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THE PRINCETON SEMINARY BULLETIN

VOLUME XIII, NUMBER 2 NEW SERIES 1992

Special Issue Honoring
Karlfried Froehlich, Freda A. Gardner, and James N. Lapsley, Jr.

"Procession and Return" in Thomas Aquinas and His Predecessors — PAUL OREM

Christian Education as Means of Grace — CRAIG DYKSTRA

The Lapsley Legacy — RODNEY J. HUNTER

Convocation Address
Wisdom among the Mature — THOMAS W. GILLESPIE

Sermons
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Courting a Crisis — MARILYN MCCORD ADAMS

Dancing before the Lord — DANIEL L. MIGLIORE

Memorial: George Edgar Sweazey — RICHARD STOLL ARMSTRONG

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Daniel L. Migliore, EDITOR
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Because the policy of the Bulletin is to publish lectures and sermons by Princeton Seminary faculty and administration, and presentations by guests on the Seminary campus, we do not accept unsolicited material.

In Honor of a Princeton Seminary Trio

At the conclusion of the 1991-91 academic year, three Princeton Seminary faculty members—Karlfried Froehlich, Freda Gardner, and James Lapsley—will retire after distinguished teaching careers. We have asked three of their former students to help us mark this occasion by contributing special articles to this issue of the *Bulletin* in honor of their teachers.

Dr. Karlfried Froehlich, the Benjamin B. Warfield Professor of Ecclesiastical History, joined the Seminary faculty in 1968. A scholar of legendary erudition, his special interests include the history of the early and medieval church, the history of biblical interpretation, Christian iconography, Luther studies, and ecumenism. On many occasions, he has dazzled students in church history courses at the Seminary and adult study groups in local congregations with his illustrated lectures on Christian art. His dedication to his students, his thoroughness in everything he does, and his commitment to the very highest quality of theological education are extraordinary. A lay theologian in the Evangelical Luthern Church in America, he has served on many task forces of his denomination and has also been a regular member of the Lutheran-Roman Catholic and Lutheran-Reformed dialogue teams. Among his numerous books and articles are *Understanding the New Testament* (with H. C. Kee and F. W. Young) and *Biblical Interpretation in the Early Church*. A complete list of his writings to date may be found in a Festschrift recently published in his honor under the title, *Biblical Hermeneutics in Historical Perspective*, edited by Mark S. Burrows and Paul Rorem. A tribute to Dr. Froehlich is offered by Paul Rorem, who is currently a Member of the Center of Theological Inquiry in Princeton.

Dr. Freda Gardner, the Thomas W. Synnott Professor of Christian Education and Director of the School of Christian Education, has taught at Princeton since 1961. She has made a unique contribution to the style and agenda of Christian education not only through her teaching at the Seminary but also through her writings and the work of her many students now teaching in churches and schools throughout the country. For many years she has been a key member of the faculty, serving on many important committees and winning the highest respect of her colleagues for her courage and candor in discussion of controversial issues. She has been a steady voice of leadership for the increasing numbers of women at Princeton Seminary. Her many writings include *The Professional Church Educator* and *A Biblical and Theological Guide to the Active Parenting Program*. Her former student

and colleague, Dr. Craig Dykstra, Vice President for Religion at the Lilly Endowment, contributes an article in her honor.

Like Dr. Gardner, Dr. James N. Lapsley, the Carl and Helen Egner Professor of Pastoral Theology, began his teaching career at Princeton in 1961. An ordained Presbyterian minister, he is a recognized pioneer and leader of the pastoral care movement in American theological education and was a co-founder of the Society for Pastoral Theology. From 1984 to 1989 he served as Academic Dean of the Seminary. A quiet but strong presence in and out of the classroom, his keen mind and relentless concern for rigorous reflection on the tasks of ministry have influenced all his M.Div. and Ph.D. students in a deep and lasting way. Jim describes the work of pastoral theology as a kind of "grubbing." He writes: "It is this grubbing in the root systems of human need and human hope with the intent to strengthen, nurture, and if possible, to aid development that provides the particularity of pastoral theology, and it is the source of its potential and actual contributions to theology." Professor Lapsley's publications, which are extensive, include *The Concept of Willing* and *Salvation and Health*. A tribute to Dr. Lapsley has been prepared for this issue by his former student, Professor Rodney J. Hunter of the Candler School of Theology, Emory University.

We dedicate this issue to three outstanding Princeton Seminary educators for whose witness and inspiration many generations of students, numerous colleagues, and the wider community of faith are profoundly grateful.

Daniel L. Migliore
Editor

"Procession and Return" in Thomas Aquinas and His Predecessors*

by Paul Rorem

Paul Rorem studied under Professor Karlfried Froehlich at Princeton Theological Seminary, and is co-editor (with Mark S. Burrows) of Biblical Hermeneutics in Historical Perspective: Studies in Honor of Karlfried Froehlich on His Sixtieth Birthday, *as well as numerous other books and articles. He is Associate Professor of Early and Medieval Church History at the Lutheran School of Theology at Chicago, and is a Member of the Center of Theological Inquiry in Princeton.*

Introduction

Systematic theologians surely appreciate Gerard Manley Hopkins' evocative line, "Thee, God I come from, to thee go."[1] The comprehensive idea that the self and all things proceeded from God in the original creation and will also return to God in final salvation has helped many systematicians to embrace most or all of Christian theology in a single conceptual framework and therefore in a pedagogically clear and linear outline. This structure may seem natural and even self-evident, with obvious scriptural and credal authority. After all, the Bible as a whole starts with creation in Genesis and ends with the final restoration in Revelation, and all the basic creeds move from God the Father and creation through the Son and the Holy Spirit to the resurrection and the last things. Furthermore, the biblical wit-

* This article is written in gratitude for the teaching ministry of Karlfried Froehlich. For twenty-five years, Princeton seminarians have learned about medieval theologians, and much more, from Professor Froehlich. Those of us who were his students in the introductory course, in his demanding and popular electives, or in the Ph.D. seminars on one of the authors surveyed here, have all been blessed by his unique combination of gifts. In its detail and scope, far beyond the Middle Ages, his learned scholarship is astonishing in itself. Yet we, his students, have received an even greater gift. He has concentrated so relentlessly on the teaching itself, on *our* learning, that every course was fresh, every conversation intense, every hour new, no syllabus merely repeated, no lecture ever old or stale. All so that we might glimpse afresh the depth and breadth of the church's expressions of the biblical witness through the ages. He remains so energetic and enthusiastic that retirement would seem unthinkable but for his long-delayed hope to channel more of that teaching time and energy into research and writing. Thankfully, this brief essay does not bear all the weight of expressing the appreciation and tribute of a generation. That happy—froehlich!—task has been attempted more fully by his colleagues and permanent Ph.D. apprentices in a *Festschrift* on his major interest, *Biblical Hermeneutics in Historical Perspective* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991).

[1] *Poems of Gerard Manley Hopkins*, 3d ed. (Oxford: Oxford University Press, 1956), p. 167. On Hopkins' own interest in Neoplatonism, see Maria Lichtmann, *The Contemplative Poetry of Gerard Manley Hopkins* (Princeton: Princeton University Press, 1989).

ness specifically speaks of God as "the Alpha and the Omega, the first and the last, the beginning and the end," and St. Paul exults "for from Him and through Him and to Him are all things."[2]

Nevertheless, whatever its biblical or credal support, the use of "procession and return" as the structure for a summary or system of theology has its own history within the broader chronicle of Christian thought, one which intersects dramatically with the story of Neoplatonism and medieval doctrine. It is well-known, and summarized below, that Thomas Aquinas organized his immensely influential *Summa theologiae* along the lines of "procession and return," as captured in the language of "exitus et reditus." But what about his precedessors? More specifically still, how did Thomas himself view the prior history of "procession and return" as the formal principle for summing up theology? Even a sketchy overview of the Neoplatonist Proclus, the transitional figures of Boethius, Dionysius the (Pseudo-) Areopagite and John the Scot (Eriugena), and medieval systematicians Hugh of St. Victor, Peter Lombard and Thomas himself, with Augustine of Hippo ever in the background, would be a daunting task for a major monograph, much less a brief article. Yet perhaps on this one point, certain lines can be traced which will stimulate further discussion.

The Neoplatonic origins of "procession and return" are most apparent in Proclus (410-485 A.D.), the distant successor of Plato himself in Athens, who received and refined this tradition from his predecessors Plotinus and Iamblichus. Of course, all of them traced the basic ideas back through Middle Platonists to Plato and Aristotle. The fuller structure is actually triadic: remaining, procession, and return. The divine "remains" immanent in itself, yet it also "proceeds" outward or downward, and then reverts or "returns" back to itself. Proclus could express this governing concept in the succinct terms of formal logic. "Every effect remains in its cause, proceeds from it, and returns to it."[3] Logic's language of cause and effect helps prevent the evident fallacy of conceiving this theme spatially, even though many philosophers and theologians have employed the imagery of a procession "downward" and a return "upward." It also reveals that the transposition of this motif into a temporal sequence of procession first and then return, or even into the historical order of past creation and future salvation, was in fact a

[2] Rev. 22:13, cf. Rev. 1:8, 21:6, Is. 44:5; Rom. 11:36, cf. 1 Cor. 8:6, 11:12; Jn 16:28. Whenever the Bible's salvation history is discussed, especially in connection with Greek philosophy, Dr. Froehlich's own Doktorvater and friend must also be acknowledged and thanked. Oscar Cullmann's *Christ and Time* remains a classical theological argument.

[3] Proclus, *The Elements of Theology*, ed. E. R. Dodds, 2d ed. (Oxford: Clarendon, 1963), #35, p. 39.

major adaptation of "pure" Platonism by its various heirs, especially the Christian theologians. For Proclus, procession and return were simultaneous and complementary aspects of the relationship between cause and effect, and between the various levels of causes and effects which constitute the interlocking "chain of being." Modern readers of Proclus agree that this principle of logic and dialectic is in fact the underlying structure of his philosophical system as a whole. E. R. Dodds has described it as

> the three moments of the Neoplatonic world-process, immanence in the cause, procession from the cause, and reversion to the cause—or identity, difference, and the overcoming of difference by identity. This triad is one of the governing principles of Proclus' dialectic.[4]

For late Neoplatonism, all physical objects, all sense perceptions, and all thoughts are inter-locking parts of a harmonious continuum in which an effect is in one sense proceeding from its cause and in another sense simultaneously returning to it. The linkage of Neoplatonism's non-historical conceptual framework to the Christian salvation history of creation and redemption, of nature and grace, was one of the major developments in the history of Western thought, and achievable only by a philosophical and theological genius, or several of them in tandem.

The Early Stages

The story of the Christian "baptism" of a Platonic procession and return long precedes Proclus, with Origen of Alexandria for example. This is not to say that it was ever used as a theological system's literary framework in the early church. The rare patristic example of a systemic work such as Origen's *First Principles* treats similar themes, but follows a different outline.[5] Yet Plotinus (205-270 A.D.) had occasionally spoken of the individual soul as both proceeding from its source and returning to it, a more personalized and less comprehensive or systematic use of the motif than that de-

[4] E. R. Dodds, commentary on *The Elements of Theology*, p. 220; cf. xix-xx, pp. 212-23. See also James M. P. Lowry, *The Logical Principles of Proclus' "Elements of Theology" as Systematic Ground of the Cosmos* (Amsterdam: Rodopi, 1980), Stephen Gersh, *From Iamblichus to Eriugena: An Investigation of the Prehistory and Evolution of the Pseudo-Dionysian Tradition* (Leiden: E. J. Brill, 1978), and the classic, more general discussion in Arthur Lovejoy, *The Great Chain of Being* (Cambridge, MA: Harvard University Press, 1936).

[5] Charles Kannengiesser, "Divine Trinity and the Structure of *Peri Archon*," in *Origen of Alexandria: His World and His Legacy*, edited by Kannengiesser and William L. Petersen (Notre Dame, Ind.: University of Notre Dame Press, 1988), pp. 231-49. See also the earlier pamphlet by Hugh T. Kerr, *The First Systematic Theologian: Origen of Alexandria* (Princeton, N.J.: Princeton Theological Seminary, 1958).

veloped later by Proclus. If the individual who pre-exists, descends, and ascends is Christ, as in Philippians 2, then works of Christology such as Athanasius' *On the Incarnation* should also be considered.[6] This individualized version of procession and return is also applied to Christ in a fourth-century hymn by Ambrose. Putting John 16:28 into the credal and poetic symmetry of "egressus-regressus" and "excursus-recursus," the well-known Advent hymn presents Christ's incarnation and ascension as descent and ascent.[7]

God the Father is his source,
  Back to God he runs his course;
Down to death and hell descends,
  God's high throne he re-ascends.

Similarly, we find this motif employed by Augustine (354-430 A.D.), not yet as an over-arching structure for God and the world, but as a parabola for an individual. When applied by the Bishop of Hippo to the pilgrimmage not of Christ but of his own soul, the framework of procession and return as a formal outline makes a striking impact on Christian literature. Augustine's *Confessions* follow this outline in Books One through Nine, for his personal and geographical journeys are there presented as a movement away from God, from the church, and from his mother Monica, and then a return or ascent to them all, and to North Africa, as led by God. This is the odyssey of a soul, reminiscent of Plotinus and especially of the parable of the prodigal son, but it is not a systematic outline for God's own procession in terms of the Trinity and creation, and then God's saving return or restoration of all.[8] Only after Proclus was this framework applied to Christian thought as an explicit outline for systematic theology.

[6] On the previous efforts and a new attempt to identify the structure of Athanasius' work, see Christopher R. Smith, "The Life-of-Christ Structure of Athanasius' *De Incarnatione Verbi*," *The Patristic and Byzantine Review* 10 (1991): 7-24.

[7] The translation is from the *Lutheran Book of Worship* (Minneapolis: Augsburg, 1978), #28; the hymn is discussed in A. S. Walpole, *Early Latin Hymns* (Cambridge: University Press, 1922), pp. 50-57. With biblical echoes throughout the hymn (starting with Psalm 80:1 and then Ps. 18/19), the quoted verse paraphrases John 16:28: "I came from the Father and have come into the world; again, I am leaving the world and going to the Father." The contrast between this individual odyssey and the cosmic procession and return of all things is reduced insofar as all things were created in him (John 1) in whom all things hold together (Colossians 1). I owe this qualification to Professor Froehlich himself, who graciously critiqued this paper in an earlier form without knowing its intended context here. For the various benefits of that evening's discussion, I am indebted to the members and guests of the Center of Theological Inquiry in Princeton.

[8] Robert J. O'Connell, *St. Augustine's Confessions: The Odyssey of Soul* (Cambridge, Mass.: Harvard University Press, 1969). On "procession and return" (and more) in the *Confessions*,

Thomas Aquinas was quite aware of this conceptual framework in some of his predecessors' writings, although he may not have been completely accurate about its pedigree. The sixth-century philosopher and theologian Boethius is a good example, both of an early appearance of procession and return in Christian theology shortly after Proclus, and also of Thomas' work as a theological commentator. Boethius was thoroughly conversant with later Neoplatonism, especially the works of Proclus, and therefore with the philosophical system of procession and return. He used these terms freely in his (Latin) *Theological Tractates* as well as in *The Consolation of Philosophy*. But when Aquinas read and commented on Boethius' *Tractates*, he saw more than the general idea and the specific words in Boethius. He argued that the very order of the *Tractates* as a whole followed the systematic outline of procession and return. To Thomas, these brief treatises started with God's one essence and his procession into three persons, then continued with "the procession of good creatures from the good God," and finally ended with the "restoration of creatures by Christ."[9] Thus a "procession" into plurality characterized not only the doctrine of creation, but also the doctrine of God, whose one essence is logically prior to the three persons proceeding from it. Here the literary and conceptual counterpart to the procession of creatures from God is their return or restoration to God by Christ. As symmetrical, logical, and biblical as all this sounds, it is all in the systematic eyes of the beholder, Thomas himself. There is scant basis for seeing such a structure in the order of the *Theological Tractates*, especially since Boethius surely wrote them in a different order than the traditional one presented to Thomas or to us.[10]

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see also the studies by R. D. Crouse, Joseph Houle, David J. Leigh, and Carl A. Levenson, as noted in the more recent works: Robert McMahon, *Augustine's Prayerful Ascent: An Essay on the Literary Form of the "Confessions"* (Athens, GA: University of Georgia Press, 1989), and *Collectanea Augustiniana, Augustine: "Second Founder of the Faith,"* ed. Joseph C. Schnaubelt and Frederick Van Fleteren (New York: Peter Lang, 1990), especially the articles by Richard Lumen, "Journeys and Gardens: Narrative Patterns in the *Confessions* of St. Augustine" (pp. 141-57) and Luc Verheijen, "The *Confessiones*: Two Grids of Composition and Reading" (pp. 175-201).

[9] Boethius' *Theological Tractates*, edited and translated by H. J. Stewart, E. K. Rand, and S. J. Tester, Loeb Classical Library, vol. 74 (Cambridge, Mass.: Harvard University Press, 1973); for examples of procession and return, see pp. 61 and 91. Thomas' commentary or exposition on the first part of Boethius' *de Trinitate* is edited by Bruno Decker (Leiden: Brill, 1955 and 1959). See A. Maurer's English translation of Books I-IV as *Faith, Reason and Theology* (Toronto: Pontifical Institute of Mediaeval Studies, 1987), and of Books V-VI as *The Division and Methods of the Sciences*, 4th rev. ed. (Toronto: PIMS, 1986). Thomas' comments which organized Boethius' five treatises into procession and return are in his prologue (Decker, p. 47; Maurer, p. 5). On Boethius and Thomas, see Ralph McInerny, *Boethius and Aquinas* (Washington, D.C.: Catholic University Press, 1990).

[10] The historical order of the composition of the *opuscula sacra* or *Theological Tractates* has

Parallel and similar to Boethius is the case of his Greek contemporary, the unknown author who claimed to be St. Paul's Athenian convert, Dionysius the Areopagite. Although Thomas and the rest of the medieval world considered the Dionysian writings to be authentically apostolic, and therefore worthy of immense respect and study, modern scholarship has placed them in the early sixth century precisely because of their explicit debt to Proclus and to his version of Neoplatonism. The Dionysian thought-world, as argued elsewhere, is thoroughly oriented around the motif of procession and return, above all in the interpretation of Christian symbolism. The biblical and liturgical symbols are God's condescending revelation in our lower sphere for the uplifting purpose of returning us to the higher and divine realm. From the opening of *The Celestial Hierarchy*, a most influential treatise:

> Inspired by the Father, each procession of the Light spreads itself generously toward us, and, in its power to unify, it stirs us by lifting us up. It returns us back to the oneness and deifying simplicity of the Father who gathers us in. For, as the sacred Word says, "from him and to him are all things."[11]

One can argue that the structure of the Dionysian corpus follows the outline of procession and return, but only in the narrow and epistemological sense that certain concepts and symbols are considered to be both a revelation proceeding from God and also an anagogical or uplifting means of being returned or restored to the divine.

But Thomas Aquinas saw a different structural use of procession and return in one of these texts, which influenced him early and late. The ear-

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been investigated by V. Schurr, *Die Trinitätslehre des Boethius im Lichte der 'skythischen Kontroversen'* (Paderborn, 1935), as summarized in John Mair, "The Text of the *Opuscula Sacra*," in *Boethius: His Life, Thought and Influence*, ed. Margaret Gibson (Oxford: Basil Blackwell, 1981), pp. 206-213. Although Gibson herself traces "The *Opuscula Sacra* in the Middle Ages" on pages 214-34 of the same volume, including their importance for the twelfth-century scholastics before Thomas, nothing is said about Boethius' original editor who apparently arranged the treatises in this non-chronological but striking and Neoplatonic thematic order. See also Leo Elders, *Faith and Science: An Introduction to St. Thomas' 'Expositio in Boethii De Trinitate'* (Rome: Herder, 1974).

[11] *Pseudo-Dionysius, The Complete Works*, trans. Colm Luibheid (New York: Paulist Press, 1987), p. 145, quoting Romans 11:36. The column numbers (here, 120B-121A) of the Migne edition (*PG* 3) have been retained in the new critical edition, *Corpus Dionysiacum*, ed. Beate R. Suchla, G. Heil, and A. M. Ritter, Patristische Texte und Studien, 33 and 36 (Berlin: de Gruyter, 1990 and 1991). For more on procession and return in Dionysius, see note 4 on that same page (145) of the Paulist edition and the revision of my 1980 dissertation under Dr. Froehlich, *Biblical and Liturgical Symbols in the Pseudo-Dionysian Synthesis* (Toronto: Pontifical Institute of Mediaeval Studies, 1984).

liest work we have from Thomas' hand, famously illegible, is his set of notes on Albert the Great's lectures on the Dionysian treatises, a lecture cycle worthy of more study by itself. Thomas went on to interpret Dionysius for himself, as seen statistically in the sheer quantity of his direct quotations of the Areopagite. One diligent student counted 1,702 explicit quotations, from all Dionysian treatises and spread throughout all of Thomas' life and works.[12] Besides this quantity of references in general and the specific case of the structure of the *Summa theologiae*, Thomas wrote a full commentary on the largest of the Areopagite's works, *The Divine Names*. Aquinas correctly noted that Dionysius speaks of the names for God in terms of the divine procession into the created realm, as summarized in *The Mystical Theology* by way of descending affirmations.[13] But he went still further and identified the overall outline of *The Divine Names* as "procession and return." To Thomas, this treatise proceeded from the sublime name of "Good" down through lesser names only to return back up to the lofty name of "One."[14] Here, too, there is little or no evidence in *The Divine Names* for reading it in this way. As in the case of Boethius, Thomas was right to detect the basic conceptual framework of "procession and return" in Dionysius, but he was mistaken about its function as a structural device in this work and also about the work's presumed Christian antiquity.

Thomas thus identified for himself the two earliest examples of theologians who were substantially influenced by the Neoplatonic notion of procession and return, namely, Boethius and Dionysius. He was intensely interested in their work, giving them the only commentaries he ever wrote on early church authors, but was apparently too eager to find early warrants for the use of this framework as a literary format for a summary of theology. After Dionysius and the interpretive advocacy of his corpus in the seventh century by Maximus the Confessor, John of Damascus (c. 675- c. 749 A.D.)

[12] For the statistic, see the article on Dionysius in the *Dictionnaire de Spiritualité* 3, 353. On Thomas and Dionysius in general, see J. Durantel, *S. Thomas et le pseudo-Denis* (Paris, 1919); T. C. O'Brien, "The Dionysian Corpus," appendix 3 in volume 14 of the Blackfriars edition of Thomas' *Summa Theologiae* (1975), pp. 182-93; Robert J. Henle, *Saint Thomas and Platonism* (The Hague: M. Nijhoff, 1956); Walter M. Neidl, *Thearchia: Die Frage nach dem Sinn von Gott bei Pseudo-Dionysius Areopagita und Thomas von Aquin* (Regensberg: J. Habbel, 1976), Rosa Padellaro de Angelis, *L'influenza del pensiero neoplatonico sulla metafisica di S. Tommaso d'Aquino* (Rome: Edizioni Abete, 1981), and Leo J. Elders, *The Philosophical Theology of St. Thomas Aquinas* (Leiden: E. J. Brill, 1990).

[13] *The Mystical Theology* 3, 1033AB, p. 139 in the Paulist edition; cf. *The Divine Names* 2, 649B, p. 66.

[14] Thomas' commentary on *The Divine Names* was published in the 1864 edition of Thomas' works (Parma 15, 259-405) and by Ceslai Pera (Turin-Rome: Marietti, 1950). The text cited is on Parma 15, 295.

summarized and systematized Greek theology in *The Orthodox Faith*. This work, perhaps Christianity's first full systematic theology, cites Dionysius freely and shows some use of the framework of procession and return for its outline. Starting with God's unity and then Trinity, it proceeds to creation, Christ, and other items. But the idea of "return" as a way to present salvation or eschatology is not used to order the final sections.[15]

From Eriugena through Hugh

The crucial episode in the Christian use of these Neoplatonic categories as a clear literary structure for a comprehensive theological presentation is the *Periphyseon* (*On the Division of Nature*) by the ninth-century Carolingian scholar, John the Scot (Eriugena).[16] John knew the Dionysian corpus intimately as its second translator into Latin, and as a commentator on *The Celestial Hierarchy*. He also knew how some of its themes, such as procession and return, were developed and adapted by Maximus the Confessor in particular and also by John of Damascus. Dionysius had honored the Neoplatonic commitment to a timeless and non-historical "motion" of procession and return, i.e., that they were not really sequential, but rather two simultaneous and complementary sides of the same coin. Eriugena, however, explicitly employed this motif to describe God's entire relationship to the world and its history from creation to the final fulfillment. In other words, it was John who most thoroughly transposed Neoplatonism's timeless procession and return into Christian salvation history, especially in terms of structuring his "Summa."

The *Periphyseon* speaks explicitly of procession and return: "the procession of the creatures and the return of the same" and "the return of all things into the Cause from which they proceeded."

[15] John of Damascus, *The Orthodox Faith*, trans. Frederic H. Chase, Jr. (New York: Fathers of the Church, 1958). There may be an earlier (fifth-century) model for this general outline in Theodoret of Cyr's fifth book of the *Compendium of Heretical Fables*, which itself bears the title *Epitome of Divine Teachings*. See the outline given in the Migne edition (*PG* 83, 440). The opening chapters of Theodoret's work bear further investigation: 1) De principio et Patre, 2) De Filio, 3) De sancto Spiritu, et divinis nominibus. Nevertheless, like John of Damascus, Theodoret does not conclude his work with soteriology or eschatology, thus preventing either book from serving fully as a precedent to the use of this framework by Eriugena or Thomas.

[16] Of the many recent essays and monographs on Eriugena, besides those noted below, see especially John J. O'Meara, *Eriugena* (Oxford: Clarendon, 1988), Wolf-Ulrich Klünker, *Johannes Scotus Eriugena, Denken im Gespräch mit dem Engel* (Stuttgart: Freies Geistesleben, 1988), Dermott Moran, *The Philosophy of John Scottus Eriugena* (Cambridge: Cambridge University Press, 1989), and Willemien Otten, *The Anthropology of Johannes Scottus Eriugena* (Leiden: E. J. Brill, 1991).

> When all things which have proceeded from It either through intelligible or sensible generation shall by a miraculous and ineffable rebirth return to It again, . . .[17]

For Eriugena, this is not merely an occasional theme but rather the organizing principle for his entire conceptual universe, whether human logic or divine dialectic. God's initial creative procession into plurality results in the final cosmic return of all things back again to God. To summarize drastically a brilliant and fateful system: division, procession, creation, and descent are all balanced, respectively, by reunification, return, deification, and ascent. Cappuyn's classic monograph presents Eriugena's thought as "Descending Theology: Procession or Creation" and "Ascending Theology: Reversion or Deification."[18] It is also well known that the Neoplatonic and Dionysian theme of procession and return informed not only the contents but also the outline of the *Periphyseon*, although there were also other factors at work. John refers often to this literary structure, and sometimes to its limits.

> And do not be surprised if you find something said in this [early] book about the return of the creatures to their Beginning and End. For the procession of the creatures and the return of the same are so intimately associated in the reason which considers them that they appear to be inseparable the one from the other, and it is impossible for anyone to give any worthy and valid account of either by itself without introducing the other, that is to say, of the procession without the return and vice versa.[19]

John further associated the categories of procession and return with the Augustinian language of nature and grace, an innovative synthesis which proved exceptionally effective for later systematicians like Hugh of St. Victor and Thomas himself. Thus, both John of Damascus and John the Scot

[17] Eriugena, *Periphyseon (The Division of Nature)*, trans. I. P. Sheldon-Williams and revised by John J. O'Meara (Washington: Dumbarton Oaks, 1987), pp. 128, 311, 711.

[18] "La théologie descendante: La Processio ou Creatio" and "La théologie ascendante: La Reversio ou Deificatio," in *Jean Scot Érigène, sa vie, son oeuvre, sa pensée* (reprint, Brussels: Culture et Civilisation, 1969), pp. 302-80. Stephen Gersh refers to this dynamic as the "upward and downward movements" (*From Iamblichus to Eriugena*).

[19] *Periphyseon*, p. 128; cf. pp. 317, 381ff. "Beginning with Book II, the fourfold scheme of nature's division is fully assimilated to the dialectic of procession and return. . . . The scheme forms a cycle of procession and return in the literary structure of the work." Donald Duclow, "Dialectic and Christology in Eriugena's *Periphyseon*," *Dionysius* 4 (1980): 102 and 111, n. 53. For the other factors in Eriugena's outline, see Guy-H. Allard, "La structure littéraire de la composition du *De diusione naturae*," in *The Mind of Eriugena*, ed. John J. O'Meara and Ludwig Bieler (Dublin: Irish University Press, 1973), pp. 147-57.

inherited the Neoplatonic theme of procession and return through Dionysius, as interpreted by Maximus, and both used it as a literary outline, with Eriugena clearly the more explicit and thorough case.

After noting Aquinas' investment as a commentator on Boethius and Dionysius, one might expect a similar interest in John's *Periphyseon*. But Eriugena was dogged by suspicions of heresy not only in his own time, which made every subsequent reader cautious about invoking his authority, but also when his works surfaced again in the twelfth century, especially as the *Periphyseon* was summarized in the *Clavis physicae* by Honorius Augustodunensis. In 1225 (the very year of Thomas' birth) a general controversy over pantheism led Pope Honorius III to condemn the *Periphyseon* as heretical. As already previewed in Dionysius, using the language of "procession" for creation can involve images of emanation or overflowing which may in turn lead to suspicions of pantheism. Dionysius had said that "the Cause of all things is himself overflowing with them in one transcendent excess of all."[20] Although Eriugena was censured in his own time for other reasons, his *Periphyseon* was banned at the start of the thirteenth century because of its associations with pantheist tendencies. While the Christological use of procession and return expresses the continuity of the Father and the Son, the cosmological version may entail considerable continuity between God and the world. Saying that God proceeds or even "overflows" into all things may indeed sound closer to pantheism than to a freely-willed act of creation out of nothing by a Creator who remains distinct from the creatures. Correspondingly, if in the end all things return to God in such a way as to lose their distinctiveness and to *become* God, opponents could level charges of pantheism. Further, if original creation and final salvation are portrayed in a pantheist version of procession and return which results in a universal monism, then the incarnation of God in the flesh loses its uniqueness and centrality in salvation history. Finally, if the entire movement of procession and return seems inexorable and necessary, there is little place for voluntary

[20] *The Divine Names* 12, 972A, p. 127 in the Paulist edition; cf. 693B, p. 71, and 177C, p. 156. On the maxim that "the Good diffuses itself," see especially J. Peghaire, "L'axiome 'Bonum est diffusivum sui' dans le néo-platonisme et le thomisme," *Revue de l'Université d'Ottawa* 1, section spéciale (1932): 5-30, and Klaus Kremer, " 'Bonum est diffusivum sui.' Ein Beitrag zum Verhältnis von Neuplatonismus und Christentum," *Aufstieg und Niedergang der Römischen Welt*, Teil 2, *Principat*, Band 36 (Berlin: de Gruyter, 1987), pp. 994-1032. On whether diffusion or "overflowing" implies pantheism in Dionysius, see the scholarly opinions surveyed by Gersh, *From Iamblichus*, pp. 19-22, William J. Carroll, "Participation and Infinity in Dionysius the Areopagite," *The Patristic and Byzantine Review* 2 (1983): 63f., and R. T. Wallis, *Neoplatonism* (London: Duckworth, 1972), p. 161. Some of the other Dionysian passages of interest to medieval theology on this point are clustered at the beginning of chapter four of *The Divine Names* (693B-700D, pp. 71-75).

sin or the fall or the power of evil. These, at least, are the typical charges against the Neoplatonic strains in Dionysius and Eriugena. Although John the Scot struggled with Neoplatonism's continuity of creator and creature, and transposed its timeless procession and return into salvation history, attempting to integrate a Christology into it all, posterity was still critical, and Thomas kept his distance, at least on the face of it.

But the tale of Eriugena's influence does not end with the *Periphyseon*, for the Scot had also translated the complete Dionysian corpus and had written a commentary on *The Celestial Hierarchy*. It was through this Dionysian channel, even more than the *Periphyseon*, that Eriugena and "the Areopagite" influenced the twelfth and thirteenth centuries, leading up to Thomas' *Summa theologiae*. In that period, the full Dionysian corpus comprised not only Eriugena's translation and commentary, but also other marginal comments and full commentaries, especially by the Victorines Hugh and Thomas Gallus. When Hugh of St. Victor (1090-1141) read Eriugena's translation and commentary on Dionysius, he encountered the systematic and universal perspective of God's creative procession and saving return, as in the opening of *The Celestial Hierarchy* quoted above.[21] Hugh freely criticized Eriugena and used the motif of procession and return only on his own historical and Christological terms. Nevertheless, in his own commentary on *The Celestial Hierarchy*, Hugh invoked the two complementary works of God which later oriented his influential *de Sacramentis*: the work of creation and the work of restoration. The work of creation is the subject of all secular books and nature itself, which is only summarized at the beginning of the sacred books (in Genesis), and their exposition. That which took only six days is far overshadowed by the six aeons of the work of restoration in Christ and the sacraments, "both those which have gone before from the beginning of time, and those which come after, even to the end of the world."[22]

[21] Even before writing his commentary on *The Celestial Hierarchy*, Hugh of St. Victor (1090-1141) demonstrated his familiarity with the motif of procession and return, but more along the Plotinian and Augustinian lines of an individual's journey: "Number itself teaches us the nature of the going out and the return of the soul." *The Didascalicon of Hugh of St. Victor*, trans. Jerome Taylor (New York: Columbia University Press, 1961), II, 4, p. 64. On Hugh's use of this theme, see C. Schütz, *Deus absconditus, Deus manifestus: Die Lehre Hugos von St. Viktor über die Offenbarung Gottes* (Rome: Herder, 1967), p. 36f., and Roger Baron, "Le commentaire de la 'Hiérarchie Céleste' par Hugues de Saint-Victor," *Études sur Hughes de Saint-Victor* (Angers: Desclée de Brouwer, 1963), pp. 155-84.

[22] *PL* 176, 183; in the (sometimes unreliable) English translation of Roy J. Deferrari, *Hugh of Saint Victor on the Sacraments of the Christian Faith* (Cambridge, MA: The Mediaeval Academy of America, 1951), p. 3. The earlier uses of "opera conditionis" and "opera restaurationis" in Hugh's work on *The Celestial Hierarchy* include *PL* 175, 926B-927A, among

Hugh's language and his conceptual framework are both quite different from Dionysius and Eriugena, certainly in his interest in love, in Christ and in the concrete history of salvation.[23] And yet, echoes of procession and return clearly remain in Hugh, now fully re-interpreted as a salvation history centered on Christ. The Dionysian revival led by Hugh passed on the motif of procession and return within the overall Dionysian legacy as heavily interpreted through Hugh's Augustinian perspective. Hugh gave to his many theological heirs a new interest in "systematics," in that his *de Sacramentis* was one of the earliest examples of a theological *summa*, and a renewed interest in Dionysius and Eriugena which survived the condemnation of the *Periphyseon*. Hugh's own commentary on *The Celestial Hierarchy* was now attached to the translation and commentary by Eriugena as an integral part of the Dionysian corpus itself.

The Climax with Thomas

Peter Lombard knew the systematic outline of John of Damascus, as well as that of Hugh of St. Victor, and wrote a standard textbook in theology (the *Sentences*) which dominated the conceptual landscape behind Thomas Aquinas. On the one hand, his basic outline (trinity, creation, incarnation, sacraments, and last things) parallels the pattern we are investigating. On the other hand, Lombard presents this outline not in terms of procession and return but rather in the well-known Augustinian terms of reality (God) and signs, to be enjoyed and used. Yet in Thomas' commentary on the *Sentences*, he forcefully interpreted Lombard's work according to the explicit outline of procession (exitus) and return (reditus) adding at times Hugh's terminology and at other times a biblical warrant like John 16:28 or Revelation 22:13. Thomas wrote that Lombard organized his work thus:

> insofar as things proceed from God as from a source, and insofar as they return to him as to a goal. Thus, in the first part [Lombard] considers divine things according to their "exitus" from their source, in the second, according to their "reditus" to their goal.[24]

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other texts. Baron (previous note) says, "The fundamental Hugonian dyad is present here. It is with Hugonian eyes that he read the text of Dionysius" (p. 179).

[23] Perhaps this difference is symbolized by the Christmas collect originally used at the pouring of water into the chalice in the Mass, a prayer which may have inspired Hugh's structure: "God, who wonderfully created (condidisti) and yet more wonderfully restored (reformasti) the dignity of human nature. . . ." See Roger Baron, *Science et sagesse chez Hugues de Saint-Victor* (Paris: Lethielleux, 1957), p. 137, n. 234.

[24] *In I Sent.*, d. 2, div. textus, ed. R. P. Mandonnet (Paris: Lethielleux, 1929), I, p. 57. Thomas' prologue (p. 3) also uses Hugh's language of "opus conditionis" and "opus restaurationis."

As already noted, Thomas perceived this systematic outline in writings of Dionysius and Boethius, even where it does not appear as a structural outline in their work. Perhaps he also perceived it in the *Sentences*, even if Lombard himself did not construct his work in this way; or he at least made explicit what Lombard (and Hugh) had implied.

Clearly, this framework was known to Thomas through various channels, especially the Dionysian corpus which contained Eriugena's translation along with his commentary and that of Hugh of St. Victor. In addition to those already mentioned, such as Albert the Great's lecture series while Thomas was his star pupil, these channels of influence include Aquinas' investigation of Proclus' *Liber de causis*, which he received through Arabic means and long considered to be a work by Aristotle, and then Proclus' *Elements of Theology*, already quoted.

The story of Thomas' use of procession and return as a literary outline starts with his interpretation of Lombard and then of the Boethian tractates, as outlined above. Shortly thereafter he organized his *Summa contra Gentiles* according to this same plan:

> The first consideration is concerning those things which pertain to God in himself, the second is the procession of creatures from him, the third is the relationship of creatures to God as their goal.[25]

What Thomas thought about Eriugena's similar structure in the banned *Periphyseon* can only be speculated, for he never mentioned it. Shortly after his work on Boethius and the *Summa contra Gentiles*, Thomas started the *Summa theologiae*. Its aim, says Thomas, is to make God known as he is in himself and as the beginning and end of all things. This echo of remaining, procession, and return becomes explicit in the next lines, in Thomas' own outline of this *Summa*:

> We now intend to set forth this divine teaching by treating, first, of God, secondly, of the journey to God of reasoning creatures, thirdly, of Christ, who, as man, is our road to God. The treatment of God will fall into three parts: first, his nature, secondly, the distinction of persons in God, thirdly, the coming forth [processum] from him of creatures.[26]

[25] *Summa Contra Gentiles* I, 9 [4]. Leonine edition, volume 4, p. 22. See Simon Tugwell, *Albert and Thomas: Selected Writings* (New York: Paulist Press, 1988), pp. 250-257. Thomas' commentary on the Dionysian *Divine Names* was written after the First Part of the *Summa theologiae*, but the Dionysian influence came from his student years with Albert.

[26] *Summa theologiae*, 1a, q. 2, prol., ed. T. Gilby, vol. 2 of the Blackfriars edition (London: Blackfriars, 1964), p. 3, with the Latin text facing on p. 2. See also "principium rerum et finis earum" on the same page and Ia, 1, 3, ad 1 (Gilby, i, p. 14).

Thomas' *Summa theologiae* followed this outline quite faithfully and in great detail. The first part, on God, starts with God's single essence or nature, moves to the three persons of the Trinity, and then to the procession of creatures from God. This is followed by the movement of these creatures back to God, and then by a discussion of Christ as the way for that return. In a most influential essay a half century ago, Father M.-D. Chenu pointed this out as "the plan of the *Summa theologiae* of St. Thomas."

> Beyond the scientific world of Aristotle, Saint Thomas appeals to the Platonic theme of emanation and return. Since theology is the science of God, all things will be studied in their relation to God, whether in their production or in their final end, in their *exitus et reditus*. . . . The Christian neo-Platonists are plainly the thinkers who can supply Saint Thomas with expression and support for this vast theme, and, *de facto*, the Dionysian tradition, so full of life in his day, does just this.

Chenu also noted that if the First Part is emanation or procession, and the Second Part is the return, then the Third Part on Christ may look like an appendix or afterthought.

> Two traits give this work its general physiognomy, and both are immediately dependent upon the principle of emanation and return:
> 1) in the *Summa*, emanation and return unfold in two sections closely knit together in the unity of two reverse movements; the *Ia Pars* and the *IIa Pars* are related to one another as are *exitus* and *reditus*.
> 2) in the *Summa*, Incarnation, which is the center of the economy, enters into the circuit of emanation and return only as a means willed by God; it is dealt with in a *IIIa Pars* which, judging in the abstract, would seem to play the role of no more than a part added to the whole as an afterthought.[27]

Chenu goes on to defend Thomas from this abstract judgment, arguing that the *Summa*'s placement of Christology does not reflect a Neoplatonist's afterthought, but rather God's free and historically contingent act.

[27] "Le plan de la *Somme théologique* de S. Thomas," *Révue Thomiste* 45 (1939): 93-107. The article was incorporated into Chenu's *Introduction à l'étude de saint Thomas d'Aquin* (Paris: Vrin, 1950), which was translated by A.-M. Landry and D. Hughes as *Toward Understanding Saint Thomas* (Chicago: Regnery, 1964). Quoted above are the English translations (pp. 304, 306 and 310) of the passages originally on pp. 97, 99, and 101 of the 1939 article. Chenu also presented most of the authors under discussion here in "The Platonisms of the Twelfth Century," *Nature, Man, and Society in the Twelfth Century* (Chicago: University of Chicago Press, 1968 and 1983), pp. 49-98.

This defense, however, has been challenged and the claims for a Neoplatonic background have been expanded even further. According to Wayne Hankey, not only the over-arching outline of Thomas' *Summa theologiae* but also the pattern of argumentation in many of its component parts are both completely dependent upon the logic of procession and return in the late Neoplatonism of Proclus, which Thomas gleaned from Dionysius, Boethius, and Proclus himself. "It remains to see him within the history of Christian Neoplatonism where these structures [procession and return] are fundamental."[28] The detailed texture of Hankey's recent presentation takes us decisively beyond Chenu, although his critique of modern Thomists will be controversial and his implication that this section of the *Summa* was influenced by the Latin translation of Proclus' *Elements of Theology* is chronologically impossible. But his interpretation also has theological and ecumenical implications far beyond the technical debates over Thomas and Thomism. For example, in this light the so-called Augustinian insistence on the logical priority of the unity of God "before" the trinity, as opposed to the Cappadocians' preference for starting with the three divine persons, actually comes through the channel of late Neoplatonic influence, from the Greek John of Damascus and the Latin Thomas Aquinas, and *not* from St. Augustine as so often claimed in explanations of the different theological perspectives behind the *filioque* dispute. It was Thomas, not Augustine and not even Peter Lombard, who insisted upon starting with *de Deo uno* and then proceeding to *de Deo trino*. This he learned from the Platonic tradition of the *Parmenides*, especially the Dionysian comment that "the divine and good nature is said to be one and then triune."[29] Such a perspective challenges the well-worn impressions about a western, *Augustinian* view of the Trinity over against an eastern, Cappadocian view, even as many modern trinitarian expositions, led by Barth and Rahner, are highly critical of a logical priority for the unity of God before the three persons.

[28] Wayne Hankey, *God in Himself: Aquinas' Doctrine of God as Expounded in the "Summa Theologiae"* (Oxford: Oxford University Press, 1987), p. 139. See also his articles, "Aquinas' First Principle: Being or Unity?" *Dionysius* 4 (1980): 133-72; "The *de Trinitate* of Boethius and the Structure of the *Summa Theologiae* of St. Thomas Aquinas," *Atti del Congresso Internazionale di Studi Boeziani, Pavia, 5-8 ottobre, 1980*, ed. L. Obertello (Rome: Herder, 1981), 367-75. See also Edward Booth, *Aristotelian Aporetic Ontology in Islamic and Christian Thinkers* (Cambridge: Cambridge University Press, 1983), and Thomas F. O'Meara, "Grace as a Theological Structure in the *Summa theologiae* of Thomas Aquinas," *Recherches de Théologie ancienne et médiévale* 55 (1988): 130-53.

[29] *The Mystical Theology* 3, 1033A, p. 138; cf. *The Divine Names* 1, 589D-592A, p. 51. On this point, see Hankey's monograph just quoted, and Sherwin Klein, "Plato's *Parmenides* and St. Thomas's Analysis of God as One and Trinity," *The Thomist* 55 (1991): 229-44.

Conclusions and Epilogue

While Thomas' use of procession and return as a literary structure for his *Summa theologiae* is well-known, and now elaborated by Hankey, less familiar are his attempts to discern that pattern in some of his predecessors even where they themselves did not use it. It seems that he was so captivated by this formal outline that he imposed it upon works of Lombard and Boethius before he used it himself in his *Summa contra Gentiles* and the *Summa theologiae*, and then imposed it upon the Dionysian *Divine Names* thereafter. Perhaps Thomas wanted to adapt the structure of Eriugena's condemned *Periphyseon*, but needed to claim other, orthodox precedents for it. As for less speculative lines of influence, more attention should be paid to Hugh of St. Victor, who adapted this theme from the Pseudo-Dionysian *Celestial Hierarchy* and from Eriugena's commentary, gave it a thorough re-orientation toward a Christocentric salvation history, and passed it on in his influential *de Sacramentis*.

Of course, this particular aspect of the Neoplatonic legacy involves not just theology but also the larger history of western philosophy. The framework of procession and return which informed the structure of Eriugena's *Periphyseon* filtered down through more recent centuries as well, perhaps through Bruno and Boehme in particular, and eventually into German idealism, most dramatically in Schelling and Hegel. Those frustrated by the medieval limitations of this presentation should investigate John Macquarrie's 1983 Gifford Lectures on "dialectical theism" (sometimes called panentheism) which consider Plotinus, Dionysius, Eriugena, Cusanus, Leibniz, Hegel, Whitehead, and Heidegger.[30]

Finally, the very idea of trying to sum up all theological truths under a single (human!) concept may seem an audacious presumption of divine omniscience. But the medieval theologians surveyed here never imagined that the full truth of God was actually captured in any unitary conceptual framework and static outline, much less one which required individual truths or biblical texts to be forced into their necessary slots. Their more modest perspectives were tempered not only by a healthy dose of apophatic or negative theology which recognized the transcendence of God beyond all our con-

[30] John Macquarrie, *In Search of Deity: An Essay in Dialectical Theism* (New York: Crossroad, 1985). Edward Booth concludes: "Hegel had drawn much from Proclus for a philosophy centred on self-thinking mind; and Schelling drew from pseudo-Dionysius for a philosophy of being and supra-existence: as two antagonists taking up again the difference between their predecessors, thirteen hundred years before." "*To hypereinai* of psuedo-Dionysius and Schelling," *Studia Patristica* 23 (Leuven: Peeters Press, 1989), pp. 215-25.

cepts, but also by a recognition that the real value of a theological system is not in its exhaustive claims about static truth but in its pedagogical purpose of getting students started and oriented in the dynamic process of learning theology. Thomas explicitly said that his system was for beginners, and his own experience of God later took him far beyond any written page. Eriugena designed his *Periphyseon* as an instructional dialogue between teacher and student, patiently helping the beginner catch a glimpse of a coherent but not exhaustive perspective. Hugh of St. Victor was equally explicit that he authored his comprehensive system not because it captures the whole truth but because it helps in the teaching task.

> For I have compressed this brief *summa*, as it were, of all doctrine into one continuous work, that the mind may have something definite to which it may affix and conform its attention, lest it be carried away by various books of scripture and a diversity of readings without order or direction.[31]

Even the expression "systematic theology," used so anachronistically in these pages, was first previewed in the subtitle of the pedagogical efforts of John Quenstedt's early seventeenth-century Lutheran dogmatics, "Theologia didactico-polemica sive systema theologicum." The didactic and dynamic process of learning about God, of exploring together the scriptural witness and its expressions across time and space, is itself under the Lordship of Christ, whose Spirit, as Luther said, "calls, gathers, enlightens and sanctifies the whole Christian church on earth," especially through dedicated teachers.[32]

[31] *de Sacramentis*, prologue, *PL* 176, 183f. (Deferrari, p. 3, with adjustment in translation).

[32] This essay is adapted from a book forthcoming from Oxford University Press, *Pseudo-Dionysius: A Commentary on the Texts and an Introduction to Their Influence*. I am grateful to the Center of Theological Inquiry in Princeton for the period of membership which supported this research and writing.

Christian Education as Means of Grace

by Craig Dykstra

An alumnus of Princeton Theological Seminary and a former student and colleague of Professor Freda Gardner, Craig Dykstra served as Thomas W. Synnott Professor of Christian Education at Princeton Theological Seminary from 1984 to 1989. Author of Vision and Character: A Christian Educator's Alternative to Kohlberg, *and co-editor (with Sharon Parks) of* Faith Development and Fowler, *he is now Vice President for Religion at the Lilly Endowment.*

Christian education is not, of course, itself a means of grace. Christian education is an abstraction, and means of grace are concrete—things you can taste, hear, see, feel in your body—like the sacraments and the Word said and read, preached and heard.

Christian education is not even something that more than a few people—mostly professors of Christian education—teach, or should teach. To be a professor of Christian education is—like being a professor of most things—to be professor of an abstraction. Teachers and pastors in congregations and schools do not (at least for the most part) and should not teach Christian education. They do and should teach Mark's gospel, how to pray, ways to interpret the history of the church's teachings on peace and war, and thousands upon thousands of particular things that make up the convictions, habits, and loves involved in being Christian one with another.

It is a dangerous thing to be professor of an abstraction. The danger is that what may be a useful abstraction becomes a substitute for more concrete realities. One begins to play (usually in a theoretical sort of way) with the abstraction and can forget, in the case of Christian education, the actual human beings and the often mundane but nonetheless life-forming and transforming things they do with and for one another as they seek to help one another learn Christian existence.

Christian education is an abstraction and being a professor of Christian education is a dangerous enterprise. But sometimes someone who is a professor of Christian education averts the danger and lives and teaches in a way that maintains profound connection with the innumerable concretenesses and at the same time connects them together, so that each concrete particular is revealed to be part of a whole. Then, in relation to the whole, each particular comes to be seen to be more than it appeared when it stood by itself. In the hands of some professors, what could be a *mere* abstraction

becomes a name for a broad region of actual acts and energies through which God's grace moves.

Christian education as means of grace seems a less unlikely thought when one has had the privilege—as have several generations of students at Princeton Seminary and many hundreds of people in churches across the country—to spend time in the presence of Freda Gardner. All of us so blessed bear ready witness to the grace that has come into our lives through hers. These gifts are given us in large part because of the kind of person Freda is, of course. But this is not the occasion for examining that issue. She would be embarrassed, for one thing, and besides anything said would necessarily be partial, inadequate, and therefore at least a bit false. Furthermore, there is something else to be said. This has to do with ways in which participation in the realities and activities to which the term "Christian education" points places each of us in the force field of God's grace.

I

The title of this essay comes in part in response to reading Jaroslav Pelikan's illuminating essay entitled "Writing as a Means of Grace." In a collection of articles about religious writing and the religious roots and resources and experience of writing, Pelikan reminds his readers that the opening words of the Gospel of John—"In the beginning was the word"—declare that "the act of communication is at the very center not only of human existence and its origins but of the mystery of Divine Being itself." Then he goes on to say that "human beings, being created . . . in the divine image . . . participate through the divine image in the mystery of the Divine Being by reflecting those capacities of the Divine Being that lie at the center of self-revelation. And those capacities are two, but finally they are one: the capacity to love and the capacity to communicate."[1] For Pelikan, this is the clue to why writing may be a means of grace. It occurred to me then that it might be legitimate to think of Christian education as a means of grace, for the same reasons and in the same way. For what is Christian education if it is not communication and love?

The linguistic part of communication and love has to be taken seriously. A recent Presbyterian Church (U.S.A.) General Assembly report begins by saying that:

[1] Jaroslav Pelikan, "Writing as a Means of Grace," in *Spiritual Quests: The Art and Craft of Religious Writing*, ed. William Zinsser (Boston: Houghton Mifflin Co., 1988), p. 86.

> At large in our culture is a widespread hunger for meaning, a deep desire for abiding communal and personal values, and a longing for direction in our lives. It appears that meaning, value, and direction are not easy to come by. Cultural and social institutions that may have provided them in the past seem to have become fragmented, conflicted, or otherwise inadequate to the task. This may be no less true of churches than it is of families, schools, governments, and the arts. Many church people are, therefore, no less in need than others.[2]

George Lindbeck, who teaches theology at Yale Divinity School, provides an analysis that may account for part of the reason why.

"Until recently," says Lindbeck, "most people in traditionally Christian countries lived in the linguistic and imaginative world of the Bible." While this was "not the only world in which they dwellt"—the biblical world has always mixed with others—"the text above all texts [has until recently been] the Bible. Its stories, images, conceptual patterns, and turns of phrase permeated the culture from top to bottom."[3]

According to Lindbeck and many other commentators, this simply is no longer the case. Our society is no longer scripturally literate. The consequences of this are not simply that less Bible gets quoted, not even that people are less religious. The most serious consequence is that fundamental questions get trivialized or become difficult if not impossible even to pose. Why does the world exist? Does the universe have any intrinsic order? Where, if anywhere, is history headed? Does existence have some destiny? Of what value are human beings and how is that value secured? What is worth dying for? What is worth staying alive for? How should our own lives be spent?

Lindbeck argues that "with the loss of knowledge of the Bible, *public* discourse is impoverished. We no longer have a language in which, for example, national goals . . . can be articulated. We try to deal with apocalyptic threats of atomic and ecological disaster in the thin and feeble idioms of utilitarianism or therapeutic warfare."[4] The same is true for personal life. A deep, rich, complex, nuanced language of spirituality seems long forgotten

[2] *Growing in the Life of Christian Faith* (Louisville: Theology and Worship Ministry Unit, Presbyterian Church [USA], 1989), p. 2.

[3] George A. Lindbeck, "The Church's Mission to a Post-Modern Culture," in *Postmodern Theology: Christian Faith in a Pluralistic World*, ed. F. B. Burnham (New York: Harper and Row, 1989), p. 38.

[4] Ibid., p. 47.

as the church itself chases pop-gnosticisms like "co-dependency" and "twelve-step recovery" as proxy diction for telling the tale of redemption.[5] The language is skewed, and the images have gone flat.

If grace is to have means, words are needed—words that become sentences and are built up into stories and prayers and poems and letters—that can shape the contours of our imaginations, both public and personal. Through such words, God's communicating love accommodates itself to us. But people require more than language and acts of interpretation in order to live meaningfully and with integrity. We also require gestures and habits of action that regulate and shape our lives. What used to be called "devotional practices" have been widely abandoned. To many of us, they seem quaint. Some regard traditional "practices of piety" as habits of conformation to oppressive religious socializing forces which have squelched individual freedom and perhaps even the play of creative grace in our personal and social lives; others simply stopped doing them for no clear reason at all.

Margaret Miles, in a compelling book entitled *Practicing Christianity*, argues, however, that our ancestors engaged in such practices as fasting, tithing, sabbath-keeping, private prayer, devotional reading, meditation on death, and self-denying service to the sick and needy, precisely as disciplines for rescuing their lives from dull conformity and spiritually unsatisfying existence. Hardly mindless or thoughtless, engagement in disciplined piety made possible, according to Miles, "the integration of thought and practice that defined the religious self" in opposition to a self conditioned by the "world."[6] At the same time, such practices are part of the activity of a larger tradition and community, and they connect deeply with the community's linguistic practices. "Individual experiences ... were preceded and confirmed by the interpretive rhetoric of a tradition and community; they were enclosed ... in advance and in retrospect by the common language of the community."[7]

Devotional practices have been a mainstay throughout most of Christian history. But today we seem less well-schooled in them, and they are increasingly absent from our lives. Perhaps the calls we are hearing for "more

[5] See Anne Wilson Schaef, "Is the Church an Addictive Organization?" *The Christian Century* 107 (January 3-10, 1990): 18-21. For a sharp critique of this way of thinking, see Wendy Kaminer, "Chances Are You're Co-dependent Too," *New York Times Book Review* (February 11, 1990): 26-27.

[6] See Margaret Miles, *Practicing Christianity: Critical Perspectives for an Embodied Spirituality* (New York: Crossroad, 1988), p. 96.

[7] Ibid., p. 90.

spirituality" are, in large part, calls for help in developing anew disciplined devotional practices. The burgeoning secular self-help books, pamphlets, articles, and courses we see all around us are contemporary substitutes for the self-help manuals Miles studied when she looked at the popular and influential literature of devotional instruction produced in many cultures during nearly two thousand years of Christian history. The thousands of self-help groups that now flourish throughout our country are filling a vacuum created by the loss of practicing communities of devotion.

Words and practices: means of grace, at least under certain conditions. The conditions are difficult to enumerate. At root they have to do with mystery. But if, as Lindbeck says, we are left with only "thin and feeble idioms" as we try to deal with apocalyptic threats of atomic and ecological disaster, are we not also left with synthetic and fragile practices as we face our death and dying and try to cope with the psychological violence we perpetrate on one another? Are the substitute practices of contemporary daily life adequate to the depths and extremities that life itself presents?

II

Where Christian education is a means of grace, the language invoked, taught, and put to work as well as the gestures and habits learned, practiced, and built into the structures of personal and public life are connected to a reality deeper than themselves. But it is precisely at this point that the danger of Christian education as abstraction becomes most fierce. The most dangerous abstraction is not the one that forgets the actual people who use words and gestures to help each other learn. The most dangerous abstraction is the one that forgets that those words and gestures bear no grace apart from their rootedness in divine love and communication.

Edward Farley has argued that "in recent years, the theological community has entertained what might be called a nasty suspicion about itself. The rumor," Farley says,

> did not arise within that community but, once implanted, it had a certain self-fulfilling effect. Could it be that there are no realities at all behind the language of . . . faith? Could it be that the testimony, the storytelling, the liturgical expressions of faith refer to entities that have only phenomenal status? Could it be that the mode of human existence which this historical religion calls faith involves no real apprehensions at all? Are Christian theologians like stockbrokers who distribute stock certificates on a nonexistent corporation? In this situation, the "reality"

of the corporation, its size, type, power, and promise, turns out to be simply the broker itself.[8]

In Farley's view, contemporary theology is plagued by insecurity on this most fundamental issue. It is not sure that it has or can have—or that anyone has or can have—knowledge of God. Since Kant, Nietzsche, and Feuerbach, we are not sure any longer that theology is about anything beyond human subjectivity. That is the "nasty suspicion."

The nasty suspicion insinuates itself into every region of the church's life. To take one crucial point, the very idea of revelation has become extremely difficult for contemporary Christians, and along with it our understanding of the authority of the church's Scriptures. The problem, to state it in brief compass, is that—given our understanding of the historical nature of the Bible, the great variety of (sometimes conflicting) perspectives and social contexts found in it, and our sense that those who wrote these texts were no more divine than we—we now wonder if the Scriptures are nothing more than people talking about their own experience, no differently from any other community keeping its own records. We now find it difficult to assume that the Bible is in some way the Word of God, or even that these words give us any surety that there is a God who can be known through them. Some have argued that the problem is so difficult now that the whole idea of revelation is conceptually unintelligible.

The problem runs far deeper than a problem of the intelligibility of a doctrine. It is the problem of the loss of God to us. As Farley puts it, the question is: "Are there realities to which we can trace the normative language and the intellective acts of theology and the images resident in faith itself?"[9] Or, to say it a little more simply, does our life together in the church, including our ways of talking, behaving, organizing ourselves, and relating to one another, and do our history, doctrine, and Scripture, refer to anything besides ourselves? Does this all point to God? Is it of God? Or is it all something that has no grounding beyond our own thinking and doing?

When the nasty suspicion takes hold, a kind of practical atheism infects church life, despite the fact that religious services continue to be conducted. We continue our rituals and manage the institutions, but we are not really sure that all the things we do in church and as church count for much. Does the practice of prayer really have any point if we have no real confidence

[8] Edward Farley, *Ecclesial Man: A Social Phenomenology of Faith and Reality* (Philadelphia: Fortress Press, 1975), p. 6.

[9] Ibid., p. xvi.

that our praying is anything more than a psychological defense mechanism or a corporate expression of opinion? What is the care of souls when we find ourselves utterly dependent on the latest techniques of modern therapy to guide us. For clergy and laity alike, "the residue [of the nasty suspicion in the church] is a thoroughly secularized religious institution which has traded religious for secular motifs masked in traditional language, rites, and polities."[10]

Somehow a natural and deep conviction that through our words and practices the presence of God can be experienced and known seems unavailable to us. Somehow we are no longer quite sure that these practices and texts are means of grace. And so long as this is true, Christian education becomes little more than exercises in technique and management, incommensurate with the ultimate joys and tragedies of human existence no matter how sophisticated, adroit, and well-grounded in social scientific theory they might be.

How can a practical atheism like this be overcome? The fact is, the nasty suspicion cannot be *conquered*; it can never be undone or undermined by anything we ourselves might do or try to do. It can only be *relieved*.

This is not an easy point to make, but it is key. I know of no better way of making this point than with an extended example, which I will lace with a few theological observations.

III

One day, in 1942, two khaki-colored buses pulled into Le Chambon, a little village in the mountains of southern France. They were the buses of the Vichy French police, and they had come to round up the Jews who were there. The police knew that Le Chambon had become a refuge for the Jews, so they rousted everyone into the village square. The police captain stared straight into the face of the pastor of the Protestant church, Andre Trocme, "warning him that if he did not give up the names of the Jews they had been sheltering in the village, he and his fellow pastor, as well as the families who had been caring for the Jews, would be arrested."[11]

The pastor refused, and the police, after a thorough and frightening search, could find only one Jew. They loaded him into an otherwise empty bus. Before they drove off, "a thirteen-year-old boy, the son of the pastor, pass[ed] a piece of his precious chocolate through the window to the pris-

[10] Ibid., p. 10.

[11] Philip Haillie, *Lest Innocent Blood Be Shed: The Story of the Village of Le Chambon and How Goodness Happened There* (New York: Harper and Row, 1979), p. 3.

oner, while twenty gendarmes who were guarding the lone prisoner watched." Then the rest of the villagers began "passing their little gifts through the window until there were gifts all around him—most of the food in those hungry days of the German occupation of France."[12]

This story is recounted in what I regard as a singularly important book on Christian education. Written by Philip Haillie and entitled *Lest Innocent Blood Be Shed*, it is, to quote Hailiie himself, "the story of the village of Le Chambon and how goodness happened there." It is a moving portrait of courage and character, of faith and cunning, of resistance and conviction. It is also a story of how the gospel can be taught when the church comes alive to face both the dangers that beset it and the concrete needs and hungers of the specific world in which it lives. It is a story of youth groups and school children, of classroom teachers and adult Bible study groups, and of kitchen conversations.[13] It is a story of how worship and preaching and studying and acting all come together to make a community into a people of God. It is a story of how a people read the Scriptures, lived their life with one another, and opened their doors to strangers as essential elements in their being the church in the world. But most of all it is the story of what happened to and in these people and in the world *in the midst* of what they themselves did.

One of the key elements of the church's experience at Le Chambon was its experience with Scripture. Its life was full of hearing, reading, and interpreting the Bible, and doing so in the light of what its members were experiencing in their town. Pastor Trocme established many intimate groups of young people, miners, homemakers, and children who spent an enormous amount of time studying the Scriptures with his help. He visited home after home on daily sojourns and studied the Bible with the families there.

At one point, Trocme was himself arrested and carried off to prison camp. When he was taken, he too was given gifts, one of which was a consequence of his teaching. The first evening in the camp, he opened "a roll of toilet paper in order to share it with others. On the outer sheets he found written in pencil verses of consolation from the Bible." They were put there by some of those whom he had taught, and it was those verses that reminded him that even in prison, "he was still a part of Le Chambon."[14]

[12] Ibid.

[13] As Haillie points out, "The struggle in Le Chambon began and ended in the privacy of people's homes. Decisions that were turning points in that struggle took place in kitchens, and not with male leaders as the only decision-makers, but often with women centrally involved." Ibid., p. 8.

[14] Ibid., p. 33.

All this teaching, reading, and interpreting of Scripture was, of course, something much more than the engagement in "effective Christian education." They did it because they needed to in order to know who they were to become and what they were to do in the world in which they found themselves. Furthermore, through all this reading and study together, something happened to them. Through this reading in this context, they heard promises from God and, believing them, based their very lives on them. They also discovered through the Scriptures what kind of world they really lived in, and this made it possible for them to distinguish lies from truth and to find courage to do what (had "their minds been conformed to this world") they could not have done.

It was not only the words of the Bible, however, but also the habits of devotion they had learned—and the way these were intertwined with the words—that made them what they were. Among the most deeply rooted of their habits was the practice of hospitality—to one another, to strangers, and even to enemies. In Le Chambon, the communal life within the parish was such that their lives were open to one another. Their doors were open, their kitchens were places of communal conversation, and their fellowship with one another was real. This communal life among them was not limited to the members of the church or the neighbors in the town, however. The door was open to the stranger, literally.

In the middle of the winter of 1940-41, Madame Trocme was putting small pieces of wood into the kitchen stove to keep the house as warm as possible without wasting too much fuel. In the midst of a swirling snowstorm, she was startled by a knock on the door. "There before her, only the front of her body protected from the cold, stood a woman shawled in pure snow. . . . Here was the first refugee from the Nazis to come to the presbytery door. . . . 'She said she was a German Jew, coming from northern France, that she was in danger, and that she had heard that in Le Chambon somebody could help her. Could she come into [the] house?' "[15] At this point, an answer was given that, according to Philip Haillie, characterized who Madame Trocme most essentially was and what the entire parish would become: "Naturally, come in, come in."[16] Their doors and their lives were opened, to everyone. None were strangers; all were neighbors.

But what about enemies? What about the Nazis and the Vichy police? Yes, even these were neighbors. They were resisted. They were not allowed to find the Jews hidden among them, or to carry them away, or to kill them

[15] Ibid., p. 120.
[16] Ibid.

if any cunning could stop them. But the people themselves would not kill. And, as Trocme's colleague, Edouard Theis, once took great pains to explain to Haillie, their resistance was their attempt "to prevent the Nazis and the Vichy from violating the commandment against killing. They were trying to protect the victims, but they were also trying to stop human beings [neighbors] who were hell-bent on becoming victimizers, hell-bent on doing evil. Trocme and Theis believed that if they failed to protect those in Le Chambon, they, the ministers, would share the guilt of the evil ones who actually perpetrated the harmdoing."[17] Such is the radical nature of the practice of hospitality.

"Practices of piety" (among which the people at Le Chambon certainly included the practice of hospitality) have power to place us where we can receive a sense of the presence of God and even participate in the gracious power of God. It is interesting how this was picked up by Philip Haillie in his rendering of the story of Le Chambon. He writes as a moral philosopher who is not a Christian believer, one who wonders how this kind of moral courage and goodness is possible. Toward the end of his book, he is still trying to give an account of it; but he can't quite. Haillie writes:

> In physics the analysis of forces is useful. For instance, one may break down the various forces at work upon a door and upon the frame in which it is hung in order to hang the door well. But analysis is not all there is. There is another aspect to the full reality of this movement of the well-hung, opening door. There is the *experience*, so ordinary as to be unnoticed, of simply opening and closing the door.
>
> If we would understand the goodness that happened in Le Chambon, we must see how easy it was for them to refuse to give up their consciences, to refuse to participate in hatred, betrayal, and murder, and to help the desperate adults and the terrified children who knocked on the doors in Le Chambon. . . . We fail to understand what happened in Le Chambon if we think that *for them* their actions were complex and difficult. . . . For certain people, helping the distressed is as natural and necessary as feeding themselves. The Trocmes, the Theises, and others in Le Chambon were such people.[18]

The ease with which they did things is the manifestation of the divine grace with which the words and practices they learned have to do. The point is that in the midst of all *their* doing (the studying, the worshiping, the opening

[17] Ibid., p. 283.
[18] Ibid., p. 284.

of doors), the people of Le Chambon found that it was not really their doing at all. It was the doing of Another. What they did came with ease not primarily because they were strong and courageous, but because their strength and courage were given to them. They *received* them as gifts of grace.

Haillie can never quite explain these people. By the end he senses he finally cannot, so he simply stands in awe of what he has witnessed. But in a series of off-hand observations, which he does not seem to know what to make of, he tells us what Pastor Trocme had to say. "He often talked," Haillie says, "about 'the power of the spirit,' which he described as being a surprising power, a force that no one can predict or control. He [therefore] offered no systems or methods—this would be to violate the surprising force of the spirit. . . . [H]e himself embodied the surprising force he spoke about so often."[19]

This, in fact, is the experience of the church, historically. The words and practices of Christian faith turn out in the end not primarily to be our words or our efforts. They turn out to be habitations of the Spirit where the power of God is experienced. In the end, the direction of energy actually changes, so that these are not finally *our* actions and energies but forms of participation in the activity and power of God. And it is through the experience of such a reversal that the "nasty suspicion" is ultimately relieved and the most dangerous abstraction avoided.

IV

In his essay on "writing as a means of grace," Pelikan selects three authors who seem, in their writing, to be undertaking a spiritual quest. Augustine, Newman, and Boethius are his three diverse exemplars. And what he concludes from many years of reading and studying them is that the key is the writing itself. For each of them in different ways, the quest is not something about which the author just writes. Rather, "the very act of writing, the kind of dredging up of these questions and these tentative answers out of the past and out of the inner self—that very process, putting it down, saying it right is the consolation. And so it is in the work of writing the work that . . . the finding comes."[20] In this way, the writing itself becomes a means of grace.

So, too, I think, with this much more multifarious, communal, less

[19] Ibid., p. 170.
[20] Pelikan, op.cit., p. 101.

bounded thing we sometimes call by a name that is an abstraction. The very concrete web of interaction, built of words and practices that we try to help one another to learn, becomes a means by which the divine grace is known. And those who get caught up in it—even a few of the professors among us—become means of grace themselves.

The Lapsley Legacy

by Rodney J. Hunter

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It may be too soon to speak conclusively of the Lapsley legacy. We can all hope that Jim Lapsley, who retires this year after a long and distinguished career at Princeton, will continue to pursue his highly creative and important theoretical work in the warmth and leisure of the Arizona sun. But retirements are times for taking stock, and it happens that Lapsley's retirement also coincides exactly with the twentieth anniversary of his important and unfortunately today little read book, *Salvation and Health: The Interlocking Processes of Life* (Westminster Press, 1972). It seems appropriate and timely, therefore, to offer some observations on the significance of Lapsley's work as a pastoral theologian by focusing on this slim but powerful essay which sketches the essential outlines of a major synthetic project in theological anthropology and pastoral theology. Several masterful essays written in more recent years further develop important facets of this theory as I shall indicate in due course, but the main structure of *Salvation and Health* remains the foundation of his thought and reveals, I believe, the central thrust of his work as a pastoral theologian.

Lapsley wrote this book mainly for ministers, and his aim was to guide, critique, and interpret the practice of ministry. Despite the book's age, it continues, in my judgment, to have enormous value for ministry. This is because what many ministers want and need today, after five decades of intensive psychologizing, is a really viable sense of how theology relates to the ordinary, often frustrating dynamics of real people in ordinary situations of ministry. And that was precisely what Lapsley was attempting to provide.

I

The problem underlying this book—the problem of "salvation's" relation to "health"—is in many ways the crucial problem of contemporary pastoral care and counseling. *In exactly what way do psychological health, strength, and maturity constitute a concern for Christian faith and an appropriate goal for the work of ministry?* This states the question somewhat more narrowly than Lapsley does for the sake of focus and emphasis; his theory actually encom-

passes the full range of human well-being, not psychological welfare only. But the book does in fact focus on psychology and psychological well-being as well it should, for psychology has been the dominant force in pastoral care and counseling since the end of the Second World War, and psychological understanding must be related significantly to faith and theology if ministry is to have religious and moral integrity today.

The key idea in the book is what Lapsley calls "salvatory participation," a concept based in process theology and meaning essentially participation in the life and saving work of God in the world. This concept he regards as the aim of human life, the theme that should orient all we are and do, and the focal concern of ministry. Following the biblical motif of the kingdom of God as an expression of ultimate fulfillment, Lapsley holds that life is inherently social, and that individual fulfillment is in the last analysis possible only in and through participation in community, meaning human community but also the cosmic community of existence as a whole in which God dwells and acts with saving, healing, and loving power. Thus to live and participate creatively and fully in the divine community with the world is to be truly alive, and to be enabled to participate when one is isolated, limited, conflicted, or hindered by circumstances or by sin is to be saved from the lostness of isolation and the ongoing "perishing" of life. Salvation is therefore a "participation in divine events," the process of coming into as full a participation with God and the world as is possible, and hence a participation in God's eternal saving of the "values" generated through cosmic and human history. Though this is clearly a form of Whiteheadian process theology (which Lapsley modifies, somewhat ambiguously, in certain respects), one need not subscribe explicitly to Lapsley's process conceptuality to concur in broad terms with his essentially social and participatory vision of human fulfillment, which is rooted deep in biblical faith and imagery.

II

How then does ordinary, empirically observable psychological welfare fit in? How do we relate the anger, fear, and hurt of a conflicted marriage, or the deep anxiety of the dying, or the cry of the victim of violence, to this grand vision of what Lapsley calls "salvatory participation"?

The key, Lapsley says, is to view such experiences of pastoral need as situations in which persons struggle with finitude and evil, the "mutual obstructiveness of things" (Whitehead), in their inward attempt to participate in the divine saving drama. In addition to situational limitations and obstructions, we also obstruct ourselves, limiting and opposing participation in

God's life with the world, through psychological conflict, immaturity, and small or evil decisions. Such factors cannot eliminate God's participation with us but they can and do limit the kind and extent of our participation in God's life with the world. Ultimately only God can save, that is, provide the liberating "lure" of the possibility of participation and the energy or means of bringing it into reality, but human beings have a significant part to play within the divine agency in actualizing the possibilities that God freely, graciously, and faithfully provides.

This means, for Lapsley, that insofar as psychological theories and methods can illuminate such problems and effect change in them, they can participate constructively in the divine saving work. And insofar as they cannot effect change, they nevertheless render critically useful service in providing insight into the nature of the limitations so that realistically appropriate forms of participation can be called forth and encouraged, forms that are relevant and attuned to present capabilities. "Health" is thus an "enabling factor" for "salvation," and together they form the "interlocking processes of life." Hence the aim of ministry is to call forth and facilitate the emergence of persons into new degrees of participation beyond present limits and, to whatever extent that the limits cannot presently be surmounted, to live as "salvifically" as possible within them. Everything aims at dancing the dance of life with God as fully and salvifically as we are able at any given time.

It is important to see that this assertion cuts two ways. In one direction, it warrants and in fact insists that ministry take its concrete work of psychological care seriously as an appropriate and necessary form of human participation in God's saving work. While psychological work does not replace the agency of God to initiate or to consummate salvation, it functions within the divine agency as its uniquely human expression, a vital part of the whole drama. Thus it is incumbent upon ministers to be good psychologists. Conversely, to attempt to conduct ministry by theology alone, without an adequate psychology as guide to the realistic identification of human possibilities and limits, is by implication both inadequate and irresponsible.

At the same time, cutting the other way, Lapsley's position equally insists that the psychological healing and development of human beings are not ends in themselves. Their larger purpose is to enable participation in the life of God with the world. Therefore, the proper aim of pastoral care and counseling is not toward enabling psychological strength and development alone but also as means toward the greater end of "salvatory participation." This gives ministry a kind of dual focus, oriented in the penultimate sense toward

psychologically (and socially) assessing and enhancing the potential for salvatory participation in every situation, while in the ultimate sense seeking to envision and encourage the best moral and spiritual use of whatever potential already exists or is emerging, the use which most deeply and fully participates in God's agency, given the finite limitations and mutual obstructiveness of the real world.

III

Lapsley's theory in its developed form is essentially an attempt to fill in the details of this picture by distinguishing degrees of potential for salvatory participation in the form of hierarchically distinguished "levels." These levels are the more or less logical result of the various ways in which certain underlying life processes are able to combine and interact in different people at different times in their lives. The capacity for participation is therefore not fixed or frozen, though neither does it normally fluctuate readily or wildly. It can and does change through the ups and downs of life, sometimes toward greater, sometimes lesser degrees of participational capacity.[1] To give his own examples, newborns, the severely ill, and the dying, as well as growing, healthy children (Levels I and II), represent persons whose immediate potential for participation is obviously limited, though not unimportant; indeed, these persons are precious in God's eyes and they do (or can) to some extent participate in God's saving presence in the world. But clearly their extent of participation is limited compared to that of persons in full health or at the peak of their powers. Moreover, normal, healthy persons (Lapsley's Levels III, IV, and V), though having far greater capacity for salvatory participation, nonetheless have less potential for participation than those (at Level VI) who are the most fully developed of all, such as great religious and moral innovators. These individuals have immense, self-transcending depth and breadth of involvement in the life process approaching (or achieving) universality of vision and commitment to the world and God.

What are these underlying processes (Lapsley calls them "factors") upon which so much depends? Lapsley identifies three, the first being homeostasis, the tendency of all living systems to seek equilibrium or balance, to maintain a "steady state." Maintenance of homeostasis is to some degree necessary for all living systems and is readily visible in such complex but common processes as maintaining body temperature or psychological ori-

[1] Lapsley's levels are not "stages" in a developmental process, though their hierarchical structure ambiguously implies some degree of sequencing, at least in the initial development of participational capacity in the individual's life history.

entation in the midst of movement (e.g. knowing which way is up). Lapsley calls this general life process "maintenance." In a particularly insightful discussion, he anticipates recent psychological discussion by proposing that maintaining a sense of *identity* amid changing social circumstances and experiences (the "I" more or less persists as a continuous organizing center), and maintaining a sense of *self-esteem* in the face of threats of guilt and shame, through the sometimes bruising, sometimes gratifying experiences of life, are the two most important psychological forms of homeostasis.

The second basic life process is growth or "development," the differentiating and integrating of living systems into more complex wholes. Adults for example are more complex—more specialized and differentiated, emotionally, intellectually, and socially—than children. Development, like maintenance, is fundamental to life and, as Lapsley puts it, stands in a polar relationship to maintenance: achieved equilibrium makes growth possible, and growth makes new, more complex forms of equilibrium periodically necessary.

The third life process is what Lapsley calls "participation" (without the qualifier "salvatory") which seems to mean something like giving values and meanings to others and having sociocultural influence (my terms), as well as making tangible (e.g. economic) contributions to others and to society. Married partners and parents, for example, share significantly (for good or for ill) in one another's lives in this intangible but deeply important way. Lapsley is less clear about this concept as a basic life function, however, than he is about maintenance and development. If the goal of maintenance is equilibrium and the goal of development is greater complexity, what is participation's goal? Lapsley does not say directly, but it would appear to be something like "having influence upon others," or "contributing to others or to the larger world around one"—entering significantly into the lives of others and the corporate life of society.

This life function is, in any case, unlike the other two insofar as it emerges from them; a degree of maintenance and achieved complexity are required before one can begin to exercise significant influence in the world. But the higher the level of development attained, the more one becomes involved in mutual influencing of one sort or another, for good or for ill, increasing the potential for salvatory participation or for its obstructive and destructive forms.[2]

[2] This formulation presents certain difficulties that Lapsley does not discuss. There is a sense in which it seems correct that maintenance and development precede participational capacity, but it may also be the case that maintenance and development are in part *achieved*

IV

How then are these underlying life processes combined, and what "levels" of salvatory participation do they make possible? Here, the theory becomes concretely descriptive and useful in practical ways, though here especially it is necessary to read the book itself to get all of what Lapsley has to offer. The essence of it is that the degrees of possible salvatory participation represented by the six levels are determined by how great or small a part the two "dipolar" processes, maintenance and development, play in the motivational dynamics of the person. When they are dominant, as in infants and children, there is relatively limited capacity for exercising influence on others, hence relatively limited potential for salvatory participation. As persons mature or grow in psychological strength (complexity and equilibrium) the dominance of maintenance and development declines and they become less absorbing of one's energies; concomitantly, participational interaction ascends in importance. In times of crisis such as illness, acute grief, or debilitating stress, maintenance reemerges as a dominate process and the capacity for participating, for influencing others and the world at large, is diminished at least temporarily by this diversion of energy. Or when new spurts of psychological development occur at any time in life, such as during the "mid-life crisis" or in psychotherapy, a similar, usually temporary weakening of participational capacity occurs.

One of the more insightful features of Lapsley's theory is how it applies to people not involved in exceptional circumstances. Here he distinguishes three kinds of people at the midrange of levels: those persons (Level III) whose social and cultural participation has a strong undercurrent of continuing maintenance motivation (i.e., are significantly tied up in the need to maintain positive self-esteem by warding off guilt and shame); those (Level IV) whose family and other social participation is limited by strong underlying developmental needs (such as young adults who marry—who "participate" in a marital relationship—in part as a means of gaining personal maturity); and those (Level V) whose participation is relatively free and

through various forms of participation. The practical significance of this point for ministry is important. Lapsley's formulation tends to suggest (unintentionally, I believe) that individual human development occurs, as it were, within the individual—individualistically—rather than through a process of social interaction; personal growth must precede and prepare the way for participation in corporate worship and service, for example, rather than also resulting from such participation. By implication, therapeutic or growth-oriented pastoral care is thereby unnecessarily restricted to the individual counseling model instead of being seen as occurring through participation in the whole corporate life and mission of the church. Lapsley's more recent borrowings from self psychology would require and enable a revision of his original formulation, I think.

clear of underlying maintenance and development processes. These latter folks—who are relatively infrequent in the general population but do exist in good numbers—are said to participate largely "for participation's sake," that is, for the worth of whatever the participation itself is about and not for underlying homeostatic or developmental purposes. In many circumstances they make the most creative and realistically effective leaders.

Recalling the double-edged character of this theory, one can easily see that gaining this sort of evaluative insight into people can enable the pastor both to identify the kinds of further development or healing that may be needed to enhance the capacity for salvatory participation, and to be realistic yet imaginative in envisioning forms of salvatory participation that may be most appropriate and well suited to these persons at this time ("discerning God's will"). For instance, it may be supposed that persons who chronically struggle to maintain self-worth against internal fears of being wrong, worthless, or exposed and found empty, are likely to be more concerned about maintaining the social and psychic status quo in worship and social action than those who are relatively free of such needs. Their experience of liturgy, sermon, and calls to social service will inevitably be shaped and influenced by such unconscious forces, and a perceptive pastor will take such psychological considerations into account in pastoral leadership, care, and counseling.

Perhaps this brief sketch is sufficient to give the general idea of how Lapsley puts together psychological and theological concerns in a unified theory of persons for pastoral care and counseling. More could be said, of course, concerning the practical implications of the model, which he draws out in suggestive ways, as well as concerning other facets of the theory, including a chapter which discusses theological doctrines from the angle of the different levels. The meaning of divine justification, for instance, tends to shift from dominance-submission models of forgiveness as an isolated experience of release from guilt (at Level III, where the threat of guilt and shame influence interpretation) to understandings of justification as a continuous disposition of God conceived in terms of acceptance, a view presumably more meaningful to persons relatively free from internal psychological conflict and thus engaged in sociocultural involvements "for their own sake," i.e., for their intrinsic meaning, importance, and value.

V

Obviously, this remarkable theory constitutes a major if still largely suggestive legacy for pastoral theology and theological anthropology, and there

is much to be learned from it even after twenty years. At the same time problems remain that require and deserve consideration. Indeed Lapsley himself has made some important and helpful additions to it in recent writings, though these do not, as far as I can see, entail radical alterations in its structure.[3]

If I were proposing revisions, however, I might first consider the concept of "degrees of participation." There is something intuitively right about this notion, to a point; people do differ in the apparent extent to which they participate in the stream of life, and perhaps (in process terms) in the stream of God's life. But the concept of "degrees" suggests quantitative differences with moral connotations (more is better) that may not be entirely fitting for Christian theology. While some "quantitative" differences must be recognized, it would seem more appropriate theologically to focus more on richness and complexity (quality) of participation than its quantitative extent or magnitude. Some individuals live relatively limited lives in terms of the range of their social influence, even understood in the subtle terms of process philosophy and theology. But they may be profoundly rich and meaningful lives nonetheless; their participation (whether salvatory or not) is highly developed in the sense of complexity, nuance, and depth or intensity. And many who suffer loneliness or rejection, whose participation in Lapsley's sense of giving to or influencing others is of necessity severely limited, may still suffer in deeply meaningful ways "known but to God." Surely complexity and richness of participation "count," theologically, as much or more than participation's breadth of influence or power, even if "influence" is conceived in subtle cosmic and philosophical terms.

I would also want to reconsider the central role that "participation" itself plays in the theory. By making participation central, Lapsley has without question introduced a powerful and important notion into contemporary pastoral theology, correcting its individualistic tendencies and (until recently) its intrapsychic orientation. But can salvation be entirely a social affair? There is indeed a "value" (to use process terminology) intrinsic to experience itself apart from its contribution to or influence upon other

[3] Cf. "Practical Theology and Pastoral Care: An Essay in Pastoral Theology," in *Practical Theology: The Emerging Field in Theology, Church, and World*, ed. Don S. Browning (Harper & Row, 1983), pp. 167-186; "The 'Self,' Its Vicissitudes and Possibilities: An Essay in Theological Anthropology," *Pastoral Psychology* 35, no. 1 (Fall 1986): 23-45; and "Spirit and Self," *Pastoral Psychology* 38, no. 3 (Spring 1990): 135-146. In these articles Lapsley broadens his psychology from the mechanistic systems concepts of Loevinger's psychoanalytic ego psychology to include Kohut's more humanistic and theologically useful concept of self, and develops (it seems to me) the concept of participation by introducing the theological notion of spirit, human and divine, into his anthropology.

experiences. But Lapsley follows Whitehead in denying that the "subjective immediacy" of lived experiences is or can be "saved" in God. It "perishes," though the outward effects of the lived experience, its social or participational dimension, are taken up into the experiences of others and of God and ultimately "saved" in some sense. Thus Lapsley says that "persons" as such, in the concrete immediacy of lived experience, are not "saved" eschatologically or eternally, though a more abstract "personhood," representing the participational value of the life as lived, is saved in some sense, insofar as God brings it into harmony with the totality of everything in the divine experience of the world. Thus the finite God of process theology is limited by the perishing of events in their subjective immediacy. Even God cannot raise the dead in that sense.

Problematic as this may be theologically for some, the point is not solely about eschatology and the human fate. It is also about immediate pastoral practice. At issue is what we value in human experience, and why. The beauty and power of Lapsley's theory and its process conceptuality is, at this point, also its liability. On one hand it gives pastoral care and counseling specific ways of honoring and valuing much that is elusive, intangible, and subjective in ministry and of seeing its theological significance; the cry of the heart, the sorrow too deep for words, the anguish and struggle of the soul, all enrich our lives (and God's) in inexpressible ways, and their value is saved forever in God's eternal life. On the other hand, so long as salvation is conceived *solely or largely* in terms of influence or participation, pastoral care and counseling may be inclined to value and promote a more restricted range of experience than Christian faith may finally require. Ironically, there is a risk in Lapsley's theory, contrary to his own intention, of *devaluing* persons at the lower levels of participation whose extent of participation may be slight but whose very existence in all its concreteness may nonetheless, contrary to all appearances, somehow be the object of God's redeeming and saving power, regardless of what it does or does not succeed in contributing to others. This, of course, is a point of faith as much as of philosophy or theology, and Lapsley need not agree with it. But the issue is important to consider in any case, especially in relation to biblical imagery and proclamation in which resurrection is the central image of divine saving power.

Finally, I would suggest that views of salvatory participation most consonant with the mainstream of historic Christianity will derive their principal emphases and motifs not only from images of creativity and accomplishment but also, and perhaps more fundamentally, from the story of the crucified Jesus as risen Lord. However variously interpreted, the gospel

story points to a "great reversal" of ordinary human wisdom, values, and fortunes; God's saving activity comes as the unexpected, a surprise. God is revealed through the story of Jesus' life and fate as a God who exists within yet beyond the contradictions and defeats of the world, who justifies sinners and brings new life to all who die or languish in the throes of death. I am attempting to suggest, through these vague but stirring biblical metaphors, that salvatory participation in its deepest expression occurs whenever people affirm in faith and hope the ultimate reality of their life together with God precisely in the midst of life's contradictions. Salvatory participation arises distinctively and most fully and forcefully precisely at the limits and crisis points of participation itself, where personal, social, and cosmic forms of organization are crucially threatened or in fact negated and lost. True salvatory participation is therefore, one might say, a kind of *meta*participation, a form of existence that sublates the conflicting dualities of the life process into a higher wholeness embracing both sin and righteousness, both participation and weakness, both life and death.

In concrete human terms, in a marriage for example, salvatory participation, I suggest, refers primarily to how the couple distinctively relate to one another and to their mutual responsibilities at the limits of their emotional and other resources and in the uncertain, open crisis points of their shared history. Do such moments, where the meaning, value, and possibility of participation itself is at stake, yield a "new level" of relationship where rapport is achieved that paradoxically acknowledges failure and alienation but transcends them in faith in the God who justifies the sinful and lives in eschatological hope against hope? The mark of the Christian—the meaning of "true" salvatory participation—in my view, has something to do with how this kind of question gets answered over and over in the ongoing history of a relationship. In biblical metaphor, it is the question whether our participation is a participation in the death of Christ that we may also participate in his resurrection power. Salvatory participation is therefore discipleship, and discipleship is the ultimate question that confronts every form and occasion of human participation with a call to faith and hope in the One who "goes before" the antitheses of life and death and ever opens up reality beyond all concrete forms and expressions of historical participation and their "eternal perishing."

In terms of pastoral practice, this seems to point to something like a mandate to employ our psychological skills of healing as far as we can, yet also to live "beyond" them in faith. Such faith affirms the redeeming power of God's love in their limitations and failures as well as their occasional suc-

cesses, and measures the extent of our participation in divine life not in quantitative terms but in terms of the depth of quality, the richness and intensity (Whitehead), by which we live as pilgrims in this world who, like the saints before us, must die before we see the glory that is to come. Such faith transcends concrete participation but does not despise it; indeed, effective pastoral action based on sound psychology is finally possible only in and through the liberating power of such faith, explicit or implicit.

Whether Jim Lapsley would concur with these formulations, which he might regard as excessively rhetorical, only he can say. But needless to say, his contribution to pastoral theology and to theological anthropology, if not entirely a matter of agreement, is nevertheless a continuing and powerful source of stimulation for these fields and a major resource for modern ministry. For such a legacy, however still in the process of its emergence, we can all indeed be grateful.

Wisdom among the Mature

President Thomas W. Gillespie delivered the Opening Convocation Address in Miller Chapel on September 22, 1991.

by Thomas W. Gillespie

The theme of this convocation address is "Wisdom among the Mature." My purpose is to call your attention to the important role played by the term *wisdom* among three influential theologians of the church who use it to designate the nature of theology and theological knowledge. Naturally, this usage in the writings of Edward Farley, John Calvin, and the apostle Paul has implications for our understanding of the purpose, character and conditions of theological education.

I

The modern curricular organization of theological education is commonly attributed to Schleiermacher, who published in 1811 his influential *Brief Outline of Theological Study*. What Schleiermacher proposed and others subsequently modified was the organization of ministerial education according to a series of discrete intellectual disciplines, each with its own particular subject matter and corresponding method of study. The technical term for this arrangement is *theological encyclopedia*. Edward Farley emphasizes the *technical* sense of this phrase in his book *Theologia: The Fragmentation and Unity of Theological Education*. Professor Farley warns that the concept will remain "muddled" as long as the term *encylopedia* is understood as "a mere collection of knowledge like ... the *Encyclopaedia Britannica* or the *Realenzyklopädien* of Germany." Theological encyclopedia, in other words, is not "an amassed collection of knowledge about theology." As Farley explains:

> The *problem* addressed by the special encyclopedia is the intellectual problem of discerning the sciences proper to a field of knowledge, and two things must happen for that problem to occur. First, the overall field itself must come into the foreground as a distinctive area in its own right; thus law, medicine, theology. Second, particular sciences or disciplines must be established within the overall field. Once this happens, questions arise as to what these sciences are, why the field requires just those sciences and not others, and how they are related to each other. In a nutshell, that is the encyclopedic problem.[1]

[1] Edward Farley, *Theologia: The Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1983), 74.

Since Schleiermacher's initial proposal, it has proven easier to establish a consensus on the question of what disciplines belong to theological encyclopedia than it has to explain how they are related to each other. The departmental structure of our faculty and the course offerings in our catalogue represent the classical disciplines of biblical studies, history, theology, and practical theology. The problem is that students find it difficult if not impossible to read the catalogue of courses and requirements in any other way than as a theological version of the *Encyclopaedia Britannica*. The perennial student question is, "How does all of this go together?" To which the standard faculty answer is, "Trust us when we tell you that it will all come together in your senior year." And, thank God, for most it does.

Professor Farley, among others, is dissatisfied with this eschatological promise and seeks to articulate what it is that unites the disciplines represented in our theological faculties and the course offerings of our theological curricula. His own proposal is to locate the unifying factor not in a common subject matter of the curriculum but in the educational experience of the student. Noting "the ancient Greek ideal of culture (*paideia*), according to which education is the 'culturing' of a human being in *aretē* or virtue," Farley argues that *theologia* is an ecclesial version of *paideia* in which the educational goal is not virtue but "a sapiential knowledge engendered by grace and divine self-disclosure." Theology in its primary meaning, he explains, "is a personal and existential wisdom or understanding."[2]

Two aspects of this theology that is wisdom, as Farley unpacks it, are of special interest and importance. The first is that *theologia* is both grounded in and distinguished from the "belief-ful knowing" of faith itself. Believing, in other words, is a cognitive activity that entails "a certain insightfulness" that is prereflective. When this prereflective knowing that belongs to faith becomes self-conscious, when it subjects itself successfully to deliberate processes of reflection and inquiry, the result is that sapiential knowledge called theology.[3] The second noteworthy aspect of theological wisdom is that it "accompanies faith's concrete existence," by which Farley means *piety*. For too long theology and piety have been separated in theological education, he argues, resulting in the present clamor among students for courses and programs on spirituality. On this situation he comments:

> The flurry of activity going on these days about "formation" and "spirituality" is no doubt some sort of attempt at the restoration of piety.

[2] *Ibid.*, 152-53.
[3] *Ibid.*, 156-57.

> The Protestant form of these efforts is so far not highly credible. Because the aim has been to spiritualize the theological school's life and ethos but not its course of studies, the formation movement perpetuates the inherited separation of piety and intellect. *Presupposed here is that spirituality pertains to a realm other than the subject matter and end of studies.* All the schools could be spiritualized in this sense with no effect at all on the unity, pattern, and end of studies themselves.[4]

This separation between theology and piety, between knowledge and praxis, is overcome, according to Farley, when theology is understood as the wisdom that allows the believer to live insightfully and responsibly before God in the world.

In this sense theology is neither the private preserve of professors nor the special privilege of ministers and seminarians. It is the task of the whole people of God, and in its serious and successful undertaking the piety of all believers is informed and shaped. Accordingly, Farley argues, theological education occurs in a variety of settings, the two most prominent being the local congregation and the theological school. What differs in these various situations is the curriculum offered and the pedagogy practiced. What remains constant is the fact that our studies are as much a spiritual discipline as is our private and corporate worship or our personal and social praxis. Piety, in other words, is not exhausted by theological studies but it requires self-conscious, reflective and disciplined thinking in order that believers may live wisely unto God and before God in the world.

II

Given Professor Farley's emphasis upon the sapiential character of theology, it is surprising that he never mentions John Calvin in his discussion. For the Protestant Reformer also viewed theological knowledge as wisdom, the difference being that Calvin focussed upon that basic level of knowledge which Farley calls the prereflective "belief-ful knowing" that belongs to faith itself.

The opening sentence of the *Institutes of the Christian Religion* reads: "True and substantial wisdom principally consists of two parts, the knowledge of God, and the knowledge of ourselves" (I, 1, 1). This simple affirmation raises several profound and crucial issues. One such is the methodological question of which comes first, the knowledge of God or the knowledge of self. The question continues to vex theology. Calvin acknowl-

[4] *Ibid.*, 160-61 (emphasis added).

edged that these "branches of knowledge" are so intimately connected that "it is not easy to discover" which of them "precedes and produces the other," although he himself opted for the priority of the knowledge of God (I, 1, 3).

Related to this is the question of how God is known at all by human beings. Calvin contended that were it not for human sin God would be known as Creator through the testimony of the creation, the corollary being that we would know ourselves as God's creatures—an affirming self-knowledge to all but those who harbor divine pretensions. That avenue being closed by our sin, however, God is actually known through the conjoined witness of the Word of God and the Spirit of God that effects in us the knowledge of God as Redeemer and of ourselves as redeemable and redeemed.

In his important monograph on *The Spirituality of John Calvin*, Lucien Joseph Richard argues that Calvin's doctrine of the Spirit of God working in and through the Word of God represents a major philosophical breakthrough in the way Christians of the sixteenth century understood the source and nature of the knowledge of God that effects self-knowledge.[5] Father Richard calls it an "auditive-intuitive" knowledge that, being dependent upon the Word and the Spirit of God, is both objective and subjective, both conceptual and personal. As God elects to forgive sins through Jesus Christ, so God also elects to redeem sinners through the proclamation of the Word empowered by the Spirit. Consequently, believers do not merely know *about* God on the basis of the church's biblical and theological tradition. Believers know *God* who is present to them by the Spirit in and through the Word. The knowledge of God given thereby is thus experiential, personal, even spiritual.

Father Richard claims that by this epistemology Calvin "bridged the gap . . . between knowledge and spirituality." The gap in question had been created by the arid abstractions of medieval scholasticism which claimed knowledge, on the one hand, and by the anti-intellectualism of the so-called *Devotio Moderna* which claimed spirituality on the other. On this score, the sixteenth and twentieth centuries are painfully parallel. For the same gap between theological understanding and authentic spirituality is evident not only among the laity in our churches but among those preparing themselves for ministerial leadership. Perhaps the time has come to listen again to Calvin, who introduced "sacred erudition" into Christian piety by integrating knowledge and spirituality in a *pia doctrina*, a *doctra pietas*. "In Calvin,"

[5] Lucien Joseph Richard, *The Spirituality of John Calvin* (Atlanta: John Knox Press, 1974), 147.

Richard concludes, "theology and spirituality found their unity: revelation, faith and doctrine, obedience and piety belong together."[6]

What integrates these discrete aspects of Christian faith for Calvin is his vision of genuine piety. *Pietas* includes our knowledge of God and our obedience to God, our worship of God and our service to God. "For we cannot with propriety say," Calvin writes, "there is any knowledge of God where there is no religion or piety" (I, 2, 1). It is what Christian piety knows and does that Calvin calls wisdom. Father Richard goes so far as to say that for Calvin "there was no such thing as scientific theology but only wisdom (*sapientia*) which is *pietas*."[7] The reference to "scientific theology" here is to the scholastic kind represented by William of Occam, who denied the possibility of an intuitive knowledge of God and thereby reduced theology to a rational activity of the mind that works with the revealed data provided by scripture and tradition. Richard is not suggesting therefore that for Calvin the wisdom of Christian piety excludes the necessity of critical reflection or precludes the issue of rational coherence. Calvin's *Institutes* amply attest to the fact that he exercized his reflective powers in quest of a coherent understanding of what faith knows and does. The point is that he did so on the basis of the experiential, personal and spiritual wisdom that is constituted by the knowledge of God that illumines the self and is given to believers by the Word and Spirit of God. Moreover, for Calvin this intellectual quest represented an act of responsible Christian piety.

Unlike Farley, Calvin does not reflect upon the implications for theological education of his understanding of theology as a form of God-given wisdom. Certain inferences, however, are warranted. One is that the nature of theology as the knowledge of God that illumines the self makes theological education a very personal and therefore painful experience. If our knowledge of God is, as Calvin contends, intuitive and experiential, and if it tells us who we are in relation to God and what we are to do in response to God, then it is an intensely personal matter. We come to seminary as believers who have staked our very lives on what God has given us thus far to know and to do. Most if not all of us come having already begun the process of reflecting critically upon our theological understanding, but here the process intensifies exponentially. We find ourselves on an emotional yo-yo, being up when our understanding is affirmed and down when it is challenged. We meet professors and classmates who confess the same faith as we do but understand it so differently. Under such pressures, some capitulate to the

[6] *Ibid.*, 129.
[7] *Ibid.*, 166.

prevailing theological winds, turn their backs on their heritage, and "go with the flow." Others hunker down, jump mindlessly through the academic hoops, and determine to graduate with some semblance of the faith that led them here. Both types miss the window of opportunity that theological education opens to them. The one cuts itself off from its roots, and the other remains rooted but refuses to grow. If you are wise, you will continue to affirm that intuitive, experiential and personal knowledge of God and yourself that God has given you by the Word and Spirit, and you will stay open to the spiritual growth that God desires to effect in you through an intellectual exploration of "the unsearchable riches of Christ." The athletic slogan applies to theological education, "No Pain/No Gain."

Another implication of Calvin's view of theological wisdom is the intrinsic connection between the classroom, the chapel, the library, the dormitory, and the dining hall under the rubric of piety. These may be separate places set apart for discrete purposes, but what goes on in each is at its best the service of God and the service of others. Father Richard notes that "Calvin's spirituality is essentially apostolic in nature: a spirituality of the service of God in the world."[8] Indeed, for Calvin the world is "the arena for the glorification of God." The seminary as a whole and in all of its parts lives in that arena for that purpose. We are called to serve God in our studies, in our worship, and in our relationships to one another. This seminary stands in the Reformed theological tradition, and although it has changed across the years it remains in continuity with that Calvinist vision of Christian piety as the total life of the believer and the believing community in intelligent and responsible relation to God.

III

When we come to the apostle Paul, we find that he too had a vision of theological understanding that he expressed in terms of wisdom. Having reminded the Corinthians that their faith in Jesus Christ the crucified rests "not on human wisdom but on the power of God" demonstrated by the Spirit in the proclamation of the gospel (1 Cor. 2:1-5), Paul goes on to affirm that "among the mature we do speak wisdom" (1 Cor. 2:6). It is "the wisdom of God that is hidden in a mystery," he explains, "which God decreed before the ages for our glory" (2:7). It has to do with "what no eye has seen, nor ear heard, nor the human heart conceived, what God has prepared for those who love him" (2:9). Which is to say that it is a redemptive wisdom

[8] *Ibid.*, 125.

that is eschatologically oriented. Moreover, it is a spiritual wisdom. For "these things God has revealed to us through the Spirit" (2:10). The purpose of the Spirit's revelatory activity is that "we may understand the gifts bestowed on us by God" (2:12). Such understanding is verbally expressed, for Paul claims to "speak of these things in words not taught by human wisdom but taught by the Spirit, interpreting spiritual things to those who are spiritual" (2:13). In a word, Paul's verbal wisdom is a hermeneutical event.

During my students days, prominent New Testament scholars argued that when the apostle came to this passage he lost his grip on his subject matter—"the word of the cross" (1:18), the apostolic *kerygma* of "Christ crucified" (1:21, 23)—and drifted off into Gnosticism. Wiser heads have since prevailed, however, and today there is a growing consensus that Paul's wisdom speech represents the theological interpretation of the kerygma, the exposition of the significance and implications of "Christ the power of God and the wisdom of God" (1:24). Some, like Niederwimmer and Conzelmann and Stuhlmacher, even suggest that in this inspired wisdom speech we have the origins of Christian theology. If this is in fact the case, then the spiritual character of theological understanding is established by the Spirit of God at both its primary and secondary levels. Both the pre-reflective and the reflective stages of theological understanding depend upon the Spirit who alone knows the mind of God (2:11), which Paul also designates as "the mind of Christ" (2:16).

What is puzzling about Paul's wisdom claim is his limitation of such in-depth theological understanding to those who are "mature" (*teleioi*). Ordinarily we think of wisdom as a mark of maturity. For Paul, however, a certain level of maturity is the condition of wisdom. Behind this lies the claim of at least some in Corinth that they were "mature," a term in their jargon that was synonymous with "spiritual ones" (*pneumatikoi*). Paul denies their status claims on the ground that their behavior demonstrates them to be "infants in Christ" (3:1). He tells them frankly that he is unable to speak to them as "spiritual ones" because they are in reality "carnal" believers (3:3). Even now their spiritual digestive system is unable to receive anything other than "milk."

The evidence of their immaturity and carnality is their infantile "jealousy and quarreling" over conflicting loyalties to particular church leaders. "For when one says, 'I belong to Paul,' and another, 'I belong to Apollos,' are you not merely human?" (3:4) Paul asks. In an earlier list, Cephas and Christ are included among the controversial figures (1:12). What the occasion of these loyalty slogans was remains hidden from our historical view, but it

seems to have centered on the missionary leaders. Antoinette Clark Wire, in her book *The Corinthian Women Prophets*, argues that when Paul introduces Christ into the list he moves from factual reporting to rhetorical ridicule in order to establish a basis of unity in a common faith.[9] The point is that only Christ is worthy of the kind of loyalty the Corinthians were giving to their preferred theological guru. The further point is that in such circumstances the Spirit of God is unable or unwilling to communicate that wisdom that opens to us ever deeper and broader and richer dimensions of the meaning of the gospel of Jesus Christ. Were Paul arguing in Farley's terms, he would be saying that even that prereflective belief-ful knowing that belongs to faith itself knows better than to threaten the unity of the church by such divisive loyalties. And until it does what it knows at this level of understanding, the Spirit will withhold the deeper wisdom that only the Spirit can give. Maturity in our attitudes and behavior and relationships, in other words, is not the mark of the wise; it is the condition of wisdom.

The implications of this for theological education are fairly evident. We too live in a time and place where people care deeply about issues and rally around causes and those who lead them. One result of this is that the freedom of inquiry and the unity of purpose that has traditionally characterized our academic communities is today at risk. Seminaries are not exempted from this danger. In his memoir, *Telling Secrets*, Frederick Buechner gives us this vignette of his experience as a visiting lecturer at Harvard Divinity School.

> Harvard Divinity School was proud, and justly so, of what it called its pluralism—feminists, humanists, theists, liberation theologians all pursuing truth together—but the price that pluralism can cost was dramatized one day in a way that I have never forgotten. I had been speaking as candidly and personally as I knew how about my own faith and how I had tried over the years to express it in language. At the same time I had been trying to get the class to respond in kind. For the most part none of them were responding at all but just sitting there taking it in without saying a word. Finally I had to tell them what I thought. I said they reminded me of a lot of dead fish lying on cracked ice in a fish store window with their round blank eyes. There I was, making a fool of myself spilling out to them the secrets of my heart, and there they were, not telling me what they believed about anything

[9] Antoinette Clark Wire, *The Corinthian Women Prophets: A Reconstruction Through Paul's Rhetoric* (Minneapolis: Fortress Press, 1990), 51.

> beneath the level of their various causes. It was at that point that a black African student got up and spoke. "The reason I do not say anything about what I believe," he said in his stately African English, "is that I'm afraid it will be shot down."[10]

I do not pretend to know whether Buechner's experience at Harvard is typical or a-typical, but I do know that when pluralism causes factionalism the atmosphere conducive to receiving the wisdom that only the Spirit can give is destroyed. What is required of us who teach and study in a Christian academic community is that spiritual maturity, based upon what God to date has given us to know and to do, which honors the unity that is in Christ and the freedom that is of the Spirit.

IV

Given the spiritual nature of theological wisdom, I would conclude with three brief observations. If *theologia* is wisdom that is effected by self-conscious, critical, reflectiving thinking, as Farley contends, then it can only be successful in an atmosphere that encourages the freedom to think. Wisdom may not be coerced. If theological wisdom is the knowledge of God and self that is given by the Word and Spirit of God, as Calvin maintains, then the personal nature of such wisdom must be respected and its expression encouraged no matter how different it might be from our own. If theological understanding is a wisdom of the intellectual and ethical implications of the gospel given by the Spirit of God, as Paul argues, then the freedom that is of the Spirit and the unity that is in Christ must be cultivated lest the Spirit withhold from us the further wisdom we need and seek.

[10] Frederick Buechner, *Telling Secrets: A Memoir* (San Francisco: Harper, 1991), 63-64.

Such a Time as This

by Nancy J. Duff

Nancy J. Duff is Assistant Professor of Christian Ethics at Princeton Theological Seminary and is the author of a forthcoming book entitled Humanization and the Politics of God: The Koinonia Ethics of Paul Lehmann. *She preached this sermon at the Opening Communion Service for the fall semester, 1991.*

Texts: Esther 4:13-17
Matthew 14:22-23

As a student the first day at a new school always made me feel terribly uncomfortable. Even though it was exciting, I found that anxiety made me suspect that every unfamiliar face was actually the face of an enemy.

This morning each of you brings your own reaction to the first day of school: excitement, anxiety, a sense of adventure, a sense of dread, incredible joy, profound sadness. Whatever our reaction to it, here we are at this godly hour in Miller Chapel at Princeton Seminary waiting to find out what the year holds in store.

Breaking into our individual and collective emotions and expectations we hear the voice of Mordecai, once addressed to Esther, now speaking to us, "Who knows whether you have not come to the kingdom for such a time as this?" In Mordecai's question we are reminded of the heart of our Jewish and Christian heritage—a heritage that believes that our lives are guided by divine purpose rather than by chance or fate. Although the book of Esther has the unusual distinction of never mentioning the name of God, it is clear that its author had a keen sense of the divine timeliness of events. Esther had not become queen at that time and place by some random act of fate. Esther was where she was for a purpose.

Through an unusual twist of events Esther had become Jewish queen of this predominantly Gentile nation. When Haman (one of the king's advisors) won permission from the king to destroy all the Jews in the country, Mordecai (Esther's cousin and guardian) knew that Esther was the only one in the kingdom who could persuade her husband, the king, to undo Haman's plan. And so he beseeched her: "If you keep silence at such a time as this, relief and deliverance will rise for the Jews from another quarter, but you and your father's house will perish. And who knows whether you have not come to the kingdom for such a time as this?" Mordecai knew that Esther was where she was for a reason; her life had purpose.

As we who are here standing at the threshold of a new year hear Mor-

decai's word to Esther, we know it is a word to us as well, for it coincides with the Christian understanding of divine providence which tells us that we are where we are for a purpose. We have not just been thrown together into this place by a random act of fate; rather, for such a time as this, we have been called for a purpose. Our understanding of divine providence says to each of us, "You are here for a reason, and your being here makes a difference."

"Who knows whether you have not come to the kingdom for such a time as this?" If you think those words spoken to us are not as urgent as when they were spoken to Esther, think again. We gather at a time when the Presbyterian Church and many other denominations are experiencing an unprecedented decline. Could it be that genuine renewal of the church will occur only when we recapture the church's distinct identity in the world through critical and sympathetic understanding of the history of our faith, through a renewed ability to read the Bible with discernment, teach and preach with passion, counsel with compassion, and stand against the powers and principalities of the world with courage? In short, could it be that renewal in the church in part begins with mastering all those things taught in seminary? While the renewal of the church does not fall on your shoulders alone, who knows whether you were not called into the kingdom for such a time as this? Your life has purpose, and your being here makes a difference.

If you think Mordecai's words are not as urgent now as when they were spoken to Esther, think again. We gather today one week from the 28th anniversary of the death of four little girls who were killed, when a bomb was thrown into the 16th Street Baptist Church in Birmingham, Alabama.[1] Could it be that almost three decades later, we are called to honor *their* memory and *our* baptism by seeking to mend the divisions which exist even in our church among the races, among different nationalities, and between men and women? While reconciliation among peoples does not fall on your shoulders alone, who knows whether you were not called into the kingdom for such a time as this? Your life has purpose, and your being here makes a difference.

One of the most important tasks facing us as we start this new year lies in discerning the purpose for which God has called us to this time and to this place. Perhaps it is easy to accept the urgency and challenge of Mordecai's words standing as we are with great resolve at the beginning of the

[1] September 15, 1963.

year. Experience tells us, however, that the everydayness of our routine will dull that sense of urgency. Those books that seemed so exciting sitting on our shelf can be tedious when we actually sit down to read them. Our commitment to urgent issues of the day can wane from the lack of energy that comes with busy schedules. Furthermore, it isn't just the everydayness of life, but also the sudden tragedies of life, that can leave us without direction. What do we do when our conviction is overcome by cowardice, our sense of purpose by a sense of futility, our faith by doubt? What then of divine providence? How then do we fulfill the purpose to which we have been called?

If in the days to come your doubt becomes stronger than your hope, and the burden of life bigger than its sense of purpose, and failure seems to loom larger than success, then remember the image of Peter.

I have often heard people who are in the midst of radical doubt say: "If I could just see a miracle, I could believe." Peter is proof that this isn't necessarily true. Peter is right in the middle of a miracle. He is *walking on water*. The miraculous is happening to him, happening all around him. What does Peter do? He doubts. Right in the very midst of a miracle Peter's faith falters. Seeing the wind, he is afraid and begins to sink and so calls out, "Lord save me!" What follows is one of the most comforting passages of Scripture. The very next words after Peter's cry of fear and doubt are: "Jesus *immediately* reached out his hand and caught him."

God does not demand of us what we cannot do. We are never called to a purpose in life bigger than we can manage. When you cannot bear the purpose for which you were called into the world, when you are more depressed than hopeful, and feeling more left out than included, the grace of God reaches out, catches hold of you, and will never let you go. As you come to the communion table and then go forth into this new year keep in mind two affirmations of the Christian faith: (1) Your life has purpose; your being here makes a difference. (2) In your highest hopes and lowest failure, the love of God sustains you.

In breaking bread remember that Jesus the Messiah, who lived and died for this world, upholds you with a love that will not let you go. In drinking from the cup remember that your cup, your portion in life, involves the covenantal promise to live in the world as people who recognize the purpose to which God has called them. And as often as you eat this bread and drink this cup, you proclaim the Lord's death—*you* proclaim the Lord's death—until he comes. And it *is* for such a time as this that you have come into the kingdom.

Courting a Crisis

by Marilyn McCord Adams

The sermon at the Opening Communion Service for the spring semester, 1992 was delivered by Marilyn McCord Adams, Professor of Philosophy at the University of California, Los Angeles. Dr. Adams is an Episcopalian priest and the author of William Ockham *in two volumes.*

Texts: Hebrews 4:14-5:3, 7-10
Luke 9:18-27

You stand today on the brink of a new semester. For seniors, it is your last before graduation; others merely count the weeks until summer field work. In seminary we are training to become doers of the Word, not hearers only, learning how to lead others to a "hands on" practice of their faith. So we are often impatient to get out there and get on with it. We may wonder what the point is of sitting in ivory-tower lecture-halls and libraries, chewing intellectual cud when we should be feeding sheep! If the master of the house returns to find us so doing, whatever will she say!

Moreover, Our Lord's seminary education was not academic. Didn't establishment adversaries mock him, "Where did he get all this? He never studied" (i.e., with the best rabbis). Certainly, he had no Princeton pedigree. No, our Lord Jesus "learned obedience through suffering," "was tempted in every respect as we are," presumably in the school of life. Surely, old time religion is right: what was good enough for Jesus should satisfy us his disciples, too.

Such rationalizations persuade because they tell many truths: It is true by definition that sterile intellectualizing is irrelevant; true also that the best training for ministry is the "school of hard knocks"; likewise correct that discipleship is active and engages the whole person.

Nevertheless, such grumblings are fallacious, misread Scripture, mistake what seminary is about. For we have not come to some antiseptic sanatorium to escape from life, the better to cram more facts into organic, or at least electronic or paper storage. No, seminary years are meant to be intense: a fiery crucible to consume our dross; a lion-filled arena where we rush to court crises; a time and place in our lives to return to dreaded closets, to wrestle with dark river demons, be wounded in the thigh; a time religiously to leave "home" with Abraham, the wise persons, Joseph with Baby Jesus and Mary on a donkey, the better to follow God who is infinitely more than we can ask or imagine.

The need for this follows from our job-description as gospel ministers. For it is our awesome calling to discern what God is doing in any given life situation and to help others come to recognize and experience the presence of God in their lives. Because God is so big and we are so small, God's ways are much higher than ours. God is always dancing out ahead of us, bursting the bounds of our conceptual, social, religious schemes. To follow, we have to keep growing, changing, running to keep pace. Likewise, because God is in our midst, at work to redeem us in the most intimate chambers of heart and soul, we have to be willing to descend to the depths to see what God is doing. These two movements converge: for in offering ourselves for leadership, we in effect volunteer to make our whole selves a laboratory, the stuff of our lives the experiment, where we discover how God works, the better to be able to identify it for others.

One proof lies in our text from Hebrews. In the author's mind, our Lord Jesus qualifies as eternal high priest because he became—in his human nature—one who is able to sympathize with all our weaknesses. How? By being tempted in every respect as we are, by learning obedience through suffering. And what is temptation but a test, a crisis that sets the self we have become—our world view, our character and habits, our coping strategies and skills—against a tough situation, often one for which they are inadequate. Christ our high priest learned to sympathize with every weakness by pressing to the limits of his own weakness, by allowing himself to break. He prayed desperately with loud cries and tears, until he found God at whirlpool's bottom. Then he let go to allow the Holy Spirit to put Humpty Dumpty back together again. Since we are not more, but less precocious than Christ our teacher, how can we expect to learn any other way?

By now, your inner pastoral counsellor may be protesting: life has a way of serving up crises to each when the time is ripe. It can be unwise to rush the process; better to let the drama unfold naturally, although the spiritually alert will pay attention and make notes on the plot afterwards. Likewise, the church historian may recall patristic warnings against courting martyrdom.

Within limits, I beg to differ. Of course, I recognize that—unlike Christ—we are merely human. We can't confront all our demons simultaneously. Probably we are and always will be too unimaginative to be tempted in every respect, not limber enough to learn to sympathize fully with every weakness known to humankind. In a way, this is not necessary. Nevertheless, seminary is a time for courting crisis, because life's natural syllabus can be too slow, while the need for gospel is urgent . . . because we

can't be remotely prepared for ministry without some trial runs, of taking up our cross, letting ourselves, our worlds go to smash along some dimension, praying our way through floundering and confusion, experiencing the surprise of God's resurrection power.

Seminary is the time for courting crisis, because falling apart is a messy process. We need to get the feel of it now, while there are people around to coach us through it; veterans to provide hints, maps, spiritual support, and the assurance that others have been there before and lived to tell it. We need to practice here, where others won't be shocked or scandalized, so that when it happens again we won't simply "act out" on our congregations and scatter the sheep, so that when our knees buckle in the future we will know how to lean on God and entrust ourselves to familiar hands. We need the experience now, so that we won't be scandalized by what others confess later, lest our words or example send the lying message that something could finally separate them from the love of God.

Our academic exercises here, so far from being sterile head-trips, can become instruments of spiritual diagnosis, even surgery. For powerful intellectual aversions nearly always signal unhealed injury, insecure sense of identity, lack of personal resolution—all conditions from which Jesus came to save. This semester, why not make seminary education work for you? Quit dodging the issues, shift gears, and court a crisis.

What theological approach do you find most revolting? Don't close your mind to it, take a course, write a paper on it. Crawl inside the position, explore its nooks and crannies, until you no longer caricature it. You may still find it radically off-course, but you will have learned—like our Lord Jesus—to sympathize, when you can really see and feel what makes it so plausible to someone else.

Do challenges to biblical authority scare you? This should not be too surprising. After all, Scripture is the lens through which most of us first learned to know God. Are you confused about its meaning, dubious about what if anything we can *know* to be true? Or, do you feel alienated from Scripture, enraged by its social assumptions, shut out by its images and gender stereotypes? Loosening our grip on Scripture can feel like sailing without a rudder. Yet, just because they were so formed by conventional understandings of Scripture in the first place, our Lord Jesus and St. Paul took courage to risk a fresh hermeneutic. Could God be God, could you be called, if Scripture were dramatically recontextualized? Could there be more to learn about the Infinite and Eternal One than the church already understands Scripture to tell?

Nor should we fear to struggle for an authentic Christology. After all, Matthew and Luke picture Jesus wrestling the devil for it in the desert. Certainly, the New Testament evidences the labor pangs of mother church on every page. Who is Jesus for you? Another male savior who rescues you without permission and demands eternal servitude in return? A historically inaccessible rabbi who spawned an (until-recently) successful religious movement? The one who made necessary satisfaction, paid Moloch's awful price? Or the God, whose persistent love of humankind, demanded to identify with us to the full, to learn obedience through suffering by being tempted as we are, to take the very worst that we can suffer, be, or do, into God's own self?

Pray your way into such storms, until you are sure you worship God and not simply the Bible, the creeds, or Sunday School paper portraits. Ask God how and what God expects us to believe on second-generation evidence. Demand of God to know what would be lost if minimalist Christologies were true, what gained if Chalcedon were correct? Pour out your tears, your anger, and frustration. Then, abandon yourself to the Spirit's wind, let her trace, uproot your fears, until you trust enough to sigh, "Whoever you are, I love you!"

Did the General Assembly's Report on Sexuality raise your dander? Do the burgeoning numbers of women in office and the prospect of open ordination for gay and lesbian persons make you uncomfortable? Does the breakdown of the family and the erosion of traditional mores fill you with anxiety and send your pulse rate sky high? Your reactions are natural because sexuality penetrates to the heart of human personality. Social institutions have been our measure, with power to define and evaluate who we are. Moreover, values become traditional because there is something right about them that enables them to withstand the test of time.

All the same, we Christians know this to be idolatry; in baptism we have grounded our identifies on the rock of Christ, reserved our creator's right to name who we shall be. We pray daily for the coming of God's all-inclusive realm that will bring every human social order to judgment and expose each for the over-simplification that it is. Terror of taboo violation will bind and blind us, block our sympathy with the marginal and the outcaste, prevent us from finding holiness in surprising places where the Spirit is pleased to be.

Why not take this semester to sail into these hurricanes, heading straight for those rocks on which our rigidities are sure to founder, praying again.

with loud cries and tears, until we recognize the great I Am who tramples chaos and calms the seas?

Today's eucharistic liturgy reasserts the challenge and turns this chapel into our Gethsemane hour. For here we show forth our Lord's passion, dramatically re-present his undoing, with bread for us his flesh once-offered, wine poured out, his covenant-blood shed. We have a share in Christ, count ourselves partners in ministry, if and only if we eat and drink it. Yet, doing so risks the cross, because blood-drinking is taboo. We can turn away scandalized or run away in fear and starve to death spiritually. Or, here and now we can bite and gulp our way into crisis and have a holy semester!

Dancing before the Lord

by Daniel L. Migliore

Daniel L. Migliore is Arthur M. Adams Professor of Systematic Theology at Princeton Theological Seminary. Author of Faith Seeking Understanding: An Introduction to Christian Theology, *he is also editor of the* Princeton Seminary Bulletin. *His homily was given in Miller Chapel on March 2, 1992.*

Texts: 2 Samuel 6:12-15
Psalm 150
Luke 15:11-32

We have a lot to learn from David. At least I do. I don't dance enough. I have to admit that right off. It's not that I'm especially awkward on my feet, or never have the chance to celebrate a little. When I say I don't dance enough, I am making a confession of a flaw in my spiritual life. I wonder whether it's a flaw in yours, too. I wonder if the church, and indeed our world, suffers from an absence of dancing before the Lord.

Strange thing for a systematic theologian to say, isn't it? After all, a systematic theologian is supposed to be respectably cerebral and predictably dull. What has Athens to do with Jerusalem? What has the work of theology to do with the dance?

Well, just this. Christian life and the theology which attends it are empty routine apart from the dance—the dance of praise, the dance of thanksgiving, the dance of exuberant faith, hope, and love, the dance of joyous discipleship. I am using dancing as a metaphor—a metaphor of the new and distinctive patterns of life in communion, partnership, and collaboration evoked by the good news of God's free grace in Jesus Christ for us all through the power of the Spirit. Unless we participate in that common dance, in those patterns of new life together in Christ, our theology becomes cold, abstract, and ugly. Theology always comes after the dance. It can help us learn some good old steps and some exciting new ones, too. But theology cannot survive apart from the dance, can never be a substitute for it.

My choice of the dance as a metaphor of Christian life is an attempt to counter the gloom that has settled over so many of us in the church today. I'm wanting to ask myself and you, and perhaps especially my fellow Presbyterians: did we somewhere, sometime forget to dance before the Lord? Have we lost touch with David and the Psalmist and those people at the party for the returned prodigal? Have we drifted away from a confessional tradition that once boldly declared that the chief end of human life is to

glorify God and *enjoy* God forever? You can easily identify Presbyterian theologians today. They are the ones working very hard with a shovel, and they are digging a grave in which to bury the church. They keep moaning that the church is dying and soon will be only a memory, and their words are so convincing that many believe them. Too many of us theologians today are leading a long funeral procession. We have become confused about the kind of movement God seeks from us: not an endless funeral procession but a joyous dance.

A dance is a communal affair. You could dance by yourself, I guess, but it's not a terribly exciting thing to do. A real dance requires at least a couple. Dancing makes us partners, even brings together a great number of people who move in harmony and concert to the music. We dance before the Lord because from the beginning of creation—no, from the foundation of the world—God has sounded the melodic line for the people of God, indeed for the entire creation, to dance to. One commentator has recently suggested that Genesis 1:2—usually translated, "The Spirit of God hovered over the waters"—be rendered this way: "The Spirit of God moved rhythmically over the waters," that is, sounded the notes and rhythms to which all creatures are to be attuned, established the *cantus firmus* for all creation.

The metaphor of the dance throws light not only on our common life of faith. It also offers a lovely image of the life of the triune God as an eternal round of self-giving love, shared life, and deep communion. Imprinted with this metaphor, trinitarian theology all of a sudden comes alive and radiates new meaning. Instead of being an empty word game, it becomes the rich poetry of faith describing the life of God—eternal life—as a movement of shared, reciprocal, encompassing love in which we are invited to participate.

I don't think the church today dances very much. We know how to stand still, and we know how to march—do we *ever* know how to march, in our little armies mobilized against each other, poised to do ferocious battle. We have all this magnificent diversity among us and we don't know how to celebrate it, how to hold it together. Our differences seem so threatening. Maybe the key lies in our invitation to a common dance before the Lord—a dance of countless partners in all their stunning difference, moving together in ever precarious but always beautiful patterns of mutual acceptance and common service.

Now is all this dance-talk sheer romanticism? Does it trivialize the real pain, suffering, failure, and agony of the world that we all know is part of our experience, and that our poor brothers and sisters around the world know so much better than most of us? The question is apt. As Ecclesiastes

reminds us, there is a time to mourn as well as a time to dance. Babies languish because of malnutrition and disease; young people die of cancer; the homeless in increasing numbers sleep on our cold city streets. There is indeed pain to be shared, prophetic witness to be borne, and hard work to be done. We *do* need a theology of the cross. This side of God's final victory, the life of disciples of Jesus Christ will manifest a cruciform pattern before it becomes the grand dance of resurrection and the renewal of all things.

But until then, let us not forget: in Jesus Christ our sins *are* forgiven, little miracles *do* happen, small victories for justice *are* won, smashing parties *are* held for prodigals come home. So even as we enter the season of Lent, if you listen closely you may hear the music of Easter at a distance. The promise of the gospel is that again and again you will be surprised by grace. Today and tomorrow and in all the days ahead, you may be given unexpected opportunities to do a little dancing before the Lord. Don't miss them.

Memorial Minute

George Edgar Sweazey
(March 17, 1905-January 23, 1992)

In a relatively few words how can one pay adequate tribute to a person who served Jesus Christ and the Church so long and so well, and in so many different ways? In the letter to the Ephesians we are told that God's gift was that some should be apostles, some prophets, some evangelists, some pastors and teachers. George Edgar Sweazey was all of the above.

A modern-day apostle, he was sent by God into a world that desperately needs to hear the gospel to which he so faithfully bore witness in word and deed. In the tradition of the great prophets of the past, he accepted the burden of the Lord, sounding from pulpit to pulpit a clarion call for social justice, while proclaiming the good news of salvation with the convincing power of one who believed what he preached. A brilliant defender of the faith, for more than half a century he was doing the work of an evangelist, leading men and women to Christ and exciting others to do the same.

What made George Sweazey such an effective minister was the character of George Sweazey the man. Always curious, always open to new ideas, always growing, he approached life on a "need to know" basis. If he had not been a pastor, he would surely have been an adventurer or an explorer. This was the man who hopped a freight train and slept on park benches that he might experience the life of a hobo; who had himself locked up in a penitentiary for four days, living anonymously in a cell block with sixteen other prisoners that he might understand better their pain; who at the age of sixty parachuted from a plane just to know how it would feel to take that kind of a leap of faith.

As a beloved pastor in five different congregations and an interim minister to a number of others, this modest, self-effacing man shepherded his flocks with energy, intelligence, imagination, and love, and as a teacher he was continually about the task of equipping the saints for the work of ministry.

Born on March 17, 1905, George spent the first thirteen years of his life in Salt Lake City, Utah, where his father, George Beatty Sweazey, was serving on the faculty of Westminster College. The family moved to the midwest when Dr. Sweazey was called to be Dean and a member of the faculty of Westminster College in Fulton, Missouri. After graduating from the latter institution in 1927, young George entered Princeton Theological Semi-

nary in the height of the long-remembered Machen controversy. George recalled being met at the train station with other incoming students by members of the faculty wanting to make their particular views known. Although he respected J. Gresham Machen as a teacher, George was dismayed by the schism and by the views of some of his disaffected classmates, who followed their mentor to Philadelphia.

Having enrolled in a dual degree program, George received a Bachelor of Theology degree from the Seminary and a Master of Arts degree from Princeton University in June, 1930. Much of the following two-year period was spent in Germany, where he earned a Ph.D. degree at Friedrich Wilhelm University in Berlin. Returning to the United States, he was ordained by the Presbytery of Newark and installed as Assistant Pastor of the Old First Church of Newark on June 27, 1932.

Later that year he was called to be pastor of the Second Presbyterian Church of Danville, Kentucky. Here he met a vivacious first-year Centre College student named Mary Handy Ensminger, who was participating in a literary society that met in the church. The relationship was purely platonic, however, until Mary Handy's senior year, when the bachelor pastor finally had the good sense to ask her for a date. The courtship shifted immediately into high gear, leading to a February engagement followed by a June wedding, in 1937.

George left Danville to become pastor of the Tyler Place Presbyterian Church of St. Louis, where he served with distinction for six years, before being appointed in 1945 Secretary of the Department of Evangelism of the Presbyterian Board of National Missions. In that capacity he conceived and spearheaded the highly successful New Life Movement, which sparked a period of growth and expansion for churches throughout the denomination.

After eight years as a denominational executive, George returned to the parish ministry, accepting a call to the Huguenot Memorial Church of Pelham, New York, where he served from 1953-1959. From there he headed back to the St. Louis area to begin his last, longest, and most significant pastorate, at the Presbyterian Church of Webster Groves, Missouri. In 1968 he exchanged pulpits for three months with a Methodist minister in Johannesburg under the Leadership Exchange Program of the Society of Friends. That was the first of his three visits to South Africa, where he became aware of the complexities as well as of the evils of the apartheid system.

Notable among George Sweazey's ecumenical involvements, which are too numerous to list, were his service as a member of the General Board and Chair of the Department of Evangelism of the National Council of

Churches, and as a delegate to the World Alliance of Reformed Churches. Because of the highly visible nature of his executive positions, George Sweazey's reputation as an able administrator, outstanding preacher, and enthusiastic proponent of evangelism, augmented by his numerous writings and lectureships, was nationwide.

In 1969, his eleventh year in Webster Groves, in recognition of his long years of service and influential leadership, he was elected Moderator of the General Assembly of the United Presbyterian Church. Many who were privileged to hear his inaugural sermon at that Assembly were electrified by what he had to say and excited to know that their denomination would be represented by such a distinguished and able church leader. In addition to holding the denomination's highest elective office, Dr. Sweazey also served for three years on the General Council and for twelve years as a member of the Commission on Ecumenical Mission and Relations.

Through it all he remained an enthusiastically loyal alumnus of Princeton Theological Seminary, serving on the Board of Trustees for sixteen years, three of which were as an elected Alumni Trustee. His tenure on the Board ended in 1971, when he left Webster Groves to join the Princeton Seminary faculty as the Francis Landey Patton Professor of Homiletics. In 1975 he was a guest professor of church history for six months at Rhodes University in Grahamstown, South Africa.

Despite his prominence as a churchman, George Sweazey was probably best known and will undoubtedly be most widely remembered for his publications, including two books which are highly regarded and well used by professionals in the field of evangelism, *Effective Evangelism* and *The Church as Evangelist*. His excellent textbook, *Preaching the Good News*, is still an immensely useful resource for any pastor who takes seriously the ministry of preaching. His other published titles include *The Keeper of the Door, The Christian Answer*, and *In Holy Marriage*. All of George Sweazey's books are an admirable blend of sound theology and practical wisdom, clearly presented, interestingly illustrated, and relevantly applied.

In the pulpit George was a kind of Will Rogers in a Geneva robe. His homespun philosophy, spiced with wit and punctuated with quotable aphorisms, had an uncanny knack of making his hearers laugh and squirm at the same time. A sharp diagnostician of the world scene, his humor made his words palatable but never dulled the cutting edge of his preaching. He could turn a phrase as well as any pulpiteer of his time, but he never tried nor pretended to be a pulpit showman. His sermons were consistently excellent because he worked hard to make them so. Yet he was not charmed

by the magic of his own words, nor overly impressed with his own importance. George Sweazey was a genuinely humble man.

In the classroom Professor Sweazey was regarded by his students and faculty colleagues as a man of integrity, whose views were always worth taking seriously, and whose vast pastoral experience enhanced his authenticity as a practical theologian. Though his academic field was homiletics, evangelism remained one of his primary interests. The students in his elective courses in evangelism were among his most enthusiastic advocates. Always an innovator and initiator, as a Princeton academician he was one of the founders of the Academy for Evangelism in Theological Education, served for two years as its first president, and at the annual meeting held in Princeton in 1985 was elected the Academy's first Life Member. It was fitting that the first issue of the Academy's scholarly *Journal* was dedicated to the man who had become its elder statesman.

Dr. Sweazey was the recipient of honorary degrees from Westminster College (Fulton), Grove City College, Waynesburg College, Westminster College (Salt Lake City), Lindenwood College, and Centre College.

Following his retirement from the faculty in 1975, George and Mary Handy moved from their Seminary house at 31 Alexander Street to 49 Park Place in the Borough of Princeton. A new and exciting ministry opened up for the veteran churchman during this period, as he found himself besieged by invitations to serve congregations as an interim pastor. Since most of his interim ministries were within commuting distance of Princeton, he continued to be a gracious and positive influence on the Seminary campus, often as a willing and welcome substitute in the classroom. Always in demand as a guest speaker or preacher, he challenged pastors and lay people in churches and presbyteries across America to fulfill their ministry of evangelism, and at the age of eighty he returned for the third time to South Africa to deliver the challenge in that context.

Becoming an octogenarian did not deter the wiry Professor Emeritus from jogging regularly and using his bicycle more than his car. The fact that he insisted on buying only second hand cars was for George a matter of principle, not of penuriousness. His frugality was a reflection of his personal stewardship, some might even say asceticism. Shunning all ostentation, he denied himself that he might give more generously to others, and especially to the church, believing that "You get more for your money when you give to God." A champion of the poor and the oppressed, this was the man who marched with the freedom fighters in Montgomery, Alabama,

and who opened his pulpit to dissident black militants that their protests might be heard.

Yet there was a fun-loving side to George as well. His wit and humor enriched the lives of all who knew him as a friend. The Sweazey household was always a place for happy social gatherings, laced with laughter and seasoned with song. Their guests found themselves inevitably engaged in stimulating conversation and the scintillating party games which George and Mary Handy delighted to play—and usually won! Those whom they entertained never left the Sweazeys' home without a rich taste of Christian fellowship.

Their legendary hospitality continued after they moved to Monroe Village in nearby Jamesburg, until George was permanently confined to the Health Care Center by the increasingly debilitating effects of Alzheimer's disease. His children came to be with him for the final hard days. On January 23, 1992, a few days after suffering a stroke, the veteran churchman breathed his last. It had been a long and demanding ordeal for Mary Handy as well, who through it all was constantly by his side, fulfilling what her husband was fond of saying about her: "She practices what I preach!"

Princeton Seminary will not forget its distinguished alumnus, trustee, and professor George Edgar Sweazey. We join his legions of friends and admirers in expressing our deepest sympathy to his beloved wife Mary Handy, to his daughters Anne and Mary and son George, Jr., and to his five grandchildren and two great-grandchildren. At the same time we rejoice with them in the sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ.

Richard Stoll Armstrong
Presented at the faculty meeting
on February 19, 1992

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BOOK REVIEWS

Migliore, Daniel L. *Faith Seeking Understanding: An Introduction to Christian Theology*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991. Pp. 312. $18.95.

For years I have been looking for the "right" one-volume textbook for use in the basic course in systematic theology. With the publication of Daniel L. Migliore's *Faith Seeking Understanding: An Introduction to Christian Theology*, the book I have been seeking has finally appeared. I am using it this semester (fall 1991), and I find it to be everything I had hoped for—and more!

The volume has twelve chapters, the contents of which exactly match the outline of my course. In addition, Migliore has added as appendices three imaginatively constructed "dialogues" on theological topics that have been hotly debated in recent years: natural theology, the resurrection, and political theology. In these one can easily discern the varied positions of such theologians as Barth, Tillich, Bultmann, Rahner, Moltmann, Pannenberg, R. Niebuhr, a "liberationist," and an "ecumenist." These are fun to read and a great teaching tool.

Several features make *Faith Seeking Understanding* a superior volume for teaching and learning Christian theology. First and foremost is Migliore's pervasive commitment to "do theology" from the standpoint of the God who is self-revealed in Jesus Christ through the power of the Spirit, the God who is loving, liberating, and community-building. A second feature is the careful, orderly, and understandable way each doctrine is presented so that the pros and cons of every important issue are made clear. Third, Migliore, while deeply rooted in the Reformed tradition, deliberately endeavors to maintain an ecumenical perspective and thus to write a theology for the whole church. A fourth feature is the author's ability to sustain the integral relation between theology and ethics, between faith and response, throughout the book. No doctrine is without its ethical import. Finally—and for me this is an incomparable boon!—the book is written in inclusive language and with sensitivity to the crucial issues being raised today by liberation theologians: feminists, African-Americans, "Third World" peoples, and other oppressed groups.

Of special interest to me is how a Reformed theologian deals with some of the thorny issues bequeathed by the Reformed tradition. For instance, like Calvin and unlike Barth, Migliore affirms "general revelation," that is, the revelation of God in the created order, human conscience, and religions other than Christianity. However, he tiptoes quickly through this minefield and moves to "special revelation" as soon as possible. On the other hand, Migliore enthusiastically follows Barth rather than Calvin in his interpretation of "double predestination" and properly locates the whole discussion of "election" in the doctrine of God itself.

In a superb chapter on "The Person and Work of Jesus Christ" Migliore, in response to feminist concerns, affirms that Jesus can indeed be the savior of women, because his full humanity is to be seen not in his maleness but in his shocking love,

his prophetic criticism, and his inclusive freedom for God and others. Preferring to speak of the union of two "subjects" rather than two "natures" in Jesus Christ, Migliore develops what he calls a "kenotic" union of God and humanity that is rooted in mutual self-surrendering love—a creative retrieval of a nineteenth century interpretation without the fatal flaw of a diminution of God's nature. After reviewing and evaluating the three main historic theories of the atonement (*Christus victor*, satisfaction, and moral influence), the author provides an informative overview of liberation Christology and a discussion of "violence and the cross" and "the finality of Jesus Christ."

I hope this is enough to whet your appetite! Easy to outline, eminently understandable, faithful to the best in tradition, attentive to critical questions and modern issues, and filled with helpful insights, *Faith Seeking Understanding* is the book for which teachers, pastors, and laypersons have been waiting. Indeed, it is the book I wish *I* had written for the basic course in systematic theology!

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Kerr, Hugh T. *The Simple Gospel: Reflections on Christian Faith*. Louisville: Westminster/John Knox Press, 1991. Pp. 76. $7.95.

Anyone who ever studied theology with Hugh Kerr will recognize his breadth of spirit in the pages of *The Simple Gospel: Reflections on Christian Faith*. My first graduate level study of theology was in his classroom in a course with no prerequisites. I now know that for Kerr, the pre-requisite for theological reflection is not a body of knowledge; it is "our common humanity."

These were the early years of a feminist presence on campus. There were rumblings, more rumor than reality, about an underground movement. All of the certainties of theological education of the recent past had been called into question. So had the capacity of theologians to respond to the cultural transition then underway. In that context, Hugh Kerr offered a course about whether theology had a future. His enthusiasm in teaching his discipline indicated his belief that it did; but he never told us that. Instead, he challenged each of us to pursue a theological issue that was compelling to us.

In *The Simple Gospel*, Kerr is openly critical of an authoritarian, linear approach to theology and theological education. Instead he offers the way of Jesus as a model for the pastor and the professor. "From the perspective of modern theological scholarship, it can come as a surprise to realize that, in the gospel, Jesus never manipulates people for their own good. He meets them where they are and as they are. He seldom preaches at them or lays down doctrinal or ethical rules and regulations. The gospels report Jesus in casual conversation with all kinds of people, and his message is usually conveyed by way of parables, stories, analogies, and references to the commonalities of life" (p. 15).

Kerr writes in a personal mode that invites dialogue. His reflection elicits remembering and reflection in the reader. In a day when theology books are often polemical or overly technical, this contribution from one who both understands and believes the gospel he has taught for over fifty years is cause for rejoicing.

"The simple gospel respects the old but expects the new." This is both Kerr's credo and method. Even though he respects systematic theology, he tells us that he has gradually engaged in "a redistribution of theological luggage for the sake of traveling light." He is interested in opening eyes and ears to the divine presence in our midst. He wants us to embody the healing, caring and loving-kindness we see in Jesus.

Above all, he leads us into the heart of Christian faith through a focus on incarnation, on Jesus Christ who *is* the word of God. With striking freedom from academic jargon he asks, "Why can we not simply say that God comes to us through others?" Recalling stories from his own experience of doubt and anxiety he tells us, "I've come to feel strongly that God becomes real and present to us through other people, and I think it happens all the time without our knowing or paying attention. This, in its simplest essence, is what incarnation means" (p. 40).

Assuming that theological reflection is the on-going work of believers, Kerr offers his growing conviction that "a Spirit-centered theology" might move us toward resolution of "the current gender dilemma over the names for deity," toward a reclaiming of Christological paradox that could lift "our often fuzzy and sentimental Jesus-ology to a higher level," and "might get us beyond the usual temptations toward Christian triumphalism." Clues about "a Spirit-centered theology" reveal a theology capable of addressing the lives of a church constituency that includes people from "blended families, divorced and single persons, as well as gays and lesbians."

Kerr is well aware of the ways "the seminary campus increasingly reflects our pluralistic society" and suggests that perhaps this is a providential provision of a new kind of pastor for a new kind of congregation. Confident that the church has always been able to hear and see anew in times of cultural transition, Kerr sees "the best hope for tomorrow's theological education and for church congregations" in the way women, second career people, blacks and other minority groups, international and third-world students confront "the older, traditional conventions of scholarship based on academic uniformity." He contrasts this hope for the future of theology with "Protestant evangelicalism . . . [which] has not distinguished itself for innovative historical scholarship, for creative programs of social justice, or for the construction of theological systems and methodologies that could give new life to older traditions" (p. 36).

The "simple gospel" Kerr has in mind does not come from a simple-minded reading of the Bible. He values gains in understanding the Bible that have come from biblical scholarship, from archaeology, from the sociology of knowledge, and from new insights derived from cross-cultural awareness of other religions. He

warns that we must not romanticize the Spirit as a flame that sheds only new light in our world; fire burns and destroys as well.

The Simple Gospel is the work of a scholar deeply rooted in the Reformed tradition, a tradition in which ethics emerge from grateful response to God for the gift of new life. Finally, Kerr claims that "one sure way to define the simple gospel" is through reflection on the experience of "God's gift in Jesus Christ." Just as the experience of being "saved" opens up new perceptions of self and world, the experience of grace prompts concrete expressions of faith such as gratitude and thanksgiving, and "learning how to apply the ethic of love as Jesus personifies it." And yes, "it is the *experience* of God's gift that makes possible and, indeed necessary, a theology of grace."

Kerr's *Reflections on Christian Faith* can be read by anyone who thinks about "their own most cherished religious convictions," their "doubts, anxieties and questions." His book will gladden the hearts of all who find themselves overwhelmed by theological pluralism. In such a time, it is a great gift to be "reminded of the basic and essential affirmations of Christian faith" with such elegant simplicity.

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Sinclair, John H. *Juan A. Mackay: Un Escoces con Alma Latina*. Mexico City: Ediciones CUPSA, 1990. Pp. 239. $12.00.

For many generations of seminarians, John A. Mackay personified Princeton. This writer is one of thousands for whom he soon became a guide to the deepening and broadening of one's faith and to the extension of the missionary vision. Thus this work from the pen of John Sinclair, a veteran missionary, mission executive, and friend of Mackay, is so welcome.

The first section of the book is biographical, beginning as it traces Mackay's life in a devout family deeply committed to the small exclusivist "Wee Free" Church in Scotland, which believed itself to be the only true church and refused to enter into relationship with any other. In that context, at the age of fourteen, Mackay had a deep personal experience of God's grace in Christ which would set the direction for his life, and to which he frequently referred. A gradually broadening understanding of the church began at Aberdeen, where he worshiped in a Baptist Church and met Jane Logan Wells, who was to become his wife. There he also became involved in the Student Volunteer Movement and had his first contact with Robert E. Speer, in 1910. After Aberdeen he spent two years at Princeton, was elected president of the student body, and won a scholarship which took him to Spain. There he learned Castillian Spanish and discovered the Spanish mystics, above all, Teresa de Avila and Miguel de Unamuno.

Arriving in Lima, Peru in 1916, Mackay accepted the direction of the small "Co-

legio Anglo Peruano," which soon grew from 30 to 300 students. He quickly made contact with future leaders in the intellectual and political life of the nation, becoming identified especially with those who sought political and social reforms. He lectured widely under the auspices of the YMCA, attempting to reach the upper classes with the evangelical faith. This led him to serve under the "Y" in Montevideo and Mexico City from 1925 to 1932, when at the urging of Speer he became Secretary for Latin America for the Presbyterian Board of Foreign Missions in New York.

To most of us the rest of his career is better known—the presidency of the Seminary from 1936 to 1959 and his retirement in Chevy Chase and Hightstown until his death in 1983. Lefferts Loetscher called him "the second founder of Princeton Seminary," and so he was as he reshaped the institution academically, theologically, and even architecturally. These years also saw the growth of the national and ecumenical aspects of his ministry.

The last section of the book is devoted to an interpretation of Mackay the theologian, the missionary, the advocate of social justice, and the ecumenical statesperson. First comes the "Theologian of the Way," with a brief analysis of his unforgettable image of the balcony and the road, expressing his passion for a theology which always led one to praxis. The road was always to lead to new frontiers—geographical, spiritual, and intellectual. "This is the day for battle tents, not for cathedrals," he wrote. His theology was always Christocentric and consequently both missionary and ecumenical. This writer can remember his passionate statement, "The church that is not missionary is not truly the church." As for the goal of mission he wrote, "It is the formation of an indigenous Christian community . . . which does not live for itself but as a witness of the Word of God in the person of Jesus Christ."

As for his concern for justice, the author quotes Paul Lehmann: "Mackay channeled his evangelical zeal to proclaim the gospel . . . through a profound passion for social justice and did so without losing the evangelical perspective." Many remember his "Letter to Presbyterians" in 1954, boldly striking out against McCarthyism, which was printed in its entirety on the front page of the *New York Times*. Equally unpopular among many was his insistence that the United States had to begin to talk to the People's Republic of China. "It is better to talk to each other than to shoot at each other," he would say.

His ecumenical activities were all the more remarkable when one considers the church of his childhood. He was one of the architects of the World Council of Churches and served for years as President of the International Missionary Council. He was one of the advocates of the merger of the two in 1961.

It is difficult to critique a work such as this. Indeed, one could only ask that it be expanded. I wished for much more on the factors which led Mackay from the "Wee Free" Church to the YMCA, and then back to the institutional church. The section on his Princeton years is tantalizingly brief. And his ecumenical vision was even

broader than indicated, for it was Mackay who invited Billy Graham and the Pentecostal leader David Du Plessis to speak at Princeton.

One can only hope the work will soon be made available in English to Mackay's legion of admirers and former students. We still have much to learn from him.

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Ellis, Marc H., and Otto Maduro, eds. *The Future of Liberation Theology: Essays in Honor of Gustavo Gutiérrez*. Maryknoll: Orbis Books, 1989. Pp. 518. $39.95.

Though the title suggests that this is a volume dedicated to theorizing about the future of the theology of liberation, in reality it is a series of papers written in honor of Gustavo Gutiérrez, appropriately recognized as the "father of liberation theology," to commemorate the twentieth anniversary of the publication of his brief but historic article, "Hacia una teología de liberación" ("Towards a Theology of Liberation"), which initiated a radical change in the way theology was to be done, especially in Latin America. At the time, Gutiérrez was little known as a theologian and priest outside his native Peru, but his article and later his book propelled him and his method onto the world theological stage.

The collection includes a series of eight salutations from diverse individuals such as Cardinal Paulo Evaristo Arns, former Archbishop of São Paulo, Brazil; Bishop Desmond M. Tutu of South Africa; and Elie Wiesel, well-known Holocaust witness. Though three of these "greetings" are hardly more than tokens of courtesy, five are substantive pieces. The core of the book, however, is the other forty-two essays. Eight analyze Gutiérrez and his work; nine interpret liberation theology today; and eleven deal with issues arising out of the liberation debate such as the sources and reasons for opposition to liberation theology, the theory of economic dependency, and the relation of liberation theology to human rights. Eleven essays appraise the impact of liberation theology on Third World, feminist, Asian, African, Hispanic American, and Jewish theology; and three concluding essays concentrate on the future of liberation theology.

Contributors include a wide range of recognized and highly respected theologians, North Americans such as Rosemary Ruether, Harvey Cox, Norman Gottwald, James Cone, Robert McAfee, Brown, Gregory Baum, Elizabeth Schüssler Fiorenza, Curt Cadorette, Marie Augusta Neal, and Carter Heyward; Latin Americans such as Leonardo Boff, José Miguez Bonino, Jon Sobrino, and Enrique Dussel; Asians such as Aloysius Pieris, Samuel Rayan, and Nicholas Lash; Europeans such as Johannes Metz, Edward Schillebeeckx, and Dorothee Sölle; and Africans such as Mercy Amba Oduyoye and Teresa Okura. Most of the fifty-three contributors are Roman Catholics, and eighteen are women.

Anthologies of this kind often bear the defects of being a patchwork of unrelated

discussions and exaggerated praise. But this collection is different. It is as balanced, up-to-date, helpful, and thorough an evaluation of liberation theology as I have read. One or two of the essays are problematic, Norman Gottwald's chapter on the exodus as a biblical basis for liberation, and Elisabeth Schüssler Fiorenza's discussion of biblical interpretation as a critical praxis for liberation; but these are the exception. On the whole, the book is replete with information about Gutiérrez, the development and analysis of liberation theology—insights I found to be fresh and unusually helpful. Especially important are Cardinal Stephen Kim's statement on the value of liberation theology, Leonardo Boff's discussion of the originality of liberation theology, and James Cone's extraordinary and moving essay on Martin Luther King, Jr.'s relation to the Third World.

Bishop Manuel Larrain's name is misspelled on p. 518; this is not necessarily important except for the fact that he was the first president of the Latin American Bishop's Conference (CELAM). Also, I was surprised by the indelicate comment of Pope John Paul II who, meeting Gustavo Gutiérrez for the first time, remarked, "I would have thought you were taller!" (p. 18).

Those who assume or fear that liberation theology is bound to disappear now that Marxism has been discredited in eastern Europe will find this book both forthright and prophetic.

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De Gruchy, John W. *Liberating Reformed Theology: A South African Contribution to an Ecumenical Debate*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991. Pp. xvii + 291. $18.95.

John de Gruchy, professor at the University of Capetown, whose theological writings are read around the world, shares his own theological understanding as one who knows the context in which he lives. He is keenly aware that the struggle in South Africa has become not simply a political power conflict but a theological battle in which global issues are at stake and the possibility of theological understanding, specifically Calvinist understanding, is being tested. He is a key participant in South Africa's do-or-die battle for the human soul. The anguish he and his colleagues suffer requires them not only to echo other theologians but to think theologically for themselves and with those they serve. For them, and for de Gruchy, theology is of necessity a *living* "science."

The basic argument of the book is implied in the ambiguity of the title. Is de Gruchy saying that Reformed Theology *is* liberating or *needs* liberation? His answer is that both are true. Ever since Allan Boesak wrote *Farewell to Innocence* South African theologians have known that the theological struggle is not the pursuit of pseudo-innocence and self-righteous pretense either in terms of piety or ideology. Theology means a confessional participation together with other confessing sinners

in pursuit of what God is up to in this world. To celebrate the glory of God in the midst of human ambiguity is the calling of the theologian, and de Gruchy understands that.

He understands how the turbulent sixteenth century discovered in theological discipline liberating power for all and at the same time set about reformulating traditional theology in terms of current conflict. De Gruchy clearly sees that South Africa is the arena in which racial, economic and political/social issues are being tested not only for South Africa but for the future of the globe. De Gruchy, like John Calvin, does not believe Christians can avoid the fray by pretending to "stay out of politics." As for Calvin, Barth, Bonhoeffer, and others the catholicity of the faith requires participation in humanity's life-and-death struggle, albeit by faith in the glory of God at work in the world.

The rather conventional chapter headings reflect appreciation of the Calvinist tradition. The six chapters are entitled, "A Ferment Nourished by the Gospel," "The Liberating Word," "The Glory and Image of God," "Set Free to Love and Obey," The Church Always Reforming," and "Theology Framed by Politics." This Eurocentric, even specifically Calvinist framework, provides a perspective which offers insights into the current battles in South Africa which can shape believers' conscientious and disciplined participation in the struggle for life. The framework is basic to understanding a moving account of current events.

Over fifty years of reading theology prompts me to suggest that, in this day when liberation is sometimes a serious issue and sometimes a frivolous one, it is not only helpful but important to read a theologian who is driven to ask, "Where did we come from and where are we going?" Theological reflection must deal with current issues, but it must also be more than a recent invention, popular opinion, or superficial fad. Any serious attempt at liberation and constructive contribution requires "counting the cost." De Gruchy makes a conscientious attempt to do so.

We can be helped to avoid popular opinionated religious enthusiasms which tempt us into pious imperiousness by reading the "signs of the times" with the aid of a critical reader like de Gruchy. Critical sobriety can help us on the pathway to truth and the future. I am grateful to de Gruchy and you may be too.

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McKelway, Alexander J. *The Freedom of God and Human Liberation*. London: SCM Press; Philadelphia: Trinity Press International, 1990. Pp. 128. $10.95.

In this incisive and provocative book containing the 1987 Warfield Lectures at Princeton Seminary, Alexander McKelway, Professor of Religion at Davidson College, argues that the transcendent freedom of God is the basis and norm of human liberation. Precisely for the sake of true human freedom, we must rediscover the

meaning and power of the surprising freedom of God. "Only in the transcendent being and power of God," writes McKelway, "can the struggle for liberation discover new and redemptive resources and thereby be delivered from a self-projection that merely reduplicates oppression" (p. 17).

The author follows Karl Barth in declaring that the basic axiom of theology is that God is *God*. Negatively, this means that we must neither define God by our own ideas and preconceptions of divinity, nor identify God with our causes and projects, however good and noble they may be. Positively, the affirmation that God is God means that the nature and attributes of God must be understood in the light of God's self-revelation in Jesus Christ. God is known only by God. The freedom of God is known only in the self-disclosure of the One who loves in freedom.

In the pivotal chapter of the book, McKelway provides an analysis of the fourfold "structure of divine freedom" as made known in God's self-revelation: God is free *in* God's own being; God is free *from* every other power; God is free *for* others; and God is free *from* any particular manifestation of divine freedom for the world. By the last point McKelway means that we cannot predict how God's freedom for the world and for us will express itself. While it is biblically sound to say that God is always on the side of the poor and the lost, exactly how God will show this solidarity cannot be determined in advance. God's liberating activity is always new and surprising.

It would be a total misunderstanding of McKelway to read him as a reactionary critic of progressive causes in general and of liberation theologies in particular. On the contrary, he declares that "liberation theology must be seen as a particularly timely gift of God to the church—and it ought to elicit from the church not only thankfulness and solidarity, but also the best critical reflection that can be placed at its disposal" (p. 20).

According to McKelway, freedom from one tyranny invariably leads to a new enslavement if God is not acknowledged and obeyed as the source and norm of true human freedom. The author is critical of all theologies and ideologies rooted in projections of the individual or corporate self. Opposing every "co-optation" of God, whether from the right or the left, he contends that the political action of God rather than autonomous political programs should guide the community of faith. The church's mission of solidarity with the poor, for example, is grounded in the goodness and mercy of God rather than in resentment or hatred.

Only God's free grace at work in Jesus Christ by the power of the Spirit brings release to people caught in many different forms of bondage and provides new hope that revolutionary movements will be delivered from their fate, which is "self-justifying self-destruction."

While agreeing with much of what is said in this thoughtful volume, I think a few questions are in order. Has the author given sufficient attention to what might be called the "analogy of Christ" in a theology and ethics of freedom? To assert that every way of God's being for us as attested in Scripture has its dialectical coun-

terpart and opposite (p. 28) threatens to swallow all theological use of analogy. The politics of God is not characterized by an evenly balanced dialectic of yes and no, grace and judgment, but moves unmistakably, as Barth insisted, "in one unswerving line and direction." Because God's Word to the world in Jesus Christ has a particular content and an identifiable direction, because it is an unambiguous yes to life over death, Christians are not left in the dark about whether their support should be given to forces of totalitarianism or to those of democracy, whether they should side with those who trample on human dignity, or with those who seek to protect and extend it.

Another question has to do with the author's one-sided criticism of feminist theology. From the very same premise of the radical freedom of God which McKelway vigorously defends in this book, would it not be possible to come to a rather different, and certainly far more discriminating, assessment of the feminist critique of patriarchal language, attitudes, and structures in the life and witness of the church?

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Reist, Benjamin A. *A Reading of Calvin's Institutes*. Louisville: Westminster/John Knox Press, 1991. Pp. 124. $7.95.

An interpretative commentary on Calvin's *Institutes*, this manual will be of great value for all those who want to know the basic issues in Calvin's theology. If you cannot read the more than 1500 pages of the unabridged edition, this is one way to get inside a massive theological structure of continuing importance.

The author, Ben Reist (Princeton Theological Seminary, '50) has served for many years as Professor of Systematic Theology at the San Francisco Theological Seminary, where he has been teaching Calvin to successive classes of seminarians. He is a Calvin enthusiast. There is little criticism of his subject in this handbook, but his selection of passages for comment reveals a judicious and mature appreciation not only of Calvin but of the structure ("parameters" and "vectors") of a theological system that moves relentlessly from one doctrine to another.

Since the book has obvious merits and values, some overall reactions may be in order. Using the 1960 two-volume Battles translation for his direct citations ("the only useful English translation"), Reist is necessarily tied to Calvin's masculinist language for God and for "man," "mankind," etc. Without apology, this sexist language will be offensive for many. Calvin's mode of thought, according to Reist, is "Hebraic" and so "relational." But it is also polemical and rational. Calvin's adversary was Catholicism, and his system was constructed to confute what he took to be theological error. This is not clear in Reist's presentation except where he describes the obvious difference between Calvin and Catholicism over the doctrine of the church.

Calvin's system is mostly unrelieved left-brain analysis, high in sequential reason-

ing but low in lyrical expression (Reist notes one uncharacteristically sonorous passage on page 62). Calvin's usual and unemotional reasoning seems peculiarly unlike the "Hebraic" mystique which is so strong and warm on poetry and symbolic narrative.

Reist properly notes the significance in the *Institutes* of the person and work of the Holy Spirit, something many Reformed theologians neglect. The Spirit gives Calvin's view of the authority of Scripture a distinctive tone, and the transition at the beginning of Book III, where all that God has accomplished in Jesus Christ for our redemption is made effective through the work of the Spirit, is seen by Reist as a necessary link between the first two and last two books of the *Institutes*. But whatever the good intentions, the Spirit in both Calvin and Reist comes across as mostly an adjunct to an overriding Christocentric accent. In our day, and especially in our day, it could be argued that we need to carry forward Calvin's doctrine of the Spirit so that it applies directly to our contemporary concerns about Christian faith and life.

Happily, Calvin still speaks, and Reist's manual speaks well for him.

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Cone, James H. *Martin & Malcolm & America: A Dream or a Nightmare*. Maryknoll: Orbis Books, 1991. Pp. 358. $22.95.

Today many people remember Martin Luther King, Jr. and Malcolm X as irreconcilable opposites. King, the apostle of nonviolent love and integration, espoused the American dream of equality for all and summoned the United States "to rise up and live out the true meaning of its creed." Malcolm, leading spokesman for the Nation of Islam (the so-called Black Muslims), rejected nonviolence, advocated black separatism, and allegedly preached hatred of whites. For King American values remained fundamentally sound, requiring only proper application to America's racial dilemma. Malcolm, however, viewed an America hopelessly corrupt. "I don't see any American dream," he declared. "I see an American nightmare." James Cone, Charles A. Briggs Distinguished Professor of Systematic Theology at Union Theological Seminary, recognizes crucial elements of truth in these standard portrayals; but his well researched book moves beyond these stereotypes to depict a far more complex reality.

Very different backgrounds shaped the two leaders. Reared in a stable middle class family in Atlanta, King attained a sense of identity and self-worth which the ugliness of segregation could wound but not destroy. His success in postgraduate education at northern, predominantly white, schools—a divinity degree from Crozer Seminary and a doctorate from Boston University—confirmed that confidence. King believed that race was ultimately irrelevant and that a black person could, if given the chance, succeed in a white world. Segregation was merely an

aberration in an otherwise healthy culture. Thus when the Montgomery bus boycott of 1955 thrust the young pastor into leadership of the civil rights movement, King was admirably equipped to interpret his people's grievances to the white community and to do so in the name of its own professed ideals. By contrast, Malcolm X grew up in the north in an unstable and economically marginal family where the black nationalism of Marcus Garvey was revered. Later in Boston and New York City, Malcolm turned to numbers running, pimping, selling dope, and organizing a burglary ring. Eventually convicted of armed robbery, he discovered in prison the teachings of Elijah Muhammad, Messenger of the Nation of Islam. For Malcolm those teachings provided the "blinding light" of truth, leading him like Saul on the Damascus Road, to a new identity. From Elijah Muhammad he learned that blacks, as the descendants of a glorious African civilization, ought to stand proudly separate from the white devils whose decadence and oppression marked them for eventual destruction. Following his release from prison, Malcolm won the favor of Elijah Muhammad and gained notoriety as an ambassador of his message. Martin and Malcolm, Cone concludes, spoke for two different constituencies. King voiced the aspirations of middle-class professional blacks who longed for inclusion in white society. Malcolm vented the rage of an African-American urban underclass. To them he offered a message of self-respect and pride which the gospel of integration alone could never provide.

Yet both men evolved beyond their initial positions. After 1965 King shifted from attacks on statutory segregation in the South to an assault on the economic inequities that locked northern blacks in poverty-ridden ghettoes. As he took his campaigns north, he discovered a more subtle, less tractable form of racism and began to suspect that American society was far sicker than he had previously supposed—a conviction deepened by his abhorrence of the nation's participation in a Southeast Asian war he deemed immoral. By 1968, he too was sounding a bit more like a black nationalist and declaring: "If something doesn't happen soon, I am convinced the curtain of doom is coming down on the U.S." Malcolm also moved in new directions. Breaking with Elijah Muhammed in 1964, he showed a new willingness to cooperate with mainline civil rights organizations he had previously spurned and came to believe that whites were not inevitably devils.

Assassins' bullets cut short their spiritual odysseys. Malcolm was gunned down in February 1965 and King in April three years later. How much further their views might have converged, had they lived, can only be a subject of conjecture. Cone is far too knowledgeable of their fundamental disagreements to suggest that they would have eventually reached full accord. But he does successfully demolish stereotypes setting them in implacable opposition, and he demonstrates how they represented a necessary dialectic in the African-American struggle for freedom. Without Malcolm and the forces he represented, King might not have probed the deeper, systemic forms of American racism. Without Martin and other mainline civil rights leaders, Malcolm's ability to energize black pride and self-respect might have lacked

an effective political outlet. Thus Cone concludes: "Martin and Malcolm are important because they symbolize two necessary ingredients in the African-American struggle for justice in the United States. We should never pit them against each other. Anyone, therefore, who claims to be for one and not the other does not understand their significance for the black community, for America, or for the world. We need both of them and we need them *together*."

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Gaustad, Edwin S. *Liberty of Conscience: Roger Williams in America*. Library of Religious Biography. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1991. Pp. xiv + 229. $14.95.

Roger Williams is a legendary figure in our history, and in consequence his name is widely honored. But legends are selective and biased representations, and no American hero has more deserved to be better understood. With this noteworthy biography, Edwin Scott Gaustad has made him readily accessible in spite of the formidable obstacles.

For virtually four decades, Ed Gaustad has contributed a steady stream of finely-crafted articles, studies, and critical resources to help establish the historical study of American religion on a scholarly basis. While many of his research projects have concerned colonial subjects, like the Great Awakening, or Bishop Berkeley, his research and publications have spanned the last four centuries. A distinguished faculty member at the University of California, Riverside, he recently retired and this year has been teaching at the Princeton Theological Seminary. There is no better introduction to Gaustad's achievement as a historian than this superb biographical study which deftly combines sensitive interpretations of difficult historical issues—political, social, theological, and textual.

The Williams of legend is constructed out of fascinating but seemingly disparate elements: protege of Coke (of common law fame); scourge of the early Massachusetts Bay colony; friend to the "Indians"; tireless disputant with proponents of orthodoxies in both Old and New England—as well as sectarians like the early Quakers; founder, leader, and defender of Rhode Island; and above all one given to peculiar spiritual and theological quests. A noteworthy feature of this biography is that it builds upon appreciation for how Williams has been viewed through these and other lenses; indeed, it concludes with a deft note on the sources which leads the reader through the successive stages traversed by interpreters of Williams. But more than encompassing the figure of rich legend, and the preoccupations of other generations with that Williams, Gaustad relates his subject to the turbulent world of seventeenth century England and its colonies. In the process, Williams comes alive as an intensely human being, and the facets of the conventional picture begin to cohere.

At root, Roger Williams discovered in himself a conviction that spiritual truth (whether as beliefs or behaviors) could not be coerced. Such a position certainly meant that authentic Christianity could not be fused with any political order—be it Christendom, Stuart England, or new world Puritan communities. But the position also implied a skepticism about more strictly ecclesiastical claims; indeed, his pietistic convictions led him beyond resting content with any church order. The position did not, however, diminish his religious convictions. For all his engagement with, and personal sufferings because of, the world, Roger Williams was preoccupied with what we might term spirituality. As thoroughly early modern, Williams' convictions were clothed in terms of arcane typological exegesis of scripture, pressing apocalyptic beliefs, and convictions about a Millennium. With a sure hand, Gaustad leads his reader through these difficult materials, neither belittling Williams' intensely held if idiosyncratic beliefs nor pandering to moderns' alternate impatience with or literalistic embrace of such. Through it all he sustains a clarity of concept and felicity of phrasing that is exemplary.

While *Liberty of Conscience* requires us to understand Roger Williams in his time and place, and through his own idioms, Ed Gaustad insists that we see the connection between his life and issues that still divide and threaten our society and world. This is no small achievement. Indeed, for the first time Roger Williams is thoroughly accessible through a full-orbed biography, an altogether wonderful introduction to this strange and compelling figure who lurks at the beginnings of the colonial era. Ed Gaustad richly deserves our appreciation for his achievement—and our admiration for the skill with which he has constructed this wonderful study of a fascinating figure.

John F. Wilson
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Jüngel, Eberhard. *Theological Essays*. Trans. and ed. John B. Webster. Edinburgh: T & T Clark, 1989. Pp. 235. $39.95.

Among theologians writing today, none more deserves Barth's mantle than Eberhard Jüngel. Not only is Jüngel the most prolific and astute of Barth's interpreters, but in his own way he has held fast to the major emphases of Barth's thought. Jüngel's originality arises from the fact that, unlike Barth, and even in opposition to him, he has in his theology employed the categories and insights of classical, critical, and linguistic philosophy.

The present volume is a collection of eight articles ably translated and introduced by John B. Webster. While they were written over a twenty-five year period and deal with a wide range of topics, including language theory, ontology, anthropology, ethics, and the sacraments, the chapters all have in common Jüngel's constant assertion of the priority of God's reality over human reality, of grace over works.

Such an over-arching concern places Jüngel in opposition to natural theology

insofar as it claims some knowledge of God apart from the specific event of Jesus Christ. That "insofar," however, signals the interesting fact that, while Jüngel opposes natural theology in its usual sense, he (again unlike Barth) finds ways of accommodating natural theology's concern for openness to the world, as well as its insistence upon the universality of divine meaning and value. Two examples must suffice.

Natural theology always assumes a connection between the divine and human which makes possible both a language and knowledge of God. Linguistic philosophy reflects this assumption when language (especially metaphorical language) is invested with the capacity to free itself from authorial restriction and produce a "new world" (Ricoeur) or "horizon" (Gadamer) which in some sense makes contact with the infinite. Jüngel follows this line of thought to the extent that, following his other theological mentor, Ernst Fuchs, he refers to a "word event" in which language is not merely referential, but contains the truth about which it speaks. This does not mean, however, that metaphors for God have any connection with, or capacity for God. To the contrary, for Jüngel, metaphor, being itself "wrong" (the Lion is *not* a "king") is the appropriate mode of speech about God (who is *not* what such speech says). Just as metaphoric dislocation expresses the incompleteness and "becomingness" of the world, so metaphors about God point to "the fundamental difference between God and the world" (p. 50). Through metaphorical language "God allows himself to be discovered as the one who comes" (p. 63). Jüngel agrees with language philosophy concerning the power of metaphor to disclose "otherness," but he insists upon the initiative of God in revelation. "The hermeneutical end-point of theological metaphors is thus *invocation of the Holy Spirit*, in which it is *God* who is now *addressed metaphorically*" (p. 71).

Karl Rahner's argument for an "anonymous Christianity" presents another case of natural theology, because it presupposes that God "can be known . . . [by] natural reason from created things" (p. 175). Accompanying this natural knowledge is a universal grace "given to men on account of Christ," whether they know it or not (p. 175). Thus all human beings are at least potentially "anonymous Christians." For Jüngel, the problem with Rahner's thesis is that it is not truly universal nor sufficiently knowable. Against Rahner's claim that the new humanity in Christ may not be assigned to one who was "really to deny and to reject his being ordered to God" (p. 177), Jüngel takes Barth's position that the incarnation establishes an "ontological connection between the man Jesus . . . and all other men" (p. 178). For Jüngel, however, the major mistake of all natural theology is that what ought to be seen as self-evident is called into question by attempts at demonstration. This happens in Rahner's case when the universality of Christ is made dependent upon a prior universal presence of God established by arguments from experience. Against this procedure Jüngel claims that, not only is God's revelation of himself in Christ self-evident, it is "more than self-evident." By this he means that revelation estab-

lishes itself historically "from itself," in such a way that "we are defined in encounter with God who freely presents himself" (p. 184).

In this and other ways throughout his book Jüngel seeks to reconcile the concerns of natural theology with revelation. The philosophical content of *Theological Essays* may prove daunting for theological beginners, but the more experienced student will, with some investment of effort, find here a theology which meets the requirements of both faith and reason.

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Roberts, J. J. M. *Nahum, Habakkuk, and Zephaniah: A Commentary*. The Old Testament Library. Louisville: Westminster/John Knox Press, 1991. Pp. 223. $19.95.

In his lectures on Habakkuk, Martin Luther made an observation about prophetic books with which anyone trying to make sense of them can readily identify. The prophets appear to have "an odd way of doing things," he wrote; "they observe no order but ramble along from one subject to another. This seems incomprehensible to all; people cannot get used to it. It is indeed very irritating to read a book that observes no order, in which statements are so disconnected that they do not fit together and therefore lack proper coherence."

J. J. M. Roberts' commentary on Nahum, Habakkuk, and Zephaniah, in contrast to much recent work on the prophets, takes this common reaction to prophetic literature seriously. In an introductory essay, "On Reading a Prophetic Book," Roberts explains this appearance of disorder by comparing a prophetic book to an anthology of sermons. The meaning in such a collection, he notes, lies not so much in its coherent overall argument as in its individual speeches, each with its own shape, historical moment, and intent. "In the typical prophetic book," writes Roberts, "the basic unit of interpretation is the individual oracle."

Roberts' commentary on these three books reflects this basic approach. Each collection is carefully disassembled to reveal to the reader its discrete independent "sermons" within their proper original settings. Roberts' approach is a much needed antidote to recent commentary on the prophets which takes as its starting point the final, canonical shape of a prophetic book. Such commentary often tries harder to find the authentic prophetic voice in the overall shape of the anthology rather than in the distinct oracles which really define prophetic thought. It avoids the truth of Luther's observation and is, as Roberts rightly observes, often "artificial, contrived, and obvious only to the critic proposing the analysis."

This is not to say that patterns are never present in these collections of prophetic speeches. As Roberts disassembles Nahum, Habakkuk, and Zephaniah to reveal to the reader the discrete speeches in them, he is at the same time sensitive to the way in which these speeches have been secondarily combined in these collections and to the way in which this combination occasionally even alters features of the original

oracles. Roberts' acknowledgement of larger patterns is particularly evident in his treatment of Habakkuk which he judges atypical because originally independent oracles have in this case been juxtaposed to create a coherent argument. While he is certainly correct that Habakkuk is unique among these prophetic books in effecting a coherent pattern of thought, Roberts comes close at points to allowing this to eclipse his fundamental appreciation for the individual sermon.

Take Hab. 1:5-11, for example, a speech which has all the earmarks, as Roberts notes, of "a simple oracle of judgment addressed to Habakkuk's contemporaries." Yet such an understanding of the speech is not pursued in depth by Roberts because of the speech's present literary context as a divine response to a prophetic complaint. Had this speech been taken more seriously as an independent address it might have been used to document a more complex development in the prophet's struggle with divine justice. Whereas when he first delivered the speech, Habakkuk considered the Chaldean attack it describes an appropriate judgment for Israel's sins, later, when he used the announcement as the basis for a new critique of God's works (Hab. 1:12-17), he had come to doubt this theology.

Since the volumes of the Old Testament Library Commentary series reflect the concerns of their individual authors more than a uniform editorial policy, it may be useful to mention a few other distinctive traits of this particular commentary. One of these is a special interest in textual criticism reflected in extensive textual notes preceding each section of commentary. Textual problems are treated with such detail and thoroughness that on this level alone Roberts makes many creative contributions to the continuing study of these prophetic books. Another distinctive trait is a rigorous concern, in the commentary which follows the textual notes, for grammatical and lexicographical issues which affect interpretation. A third distinctive trait is a careful treatment of those aspects of the ancient Near Eastern historical and literary milieu which throw light on the late seventh century within which these prophetic books were composed.

While the ideas of these prophets are related clearly to their own crises, the larger theological implications of their ideas are not part of this commentary's design. When infrequently addressed, broader theological issues—the connection between Habakkuk's and the Christian's sense of anticipation (p. 55), the balance between divine judgment and love (pp. 49-50), or between grace and works (p. 111)—seem out of place and too brief to handle the topics adequately.

All of this might seem to suggest that this commentary is of more value to the scholar than to the pastor or lay reader. While it is essential reading for those following the scholarship on Nahum, Habakkuk, and Zephaniah, it is by no means off limits for pastors. Whatever other aids for biblical preaching might be useful, the pastor, in my opinion, should have for each biblical book one good reference commentary which treats with rigor the philological, grammatical, and historical

issues which gave shape to the original text. For Nahum, Hababbuk, and Zephaniah, Roberts' commentary would be my first choice.

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Küng, Hans. *Reforming the Church Today: Keeping Hope Alive*. New York: Crossroad, 1990. Pp. vi + 198. $18.95.

The well known Swiss theologian Hans Küng was, until December 1979, a professor in the Catholic theological faculty at the University of Tübingen. In that month the Roman Congregation for the Doctrine of the Faith, with the approbation of the present Pope, declared that Küng had "departed from the integral truth of the Catholic faith, and therefore can no longer be considered a Catholic theologian." Since 1980 Küng, who remains a Catholic priest in good standing and enjoys life tenure in the German (state) university system, has held a chair of ecumenical theology at Tübingen unconnected with the Catholic theological faculty.

The immediate occasion of Rome's action was Küng's attack on the doctrine of papal infallibility. Küng's Catholic critics fault him for refuting not authentic Catholic doctrine but an extreme interpretation of papal infallibility which, though common in pre-Vatican II popular apologetics, is held by few Catholic theologians today. Küng's polemic, these critics claim, is comparable to liberal Protestant attacks on the authority of scripture which are based on the statements of extreme fundamentalists and ignore the more nuanced position of centrist theologians who use modern biblical criticism to enhance the understanding and authority of scripture as the inspired word of God, rather than to undermine it.

A detailed account of the controversy can be found in two articles by this reviewer: "Infallible? An Inquiry Considered," *Theological Studies* 32 (1971): 183-207, and "Hans Küng and the Magisterium," *Theological Studies* 41 (1980): 368-389. Knowledge of this background is essential for a proper understanding of this book, a collection of Küng's articles over the last two decades.

Küng's claim at the outset that the disciplinary action taken against him in 1979 was an "attempt to silence a critical voice," while understandable on the personal level, goes beyond what the facts warrant. Even critics of Rome's action can distinguish between an attempt to silence a theologian, and the statement by church authority that the theologian in question "does not speak for us." In fact, Küng's access to the world media, and to university podiums worldwide, has been, if anything, enhanced by his Vatican censure.

If Küng's standing in the community of his theological peers is diminished, this is because (again for understandable personal reasons) he has increasingly chosen to concentrate on polemics. The articles republished here illustrate his mastery of the genre. Their central theme is a plea for greater democracy in the church. Like all

polemicists, however, Küng fails to see the limitations of his case. What follows is intended not as refutation of his arguments, but as the kind of critical questioning at which Küng himself excels.

In today's climate of opinion the plea for democracy in the church is sure of a warm response. Why is Küng, whose critical faculties with regard to church authority are so sharp, so uncritical of modern demands for universal democracy? Has he considered that those who marry the spirit of the age risk widowhood in the next generation? Does he realize how romantic his demand for universal democracy in the church appears to those whose experience of today's endless church meetings is real rather than notional? How would he reconcile Peter's treatment of Ananias and Saphira in Acts 5 with his demand that Peter's successors act only after consulting those affected by their decisions?

Such questions, and many others besides, require fuller consideration than they are accorded in these pages. In fairness, however, it is important to state that these shortcomings do not diminish the book's merits. Protestants and Catholics alike can be grateful for Küng's moving presentation of the alternative to modern atheism and agnosticism (pp. 130-35). And Küng's reflections (not dated or identified) on the text, "He who calls you is faithful, and he will do it" (1 Thess. 5:25) have genuine homiletic power.

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Maitland, David J. *Aging as Counterculture: A Vocation for the Later Years*. New York: Pilgrim Press, 1991. Pp. 185. $11.95.

David J. Maitland, who retired a few years ago as a chaplain and professor of religion at Carlton College, has found a late life vocation for himself through writing rather sophisticated self-help books for middle-aged persons (*Against the Grain: Coming through Mid-Life Crisis* [Pilgrim Press, 1981]), and older persons (*Aging: A Time for New Learning* [Westminster/John Knox Press, 1987]). In this latest volume he has moved beyond new learning as a recipe for old age to the advocacy of a prophetic life style in which the elderly actively engage in the attempt to change the "ageist" attitude of the culture.

> Many have written about aging as, for example, a spiritual journey. Less irenically, I view it as a spiritual crisis. Since one's understanding of spirituality, in part, requires assent to life's "givens," an ageist atmosphere makes it unnecessarily difficult to claim one's advanced age. Since the difficulty of embracing such a natural condition arises from inimical social attitudes, a Christian spirituality requires one to chal-

lenge those views which hinder one's potential development in aging (pp. 15-16).

This passage sums up the burden of this book. Maitland repeats his insistence that ageism in the culture is the primary enemy of the elderly in many different contexts throughout the book, and that the vocation of the elderly ought to be to combat it.

This vocation is to be manifested especially through an elimination of pretense, by which the elderly seem to go along with the assessment of the culture that they are unable to conform to the values of young adults, as they should. Maitland offers three "self-disclosures"—about the complementarity of faith and experience, about the need to keep these in balance, and about "the understanding that nothing is universally and equally vividly instructive" (p. 134). On the basis of these self-disclosures, he discusses four important changes which may come about with the passage of time: a growing realization of the powerful misleading opinions about aging, the emerging awareness of how little of our lives is actually ours, the discovery that we have more in common with others than we actually differ from them, and the impetus to simplify our lives. He believes the elderly equipped with these insights will be able to play prophetic roles in the coming century.

What is to be made of these urgings? First I must state my basic sympathy with Maitland's attitudes and program. Ageism is indeed an important obstacle for many of the elderly as they seek to find their way, and needs to be combatted. That all the elderly should be engaged in this battle is more dubious. Maitland seems insufficiently aware of the first fact about the aging—their great diversity. Not all will be drawn to prophecy, nor should they be. Although I am very sympathetic to the idea that the elderly should have self-conscious vocations, and have advocated it, I doubt they should all have the same one. I think the book would have been stronger if Maitland had provided the reader with more detail about how the culture inflicts ageism on the elderly. Then we could tell more about whether the "countercultural" remedy he proposes is appropriate and likely to be effective.

Still, Maitland's plucky attitude comes through in many passages in the book. He affirms old age as an integral part of God's design, for those who can properly appropriate it. Readers will find him a heartening companion in their journey into old age.

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Sample, Tex. *U.S. Lifestyles and Mainline Churches: A Key to Reaching People in the 90s*. Louisville: Westminster/John Knox Press, 1990. Pp. 171. $12.95.

In a society that is becoming increasingly pluralistic, where traditional churches continue to decline, and societal differences in lifestyles widen into chasms, what are mainline churches, pastors, and lay leaders to do? Tex Sample, Professor of Church and Society at Saint Paul School of Theology in Kansas City, offers a provocative array of suggestions.

Three very different and often incompatible lifestyles are evident in the U.S., he contends: the cultural left, the cultural middle, and the cultural right. Mainline churches are, for the most part, composed of the cultural middle. Can the same congregation attract and hold persons representing widely divergent lifestyles, or should a congregation settle for a "specialized" ministry aimed at one or, at most, two of these groups? Sample's response is clear and convincing. He begins by describing the characteristics of each of these groups, the kinds of theological and programmatic approaches that can be effective in reaching them, and, by implication, the sobering future of those churches that opt to do business as usual.

This is not a step-by-step manual for church growth. Rather, it is a description of the makeup of varied communities in which many mainline churches function, but with which they are, for the most part, out of touch and ill-prepared to reach. Theologically, Sample is probing and concise, and yet he includes enough concrete proposals to satisfy those who are asking, "What can we do?"

Scattered throughout the text are surprising assertions, usually with supporting data, but some things he says will doubtless be challenged. Sample insists, for example, that conservative and fundamentalist churches are not reaching any larger proportion of the population than in the past, and though many of the cultural right, he says, are conservative about certain socio-moral issues such as abortion, school prayer, and gay rights, they do not support the whole agenda of the new political right. To those of us charged with the responsibility of offering theological education to would-be ministers, Sample's insistence that seminary and divinity school training in the United States prepares graduates to work with a very limited segment of the population and not to serve congregations either on the cultural left or right, may be something of a shock. But anyone who has more than a superficial knowledge of seminary curricula and church life in this country will be reluctant to disagree too strongly.

Sample's sense of humor (and pathos), his sociological insight and selective use of data, and his sound theological rationale make this an appealing and useful book. Congregational leaders will benefit from using his descriptive analyses to develop a profile of their church, looking around them to see which kinds of lifestyles are represented in their geographical areas, and asking themselves some basic questions about ministry: What is the church? Who are we? Who are they? Do we have anything to offer them? Do we want to reach them? If so, then Sample's prescrip-

tions will surely get a congregation started and should produce some salutary results—provided leaders are willing to make the changes demanded by the kind of social, political, and religious context in which most of us now live in the United States.

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Juel, Donald H. *Mark*. Augsburg Commentary on the New Testament. Minneapolis: Augsburg, 1990. Pp. 239. $13.95.

This is an excellent non-technical commentary that will be invaluable for pastors and lay people but will also stimulate the thought of scholars. Juel, a professor of New Testament at Luther Northwestern Theological Seminary in St. Paul and the author of several highly-regarded books on the New Testament and its background in Judaism, is concerned with Mark's theology, not whether a particular event actually happened or what it might have meant in Jesus' life. His approach is literary; in order to determine the Markan meaning he tries to set each passage in its overall Gospel context. He does not, like a source- or redaction-critic, attempt to separate Mark's own editorial additions from the traditions that have come down to him.

On the other hand, in trying to bring Mark's intentions to light Juel sometimes makes skillful use of historical data; his literary approach is not a completely ahistorical one. Uninitiated readers, for example, will learn much about the historical identity of the groups, such as the Pharisees and Sadduccees, that oppose Jesus in the course of the Gospel narrative. Juel agrees with the scholarly consensus that Mark is not written by an eye-witness to Jesus' ministry but by a second-generation Christian, and he dates its composition to shortly after the destruction of the Jerusalem Temple in 70 C.E., though he refuses to speculate about the place of composition. In contrast to most scholars, he sees Mark's audience not as a persecuted group but as a Christian community in danger of settling down too comfortably in the world.

After a short introduction and an outline of the Gospel's contents, the commentary proceeds by moving through each pericope, relating it to what precedes and follows it, explaining unfamiliar terms and events, and in general doing an excellent job of bringing out the significance in clear prose. This is not, however, word-by-word or verse-by-verse exegesis; for that sort of thing there are more technical commentaries on the market. But partly just *because* Juel's commentary is more modest in scope, he can concentrate more intently on the internal dynamics of the narrative.

In my opinion, this commentary is especially helpful in its well-balanced treatment of the puzzling role of the Markan disciples. Unlike some recent exegetes, Juel does not believe that the disciples' frequent incomprehension and eventual abandonment of Jesus at his arrest means that they have forfeited forever their

status as recipients of God's grace. That might be true if human standing before God were only dependent on how well one had followed in the way of Jesus; but in 14:28 and 16:7 a future, post-resurrection meeting of Jesus with the disciples is promised, and this prophecy suggests that there is something even more decisive than human obedience or lack of it, namely Jesus' continuing commitment to the disciples in spite of their weakness and even betrayal of him. As Juel puts it, "There is hope only because Jesus is no longer imprisoned in the tomb—and because God can be trusted to finish what has been begun" (p. 234). In passages such as this Juel's careful exegesis breaks through to theological reflection that has profound pastoral implications.

I do have a few reservations about the book; Juel sometimes waxes too polemical for my taste in his negativity about source-criticism, and I was not immediately convinced by his hypothesis that Mark's church is a sleepy, complacent community rather than a panicky, persecuted one. On the other hand, this suggestion certainly merits serious discussion in future treatments of the Markan life-setting.

These reservations are very minor, however, compared to the great benefit of having a theologically sensitive, intelligently-written commentary that can teach scholars many things but is also accessible to pastors and interested lay people. I can testify personally to that accessibility. I sent a copy of Juel's book to my mother, who with an equally unreligious friend recently began, for some unknown reason, to read through Mark and could not figure out what was going on half the time. Although she had never before read a New Testament monograph (including mine), she found the book extremely clear and useful, and thanked me warmly for sending it. I am positive that many readers, even if they have more background in the area than my mother, will share her reaction.

Joel Marcus
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Meier, John P. *A Marginal Jew: Rethinking the Historical Jesus*. Vol. 1, *The Roots of the Problem and the Person*. The Anchor Bible Reference Library. New York: Doubleday, 1991. Pp. 484. $25.00.

In the reviewer's opinion, this book is sure to become a classic. Its author, a professor of New Testament at the Catholic University of America in Washington, D.C. and a Catholic priest, takes up the most vexed issue in biblical studies: how to understand Jesus as a living, historical person of his own time. The first volume is in the nature of a prolegomenon; as the subtitle indicates, it is concerned both with establishing the proper methodology for the quest of the historical Jesus and with reconstructing the historical context out of which Jesus came and to which he spoke. Readers would be ill-advised, however, to skip this volume and wait for the "good stuff" in volume two, which will deal directly with Jesus' ministry. What Meier provides here is indispensable background for such a study.

Part One takes up "The Roots of the Problem." The greater part of this section is an evaluation of our sources for reconstructing the historical Jesus: the canonical books of the New Testament, the writings of the Jewish historian Josephus, other pagan and Jewish writings, and various apocryphal Christian traditions. Of these sources, the canonical New Testament books are in Meier's view the most reliable, with the Synoptic Gospels holding pride of place, John being useful but secondary, and Paul and other New Testament writers contributing information here and there. Meier also evaluates positively Josephus' famous "testimony" to Jesus, although he thinks that it must be stripped of its obvious Christian interpolations (e.g., "he was the Messiah"). He is harder on the other pagan and Jewish sources and on the apocryphal writings such as the *Gospel of Thomas*, arguing that all of the apocryphal gospels are dependent on the canonical writings. This opinion pits him squarely against a powerful stream of American scholarly writing, most recently demonstrated by John Dominic Crossan's *The Historical Jesus* (published almost simultaneously with Meier's book), which claims that the apocryphal gospels often preserve earlier forms of Jesus traditions than the canonical ones. Part One concludes with a well-reasoned treatment of criteria for deciding what does and does not go back to Jesus and a short chapter on the question, "Why bother?"; this last chapter balances the first, which claims that the historical Jesus is not the "real" Jesus who is of ultimate importance for the Christian.

Part Two, "The Roots of the Person," begins with a chapter on Jesus' origins. Meier is skeptical about the overall historicity of the birth narratives in Matthew and Luke, though he thinks that they do enshrine some authentic traditions (e.g., Jesus' Davidic descent). Neither, because of a dearth of reliable sources, does he think that we can know very many specifics about Jesus' life between his birth and the beginnings of his ministry, so he next fleshes out our picture of these years with a detailed portrayal of the languages spoken in Galilee during the early first century, the educational system there, and the socioeconomic status of a carpenter like Jesus. Where he thinks he has solid historical grounding, however, Meier is not afraid to take a stand, as in the following chapter on Jesus' family, marital status, and status as a layman; his conclusions here both support and challenge some traditional Roman Catholic interpretations of Jesus. He argues, for example, that Jesus almost certainly was not married, but that his "brothers" were physical brothers, not cousins. Part Two concludes with a chronology of Jesus' life.

A Marginal Jew is a marvelous work that walks the difficult tightrope between service to the scholarly community and accessibility to lay people. The issues that Meier engages are incredibly complex, but he patiently breaks them down into their component parts and explains them so clearly that non-specialists should be able to follow the line of his argument. Not all will want to consult the copious notes at the end of each chapter, but scholars will find these an invaluable resource. All readers will appreciate the flashes of humor that enliven the writing. This volume is a very

substantial hors d'oeuvre, which will whet readers' appetites for the feast that the second volume promises to be.

Joel Marcus
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Niebuhr, Ursula M., ed. *Remembering Reinhold Niebuhr: Letters of Reinhold and Ursula M. Niebuhr*. San Francisco: HarperCollins, 1991. Pp. xv + 432. $29.95.

To remember Reinhold Niebuhr is to remember an age. The events which formed the twentieth century—the First World War, the Great Depression and the social revolution it promoted, the titanic struggles of communist, fascist, and capitalist ideologies, the biblical-theological renewal which nourished the Ecumenical Movement and led to the World Council of Churches, the Second World War, the cold war, the nuclear age, and the struggle to define world responsibility—all flowed through his life and thought. He was an actor in all these events, an interpreter of the Christian faith in the midst of them, and the teacher of two generations of leaders in the church and politics. He was, quite simply, the most influential, American-Christian theologian of the twentieth century.

The letters and the memoirs in this book reflect an age, in countless references to major figures of the church and politics in Britain, America, and the continent of Europe, which fill Reinhold's letters to his wife, but most of all, in selected correspondence with poet W. H. Auden, Supreme Court Justice Felix Frankfurter, social philosopher Lewis Mumford, historian Arthur Schlesinger, British Labor Party politician John Strachey, and Dietrich Bonhoeffer's cousin Hans Christoph von Hase. But their principal emphasis is elsewhere, on Reinhold Niebuhr the man—the husband, the father, the friend—on Ursula, his wife, and on the marriage they shared in the midst of the turmoil of the times.

It was an extraordinary marriage. Two worlds came together: that of a brilliant, upper-middle class English and deeply Anglican theologian, well acquainted with British, aristocratic intelligentsia, and the son of a middle-Western, German-American, Reformed manse, a working-class pastor and self-educated theologian and ethicist, some fifteen years her senior. We see this relationship growing, deepening, and weaving together as they take part in the life of their family, of Union Theological Seminary, of America and Britain before, during, and just after the Second World War, of the Ecumenical Movement of the post-war period, and of the matrix of culture and politics they shared with their friends. In a way, these letters extend Reinhold's early reflections as a bachelor-pastor in *Leaves from a Notebook of a Tamed Cynic*, into a dialogue between himself, his wife, and the world of their times. It is a wonderful reading experience.

Reinhold Niebuhr emerges from these letters and memoirs in clearer profile as a person than ever before. This was Ursula's intention. "In the last few years," she wrote, "there have appeared accounts of Reinhold's views, theological and political,

and descriptions of his life and character so inaccurate as to be distasteful to our family, and also to his friends and former students. Accordingly, it seemed both right and proper for me to show what kind of man Reinhold Niebuhr really was, as teacher and preacher, as husband and father."

She has done this. Reinhold emerges here as first a man of faith and then a political philosopher, first, a Pauline and Augustinian Christian, and therefore a radical and realistic social activist. He was first a preacher, and therefore a theologian. Despite his vital engagement with the whole tradition of Christian thought and its secular counterpoints, he never felt adequate as a systematic thinker. He examined himself and his motives with the same dialectical analysis of the subtleties of human, sinful pride that he brought to bear also on the liberal and humanist philosophies of the modern age. In only one place, his wife suggests, did this dialectical probing of the tension of love and justice seem to break down. "Often," she wrote, "I questioned your easy assumption about family life, and how often would I use your own quotations about justice against your sentimentality about the family!"

But this reproach itself was part of the redemptive dialectic of this remarkable marriage. Reinhold and Ursula Niebuhr cannot be understood apart from the way in which each was changed by relationship with the other. The interplay of his Reformed, word-centered faith and her liturgical piety continued throughout their lives. Even his stroke, though she suggests it may have interfered with his capacity for higher and more abstract conceptions, did not impede—indeed, it may have helped—this continuing search for the wisdom which comes from understanding truth afresh in response to God, one's spouse, one's friends, and the world around one. In a letter written to Ursula the day after Reinhold's death, Arthur Schlesinger writes, "He had more intellectual influence on me than anyone I have ever known; and, even more important, his combination of penetrating and realistic intelligence with total sweetness and unlimited generosity proved to a hopeless agnostic what a truly Christian man can be." This is the man whom, with his partner in the covenant of life, we meet in the pages of this book.

Ruth and Charles West
Princeton Theological Seminary

Williamson, Clark M., and Ronald J. Allen. *The Teaching Minister*. Louisville: Westminster/John Knox Press, 1991. Pp. 138. $12.95.

In a clear and accessible style, Clark Williamson and Ronald Allen address one of the most important issues facing mainline Protestant churches today: returning teaching to a position of primary importance in the work and self-understanding of ordained ministers. As the authors put it: "The *central* task of ministry is *teaching* the Christian faith" (p. 7). That this claim is made by a systematic theologian and a professor of homiletics makes it all the more compelling. This is not the special

pleading of persons teaching or practicing Christian education. It is a clear-sighted recognition by persons outside the field that, historically, teaching has been a, if not *the*, defining focus of the leadership of the people of God.

The book opens by linking the recent crisis of identity in mainline Protestantism to the demise of the teaching function in the practice of ministry (chap. 1). This argument has been made by others in recent years, but it is a crucial one and well worth making again. While the authors do not put it in exactly these terms, I believe what is at stake in the recovery of the centrality of teaching in ministry is a fundamental ecclesiological shift: a shift from a "pastoral church," which focuses primarily on meeting people's needs, to a "teaching church," which projects a normative vision of the Christian life and invites people to discover what their real needs are as they seek to live out this vision.

In two of the best chapters of the book, Williamson and Allen rightly point out that teaching has been a central task of the leadership of the people of God at virtually every point in its history (chaps. 2 and 3). They trace the importance of teaching in the life of ancient Israel, the early church, and the western church through the Reformation. The authors do not account for more recent trends that have led to a decline of the centrality of teaching in ministry in recent years. Nonetheless, the point that these chapters makes is compelling: Teaching has been a constitutive part of the identity and function of the leadership of God's people across the centuries, and its diminution in the contemporary mainline churches is a major contributor to their decline.

This historical overview grounds the authors' constructive proposals in the last part of the book. They begin by arguing that ministers must become more adept in thinking theologically about the witness of the church in order to invite their congregations both to draw on and to reinterpret the received tradition (chap. 4). As important as this point is, it is not sufficiently integrated into the basic thesis of the book. What the authors seem to be implying is that a recovery of teaching in ministry must not lead to a preoccupation with merely handing on the tradition. At its best, the tradition is a foundation for critical, theological thinking in the present, an activity by which it is necessarily transformed. Teaching in the church, thus, ultimately rests on ministers' ability to facilitate this kind of theological reflection as they carry every aspect of their ministries.

Preaching is singled out for special attention in this regard (chap. 5). Ministers are encouraged to view their preaching as a teaching event, not in the narrow sense of teaching about church doctrine, but more broadly, as a way of building up a congregation's faith. The defining focus of preaching that teaches is found in the question: "What do we need to learn as a community this week and in the upcoming weeks?" (p. 85).

As the concluding chapter (chap. 6) makes clear, however, the church teaches in all of the practices which constitute its life. A recovery of the centrality of teaching in ministry involves a new orientation to these activities as well. Ministers have

many opportunities to teach as they do such things as participate in committees, counsel persons in need, and lead retreats. What is necessary is a fundamental shift in their approach to every task of ministry, a shift in which teaching is placed in a position of primacy.

This book makes a timely and important contribution to the growing body of literature on the crisis facing American mainline Protestantism. Its clear, accessible style is directed to a wide audience. This strength of the book, however, goes hand and hand with its primary limitation: It does not engage at a theoretical level many of the important issues surrounding the rehabilitation of teaching authority in the church. For example, while locating themselves in the liberal tradition of theology represented by David Tracy's revised correlational method, the authors dodge the contribution of liberal and progressive education to the decline of the traditional role of the minister as teacher in the church. Similarly, their discussion of the role of reinterpretation in teaching and theology begs the question of the authority of Scripture, the distinctiveness of Jesus Christ, and other problematic issues that perennially confront the concept of reinterpretation in the teaching office. This book does not offer significant theoretical advances in conceptualizing the minister's teaching authority and function. As an introduction to this topic, however, it is exceedingly helpful, and its basic thesis is undoubtedly correct.

Richard Robert Osmer
Princeton Theological Seminary

Wandel, Lee Palmer. *Always among Us: Images of the Poor in Zwingli's Zurich*. London and New York: Cambridge University Press, 1990. Pp. 199. $29.95.

The subtitle of this book clearly expresses the theme: how the poor were viewed in Ulrich Zwingli's Zurich in the early years of the sixteenth century. The author approaches the question from a variety of angles, drawing on the insights of several different disciplines: theological, artistic, and social historical.

The book consists of an introduction, four chapters, and a conclusion, plus several appendices and a number of prints from early modern books. The introduction sketches late medieval attitudes towards the poor; chapter one sets the stage with a description of the city-state of Zurich in the years just prior to and during the Reformation; chapter two treats Zwingli's writings and views of the poor. Chapter three explores some of the ways the poor were presented visually, giving special attention to two woodcuts and an engraving which illustrated the title pages of several of Zwingli's works, and which seem to depict Christ and the poor in an untraditional way. The fourth chapter examines the language used for the poor in Zurich legislation of this period, to see how it fits with the theological and visual aspects.

For theologians and pastors, the study of Zwingli's language is the most intriguing. Wandel begins with the reminder that for evangelical reformers, "words were

the primary source and medium for reform" (p. 36). She then examines in some detail a particular expression, the poor as living or true "images of God," used by Zwingli in several writings in 1523-25. Several practical factors, specifically arguments over paying tithes and whether or not to retain statues in the churches, were among the precipitating causes behind Zwingli's writings.

For Zwingli, sin is primarily self-love, and this is often set over against the love of neighbor, especially of the (involuntary) poor. Wealth such as tithes should be redirected to its proper ethical purpose, the support of pastors and the poor; that is, tithes should be paid, but they should not be misused for ecclesiastical decoration and luxury. In his major writing, *The Commentary on True and False Religion* (1525), Zwingli affirms that supporting the poor honors God better than setting up statues in churches. He offers as scriptural proof a very curious "reformulation" of Mark 14:7 ("For you always have the poor with you, and whenever you will, you can do good to them; but you will not always have me"). In Zwingli's words: "For when Christ said to all his scornful disciples . . . 'You will always have the poor with you, but me you will not have always, and you can do good to them,' he turned all visible cults from himself to the poor" (p. 62). Zwingli rearranges the text to interpret Christ's presence physically, and thus when that body is gone, the bodies of the poor remain to receive Christians' care instead.

Wandel ties these threads together by relating Zwingli's concern for the poor to his emphasis on the command to love God and neighbor, and the spiritual nature of worship. The poor are not only the living images of God, they are also the true images, because they are "other" than we are and because they are the neighbors we are commanded to love. Wandel claims that the poor make visible "two characteristics of God that were central to Zwingli's theology: His will and His otherness" (p. 75). Wandel concludes: "Nowhere did [Zwingli] attack the poor, as lazy, as a burden. On the contrary, he referred to them in terms that underlined their humanity and reaffirmed their ties to God" (p. 76).

Wandel's treatment of Zwingli's references to the poor is most intriguing; one has the impression, however, that the laudable interdisciplinary goal has somewhat short-changed the theological effort, and rather more remains to be done in several areas. Some of Wandel's conclusions may be slightly premature. For example, it is not perfectly clear that the poor always represent "otherness" for Zwingli. The scope of the research seems somewhat limited; Wandel's base in Zwingli's writings is several works which are central, but these are nonetheless only four texts out of a whole corpus, and they are treated somewhat cursorily. Certainly the curiously untraditional use of Mark 14:7 begs for some further investigation!

Some other points may be noted. There are occasional oversimplifications—for example, the blythe allusion to Luther's conversion "in a moment of revelation" (p. 32). Also, Wandel does not use inclusive language. The constant references to "men" mar this book—and at times the phrasing has an incongruous ring (e.g., a

depiction of St. Elizabeth's gestures as representing the "nature of Christian brotherly love," p. 114).

Criticisms apart, this book is to be commended for the concerted effort to weave together insights from different disciplines. It is particularly exciting to see the combination of visual imagery for the poor on Zwingli's pamphlets with the polemic against images in churches—a fascinating re-visioning of the commonplace that the Reformed tradition rejected religious art. The point is: what is religion!

Elsie McKee
Princeton Theological Seminary

Craddock, Fred B. *Luke*. Interpretation: A Bible Commentary for Teaching and Preaching. Louisville: John Knox Press, 1990. Pp. 298. $21.95.

This commentary on Luke by Fred B. Craddock, well known professor of Preaching and New Testament at Candler School of Theology, is a well-researched, very readable work. It reflects comprehensive knowledge of current scholarly arguments, although it does not put these in dramatic display. Craddock knows why he is writing and for whom. He writes in a straightforward style, without jargon, without condescension. He writes for the reader assumed to be teacher and preacher, not, as is the case with most writers of commentaries, primarily for the technical scholar. (This is the purpose of the series to which the volume belongs.)

But Craddock's readers must be serious students, open to learning new things. His easy-to-follow organization of the book—following the narrative structure of Luke—and his clear writing style, encourage readers to engage the primary text, and to be independent with respect to interpretation. All arguments assume that readers have the primary text always before them; there are no crutches provided—no text, no extended critical summaries of material, no treatment of historical backgrounds. In every section Craddock plunges right into discussion of what is in (divided narrative blocks of) the text, assuming readers are on the same interpretive track.

The arguments made about Luke's Gospel and Craddock's readers are interrelated: Luke's document is seen basically as the editorial and affective treatment of different source materials, the result being proclamation. Thus, Luke is interpreted by Craddock as *preaching for preachers*. This has implications for interpretation. First, it suggests that interpretation must accept the text "as it comes to us," not as a window onto larger worlds, or as a mirror effecting different understandings of the interpreters' selves. Thus, Luke's proclamation must not be finely dissected, but engaged as a whole. Second, the form, "gospel," in which the preacher's message is delivered must be considered. What it means to designate a document in this way has never been clear, but Craddock rightly argues—and this is his very much related third point—that its communicative strategies, specifically, its artistic narrativity, must be considered carefully in interpretation. Fourth, as preacher, Luke

would be expected to make special use of scriptures. Craddock argues that because Luke makes such artful and extensive use of scriptures, it is both "duty" and "delight" to attempt to understand their functions in the document. It is careful consideration of just such an issue that provides Craddock with what alone seems to be an identifiable over-arching theme in Luke—the emphasis on "continuity between temple and church, synagogue and church."

But the power of the interpretive implications he highlights and, especially, the continuity theme he sees as dominant in Luke's document, are not exploited by the author. It is odd that Craddock, teacher of preachers, certainly a recognized competent and responsible exegete, does not provide his many enthusiastic readers with an overall forceful presentation of the major theme in Luke's document. Without a carefully worded introduction in which presuppositions and background perspectives are set forth, and without some reinforcing concluding arguments, it is difficult for either exegete or preacher to be convincing. Without some frameworks, some repetition, some artistry, what we are left with in the commentary is that which the author (and the series editors) wanted to avoid—focus on a few trees at the expense of a vision of the forest. Craddock's explanation for the lack of an introduction—Luke provides his own—is not convincing. There is no explanation for lack of concluding remarks or challenges.

The arguments about individual pericopae are sound, if not original. But it is simply quite odd that this commentary by a master teacher/preacher reflects so little of the artistic communicative strategy that is identified in the primary document, and that is generally associated with the author himself. This artistry in the commentary is what we need even more than originality. Perhaps, it is too much to ask of a serious exegete. The constraints of the canons of critical exegesis are powerful. But we have come to expect more of a professor of both preaching *and* biblical studies.

The book is a solid commentary and is worth the purchase and serious consideration. But the author's reputation and the aims of the series and of the book itself raise expectations high, and invite criticism that the typical commentary would not warrant.

Vincent L. Wimbush
Union Theological Seminary

Jabusch, Willard Francis. *The Spoken Christ: Reading and Preaching the Transforming Word*. New York: Crossroad, 1990. Pp. 131. $13.95.

This is a book every preacher and teacher of preaching should read. Willard F. Jabusch, professor of preaching at St. Mary of the Lake Seminary in Mundelein, IL, has had experience as a pastor, church musician, and conference leader, as well as an effective classroom instructor. Here he writes perceptively and helpfully about reading and preaching the transforming Word within the context of Christian wor-

ship. He leads into his discussion by maintaining that the Spoken Word in Christianity comes to transform us and to be in us a living certainty. In describing this spiritual process his verbs are significant: instruct, persuade, convert, inform—each of which is in a sense sacramental in its bringing us into contact with the living Christ. Such action raises the need for the reader and preacher to be fully committed to the message of the text, just as when a singer and the song become one. Fosdick's question for every preacher is germane here: What do you intend to *do* in and by this sermon? The preacher must lead the hearers to experience the message and this can be done effectively only if the reader or preacher interprets the message from his or her having been captured by it. In other words, is the story their story?

To equip oneself for such an assignment, a number of attitudes, gifts, and skills must be brought into play (and here we sense echoes of P. T. Forsyth, H. H. Farmer, and James S. Stewart): empathy is necessary to our understanding of human needs; a comprehensive knowledge of the life story of Jesus; an appreciation of the nature of the Church and its heritage of prayer, mission, and witness; and a clear grasp of what Jesus came to do: to save us, and to free us. Paul's succinct prerequisite for ministry is still valid: "To know him and the power of his resurrection" (Phil. 3:10).

Jabusch turns then to the congregation and through their ears and eyes spells out their expectations which ought to be confronted with more than mere "docile disciples of the tube." The preacher must translate the Word of God into the word of humanity and such demands interest, credibility, imagination, humanness, and the feeling that something is being revealed of a prophetic nature. Over at this end the "explosive Word" must find here its mark and it will not happen unless the preacher is a good person, a creative mind, self-effacing, fully intentioned by a sense of call, and generating the contagion of an informed faith. To Jabusch, it is true: "No one gives what he or she does not have." He believes—as did Farmer—that "the Christian religion continues to be a religion of preaching" and if executed rightly our "proclaiming and talking about Jesus" is still the key to "transformative action."

This is a serious discussion, and in view of some of the vagaries of the contemporary pulpit, its insights and implications deserve serious attention and reflection.

Donald Macleod
Princeton Theological Seminary

Gaddy, C. Welton. *Tuning the Heart: University Sermons*. Macon: Mercer University Press, 1990. Pp. 179. $25.00.

In *Tuning the Heart*, C. Welton Gaddy, former senior minister at Mercer University, Georgia, gives us a cross-section of his preaching before the congregation of "a secular university." Here are thirty-one sermons in four groupings: Christian Faith, Christian Worship, Christian Life, and The Christian Year. In the preface

he indicates that during his four and a half years of leading worship and delivering sermons in chapel services, his aim has been to share with his hearers his mental and spiritual encounter with "biblical truths, personal problems, communal needs, pastoral concerns, and divine revelation" (p. x). Hence he has not limited his scope necessarily to the university community, for—as he asserts—"the subject matter, support materials, and applications of these sermons are as broad as life."

Both directly and indirectly these sermons are biblically oriented and every precept Gaddy frames and espouses has a solid scriptural frame of reference. He exposes in a kindly way the failures and foibles of our human nature and portrays them in a concise literary style. He has the ability to take smoothly worn terms and concepts and by faceting shows us hitherto hidden meanings and implications. He catches up wandering minds with an arresting sentence, e.g., "Winning is in fact losing when the fight is with God" (p. 17), or "Life with God is an all-or-nothing matter," or a pejorative image aimed at the Oral Roberts ilk and other suchlike: "Television shepherds, waving clenched fists and calling for offerings, scream the term [repent] across the airwaves and into the ears of their electronically created sheep" (p. 26). Or, again, his words about prayer: "I have some difficulty with those persons who can drop a prayer like dropping a hat, explain the dynamics of prayer like the intricacies of a machine, and claim a long line of exact answers as if they had God on a string" (p. 49).

Altogether these pages make stimulating reading. There is here much good common sense made attractive by the everyday-ness of his allusions and personal references and, as the little boy said to his mother during one of Spurgeon's sermons, "Mommy, that man is talking to me."

Donald Macleod
Princeton Theological Seminary

Mitchell, Henry H. *Celebration and Experience in Preaching*. Nashville: Abingdon Press, 1990. Pp. 155. $11.95.

Any comments on or about a book authored by Henry Mitchell ought to begin by acknowledging the enormous debt owed to Mitchell by the Christian community in America, and, perhaps, well beyond.

For all too long, the consequences of racist attitudes in America shut from the majority population the incalculably rich veins of preaching style and substance practiced in the deprived and marginalized African-American community. This is not to claim unalloyed virtue for the faith as proclaimed among America's largest minority. Indeed, there have been coarse, sometimes bathetic, aspects of black America's religious experience. It is to say that any people living under almost intolerable disparities are likely to develop decidedly supra-rational and deeply moving ways of worshiping God, as well as propounding a theodicy which wrestles

worthily with the sustained anguish occasioned by such disparities and daily assaults on personhood.

The African-American community's preaching remained virtually unknown to the larger Christian community until Henry Mitchell began writing about this hidden resource and opening it to the entire community of faith. His seminal articles appeared in national religious periodicals and his book on Black preaching burst on the religious scene with incredible vigor and force.

Mitchell's latest book *Celebration and Experience in Preaching* pursues his earlier insistence on the pivotal place of joy and celebration in preaching. The author traces the relationship between cognitive and intuitive regions of the brain. He applies these findings to the preaching task with emphasis upon the need to make full and proper allowance for the importance of emotion in worship. Mitchell points out several genres by which the power of emotion is legitimately given expression. He deals, also, with methods and models for such preaching.

Mitchell writes perceptively of the need to "celebrate" as well as to "cerebrate" in pulpit discourse. His well-woven argument is reminiscent of an assertion which Peter Taylor Forsyth made so tellingly in his 1907 Lyman Beecher lectures at Yale Divinity School. The Hackney College Principal insisted that "the Christian preacher is not the successor of the Greek orator, but of the Hebrew prophet. The orator comes with but an inspiration, the prophet comes with a revelation." Forsyth went on to point out that "it is one thing to have to rouse or persuade people to do something, to put themselves into something; it is another to have to induce them to trust somebody and to renounce themselves for him." Mitchell ably explores this need to touch mystic chords in the human spirit in one's presentation of the gospel—which can only be done by at last getting down to the deepest sources of our humanity which lie in our affections, whose ultimate language is the language of emotion—passion, poetry, pictures, pleadings.

Always in Mitchell's writings one seems to hear the undertone of black preaching at its loftiest, delivered from the crudities and bathos to which it has sometimes succumbed. Granting that, one has half a yearning that the author would have pointed out more explicitly how "cerebration" can at the same time be "celebration," using his favorite preaching tradition as paradigm. This simultaneous experience has been known by anyone who listened appreciatively to the African-American preachers in the Delta, that region being perhaps the principal source of black preaching and worship in America, fifty or sixty years ago. Preachers spoke of God's sovereignty in creation in language so exalted that grammar forgot its laws.

They said that God was God before there was a "when" or a "where," a "was," an "is," or a "will be." God, they said, "stepped out on a platform of nothingness" and said "let there be." This was profound wrestling with the mystery of the inauguration of time and the appearance of place and space under the divine aegis. To this kind of poetic "cerebration" congregations responded with "celebration," char-

acterized by a kind of holy, awe-filled laughter and vocal praise, so characteristic of that generation of black worshipers.

So expressed or not, all congregations cannot help finding "celebration" in comparable "cerebration" of the God who, as the black preaching fathers said, "sits high and looks low"—even to Calvary.

Gardner Taylor
The Concord Baptist Church of Christ
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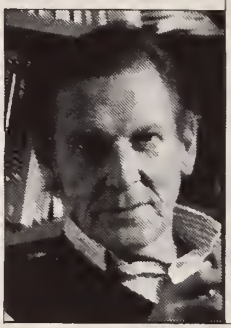

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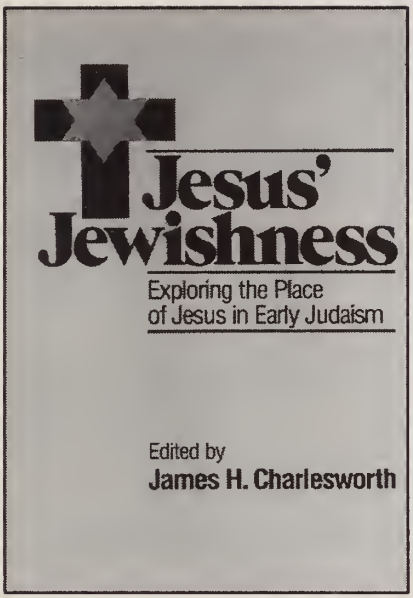

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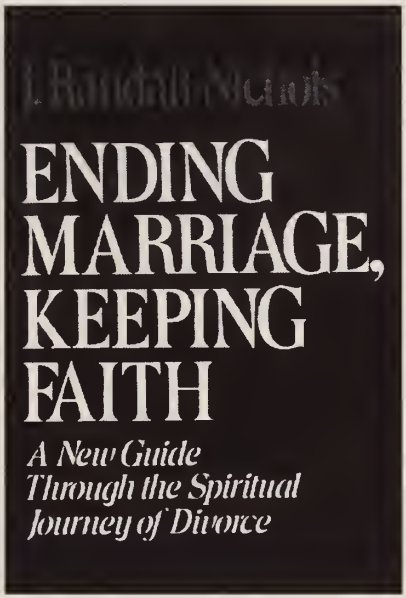

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J. Randall Nichols is an ordained Presbyterian minister and psychotherapist who teaches at Princeton Theological Seminary and has been engaged in the practice of individual and marital counseling for twenty years.

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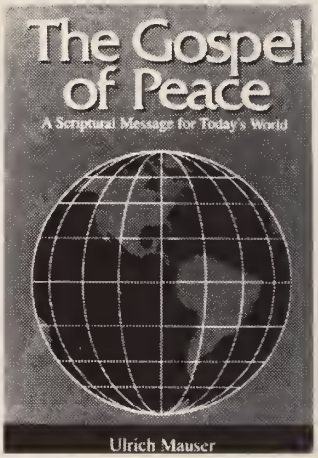

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October 19 and 20, 1992

Dr. David G. Buttrick, professor of homiletics and liturgics at Vanderbilt University Divinity School, will give three lectures in the Main Lounge of the Mackay Center at Princeton Theological Seminary.

Lecture I	"Preaching and the Bible" Monday, October 19 7:30 p.m.
Lecture II	"Preaching and the Church" Tuesday, October 20 1:30 p.m.
Lecture III	"Preaching and the World" Tuesday, October 20 7:30 p.m.

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AREAS

1 Biblical Studies	4 Theology	7 Christian Education
2 Preaching	5 Church and World	8 Spirituality
3 Pastoral Care	6 Administrative Ministry	9 Professional Development

DATE	LEADER	TOPIC/TITLE	AREA
OCTOBER			
5	Elizabeth Bettenhausen	Theology and Power	4
9	Douglas J. Hall	Christian Ministry: Yesterday, Today, and Tomorrow	4,5
12-15	Anthony G. Pappas	Small Church Leadership: Developing Understanding, Enthusiasm, and Ministry	6
15-16	Nancy J. Duff	Theological Foundations of Medical Ethics	3,4,5
15-16	John R. Bryant	Ministry for Liberation and Motivation	5
16-17	S T Kimbrough	Charles Wesley Colloquium	2,3,4
19-21	Israel James D. Nelson, Thomas S. Baker, Byron Leasure	Broken Healing People Needing a Broken Healing Church	3
19-22	John Talbot	Ministering to the Emotional Needs of Congregations	6
23	Kent I. Groff	Aging as a Spiritual Pilgrimage	3,8
26-30	Joan Mabon	Interim Ministry -- Phase III	6,9
27-28	Irvin J. Borowsky, Krister Stendahl, James A. Sanders Louis Feldman, James W. Charlesworth	The Bible and Anti-Semitism	1
29-30	David Rich; John C. Bramer, Jr.; Albert Dimmock	Board of Pensions (PCUSA) Advanced Retirement Seminar	9

DATE	LEADER	TOPIC/TITLE	AREA
NOVEMBER			
2	Tex Sample	Doing Ministry in a Conservative Context: Dangers of Literate Ministry in an Oral Society	4,5
11/5-6	Thomas Troeger	Preachers in Search of Their Voices	2
9-13	Bruehl/Pneuman	The Vital Congregation	6
16	Holper/Mullen	"To Live As We Believe...."	4
16-19	J. Randall Nichols	The Spiritual Journey of Divorce	3
17-19	John Talbot	Run the Church the Way You Run the Company?	6
20	Kent I. Groff	Spirituality and the Active Life: A Pre-Advent Retreat	3,8
30	Lois McMullen	Regarding Adoption: Questions Pastors Ask and Are Asked	3
30 - 12/3	J. Christiaan Beker	The Pastoral Epistles	1
DECEMBER			
7	PTS/NCCJ Event	Initiation, Identity, and Integration	3,4,5
JANUARY			
5-8	John Talbot	Responding to Difficult People	6
11-14	Joan Chamberlain Engelsman	Love and Violence in the Family: Coping with Domestic Violence in the Congregation	6
18-21	Freda Gardner	Off-Campus Seminar, Sarasota, FL Focus on Family "Fitness" and the Church	3,7
FEBRUARY			
1	Thomas G. Long	Preaching Through Lent	2
8	Thomas H. Groome	Sharing Faith	4,7

DATE	LEADER	TOPIC/TITLE	AREA
9-12	John Talbot	Ministering to the Emotional Needs of Congregations	6
15-19	Bruehl/Pneuman	Advanced Conflict Management Skills	6
18-19	Beverly Gaventa	Theology and Narrative in the Acts of the Apostles	1
19-20	Kent I. Groff	Imitation of Christ: A Pre-Lenten Retreat	8
MARCH			
1-3	Susan Thistlethwaite, Katie Cannon, Mary Jane Patterson, Miriam Therese Winter, Christie Neuger	Women In Ministry Conference	1,3, 4,5
8	Parker J. Palmer	A Spirituality for the Active Life	8
8-11	Charles L. Bartow	Speech for the Preacher and Worship Leader	2
9	Capps/Fenn	Whatever Became of Sin?	3,4
12	Peter Paris	The Public Mission of the Church	4,5
15-16	Diogenes Allen	Off-Campus Event, Syracuse, NY The Christian Pilgrimage in a Postmodern World	4,5,8
15-19	Joan Mabon	Interim Ministry -- Phase I	6,9
22	Edward A. White	Clergy Self-Care: Coping with Stress and Burnout	9
22-23	Thomas G. Long	Off-Campus Event, Albuquerque, NM Preaching the Many Voices of Scripture	2
22-25	Edward A. White	Vocation, Occupation, and Discipleship in an Age of Diminishing Returns	4,5
29	J. Wentzel van Huyssteen	Theology and Science: Why the Church Should Care	4,5

DATE	LEADER	TOPIC/TITLE	AREA
APRIL			
29-April 2	Bruehl/Pneuman	Managing Conflict/Personal Renewal	6
13-16	Lynn Turnage, Paul Osborne	Youth Ministry -- A Kaleidoscope	7
13-16	Thomas E. Brown	Planning for Excellence in Ministry	9
13-16	John Talbot	Leadership that Motivates People	6
19-21	PTS/Eastern Region of APCE	Human Sexuality and the Covenant Community	7
27-29	Arthur Caliandro, Joseph Roberts, J. Randall Nichols, Suzanne Schafer-Coates	Academy of Parish Clergy Crowing as Preachers and Pastors	9
MAY			
3	William V. Arnold	The Care of Families: Always Changing, Always the Same	3
3-6	John Patton	Making Theology of Sense	3,4
10-11	Thomas G. Long	Off-Campus Event, Ashland, NE Preaching the Many Voices of Scripture	2
June 21-July 1	**INSTITUTE OF THEOLOGY**		
JULY			
6-9	John Talbot	Seminar for Associate Pastors	6
12-16	Bruehl/Pneuman	Consulting Skills\Effective Croup Leadership	6
19-23	Pneuman/Bruehl	Managing Conflict/Personal Renewal	6
26-29	John Talbot	Seminar for Pastors Who Are Heads of Staffs	6

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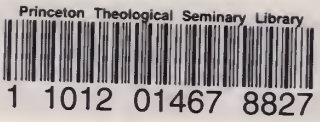

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