \$4.25.

Schiwy, editor of *Stimmen der Zeit*, gives a lucid description of structuralism, which draws adherents from those who experience a certain "tiredness" not only in Marxism but also in orthodox Christianity. But structuralism's attribution of exclusive validity to methodological principles is incompatible with the Christian faith.

In order to understand structuralism one must differentiate between the German *strukturell* (objective reality, for example, of the soul, of molecules, of the landscape) and the German *struktural* (models or systems of interpretations). French structuralism is a science of the *struktural*, not the *strukturell*. It is concerned with the models which man makes in order to understand reality. For Claude Levi-Strauss, reputed founder of structuralism, all models are attempts to cover up the meaninglessness of existence. The validity of language itself is not dependent on its correspondence to "facticity" but on the coherence of its system of signs.

Structuralism is especially concerned with language. There are many factors which contribute to language structure. The individual, however, is a prisoner of

his language. Schiwy points out the significance of this for creed and dogma. The proper stance is to be in the structure and yet transcend it. Poets especially are noted for their attempts to bring new insights by "alienation," that is, breaking structure by using configurations which regular grammar does not endorse.

Structuralism provides new insights for exegesis by emphasizing the need to understand details within the total model. In dogmatics also, the dogma is to be placed in its linguistic horizon.

Schiwy applies the structuralist concepts "signifier" and "signified" with a third factor to various Christian concepts, for example, to the Lord's Supper.

In the sixth chapter the author points out that structures of individuals necessarily differ. Those are most loyal to a system who dare to bring their personalities to bear on it. The poet who seems to be doing violence to language actually brings out its most beautiful affirmations.

The seventh chapter is devoted to the role of myth in structuralism and Christianity. This reviewer was especially interested in references to poetry. In this chapter the poet is described as opposed to the myth's temptation to philosophize. To counteract this tendency, the poet bewilders language and presses for access to things.

Structuralism has only recently gained prominence. Some of the questions involved in linguistic analysis indicate that this philosophy will receive increased attention. The theologian should be aware not only of its threat but also of its possible contributions to his task.

Erwin L. Lueker

ETHICS AND THE URBAN ETHOS.

By Max L. Stackhouse. Boston: Beacon Press, 1972. 220 pages. Cloth. \$7.95.

Stackhouse's book is a tightly reasoned attempt to construct a usable secular theology for life in the city. It is rewarding reading and for a Lutheran particularly challenging reading, for Stackhouse presents yet another in a growing list of challenges to the two-kingdoms idea, always associated with the name of Martin Luther.

He develops a number of major theses, sometimes so briefly that the argument is almost cryptic. Thus he argues that spiritual and psychological values determine the

structure and the life of the city, rather than power structures or strong personalities. He affirms that the relation between sociology and ethics is clear and fundamental. At the base of city life is what he repeatedly calls the *credo*. An adequate *credo* is formed, says the author, "by weaving together a supra-natural and a supra-historical combination of the elements of right, good, and fit in such a way that the intrinsic meanings, ultimate purposes, and appropriate matrices of life and history can be seen as having some coherence with regard both to what is and what ought to be." (P. 67)

Stackhouse deals in some detail with the history of the early church and argues that the trinitarian struggles of the 4th and 5th century were both theological and sociopolitical in origin and nature. The Father came to be seen as the principal authority figure; the Son as the ever-present symbol of the possibility of personal identification and renewal; and the Holy Spirit as the sign and symbol of the holy esprit de corps in the Christian church.

In Chapter 7 he redefines the concept of church to include a variety of other structures and to demonstrate the close relationship between the church and the city. He writes: "Ecclesiology . . . is intended to refer to the critical analysis and reconstruction of the operative patterns of created order, identity formation and inspired community among those who are called out of ordinary existence to actualize a vision of life transformed under the conscious influence of the ultimate and most worthy power or powers of existence" (p. 147). Given this definition, the black power movement, corporate structures, and almost every other urban structure can be called church.

The book contains a great deal of value, but several questions need to be asked. Does the author have any kind of traditional understanding of God or the supranatural? Has his definition of *ecclesia* become so broad that it has lost all useful meaning? Isn't his trinitarian thought always modalistic?

On page 197, the third line from the top, "not" has dropped out. In the fine bibliographic notes, note 12 on page 207 should be Ray C. Petry; and on page 211, note 6 should be a reference to Gerard Sloyan.

Herbert T. Mayer

EAT, DRINK, AND BE MERRY! By Ronald C. Starenko. St. Louis, Mo.: Concordia Publishing House, 1971. 75 pages. Paper. \$1.50.

I first read the introduction and eight chapters of this little book late one evening. When I finished them and put the book aside my only regret was that I could not participate in a celebration of the Eucharist at that very moment. The book accomplished its purpose.

The author believes that the Christian life is a joyful celebration of the presence and power of God at work in our lives. He underscores that theme in a hundred different ways. He interprets the Holy Communion in such a way that something of our Lord's original intention for us in this sacrament is again highlighted and demonstrated. In the Holy Supper Christ gives us a new life to live. Joy, thanksgiving, praise, and celebration become our proper response to so great and wonderful a gift!

To describe the Holy Communion as a celebration and celebration as a way of living has become increasingly popular. If any Lutheran balks at this way of talking about the Sacrament of the Altar, let him read this book. Underneath Starenko's contemporary rhetoric the great rugged framework of the Lutheran Symbolical Books looms rather large. Many of Luther's insights come through with great force and clearness. Scriptural material related to the Sacrament, its liturgical setting, and the great power of the Sacrament are set forth in clear, unambiguous language.

I can imagine that many people who read this book and listen carefully to its message will *clamor* to receive the Lord's Supper frequently. In that respect the author will have helped in the Lutheran Church back to its historic position: The Church of the Augsburg Confession celebrates the Sacrament at least every Sunday and holy day as the chief parochial service, and as frequently in addition as communicants desire the Sacrament. (AC XXIV 34; Ap XV 40; XXIV 1, 8)

Because the book promotes a theme of celebration and thanksgiving, it is quite natural for the author to use the word "Eucharist" often. He correctly identifies this name as one which the church, early in her history, found especially expressive. Admittedly, the Symbolical Books do not use this term as frequently as they do terms

like the Mass, the Lord's Supper, or the Sacrament of the Altar. However, the Apology does recognize the propriety of describing the Mass as a Eucharist (Ap XXIV 87) and in the context of today's church renewal the term is both refreshing and descriptive.

In conclusion I would only add that I missed one major accent of the Lutheran doctrine of the Eucharist—that the body and blood of Christ are truly present in the Sacrament of the Altar. A cornerstone of historic Lutheranism, the doctrine of the Real Presence is essential in any extended treatment of the subject. Reference to the depth and richness which this doctrine affords would have enhanced and strengthened the presentation.

John S. Damm

CREATIVE SYNTHESIS AND PHILOSOPHIC METHOD. By Charles Hartshorne. LaSalle, Ill.: The Open Court Publishing Co., 1970. 337 pages. Cloth. \$10.00.

This study in systematic metaphysics does much to confirm Hartshorne's position as one of the greatest living philosophers and as the most prominent contemporary exponent of process philosophy. His detailed knowledge of past philosophers is evident throughout the book.

Some parts of the book may be read rapidly, others dealing with definitions and logical proofs (for example, chapters II, VI, X, XIII) require careful study. His careful analyses of leading philosophers are a valuable feature of the book. Throughout he displays a candor that indicates his desire to present truth rather than to defend a system. He readily admits difficulties and unsolved problems. While mathematically exact logic characterizes his thought, he is aware that a philosopher "should also have a sense for the non-logical side of awareness. Ideally he should have more in common with poets than even Aristotle, Leibniz, Husserl, or Russell have had. Here James and Bergson were great and so was Whitehead" (p. xvii). His philosophy is closest to that of Whitehead.

He defines metaphysics as "the subject which tries to formulate non-restrictive or necessary existential truths." These include: something exists; experience occurs; creative synthesis occurs; there are concrete actualities all of which are both externally and internally related, both abso-

lute and relative; divine or infallible experience, having fallible experiences among its objects, occurs.

There are many significant insights and logical conclusions in the book. For example, God is both necessary and contingent; we cannot experience the present; mathematics shows what is possible, never what is actual; spatial divisions are substantial, temporal divisions only adjectival; real discreteness is vaguely given, and event-pluralism has some strong claims to our confidence; time is the aspect of space-time in which asymmetry comes to a focus, space the aspect of symmetry. His description of God is significant for Christians: God is both transcendent and immanent and hence involved in creatures as both effect and cause. "God cannot face His own death, . . . but He can face any and every real death threat with full participation in the sufferings of those whose death is in question. . . . Christianity, with its symbol of the cross, together with its doctrine of the incarnation, seems to point to the truth of divine suffering." (P. 263)

The last three chapters (Six Theistic Proofs; Sensory Qualities and Ordinary Language; The Aesthetic Matrix of Value) were especially interesting to this reviewer, although he would be interested in a fuller development of the arguments whereby self-interest as motivation is rejected and yet responsibility is asserted on the basis of event-pluralism.

Erwin L. Lueker

CAROLINGIAN CHRONICLES: ROYAL FRANKISH ANNALS AND NITHARD'S HISTORIES. Translated by Bernhard Walter Scholz and Barbara Rogers. Ann Arbor, Mich.: University of Michigan Press, 1972. 235 pages. Paper. \$2.95.

The student of medieval history must welcome this translation with great enthusiasm. Scholz has brought together royal Frankish annals and Nithard's histories in a crisp, fresh translation using the critical editions by F. Kurze and P. Lauer. The translations run from page 37 to page 174 and are followed by 42 pages of notes and bibliography. This book could be combined with the paperback edition of Bede's *Ecclesiastical History* and some of the excellent available medieval readers to create an excellent course program in medieval history. Herbert T. Mayer

DE FRUCTU ORIS SUI: ESSAYS IN HONOUR OF ADRIANUS VAN SELMS. Edited by I. H. Eybers and others. Leiden: E. J. Brill, 1971. viii and 259 pages. Cloth. 60 Dutch Guilders.

The 20 essays in this volume were published to honor the retirement of Van Selms from the University of Pretoria. The wide range of topics treated is especially appropriate since Van Selms himself is an expert on Semitic languages and modern church building, not to mention his authorship of a major monograph on the Nicene Creed. Since many of his publications have been in Dutch, his fame in English-speaking countries does not measure up to his considerable accomplishments.

Unfortunately none of the essays stands out as significantly new or of central importance. Some deal with philological issues (interrelatedness of Hebrew roots, translation problems, assonance in Hebrew poetry, the Hebrew word for "spider," and a difficult prepositional phrase in the Neofiti targum of Genesis). Others discuss historical questions (the Rechabites, the dates and purpose of the historical books). Finally, New Testament students will profit by certain historical and linguistic contributions (the "Poor" as the name of the earliest church, Heb. 11:8-10 and the Mari texts, and the origin of the Syriac New Testament).

Ralph W. Klein

UNDERSTANDING THE BIBLE THROUGH HISTORY AND ARCHAEOLOGY. By Harry M. Orlinsky. New York: Ktav Publishing House, 1972. 292 pages. Cloth. \$7.95.

This well-named tome reflects a unique format: four columns to each double page. The second column is a reprint of Orlinsky's 1954 history of Israel, *Ancient Israel*. The first column is a superb series of photographs, maps, charts, and line drawings of ancient artifacts illuminating the history. The fourth column offers selected texts of the Old Testament—in the Hebrew—on which Orlinsky's historical discussion is based. The third column gives the English translation (Jewish Publication Society Version) of these Hebrew texts.

Thus we have a history of Israel (2d column) set side by side with the evidence on

which it is based, archaeological (1st column), and textual (3d and 4th columns)!

The outstanding feature of this volume is the photographs and illustrative drawings and captions which accompany them. The publishers are to be commended for the 156 photographs; they are not only well chosen, but there is hardly an unclear one in the lot.

At first one might think the convenience of printing both English and Hebrew text is an extravagance, but the \$7.95 price is remarkably low considering the great number of photographs and drawings. Pastors as well as laymen (and church libraries) should welcome this volume.

Carl Graesser Jr.

DER SOHN. By Otto Rodenberg. 2d Edition. Wuppertal: Theologischer Verlag Rolf Brockhaus, 1970. Paper. 103 pages.

The book has two chief parts: (1) "Born of the Virgin Mary" (Christology); (2) Knowledge of the Son (Justification). The author's aim is to demonstrate the inseparable connection between Christological ontology and soteriology. He is deeply concerned about the wide divergence between the scholarly theological enterprise and the faith of the man in the pew, especially as this affects the current generation of students preparing for the pastoral ministry. How, if at all, can the affirmations of the church's historic creeds (Virgin Birth, Deity of Christ) be harmonized with the conclusions of much of critical Biblical scholarship?

The author states: "There are two obligatory concerns which I share with the endeavors of current theology: The struggle for the man of today to whom, in the last analysis, all theological effort must be directed, and the heritage of Reformation theology which must be made fruitful anew for our time and its tasks" (p. 5). There is a deeply moving recital of the author's own theological course from intellectual skepticism and rationalistic autonomy to freedom through faith in the Biblical witness. "What liberating power there is in worship: Glory be to the Father, and to the Son, and to the Holy Ghost. . . . This dimension is not one to be summoned when it happens to be convenient; it is constitutive of theological work. From its very beginning theology is prayer" (p. 50). Rodenberg offers much material for serious

reflection.

Herbert J. A. Bouman

ATLAS OF THE BIBLICAL WORLD. By Denis Baly and A. D. Tushingham. New York: The World Publishing Co., 1971. xiv and 208 pages; 14 color and 35 black-and-white maps; 16 color and 52 black-and-white photographs. Cloth. \$12.95.

This atlas will take its place as an indispensable tool beside such atlases as those of Grollenberg, Aharoni-Avi-Yonah, and Westminster. One can scarcely study the history of Palestine without Aharoni and Avi-Yonah's work. Baly-Tushingham now provide the only set of maps to really help the Biblical scholar understand the influence of soil, climate, and rainfall on the course of history in the Levant and surrounding territories. The material presented in this atlas cannot easily be found in any popularly priced work. It is a book every hopeful visitor to the Middle East should study, every seminary student own.

Tushingham writes the first and last chapters. The first describes how the archaeologist must work with specialists like the natural scientist, the topographer, and the climatologist if he means to understand the data he digs up. Seeds, wood, the natural materials used in pottery, clothing, and the fabrication of implements demand the teamwork of scientists in many fields for their proper interpretation. The last chapter provides a series of maps with interpretive commentary to detail the history of Jerusalem. Tushingham is one of the few experts on the historical geography and archaeology of the Holy City. This chapter is a magnificent contribution to the understanding of Biblical history.

Baly, a professional geographer, is responsible for the rest. There is a series of chapters that begins by defining the extent of the relevant ancient world (the entire area in which there were people ancient Israel understood to have significance for them as friend or foe), then describing it area by area. The discussion includes geology, rainfall patterns, land use, climatic conditions, natural regions, rift valley system, and strategic factors arising from geography. After doing the entire Middle East, one chapter concentrates specifically on the Levant, the strip of land lying along the shore of the Eastern Mediterranean and stretching to the mountain plateau east

of the Jordan River.

The maps are clear and truly informative. Few of them are duplicated in other Biblical atlases. The illustrations are likewise original. The hackneyed photographs so often seen are not reprinted here. Rather the illustrations are selected to give one a true feel for what the text describes.

A 9-page bibliography provides a listing of maps and atlases consulted in preparation, as well as basic geographical works on the relevant areas. Separate indexes are provided for both the text and the maps.

Rarely do books match up to the copy that praises them on their dust jackets. This is one that does. It deserves wide and constant use.

Edgar Krentz

LUTHER'S "SEPTEMBER BIBLE" IN FACSIMILE. Part I: *Das Neue Testament Deutsch*; Part II: *Brief Historical Introduction*. By Kenneth A. Strand. Ann Arbor, Mich.: Ann Arbor Publishers, 1972. [4], CVII, [6], LXXVII. [25] leaves: 12 pages. Cloth. \$25.00.

ABENDLAENDISCHE BIBELVORRE-DEN BIS ZUR LUTHERBIBEL. By Maurice E. Schild. Guetersloh: Guetersloher Verlagshaus Gerd Mohn, 1970. 286 pages. Cloth. DM 45.00.

This is a full-sized facsimile of the edition of the Luther Bible of September 1522, with a brief historical introduction.

The reprint is clear, printed on good paper, and bound in a handsome fabrikoid binding. The foliation (as given above) probably reflects the fact that it was printed as Luther released sections of it to the printer, and not in the order of the New Testament itself, as Prof. Strand points out.

Strand's essay is a model of compression. His long interest in the early Bibles of Germany is put to good use. He would be the first to say that his book in no way replaces the magisterial works of Michael Reu (*Luther's German Bible*, Columbus, 1934) or Heinz Bluhm (*Martin Luther: Creative Translator*, St. Louis, 1965). Perhaps this anniversary year might inspire a reissue of Reu's important work. Bibliophiles will certainly want to put this reprint on their shelves next to the reprint of the 1545 Luther Bible done about 2 years ago.

Luther did more than merely translate. He also provided aids to help the reader understand what he was reading. These

aids were of two types. In the Apocalypse of John, which Luther regarded as a difficult and dark book, magnificent illustrations, each full-page in size, 21 in all, were included. The illustrations were at the same time an interpretation of difficult passages in the book.

The other aids were more direct. Luther provided marginal comments and glosses on difficult passages. In addition he wrote prefaces to the individual books and a general preface to the entire New Testament, in which he made clear his approach to the Bible, his evaluation of the different books, and his reasons for not regarding Hebrews, James, Jude, and Revelation as on a par with the rest of the New Testament.

These prefaces are some of Luther's most precious words. (He also wrote them for the Old Testament in 1534). Yet they are little known and often disregarded. Schild, a pastor of the Lutheran Church in Australia, has therefore done both Reformation studies and Biblical scholarship a service by his careful and detailed study of these prefaces in the light of the preface to Biblical books tradition before Luther.

Schild studies the prefaces of Jerome, the Marcionite and Pelagian prologs, the Monarchian and other prefaces to the Latin Bible. A second section examines the prefaces written in the late Middle Ages, those by Wycliffe, and others printed in Bibles that do not identify their authors. A major section is devoted to the prefaces written by Erasmus. The last 100 pages are devoted to a careful interpretation of the purpose and theology of the Luther prefaces. Luther's prefaces are, in one sense, an argument for his theological position; in another sense they are truly Biblical theology, drawing their categories and their historical insights from the Bible itself. They are thus something genuinely new, although they stand in line with a long literary tradition. They are a kind of *breviarium* of Luther's Scriptural and evangelical theology.

Schild's book deserves careful study. Those without German can have their appetites whetted by an article based on the book "The Gospel as Prologue to Holy Scripture," in *Lutheran Theological Journal* 4 (1970), 49-56. It will make them hope that the book, or at least the Luther section of it, is soon translated into English.

To my knowledge no Lutheran publisher has ever put out an English "Luther Bible" in which Luther's "Prefaces" and "Glosses" are included. As a result laymen do not experience the radical Gospel orientation of Luther's thought. Schild's book calls attention to this phenomenon. This valuable addition to the literature is Vol. XXXIX of the *Quellen und Forschungen zur Reformationsgeschichte*.

Edgar Krentz

THE CROSS AND THE PRODIGAL. By Kenneth E. Bailey. St. Louis: Concordia Publishing House, 1973. 134 pages. Paper. \$2.95.

Close relative of the history of religions is the history of culture, and the latter is moving into greater prominence as a hermeneutical medium. Bailey has seen much Arab village life and uses it as a model for understanding Luke 15, with the result that the reader experiences something akin to exposure to *The Ten Commandments* as produced by Cecil B. DeMille. Nor is the parallel overdrawn, for Bailey's reader can skip the detailed verse-by-verse exposition and proceed immediately to the four-scene minidrama in which Bailey recreates emotional factors that are easily lost on a Westerner who reads the bare Scriptural text.

Mesmerized by Bailey's steering of his magic carpet through Arab village streets, the reader will never again be persuaded that Jesus made up the story of "The Prodigal Son," or better, "The Two Sons," yet who will ever really know? But just as Carsten Colpe spoiled much for those who had their "Redeemer Myth" precisely staged, and just as technicians dispatched some of the charm of DeMille's production by totaling the tons of gelatin used to make the Sea of Reeds, so the exegete must come back from this most fascinating trip to face hard facts. These include Greek diction (embracing numerous semantic resources for 'servant' and 'service'). They include Hellenistic terminology (the fact is that Arab villagers would not ordinarily use the language of the papyri, in which *to epiballon meros* [Luke 15:12] is a standard expression without a hint of "long circumlocution" [p. 32] and *ousia* is a customary word for "estate"). They include varying style in personal address (in addition to 15:29, *idou* is used without rever-

ential address in 1:38, where Mary does not say "O Gabriel," as well as in 18:28 and in 22:38; in 19:8 *kurie* appears in the middle of a sentence). They even include *chiasmus* (15:2, 17, 28, 29). But I have learned much from this most enchanting raconteur, and the rewards in increased appreciation of the kind of world in which the Scriptures took shape outweigh the slight loss in exegetical precision, a deficit that is easily remedied with a dash of Roman and Athenian ingredients. I should indeed be remiss, however, were I not to invite prospective readers' attention to the extra treat in store for them in the author's own Arabic calligraphy, not less hermeneutically functional than artistically satisfying.

This is the best theological book published by Concordia in the last two years and among the most beautifully designed anywhere. Bon voyage!

Frederick W. Danker

GOD'S JOYFUL PEOPLE—ONE IN THE SPIRIT. By Oswald C. J. Hoffmann. St. Louis: Concordia Publishing House, 1973. 102 pages. Paper. \$1.50.

Ten sermons by the speaker of the Lutheran Hour are here bound in a compact and inexpensive volume that should get a great deal of exposure in this year of the Key 73 effort. Each unit concerns a phase of the church. The church is not seen as a denomination or political organization, but as God's people in Christ, gathered for mutual care and worship, for witness to itself and to the world, for forgiveness and thanksgiving. Hoffmann is unique in his blend of worldwide vision and immediate insight. He has blunt but helpful words concerning the unity of Christians, concerning the place of the church in the spheres of government and business, and concerning the church as the assembly of sinners. Throughout the great burden is unmistakable: Christ is Savior and Lord of the church.

Richard R. Caemmerer Sr.

A MATTER OF ETERNITY: SELECTIONS FROM THE WRITINGS OF DOROTHY L. SAYERS. Edited by Rosamond Kent Sprague. Grand Rapids, Mich.: William B. Eerdmans Publishing

Company, 1973. 140 pages. Cloth. \$4.50.

Not many literary figures—lay or ordained—have achieved distinction as playwrights for stage and radio, essayists, translators, writers of whodunits, and theologians. The late Miss Sayers was that kind of person. In addition to creating the incomparable Peter Wimsey, she “wore out one Greek Testament and amassed a considerable theological library”¹ in writing *The Man Born to Be King*, constructed a play on the unlikely topic of the Council of Nicaea (*The Emperor Constantine*), mastered campanology to write *The Nine Tailors*, translated Dante’s *Commedia* into magnificent English while preserving the original *terzia rima*, and produced such memorable books as *Creed or Chaos*?

This slender anthology of brief theologically significant observations of hers has many potential uses. Preachers (and after-dinner speakers) will find it a gold mine of quotable quotations. Theologians will find it a compilation of reflections all the more arresting as they appear. Those who have not abandoned spiritual reading will find a stimulus to meditation on almost every page. Mrs. Sprague, professor of philosophy and Greek at the University of South Carolina, has grouped her selection of Miss Sayers’ thoughts under seventeen heads: The Man (that is, our Lord), the dogma, the drama, creation, time and history, truth and reality, evil, sin, forgiveness, morality, purgatory (barely two pages), hell and heaven, language, women, work, the lost tools of learning, and poetry. My favorite, and apparently one of Mrs. Sprague’s as well, is:

God did not abolish the fact of evil: He transformed it. He did not stop the crucifixion: He rose from the dead.

Arthur Carl Piepkorn

LUTHERJAHRBUCH 1972. Edited by Helmar Junghans. Hamburg: Friedrich Wittig Verlag, 1972. 180 pages. Cloth.

The respected and (for Reformation scholars) invaluable *Lutherjahrbuch* has

a new editor, an instructor at the Karl-Marx University, Leipzig, and a disciple of the previous editor, the great Franz Lau. The annual Luther bibliography runs to 38 pages (908 items), the book review and review-articles section to 34 pages (including an important evaluation of four new editions of works of Thomas Muentzer). Of the four major essays two are significantly by Americans: Maria Grossmann of the Harvard Divinity School writes on humanism in Wittenberg from 1486 to 1517, and Heinz Bluhm of Boston College analyzes Luther’s version of Romans 3:19-31 to illustrate the significance and the unique character of Luther’s “September Testament” of 1522. In addition the editor has an essay (dedicated to Lau) on the motives behind the early Luther’s appeal to laypersons as judges in the controversies of the Reformation era, and Walter Blankenburg discusses the two versions of Luther’s *Encomium musices* (“Praise of Music”) of 1538 in an article that will interest historians of church music. The *Lutherjahrbuch* seems to be in safe hands!

Arthur Carl Piepkorn

THE CARING GOD: PERSPECTIVES ON PROVIDENCE. Edited by Carl S. Meyer and Herbert T. Mayer. St. Louis: Concordia Publishing House, 1973. 240 pages. Cloth. \$8.95.

This volume is dedicated to the third president of Concordia Seminary, Ludwig Fuerbringer (1864-1947). In 1922 the seminary’s faculty designated him as dean of the projected Post-Graduate Department, lineal ancestor of the seminary’s School for Graduate Studies, which celebrates its golden anniversary this year. The School for Graduate Studies, supported by a grant from the Research Committee of the Commission on Church Literature of The Lutheran Church—Missouri Synod, sponsored the two colloquia (held in 1968 and 1970) on which the present volume is based. Both editors were themselves active in the colloquia. Meyer, director of graduate studies at Concordia Seminary from 1960 to 1969, traces the concept of providence in modern historical thought; he also provides the foreword to *The Caring God*. Mayer drafted the basic position paper from which the study took its origin. Each of the eight

¹ J. W. Welch in Dorothy L. Sayers, *The Man Born to Be King: A Play-Cycle on the Life of Our Lord and Saviour Jesus Christ Written for Broadcasting* (London: Victor Gollancz, 1943), p. 9.

contributors—all are Lutherans—is finally responsible only for the views he himself expresses. Martin H. Scharlemann, another director of graduate studies at the seminary (1954-1960), unfolds some of the Biblical perspectives on divine providence. Valparaiso University's Richard Baepler outlines the idea of providence in the history of Christian thought. Pacific Lutheran University's Curtis E. Huber offers "a general philosophical view of the doctrine of providence which would satisfy both the urging of the Christian will to worship God as Preserver and Provider and also the demands of our rational nature" (p. 92). St. Olaf College's Ralph Underwager relates providence and modern psychology. David S. Schuller, associate director of the American Association of Theological Schools, describes sociology's "reluctant participation" in the dialog on providence. Another Valparaiso University professor, Warren Rubel, sees in the arts (more particularly in literature and drama) voices of change on the question of providence. Concordia Senior College's John C. Gienapp concludes the volume with a description of "the connection between providentialism and biology as it was established in the 17th century and shows the way in which this connection was broken by the development of the biological theory by natural selection" (p. 217). The doctrine of providence is one of the absolutely fundamental concerns of 20th-century Christians—and non-Christians. These eight essays are all courageous and constructive discussions of the subject. Clergymen who want to help their people see God as "the caring God" will do well to read the book carefully and think its perspectives through for themselves.

Arthur Carl Piepkorn

RELIGIOUS AND SPIRITUAL GROUPS IN MODERN AMERICA. By Robert S. Ellwood Jr. Englewood Cliffs, N. J.: Prentice-Hall, 1973. xvi and 334 pages. Cloth. \$8.95.

For people who are bewildered by the vast number of rivals to the traditional religions of the West that are springing up in America, this work will prove a helpful guide in the sorting-out process. The author, a Ph. D. of the University of Chicago Divinity School, is associate professor of religion at the University of

Southern California. This is a distinct plus; more of the new religions about which Ellwood writes have centers in California than in any other state of the Union.

Chapter one defines the book's scope. Chapter two spans the last two-and-a-half millennia to provide "the history of an alternative reality in the West." The next chapters get down to cases—the persisting Theosophical and Rosicrucian traditions; spiritualism and UFO cults (like the Amalgamated Flying Saucer Clubs of America); "initiatory" groups (like the followers of Gurdjieff and Scientology); neopagan bodies, ceremonial magic, wicca, and satanism; and imports from India (from Vedanta to transcendental meditation and the International Society for Krishna Consciousness) and elsewhere (Zen, Tantric Buddhism, Baha'i, the Meher Baba movement, Subud, and the Unification Church). A summary and prognosis concludes the work.

By means of narrative and "reading selections," Ellwood communicates a real feel for the groups that he describes. The bibliography is excellent; the directory gives names and addresses. Inevitably, since a book like this takes time to prepare, some data are dated here and there. By the same token, Ellwood's classification of some groups could be debated; thus the O[rdo] T[empli] A[shtar] and its related "ceremonial magic" groups might well have been put under the "initiatory" rather than the "neopagan" rubric. But these are very minor matters. For insight, scope, and general helpfulness Ellwood's book is the best of its kind to date.

Arthur Carl Piepkorn

A COMMENTARY ON THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS. By Ernest Best. New York: Harper & Row, 1972. xvi and 376 pages. Cloth. \$10.00.

These Pauline letters do not occupy the center of interest in Pauline studies. They do not show us Paul in major conflict as Galatians does, in major tension with Christian life-styles as the Corinthian letters do, or in the process of thinking through a major theological and missionary problem as Romans does. It is not surprising, therefore, that these letters attract interest but rarely. For once, a dust-jacket claim appears to be well founded: Best's

work is indeed the first substantial new commentary on these letters in a half-century. As such it deserves wide use, for it will enrich the preaching and teaching of any pastor who uses it. At the same time, this evaluation is not meant to disparage the helpful, popular commentaries recently prepared by Morris, Neil, Whiteley, and Moore.

Best reviews and evaluates the published work on these epistles of the past half-century. In every case Best takes intelligent and carefully worked out positions, whose basis he makes clear. On the history surrounding these two epistles he is traditional. Both letters are authentic, written from Corinth in about 51/52 (in the commonly accepted order). 1 Thessalonians is written to refute many ideas gathered from the Hellenistic atmosphere; 2 Thessalonians is written to counteract a deteriorating situation in respect to idleness and a development in the eschatological problem. Neither letter is interpolated or requires any theory of editorial compilation. The only unusual view Best advances is that the first person plurals throughout the letters are genuine. Silvanus and Timothy join in sending the letter, indeed, one of them may even have been the actual writer.

The commentary proper is full, precise, and interesting. It contains frequent references to modern literature, to textual tradition, to the precise sense of Greek words, to other Pauline letters. Best is concerned to explicate literary structure, that is, with literary criticism.

Some readers may be troubled by Best's concluding essay on the return of Christ. He argues that Christians no longer expect an actual second coming, a view with which he himself concurs. Rather, the "end is not an event in history but outside it" (p. 370). Many readers will here feel that Best is not completely clear; he appears to deny a temporal, historical end to the universe, yet seems to look for some kind of newness and consummation. "Because of Christ, because of the response of men and the universe to God in him, something will have to come into existence that did not exist before." (P. 371)

Any pastor who feels that preaching still demands a wrestling with the Greek text of New Testament documents will want this commentary. It must be the

piece de resistance of the volumes in the *Harper's New Testament Commentaries* so far published. Perhaps that is why the publisher covered it in maroon cloth rather than the blue which has been used for all earlier volumes.

Edgar Krentz

THE FAITHFUL SHEPHERD: A HISTORY OF THE NEW ENGLAND MINISTRY IN THE SEVENTEENTH CENTURY. By David D. Hall. Chapel Hill, N. C.: The University of North Carolina Press, 1972. xvi and 301 pages. Cloth. \$11.95.

Hall's study details the evolution in theory and practice of the ministry during its first generations in New England. His volume may be read with profit from two rather different perspectives.

For those primarily interested in the historical, Hall provides a perceptive analysis of the doctrine of the ministry as well as a fully documented description of the changes in New England between 1630 and 1690. He depicts the Reformed viewpoint of the Puritans as a middle way between the contrasting ideas of the Anabaptists and the Roman Catholics. The authority of the Anabaptist clergy derived from the presence of the Spirit, that of the Roman Catholics from a sacerdotal priesthood. According to Hall, the Reformed tradition in New England founded ministerial authority upon the covenant or consent of a congregation; this "Reformed sacerdotalism" also called for examination and ordination of ministerial candidates. All three parties—Anabaptist, Roman Catholic, Reformed—paralleled their concepts of the ministry with ideas about the nature of the church. Hall follows the developments in the Reformed pattern through two generations, showing how ideology and circumstances influenced the self-conception and practice of the ministers. Continental traditions, wilderness conditions, and changing political fortunes are reflected in this excellent example of intellectual history.

For those concerned with the theory and practice of the Christian ministry without respect to any particular age or tradition, this volume suggests a model for additional investigations. Each age experiences changing conceptions of the ministry, and therefore each generation of Christians

confronts a predictable group of related theological and pastoral issues such as the nature of the church, the role of the minister in conversion or evangelism, the function of sacraments, the authority of the ministerial office, and the impact of cultural forms upon the definition of the "faithful shepherd."

Stephen J. Stein

HANDS ON THE PAST: PIONEER ARCHAEOLOGISTS TELL THEIR OWN STORY. Edited by C. W. Ceram. New York: Schocken Books, 1973. 434 pages. Paper. \$3.95.

The editor presents selections from archaeologists which describe the excitement of recovering great artistic, documentary, or topographic finds from the past. Sites covered range from Meso-America through Greece and Rome to Egypt, Asia Minor, and Mesopotamia. The names of famed excavators stand over the accounts, among them Rawlinson, Koldey, Hilprecht, Budge, Layard, Carter, Schliemann, Humann, Lord Elgin, and Evans.

A first section describes some early attempts at forgery, theft, and collecting. The last section describes recent advances in method. Short of experiencing the excitement of actually seeing a lost piece of art or human history come out of the ground, there is no better way to experience the thrill of rediscovery than through the documents of pioneer archaeologists. The fact that many of these sites helped recover the life, thought, and history of the Biblical world makes this interesting reading for students of the Bible.

Edgar Krentz

THE THEOLOGY OF POST-REFORMATION LUTHERANISM. Volume II. By Robert D. Preus. St. Louis, Mo.: Concordia Publishing House, 1972. 280 pages. Cloth. \$12.50.

"If one wants a careful study of Lutheran development regarding Scripture," says Leigh D. Jordahl, associate professor of church history at the Lutheran Theological Seminary, Gettysburg, Pa., "he has that available to him in Robert Preus' excellent *Inspiration of Scripture* or his also helpful *Theology of Post-Reformation Lutheranism*." Indeed helpful! In this work Preus again presents a careful study of

Lutheran development. This second volume, like the first, makes the substance of classical Lutheran orthodoxy from the Formula of Concord to the first quarter of the 18th century accessible to the English reader. Here the reader meets Chemnitz, Selnecker, Mentzer, Gerhard, Quenstedt, Hollaz, and others—all of them dedicated German theologians who wrote in Latin. Volume I presents a basic introduction to their theology; Volume II becomes specific in presenting two major articles of faith. It does so in two parts. The first treats the doctrine of God, His existence and essence, His attributes, the triune God, and man's natural knowledge of God. The second treats the doctrine of creation and divine providence. The last chapter is devoted to Lutheran theology and the new scientific world picture and shows the relationship of Lutheran theology to the emerging scientific picture.

Preus praises where praise is due, but does not hesitate to point up shortcomings as well. He refuses, however, to lend encouragement to the uninformed critics who speak in terms of a "dead orthodoxy" or "Lutheran scholasticism." He makes it appear that the theology of the orthodox theologians of that time is very much alive, and that these men, like the schoolmen of old, were profound thinkers, and there is nothing bad about that. Finally, Preus shows that they were sincerely devoted to the Sacred Scriptures and the Lutheran Confessions.

Lewis W. Spitz Sr.

THE CHRISTIAN TRADITION: A HISTORY OF THE DEVELOPMENT OF DOCTRINE. By Jaroslav Pelikan. Volume 1: *The Emergence of the Catholic Tradition*. Chicago: The University of Chicago Press, 1971. xiii and 394 pages. Cloth. \$15.00.

This long-awaited first volume of Pelikan's five-volume *magnum opus* lives up to all expectations. Its hallmarks are solid scholarship, extraordinary readability, admirable economy of words, theological precision, thorough documentation, a broad view that provides all the essential details without getting mired in them, and the utilization of a much wider range of sources than historians of Christian thought usually levy on.

Every word in the overall title is to be taken seriously. This work describes the way in which each generation of Christians in at least each major area of Christendom from the beginning (or, more precisely, from the beginning of the second century) has handed on the faith that it has received, as well as the content of that faith. At the same time it is a history of the *development* of doctrine and as such a reminder that the deposit of faith is always contained for the time being in a more or less formulated theology and that this theology is always in the process of change.

The six centuries that the first volume covers were of decisive importance for the history of the Christian faith. Pelikan describes the traumatic Christian breach with the Israel of the Old Covenant; the church's uneasy acculturation to the gentile, chiefly Greco-Roman world, the para-Christian and sub-Christian rivals to the nascent Christian tradition; the emergence of the catholic faith and its expression in worship and in practice; the gradual development of the limiting guidelines for the teaching of the church about the Trinity and about the incarnation; the development of a commonly held Christian doctrine of human beings, their capabilities, and their limitations; and the nuanced forms that the "orthodox consensus" took by the year 700 in the East and in the West.

If The Lutheran Church—Missouri Synod and Concordia Seminary derive special joy from this work, it is the joy of a mother at the brilliant achievement of a distinguished son.

Arthur Carl Piepkorn

JESUS AND THE NEW AGE: A COMMENTARY ON THE THIRD GOSPEL. By Frederick W. Danker. St. Louis: Clayton Publishing House, 1972. xxiii and 255 pages. Paper. \$7.00.

As the author explains in the preface, this volume was written for a series once being issued by Concordia Publishing House. Negotiations broke down, and Concordia deprived itself of the honor which would have been its due if it had issued this book.

It is both a personal statement and a scholarly document. It bristles with the author's prejudices and continually per-

suades and enlightens with his scholarship.

The reader is left in no doubt whatsoever that the author is against phoniness, posturing, fussy ritualism, cult for cult's sake (liturgy divorced from life or contradictory of life is condemned on every fifth page), legal casuistry, big and crushing systems (not government or establishments per se, however), and haughty professionalism.

On the other hand he extols justice, deeds of kindness, obedience, and suffering service as against all calculating, date-setting, and sky-watching apocalyptic. He praises commitment as against speculation. Luke was fortunate to find a commentator who so thoroughly shares his biases and who also has his loving way with language.

In Danker's portrait Jesus is, besides more traditional ways of viewing him, the "amateur" on the outs with the professionals (scribes and Pharisees and Sadducees). Jesus is the wise man, painted by Luke with colors borrowed from the palettes of the Wisdom of Solomon and from the book of Sirach, and the Biblical wise man is, of course, one who does the will of God. Jesus is "the guarantor of God's concerned love" who by his living and loving, seeking and saving, "resolves the problem of apocalyptic soteriologically" (pp. 192-93). He acts and speaks authoritatively, calling for "immediate response to the royal proclamation. Jesus did not come to establish rabbinic or ecclesiastical debating societies." (P. 59)

He is the Son through association with whom "all mankind can find the way of return to the Father, for Jesus' mission is MANKIND" (p. 53). "Companionship with sinners was Jesus' method of actualizing forgiveness." (P. 237)

Death is Jesus' entry upon His Kingdom. The end-time has begun. No apocalyptic fireworks ushered in the Kingdom, the wind-up of history. "The Kingdom does not come subject to man's ratification through observance of signs" (p. 181). It is present since the crucifixion and lies within the grasp of faith. The church lives already in the end-time and carries out her mission before the end of the end-time, when Jesus will reappear as Son of man.

The author comments on the Revised Standard Version text. In order to conserve space and keep costs down, the full

text has not been printed, and some will miss it. Greater loss is incurred by the fact that the author with his special linguistic charisma has not given us his own translation of the full text of Luke. He has teased the reader with specimens now and again; but that's all aperitif and not entrée. He is, of course, an editor of the Bauer-Arndt-Gingrich lexicon and is uniquely qualified to comment on Luke's language.

An especially satisfying feature of this work is the fullness of reference to the Old Testament and apocrypha. The reader who follows up the quotations and allusions will be enriched immeasurably. Time and again the classic works of Greece and Rome are quoted, adding a further and highly unusual dimension. No commentary on Luke since J. M. Creed's (1930) has been so full in its set of references. And Danker's work is immediately accessible to every reader, since he offers all comments and quotations in idiomatic American.

The author seems incapable of writing a dull line. Some of his statements will startle and shock those who want their Biblical comment thin-lipped, gray and dull. "Jesus was 'framed' by the religious establishment" (p. 202). Members of the hierarchy "plead the fifth amendment" (p. 200). "Attempting to go down quietly in history as a clever administrator, Pilate ended up embalmed in the Apostles' Creed." (P. 235)

A few questions, suggestions, and comments may be offered publicly to the author. Are Luke's Christology and soteriology closer to those of the earliest community and less complicated than those of Paul? Pre-Pauline Christianity as reflected, for example, in 1 Cor. 15:3-5, Phil. 2:5-11, Col. 1:15-20, and Rom. 1:3-4 hardly seems simple. What is Luke's setting in life? More needs to be said than that he speaks apologetically to the Romans and addresses Christian confusion concerning apocalyptic and the status of Israel. The author hints at more in his discussions of 1:1-2 and 8:9. Some readers will wonder that Danker gives the Magnificat (1:46-55) to Elizabeth. "Washing" is not so appropriate a title for the discussion of 3:21-22 as "Anointing." Is there perhaps an anti-Gnostic significance in the genealogy (3:23-38)? On the problem of the paid

church worker (10:7) see 12:22-23 and Acts 20:33-35. Rather puzzling to general readers will be the references to Q on pages 129 and 146, even if they grasp clearly what Danker has said on pages xvii-xviii. The history of references to saving action on the third day (18:31-34) includes far more than Hosea 6:2. The male acquaintances of Jesus seem not to be shunning Him at His crucifixion but to be present, looking on sympathetically, in contrast to their absence in Mark (23:49). "Billierbeck" is to be preferred to the hyphenated double name in references to the *Kommentar zum Neuen Testament aus Talmud u. Midrasch*. All in all, this is a brief and unimpressive list of questions and negative comments.

Danker's commentary is a rich and substantial contribution to our understanding of Luke's Gospel. It is far and away the best commentary to have appeared on Luke in very many years.

Robert H. Smith

A THEOLOGY OF LIBERATION: HISTORY, POLITICS AND SALVATION. By Gustavo Gutierrez. Translated by Caridad Inda and John Eagleson. Maryknoll, N.Y.: Orbis Books, 1973. 323 pages. Paper, \$4.95; cloth, \$7.95.

A perceptive partisan of the theology that he is chronicling, Gutierrez reveals that the liberation theology and church life in Latin America differs from its recent Western cousins (the political theology of the Schualls, Metzger, and Moltmanns) at two points: (1) In Latin America the church, understood as the Roman Catholic Church, is still a massive and influential social-political reality—unlike the church in the secularized West. (2) The technological development in Western advanced industrial societies, for which the secular theologians of the West seek to rally the Christian, is the *problem*, not the *solution* to the social misery of Latin America.

Therefore, Gutierrez argues, Latin America liberation theology and praxis must be indigenous to Latin American Christians. It has not been done elsewhere; it cannot be done elsewhere. Gutierrez chronicles how it is being done, and he does so with overwhelming documentation. One premise in all of it has already been suggested. It is the Marxian one (or is it

Pauline?) that theology and praxis must be done together, and that means on location, by the people who are at that location. Other theoreticians and fellow-committed persons can assist, but they cannot do what only the people in misery themselves can do to put the pieces together.

The programs of development proposed and practiced over recent decades have left Latin America even more dependent on Western economies. Not development but liberation from these tyrannizing and killing dependencies is what is called for, and priests and people are doing just that in growing measure. What unifies such folk on location is not denominational traditions, nor even commitment to Christ, but the "conscientization" that produces a self-awareness which sees (1) that development is continuing dependence; and (2) that what is needed is liberation, that is, the "transformation of the Latin American reality."

The new theology with which Gutierrez works is of course drawn from current ecumenical resources—but not uncritically, not wholesale. It is a theology distilled from Vatican II, from recent World Council of Churches productions, and from the German and French theologians whose work centers on the catch terms: secular, political, futurity, and hope. In all of these Gutierrez sees and seizes the fundamental shift from traditional dualities to newly perceived and framed units of unity. To wit: divine-human distinctions are unreal; sacred-secular likewise; so also earth-heaven, creation-salvation, spiritual vocation-worldly vocation, and eschatology-history. The shortest formula is: history is one. And since that is so, it is erroneous to say that the Gospel of Christ *has* political and social implications. Rather, it *is* political and social liberation and new creation. It is redemption on location in the lived human experience of men and women.

Although the tone of Gutierrez' rhetoric is cool and restrained, the passion animating him and his confreres screams from the pages. And the finger of his critique is pointing at this reviewer and the readers of this journal. Thus any critical questions we might raise on our own are likely to be laced with self-defense. But among brothers that can be confidently risked.

Central to all the theological new

traditions which Gutierrez uses (and uses extensively to support his thesis that history is one) is Augustine's axiom that grace does not destroy nature, but perfects it. This is true of Von Rad, Moltmann, Vatican II, the Medellín Conference declaration of Latin American bishops, and those who view the Gospel of Christ as bringing to perfection what is not yet perfected in terrestrial history. In their view, the reason that it is not yet perfected is the lovelessness of man toward his fellowman. Love-sin is the explicit antithesis in Gutierrez' anthropology. (Is this the Pauline-Johannine antithesis faith-sin? I think not.)

Despite the official program of reading all history as one, there is one place where theology in the Augustinian model has trouble, and Gutierrez does too. He finds it well-nigh impossible to unite divine and human when talking about sin, to see the action of God operating *in* the deadly business that sinners actualize as they practice and institutionalize their unlove. But why be a-theistic here? The Deuteronomist's accent on God's ambidextrous action ("I kill and I make alive"), to be sure, does not initially make it easier to resolve the malady of our fractured planet. But it does give more Biblical accuracy to the diagnosis. It brings the most fateful facet of the fracture into focus.

In then facing up to the facet of the fracture Christians expect to find it true—*mirabile dictu*—that there is sufficient Biblical Christology and soteriology to meet just that dilemma in the specific concreteness that it assumes in Latin American reality.

It ill behooves us North Americans to tell Latin Americans what their agenda is. But it surely is not outside the vocation-on-location of our Lutheran brethren in Latin America to engage Gutierrez' theology and "on location" press two points. (1) The malady of our society is even worse than you have probed it to be. Not General Motors, nor International Telephone and Telegraph, nor Yamaha, but God Himself is our problem. (2) The Gospel of Jesus Christ has even more liberation in it than that which you have already perceived. And that liberation is not pie in the sky. It is down here on the ground of "Latin American reality."

Edward H. Schroeder

RELIGIOUS LIBERTY IN THE UNITED STATES: THE DEVELOPMENT OF CHURCH-STATE THOUGHT SINCE THE REVOLUTIONARY ERA. By Elwyn A. Smith. Philadelphia: Fortress Press, 1972. xiv and 386 pages. Cloth. \$10.95.

New methods are being sought to make public aid available to church-related schools. The tax-credit plan was endorsed by both major candidates in the 1972 presidential race. In early October 1972 the House Ways and Means Committee approved a tax credit up to \$200 a year to parents of students in private and church-related schools. Minnesota, New York, and Ohio have state tax-credit plans. The plan is under consideration in a number of other states.

Aid to church-related schools is only one area in which church-state relations are sensitive. It illustrates one of the major traditions in American thought, a tradition which has often been determined by constitutional decisions. In his incisive analysis of the development of church-state thought in the United States, especially in the last two centuries, Smith pays ample attention to this issue, but he does not permit it to become the overriding one. One of the merits of Smith's analysis is his balanced treatment of the thinking that has gone into the Supreme Court decisions from the First Amendment to the "wall" and "line" of separation.

Smith's treatment of the constitutional tradition in the thought about church-state relations is one of the three major parts of his book. The first part deals with the separatist tradition. Isaac Backus, of course, gets his due. Separation in Virginia and the Republican philosophy and the theological ideas about the moral government of God dominated the early years of the Republic. Smith supplies a wholesome corrective to some interpretations of American history in his chapters on "The Secular State in a Religious Society" and the "Religious Impacts upon Social Democracy."

Many readers will appreciate Smith's excellent presentation of the Roman Catholic tradition in the United States regarding church-state relations. He is eminently fair, and here as elsewhere he is thorough in his knowledge and use of the primary sources. John Carroll, John Eng-

land, Orestes A. Brownson and John Hughes, Isaac Thomas Hecker, John Ireland, John Spalding, John A. Ryan, and John Courtney Murray are the major Roman Catholic thinkers whose thought he summarizes.

Smith's style is clear, readable, precise. He has made a major contribution to the writings about church-state relations in this country.

Carl S. Meyer †

A HISTORY OF THE EXPEDITION TO JERUSALEM 1095-1127. By Fulcher of Chartres. Translated by Frances Rita Ryan. Edited by Harold S. Fink. Knoxville: University of Tennessee Press, 1969. xiv and 348 pages. Cloth. \$13.50.

Fittingly this primary source on the First Crusade is dedicated to the memory of August Charles Krey. The work has been translated by Frances Rita Ryan, whom we know personally and who was highly valued by Krey.

Fink has done excellent editorial work on this translation. The editor remarks: "The Chronicle of Fulcher provides much that is unique, valuable, and interesting." The original information, for instance, about the Council of Clermont contributes greatly to an understanding of the events that launched the First Crusade. Large sections of the book are based almost entirely on Fulcher's own knowledge. James Westfall Thompson, an outstanding medievalist, had words of praise for this chronicle. To review the history of Jerusalem is not necessary. The student of this period has a valuable store of information here.

Interesting bits in the chronicle could be pointed out. Fulcher, to cite one example, tells about the use of carrier pigeons (p. 284). More important are some of his judgments and questions. He reflects on the wickedness of men. Locusts who devour the crops, wicked lords who steal land from their neighbors, mice who destroy the fruit of the ground or damage granaries, what are they but judgments of God? A way of thinking is uncovered by reading a source such as this chronicle.

The bibliography appended to the work is useful. The index is particularly well made up. The publishers have produced an especially attractive book.

Carl S. Meyer †