

# Reviews



**PAUL AND THE GENTILES: REMAPPING THE APOSTLE'S CONVICTIONAL WORLD**, by Terence L. Donaldson. Minneapolis: Augsburg Fortress, 1997. Pp. xviii + 409. \$34.00.

It used to be fairly simple to understand why Paul embarked on his Torah-free mission to the gentiles. Paul was seen as someone tortured by a guilty conscience over his own failure to fulfill the law. Under that pressure, Paul converted from a legalistic, narrow Judaism in favor of a more universalistic Christianity. As long as Paul was read from this starting point, his mission to the gentiles needed no explanation. However, the last 20 years have seen what Donaldson calls a "paradigm shift" in Pauline studies. Especially since the work of K. Stendahl, we can no longer read Paul through the tortured conscience of Luther; and thanks in part to E. P. Sanders' *Paul and Palestinian Judaism* we can no longer read Paul against the background of a legalistic Judaism. Given this new perspective on Paul, why did he see a Torah-free mission to the gentiles "as a personally urgent corollary to the kerygma" (4), when other Jewish-Christian leaders did not? This is the specific question Donaldson sets out to answer, and he does so with a clear focus, vigorous argument, and careful exegesis.

After an examination of literature from second-temple Judaism, Donaldson agrees with Sanders that "covenantal nomism" was the consistent stance in Judaism, and thus must be assumed as the context for understanding Paul the Jew. However, Donaldson asserts that Sanders' picture of Judaism is too simplistic, especially when it comes to attitudes toward the gentiles. Donaldson presents evidence for a wide range of attitudes toward gentiles within second-temple Judaism, from those who viewed the

gentiles as completely without hope, to those who could accept them as proselytes under the Torah, to those who viewed the salvation of the gentiles as a result of Israel's final salvation. If it was Paul's goal to include gentiles within the church, there were models available which did not abandon the Torah's defining role for the community. Why, then, does Paul conclude that Christ and the law are incompatible? To answer that question Donaldson examines Paul's core "convictions," and devotes a chapter to each of the following: God, Generic Humanity, The Torah, Christ, Israel, and Paul's Apostolic Call. In each case, Donaldson looks for connections between these convictions and Paul's gentile mission, but finds these convictions themselves inadequate to account for the shape and urgency of Paul's mission to the gentiles. Donaldson argues that Paul's new conviction about Christ precipitated the restructuring of a system of convictions in which the gentiles already figured. Prior to his Damascus experience, Paul adhered to that particular version of covenantal nomism in which it was believed that the only hope gentiles had of participating in the coming age of salvation was to become proselytes to Israel in the present age. The result of his Damascus experience was that Christ came to occupy the position in the structure of his convictions previously occupied by the Torah (236).

Thus Donaldson explains the unique shape of Paul's apostolic ministry to the gentiles by claiming that the basic convictions of his covenantal nomism were not abandoned but were reconfigured by his encounter with the risen Christ. Paul the Pharisee's urgent desire that gentiles come under the Torah in this age in order to share in salvation becomes Paul the Apostle's ur-

gent desire that gentiles come under Christ at this end of the ages in order to share in salvation. Paul the Pharisee had already recognized, perhaps more clearly than those within the church, that Christ and the Torah were rival and irreconcilable boundary markers for the redeemed community, not because the Torah could not accommodate a crucified messiah but because this crucified messiah had come too soon. The time of the messiah has overlapped the time of the Torah, and they now compete in defining the community of salvation. "The cross appeared scandalous to Paul not so much in itself as in its temporal location" (173). Paul the Apostle continues to hold that conviction, proclaiming that Christ has brought the time of the Torah to an end.

There are some aspects of this work that will bring objections. Basic to Donaldson's approach is the argument that "a perceived call to a Gentile mission could not have been Paul's starting point" (250). Donaldson claims that a mission to the gentiles must have made sense to Paul before he could perceive that he had been called to such a mission. This seems to make the questionable assumption that an intellectual grasp of

a task must be prior to a sense of being called to that task, and ignores the possibility of being called to a task which at first is puzzling. Furthermore, Donaldson's generally impressive and successful efforts to trace the logical structure of Paul's thought can become circular, as when he argues that if Paul had perceived an inherent tension between the Torah and the cross as such, he would have tried to reconcile them instead of concluding that the Torah was to be rejected; since Paul did not attempt such a reconciliation, Donaldson concludes that Paul felt no such tension (170-171).

Such objections, however, do not negate the value of this work. It is clearly organized and well-written. Donaldson is a dependable guide through current scholarship on Paul, giving fair summaries and cogent critiques of the major studies. His examination of the logical structure of Paul's arguments and convictions is meticulous and insightful. Donaldson has constructed a plausible picture of Paul's understanding of his gentile mission and why it looks the way it does. This is a creative and stimulating reexamination of the theological convictions

which shaped Paul's mission, and will be well worth the reader's time.

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**THE BONES OF JOSEPH: FROM THE ANCIENT TEXTS TO THE MODERN CHURCH**, by Gareth Lloyd Jones. Grand Rapids, MI: Eerdmans, 1997. Pp. 197. \$22.00.

What does critical exegesis have to do with pastoral theology? In many places, theological educators are only beginning to face questions such as this one. Seminary students in the past have too often been given a bifurcated education. Biblical scholars, believing they were carrying on objective processes of interpretation, did not want pastoral or theological concerns corrupting their study. Many pastors, believing that critical study of the Bible was destructive to faith, either ignored or castigated the results of critical scholarship. Both groups ended up impoverished. The work of critical scholarship became disconnected from the common concerns of human life and could not begin to answer the "So what?" questions of non-specialists. Pastoral ministry had to choose between retrenching into the denials of fundamentalism or collapsing with the erosion of pre-critical biblical certainty. Thankfully, healthy alternatives are beginning to emerge, and *The Bones of Joseph* is a strong example.

Jones chooses the phrase in his title as "a metaphor for tradition." The Bible is the center of the church's tradition, carried through time like Joseph's bones. In the opening chapter, Jones articulates an Anglican understanding of scripture, tradition, and reason with which those from other streams of the reformation will find resonance. He then moves to an emphasis on stories and their meaning for biblical faith in the final eleven chapters, each of which focuses on a specific text. This is not the Bible "dumbed down." The results of biblical scholarship are in evidence. In chapter two, for example, he explains for non-specialists the dependence of the Moses infancy narra-

tives on the story of Sargon and other similar non-biblical texts. Jones provides a solid argument, supported by fruitful examples, for using critical scholarship to help the Bible speak more effectively to the contemporary church. He shows a wide familiarity with contemporary biblical scholarship and an intimate sense of the spiritual needs of parishioners.

The purpose of the author is most clearly revealed in chapters seven and ten, which are so closely related that one wonders why they were separated. Chapter seven, "Blind Guides?" examines contemporary scholarship on the subject of Pharisaic Judaism. The primary texts examined in this chapter are Matthew 15:12-14 and Matthew 23:23-33. The central question is whether the New Testament portrait of Pharisees is fair to this group. Jones ably surveys the variety of positions and reaches the conclusion that the gospel portrait is distorted for polemical reasons. A carefully nuanced, non-literal reading is then required in order to make positive Jewish-Christian relations possible today. Chapter ten confronts the anti-Semitism of the New Testament even more directly. Jones summarizes the common arguments over whether Christian anti-Semitism, which reached its peak in the Holocaust, begins with the Church Fathers or extends all the way back into the New Testament itself. John 8:31, 44-47 is the textual starting point for the discussion. Jones leans toward the position that the church's conflict with Jews near the end of the first century has been projected back into the gospels. Again, this is a non-literal reading which carefully considers context in order to avoid perpetuating the church's anti-Semitic tradition. Literal readings are not just meaningless, they are "A Portrait of Jesus," when he attempts to make contemporary sense of the Marcan portrait of Jesus as exorcist. He is not to be criticized too strongly for his failure to resolve the conflict between the world views of contemporary readers and that of first-century Palestine. This is a recalcitrant problem, particularly for those of us from the west who work in cultures where demons are a component of the common world view.

If this work is weak at any point, it is in the need for a more careful discussion of the

hermeneutical assumptions that lie behind it. Jones seems to have established the pastoral needs of the contemporary church, and the world around it, as a meta-critical foundation for his own interpretations. The introductory discussion of scripture and tradition needs a stronger third leg to make the structure stand. The role of reason needs greater explication. Jones needs to tell us on what basis he has decided that anti-Semitism is wrong, especially since he stands against much of scripture and most of Christian tradition on this issue. Granted, such a hermeneutical discussion may not appeal to a popular audience, but a writer who can present so superbly the results of critical biblical scholarship for a popular audience should be encouraged to try.

Jones has presented a vital model for using the Bible in pastoral ministry. Parish ministers should receive it gladly and pass it on to their members who are seeking a way to make sense of the Bible at the end of the twentieth century.

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**CELTIC CHRISTIANITY: A SACRED TRADITION, A VISION OF HOPE**, by Timothy Joyce. Maryknoll, NY: Orbis, 1998. Pp. xi + 180. \$14.00.

Joyce begins his work with some interesting material about Celtic origins—Gaul, Galatia, Gael, and Celt come from the same root. Their language belongs to an Indo-European family of languages which became embodied in Irish, Scottish Gaelic, Welsh, Cornish, and Breton. Britain was Celtic long before the Angles and Saxons invaded it in the fifth century C.E., but their place of origin remains a mystery. They were never a unified empire. Today the study of Celtic culture is most fruitful in Wales, Scotland, Brittany, the Isle of Man, and above all, Ireland. Enduring traits of this culture include: an intensely verbal people; an imaginative way of seeing, hearing and touching; the social unit was the tribe loosely connected to other tribes; great respect for heroes and warriors; a mystical love of creation and all nature; and the ten-

dency to wander, roam, and explore. All of these traits are found in Celtic Christianity.

The Celts accepted Christianity peacefully—martyrdom is practically unknown in the Celtic church, that is, before Cromwell. God is a God of relationship, and although the Trinitarian consciousness permeated Celtic spirituality, it was immanent and accessible to humanity. Celts also saw the sacred in the ordinariness of creation. With little difficulty the old Celtic gods and heroes were subsumed into Christian saints. Although in the last two hundred years the Celts (used now almost synonymously with Irish) have been closely identified with the Roman Catholic ethos, for the first thousand years they were decidedly different—monasteries were the center of church life, abbots ruled instead of bishops, the clan was central instead of a town, and the theological questions debated on the continent never entered the Celtic church. They celebrated “thin places,” boundary points between the material world and the other world, such as islands, high places, the sea, and cemeteries. Here there was traffic between the human and divine.

The book continues with a chapter on Celtic monasticism, for it was above all a monastic church which appealed to a warrior people, a mystical people, a tribal people, and a marginalized people. Unlike continental monks, the Irish were more open to study and learning, which resulted in their preservation of much of ancient civilization (see Cahill, *How the Irish Saved Civilization*, Anchor, 1996). Women were also prominent in Irish monasticism, as seen in the *Life of Brigid*, who turned water into beer, “hung her cloak on a sunbeam and moved a tree when workmen were unable to do it” (44). Spiritual direction or having a “soul friend” was also a Celtic contribution to the Christian life. The author works his way through the Irish pilgrim evangelists (*peregrinatio pro Christo* or adventure/travel for Christ) such as Columba and Columbanus. The golden age of the early Celtic church began in the fifth century and extended through the eighth. After that came new crises and challenges with the invasion of the Vikings followed by the Anglo-Saxons. The church life was disrupted, but

there remained a solid substratum of Celtic culture.

The real turning points in Irish Christianity were three: the Cromwellian colonization in the seventeenth century, the penal laws of the eighteenth century, and the great famine of the nineteenth century. Joyce suggests that a new Catholic church emerged which was unlike the old, and not as vibrant. The church became ever more central to Irish identity, and above all the priest. A certain anti-intellectualism became a feature of this new church. Attendance at mass became rote and a mere sign of Irishness. This "European piety" which persists today contains little that is poetic, imaginative, or musical, but tends toward literalism. Oneness with nature has gone, and instead of a joyous relationship with God there is a soteriology of demands, moralism, and recompense. The institutional church was built up in conformity with post-reformation practice, "and the Catholic life was equated with obedience to concrete rules" (115). The author lists three areas of concern—wine, women, and avarice, or alcoholism, sexual confusion, and greed. The author finds roots of these issues in the three crises mentioned above. The great famine depleted the population through death and emigration, and those Irish who came to North America were a "paradoxed people"—jovial, charming, and clannish but often with a sense of isolation, sadness, and tragedy. The pub rather than the family became the center of Irish life. Central to this tragedy was the marginalization of the father and the mother who lavished her attention on the oldest son. The ideal of celibacy and the priesthood may have been responsible for postponing marriage and in general for a confusion of sexuality.

Joyce concludes his study under the heading, "Twilight or Dawn?" that is, the twilight or the dawning of Celtic culture. There are those who have declared the culture dead beyond reviving, but Joyce disagrees. He points to a renaissance of interest in the Celtic traditions in literature (e.g., Yeats and Joyce), in organizations, poetry, music, drama, and in Celtic Christianity. There is still a great respect for mystery, nature, creation, and the thin places. Even

Irish pubs contribute to this revival. "I have found more spirituality in a pub than in some churches" (140). Yes, you can have too much spirits in a pub but you can also have too much religion in church! The book concludes with optimism for the future of Celtic Christianity and the revival of its early vitality, yes, even the pre-Roman kind.

Timothy Joyce is a Benedictine monk of Irish descent and is the prior of Glastonbury Abbey in Hingham, Massachusetts. This excellent book is not only a history but more importantly has to do with Celtic spirituality. It is sensitive, perceptive, analytical, and full of insights into the human condition and the divine presence.

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**WELCOME TO CHRIST: A LUTHERAN INTRODUCTION TO THE CATECHUMENATE**, 74 +2 pp.; **WELCOME TO CHRIST: A LUTHERAN CATECHETICAL GUIDE**, 64 pp.; **WELCOME TO CHRIST: LUTHERAN RITES FOR THE CATECHUMENATE**, 78 pp. Edited by Samuel Torvend, Lani Willis, Paul Nelson, Frank Stoldt, and Scott Weidler. Minneapolis: Augsburg Fortress, 1997.

As the Evangelical Lutheran Church in America approaches the third millennium, it, like many other institutions, is looking for creative and faithful ways to face the future. The ELCA has the added task of trying to preserve the wellsprings of tradition while adapting to the changing currents of the present age. This tricky task of navigation is often apparent in such areas as mission, worship, and church polity. The three small volumes under consideration here, *Introduction*, *Guide*, and *Rites*, like the larger process of which they are a part, address the complex matter of renewal in the church.

These are deep waters, indeed, for the discussion involves mission, evangelism, and conversion. Paul Nelson states the question at the outset when he asks: "How can adults who do not know the good news of God's love in Jesus Christ be invited, welcomed, and encouraged to come to know that good news in a way that transforms

their lives?" (*Introduction*, 6). The answer, say he and more than a dozen writers of essays, liturgical texts, and music, is the *catechumenate*.

The catechumenate (which means "sounding in the ear") is an ancient yet new approach to the unevangelized. As described in these resources, it is a process which offers the church a way to organize its life and mission around the commission of Jesus in Matthew 28 to baptize and teach and make disciples. In other words, the catechumenate, if developed in the congregations of the church, is not only a way to reach out to the unchurched. It is also a way of renewing the church by providing "a rich pattern of congregational life that keeps the church focused on God's mission to the world by welcoming people to Christ" (*Introduction*, 11).

These books outline the process of the catechumenate. The process is focused on baptismal life and geared to the church year. It is also fairly complex, requiring an intentional organization of time, energy, and human resources. It must be understood at the outset that the catechumenate is not a program of adult education. Neither is it, strictly speaking, a revision of the familiar rite of confirmation (though there is a place for the catechism). Rather the catechumenal process is one of "faith-building through worship, in mutual conversation between catechumens and sponsors, and in reflection and prayer through study of the scriptures and the catechism" (*Guide*, 42).

The catechumenate is a four-fold process focused on adults who have not been baptized. During the first period, inquirers are invited to become apprentices in the Christian faith. Further along the way they will be invited to join a catechumenate of up to two years, to develop a more focused formation in faith. A third point in the catechumenal process is the period of Lent, a time for baptismal preparation. Following baptism at the Vigil of Easter, the catechumen enters a fourth stage, the time of baptismal living which begins during the fifty days between Easter Sunday and the day of Pentecost.

Each stage in the process is flexible and adaptable. Each part of the process is focused on the participants' faith journeys. Each phase is intended to engage the

whole person because the call to baptism and discipleship engages the whole person. Cynthia Halmarson gives an example of this kind of engagement when she encourages "using the senses together with intellect (by inviting) the catechumens to see, touch, and taste water while discussing the many biblical stories of how God uses water to save people" (*Guide*, 47). The catechumenate is thus experiential.

Throughout, the pilgrim is accompanied by a cadre of journeymen and timely liturgical rites. Those who assist the apprentices in faith along their journey include the pastor, a catechumenal coordinator, the sponsor(s), and the catechist. The latter is a pivotal person in the process. The catechist's work and the talents required for it are described in Georgeanne Robertson's essay (*Guide*, 32-41). The catechist, who is described as having a call, must be skilled and trained in such things as modeling the disciplines of faith, fostering community, and being a person who welcomes questions while exhibiting a spirit of courage and a sense of vulnerability. It could be that the role of catechist will emerge as a specialized form of ministry and thus require special preparation.

The four stages in the catechumenal journey are marked by liturgical rites celebrated publicly within the context of worship. In addition to a "Welcome of Inquirers to the Catechumenate," there are a series of rites for "Enrollment and Blessing of Candidates for Baptism." These latter rites, four in all, occur during Lent. Indeed, they focus that season on the sacrament of baptism which is expected to take place in the lengthy rite of "Baptism and Communion at the Vigil of Easter." The rites are presented and described, accompanied by musical settings, in *Rites*.

These three books make a fetching case for a process designed to welcome people to Christ. The process is consistent with the liturgical style of *Lutheran Book of Worship*. Some will see in its scope an answer to the question raised over twenty-five years ago by Dean Kelley, when he asked why conservative churches are growing. If a disciplined approach to church growth and membership is a part of the response to that question, the process of the catechumenate might be part of the answer.

Concerned pastors and congregational members may welcome the emphasis presented in these books and in the many resources suggested in the bibliographies. Some, however, already have a difficult time finding people to commit extended time and talent to existing programs (such as Sunday School or adult study). These busy leaders will have to work hard to find catechists who will commit themselves to regular, perhaps weekly, gatherings of the catechumenate team over the course of up to two years. The same may be said for finding and retaining catechumens.

Moreover, while baptism is important in the life of the Christian community, some may wonder if a major part of a congregation's life—not to mention the entire season of Lent—ought to be organized around this sacramental hinge.

Nonetheless, this new focus on the catechumenate will cause congregations to do some renewed thinking about evangelical outreach, faith journeys, and liturgical life. This "pattern of conversion" culminating in the Vigil of Easter (as noted in *Rites*) should cause many in the Lutheran church—where there hasn't been much talk of conversion or vigil—to ponder anew. The opportunity for renewal is here; and the catechumenate claims to be an old but new and ecumenical approach to mission. As Walter Huffman says in his essay: "No other movement in the history of the church so clearly integrates evangelism, catechesis, and worship within the life of a congregation's ministry and mission" (*Introduction*, 29).

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**IDEOLOGY IN AMERICA: CHALLENGES TO FAITH**, by Alan Geyer. Louisville: John Knox, 1997. Pp. x + 139.

"The purpose of this book," writes the author, "is to encourage the renewal of ideology in America—for the sake of 'a more perfect union' and an Earth that 'shall be fair, and all her people one'" (90). With his eyes on that prize, Geyer has written a book that has essentially three parts. First, in chapters 1-3, Geyer attempts to resurrect the concept of ideology. Second, in chapters 4-7,

he engages in "a bout of deconstruction" (x) in which he seeks to expose the dominant right-wing ideology of America, which he calls the "Regressive Revolution." Third, in chapters 8-10 he sketches the outlines of a rival liberal ideology, which he calls "democratic humanism."

In the first three chapters Geyer argues that ideology is not a bad word. According to Geyer, the idea that America has no ideology is a myth. Geyer defines an ideology as "a set of beliefs and symbols that serve to interpret social reality and motivate political action" (9, emphasis in original). He contends that ideologies are inevitable; all of us have certain ideas which control the way we interpret reality and thus we have ideologies; the only question is whether we are conscious or unconscious of our ideologies. So America and the American churches should not—cannot!—hide from ideologies, but should embrace them. Geyer further argues that all theologies are political; theological ideas control how we interpret social reality and also how we act politically. Therefore theology must be self-consciously political and ideological. Geyer uses the term utopia to refer to a vision of the future which will motivate action: "The essential task of Christian ethics is the liberation of the human imagination so that it can envision new utopias in contrast with all contemporary social systems" (17).

In chapters four through seven Geyer engages in his "bout of deconstruction." In chapter four he shows that America and the American churches have had an ideology. The religious sources of that ideology were the protestant stress on individualism, the protestant work ethic, and the puritan ethos of being a "chosen people." As the American economy became a business economy after 1800, the protestant work ethic fused with capitalist economics to create the Business Mystique: "*The everlasting myth of the Business Mystique continues to hold that business is good, while government is bad, and, more and more, that big business is good and big government is bad*" (38, emphasis in original). In chapters five and six Geyer attacks the "Regressive Revolution" of the Republican party and the Christian Right. He argues that the revolution was a revolution of ideas. At its core, this revolution was anti-

statism (government is bad) and anti-communist (socialism is bad). When Leninist communism fell, the "Regressive Revolution" adopted minimalist *laissez-faire* government and social Darwinism as its core ideas. In chapter seven Geyer details the way in which conservative Christian groups have given theological blessing to the ideas of the "Regressive Revolution." In Geyer's telling, "Big Business" and "Big Money" supported "quasi-Christian" think tanks, which faithfully served their business benefactors by attacking mainline churches and providing the ideological justification for the "Regressive Revolution."

In chapters eight through ten Geyer traces a silhouette of a rival ideology. Chapter nine contains what he calls his "main constructive argument" (x). Geyer rejects "democratic capitalism" as inadequate because the capitalist "market as such is not a full-fledged social philosophy, much less a humane social ethic" (93). Geyer also rejects "democratic socialism," but his reasons are not as clear: socialism "is severely hampered by its very vocabulary, its multiplicity of competing definitions, its record of weakness in the United States, and its unfortunate if unfair association with the recent collapse of Marxist-Leninist socialism in Eastern Europe" (91). As an alternative Geyer proposes "democratic humanism." This is supposed to be an alternative to socialism, but to this reader it seems that it is simply a new name for socialism. "Democratic humanism" will emphasize communitarianism rather than individualism, it will have a strong national government, and it will emphasize human rights. "Humanism, rightly understood, at least means persons before things. It means community before property and profits. And it means politics before economics" (105). Geyer proposes "economic democracy" with an "Economic Bill of Rights": a job for all willing to work; guaranteed health care, education, housing, food; affordable housing and utilities; comfortable social security in old age; a safe ecological and social environment; democratically run government and corporations (105-107). Geyer summarizes his program in the following way: "Democratic humanism requires a welfare state strong enough to overcome the abuses and excessive

self-aggrandizement of private principalities and powers that dehumanize the poor and obstruct the general welfare" (109). Chapter ten contains Geyer's call for the church to make democratic humanism its ideology.

This is a disappointing book. Geyer's "deconstruction" of the "Regressive Revolution" is so vitriolic and one-sided that all but the most ardent liberals will be turned off. Geyer consistently tells only one side of the story. For example, Geyer accuses the Christian Right of having no social principles and only being driven by capitalist ideology. No matter what one thinks of the Christian Right, one has to admit that this isn't the case. The Christian Right has taken strong stands against abortion, for private school vouchers, and against most favored nation status for China (based on China's persecution of Christians). One could make the case that in each of these issues, the Christian Right has chosen to take a stand on a social issue which would have dramatic economic costs. Or again, when Geyer describes the business-supported think tanks which have the neo-conservative ideology, he makes a great deal of the fact that most neo-conservative intellectuals were radical liberals in the '50s and '60s. Since this is supposed to be a book about *ideas*, one wishes that Geyer would talk about the ideas those neo-conservative thinkers left behind. Instead of detailing those ideas, however, he consistently resorts to personal attacks.

Geyer's proposal that America should have an "economic democracy" to go hand in hand with its political democracy fails to understand that the United States is a republic, not a strict democracy. Geyer's constructive proposal for a democratic humanism is even more disappointing. Instead of developing a clear set of ideas which might form the basis of a coherent ideology, Geyer settles for recycling a laundry list of rights. Our republic is in desperate need of a vital ideology to challenge the excesses of dominant ideology. But precisely at this point of greatest need, Geyer delivers little. I suspect that the people who share Geyer's political views are the ones who will be most disappointed with this book.

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