

Reviews



PAUL AND THE STOICS: AN ESSAY IN INTERPRETATION, by Troels Engberg-Pedersen. Louisville: Westminster John Knox Press, 2000.

Engberg-Pedersen argues that with the help of a few basic ideas in Stoic philosophy it is possible to discover unity and coherence in Paul's writings. Readers will be immediately intrigued about the juxtaposition of "Paul" and "the Stoics" in the title and in the argument of the book. Common sense wonders whether there is not a huge gap between Paul's understanding of God and the Stoic view of Zeus (or Nature, or Fate, or Necessity, or Reason, or World Soul, or whatever the particular Stoic thinker deems appropriate for naming the divine). Thus, it is fitting to post a warning to readers who pick up the book for insights into Pauline theology. It is not Pauline theology exactly that the author is out to pin down, if one takes theology to be truth claims about the being of God. Instead, Engberg-Pedersen aims to uncover an underlying conceptuality in Paul that is primarily anthropological. Paul's letters testify to the Christ-believer's form of life: altruism rather than egoism. At this anthropological level the Stoics had much to say to Paul.

If this sounds like the interpretive program of Rudolph Bultmann, then Engberg-Pedersen would happily receive the comparison as a compliment. The opening chapter places the argument in the perspective of recent research. There he praises the contributions of Wayne Meeks and Abraham Malherbe, yet also criticizes them for not taking up Bultmann's program. He argues that Meeks's use of cultural anthro-

pology obscures the primary category of the individual in Paul's thought, while Malherbe's emphasis on Paul's use and adaptation of philosophical commonplaces diverts attention away from the epistles' single, underlying conceptuality—the Christ-believer's form of life. Like Bultmann's view of the Pauline message as a call to authentic existence, Engberg-Pedersen believes that Paul's message is one of conversion: a turning away from self-directedness to other-directedness. Bultmann lacked one thing only: the other-regarding dimension of the Christian life. He did not see the communitarian thrust of Paul's thought. Authentic existence is not acceptance of finitude but openness to the other.

Just how did Paul begin with the individual, as Bultmann correctly observed, yet not fall prey to individualism? Here is where Engberg-Pedersen brings in the Stoics. He argues that they had discovered a way to begin the analysis of the ideal form of human life with the individual, and yet they also were able to expand the good of the self to include the welfare of the human community. The third chapter elucidates the Stoic theory of conversion, the turning away from the self's identification with its body to identification with Reason. The Stoic sage has learned to take the view from above and to identify his purposes with those of Reason working itself out in the everyday occurrences and ordinary social institutions. This ascent of the individual from self-centeredness to identification with Reason is the gift of the Stoics to Paul. It became the underlying conceptuality of his own theology. Obviously, Christians identify themselves with Christ instead of Reason, but

this Engberg-Pedersen emphasizes should not hinder us from seeing the Stoic-inspired model of turning from egosim to altruism through identification with Christ throughout all of Paul's letters.

Chapters four through ten seek to demonstrate the ubiquity of the model in Philippians, Galatians, and Romans. Two brief examples of Engberg-Pedersen's exegesis of the first two epistles will give an indication of how he employs the model to uncover the underlying conceptuality of Paul's thought. The Christ hymn in Philippians illustrates the relatively simple idea of renouncing what is one's own for the purpose of bending down to help others. Like the Stoic sage, Christ does not identify himself with what is his own but exhibits movement outward. Accordingly, Paul's exhortation in Philippians has the same altruistic content. The form of life for Christ-believers is a "leaving behind everything that is connected with one's own individual self" (125).

In Galatians, Engberg-Pedersen finds the Stoic model very helpful in explaining the "I no longer live, but Christ lives in me" notion in 2:19-20. Note that as in the case of the Stoics, the change that occurs in the individual is essentially epistemological. "The 'I' will be dead in the sense that there is *nothing whatever* in the individual person whose self-reflection is here being described with which he wishes to *identify normatively*. Literally, of course, he is not dead. But as normatively seen by himself, he no longer *is* that individual person (Paul himself with all his individualizing traits)" (147, the author's emphasis). The Stoic model lends conceptual clarity to what is otherwise a statement confused by Paul's metaphorical habit of expressing himself.

I have two reservations about the argument of this book. First of all, the author thinks too little of metaphor and figurative language in Paul's theological discourse and too highly of the conceptual clarity that comes from a model. His method is to move past the metaphors, simplifying what Paul said in order to uncover what Paul wanted to say. I think a better method would be to seek

to understand what the metaphors may have communicated to first-century audiences. Stoic material (e. g., commonplaces on marriage, sex, and other topics) would indeed prove helpful, not as the testimony to a single idea but as part of the repertoire of knowledge that Paul's audiences surely had and in terms of which they attempted to make sense of what Paul was saying.

Secondly, I believe that the author's guiding conviction that theological discourse in Paul is not directly about God but about the ideal form (or even Christ-determined form) of human life is mistaken. The author apparently modifies this conviction in the chapters on Galatians and Romans where he does speak of Paul's discourse about God. But the identity of this God as the negation of human self-interest and the demand for other-directedness is too Kantian to be a satisfying account of Paul's thought about God, which depends on metaphors about the divine life and cannot be simplified by a single model, one that is anthropological in its scope at that.

David E. Fredrickson
Luther Seminary
St. Paul, Minnesota

THE PULSE OF CREATION: GOD AND THE TRANSFORMATION OF THE WORLD, by Paul R. Sponheim. Minneapolis: Fortress, 1999. Pp. 235. \$22.00 (paper).

This slim volume is a thematic essay tightly focused on a single subject—transformation. Beginning with the groaning of creation and ending with the urgent question, "So, what is now to be done?" Sponheim thinks carefully (both in the sense of intellectual rigor and in terms of pastoral concern) about change which goes to the very heart of things. While much theological reflection has limited its consideration of the theme of transformation to questions of culpability (Who is responsible for the need for saving transformation? Not God or

fate but sinful humanity), agency (Who is accomplishing transformation? Not we but God), and timing (When does this occur? Now but not yet), Sponheim works to see his subject whole. And so he invites the reader into a full examination of what transformation is, what its characteristic features are, where it happens and how it is concretely accomplished. The resulting book is the most complete theology of transformation to date. In a time when the words “transformative” and “transformational” are doing much heavy lifting in the service of widely various—perhaps even contradictory—causes both inside and outside the church, this sort of thorough, deep reflection is most welcome.

It would be enough if this book were an essay on transformation. It is, however, in spite of its tight focus, much more. For in the process of sketching his thematic portrait, the author employs the materials and motifs of a complete systematic theology. He opens and frames his meditation with a strong doctrine of creation: “the Creator is ‘working still’ (John 5:17). Creation is living; it has a pulse. Creation continues” (x). In the course of unpacking the content and implications of this first-article assertion, Sponheim finds resources and direction through considering human nature and community, sin and evil, the person and work of Christ, the activity of the Spirit, the nature of the church, eschatology and more—just about the entire theological tool-kit. Thus, while this book moves over the theological landscape too quickly to serve well as an introduction to Christian theology, it is an excellent refresher course. And not only because one finds here the classic themes well displayed; more importantly, one’s passion for theology can be refreshed by seeing how these themes can be brought together and put to work in ways which open up new dimensions of significance, shedding promising light on current issues and apparent impasses. For example, Sponheim’s sketch of a “middle” view of human selfhood (neither simple pawn of omnipotence nor autonomous subject nor

mere eddy in chaos) indicates that while the pre-modern, modern, and postmodern worlds may all be presently uninhabitable for faith, they do not exhaust the alternatives; we might well live elsewhere, in a world of both creaturely freedom and real relation. The reader catches a promising scent in this sort of theologizing.

This promise is present not only in the ideas developed but in the very form of the work. For Sponheim is not content to tell this story alone. Rather, he writes dialogically, even plurilogically. On nearly every page, multiple voices are heard as Sponheim cites, references, and very often directly quotes a wide variety of texts. Theologians both classic and contemporary and of widely (even wildly) differing stripes come together with thinkers and witnesses from all manner of vocations and social locations. And they are assembled not for the purpose of dividing them into types or parties (and most decidedly not into sheep and goats) but to consider *together* matters of common human importance. The form of this book takes some getting used to—all these voices, each with its own concerns, vocabulary, and angle! No sooner has your ear adjusted to one speaker when another comes on stage. The reader has to work very hard, and may well tire of the difficulty and confusion of plurilogue. But the effort is well worth it, for Sponheim in his steady determination to hear and interpret every voice generously models a hopeful possibility for theology (and human language generally). When theology is done in keeping with Luther’s explanation of the eighth commandment in the Small Catechism—that is, when we interpret the words of the others (*all* the others) in the kindest way, putting the best construction on them all—then the beauty, generativity, and transforming power of the word becomes manifest.

I stated earlier that this book is the most complete theology of transformation to date. It is not, however, the definitive word. The author, being generous, has written something better: a book which invites and

You are cordially invited to attend

The 2000-2001 *Word & World* Lecture

**“The Role of the
Redeemer in Isaiah: A Resource
for Contemporary Pastoral Care?”**

ARCHIE SMITH, JR.

*The James and Clarice Foster Professor of Pastoral Psychology & Counseling
at the Pacific School of Religion and Graduate Theological Union
Berkeley, California*

CHAPEL OF THE INCARNATION

LUTHER SEMINARY • ST. PAUL, MINNESOTA

NOVEMBER 6, 2000

10:00 A.M.

The annual *Word & World* lecture is a public presentation revolving around the twin foci of the journal—*Word and World: Theology for Christian Ministry*.

ARCHIE SMITH, JR. is author of *Navigating the Deep River: Spirituality in African American Families* (1997), and other works.

seeks to serve further exploration, further plurilogue.

Jonathan Paul Strandjord
Department for Theological
Education, ELCA
Chicago, Illinois

REFLECTIONS ON BONHOEFFER: ESSAYS IN HONOR OF F. BURTON NELSON, edited by Geoffrey B. Kelly and C. John Weborg. Covenant Publications, 1999. Pp. 357. \$24.95 (paper).

Interest in the life and work of Dietrich Bonhoeffer continues to grow more than a

half-century after his untimely death at the hands of his Nazi executioners. The interest is international and ecumenical. It spreads across a wide spectrum of scholars working with his extraordinary theological and ethical contributions and of others more drawn to his courageous life and personal reflections. When Fortress Press recently released a new edition and translation of the definitive biography by Eberhard Bethge, the first printing sold out in a few days. The volumes of the critical edition of *Dietrich Bonhoeffer Works* continue to appear regularly and will for another decade until all 17 volumes are complete. PBS presented a new Bonhoeffer

film in June 2000. The quadrennial International Bonhoeffer Congress gathered in Berlin in August.

Anyone interested in Bonhoeffer will find a great deal to enjoy and from which to benefit in this splendid volume of essays published in honor of F. Burton Nelson. The wide range of materials reflects Nelson's own special interests in the Bonhoeffer legacy. Along with some smaller pieces, there are major articles grouped under the following headings: Bonhoeffer and Resistance to Nazism; Bonhoeffer's Spirituality; Bonhoeffer and Jewish-Christian Relations; Bonhoeffer's Circles; Ecumenical Connections; Contemporary Issues. Most of the essays by the 26 contributors are previously unpublished. The authors are all recognized Bonhoeffer scholars. This is a book to be treasured over a period of time. The reader who follows her or his interests, reading one piece, digging into another, perhaps skimming one and coming back to it later, will be richly rewarded with hours of pleasure and riches of insight and information. It will help the reader to further understand the multi-dimensionality and the pluriformity of this great twentieth-century witness to the Jesus who for him was the center of all things and of all life.

F. Burton Nelson is Professor Emeritus at North Park Theological Seminary and a veteran Bonhoeffer scholar. He and Geoffrey B. Kelly are editors of the widely used Bonhoeffer anthology, *A Testament to Freedom: the Essential Writings of Dietrich Bonhoeffer*.

James H. Burtness
Luther Seminary
St. Paul, Minnesota

NEW CREATION: A LITURGICAL WORLDVIEW, by Frank C. Senn. Minneapolis: Fortress, 2000. Pp. 95. \$16.00 (paper).

Once again in a small book, Frank C. Senn addresses a very large issue. This time the issue is the relationship between liturgy and culture—not simply the culture sur-

rounding the church, but the culture of the church itself. It is Senn's assertion that the liturgy is the ritual expression of the church's way of "doing the world." What happens as the faithful gather for worship forms a particular worldview for the group and its members—a "new creation" springing from the life of the Trinity and depending on the death and resurrection of Jesus—which fundamentally differs from any worldview held outside the church. Senn describes what this worldview is—what kind of God truly exists, what the cosmos is like, what God promises the cosmos will be like, and what part God's people play in that cosmos—and what characteristics of the liturgy—ritual, text, structure, and leadership—that worldview implies and depends upon.

He brings considerable credibility to the task. He is the author not only of a magisterial history of the liturgy, but also of books on liturgical evangelism and spirituality. As a scholar, he has spent decades contemplating the relationships between liturgy and culture, and, significantly, he has spent almost all of those years serving as a parish pastor.

The chapters of *New Creation* began life as presentations to gatherings of pastors or lay people. The first seven chapters spin out the relationship between liturgy and a variety of topics. "Liturgy and Theology" builds on the affirmation that the assembly is not simply a time of learning about an absent God, but a confrontation with the living God who promises to be present in word and sacraments. "Liturgy and God" shows how the style of Christian liturgy—particularly in its historical continuity and shared responsibilities—depends on the triune nature of God. "Liturgy and Christ" presents Jesus as the content of the liturgy's words and actions. "Liturgy and the Church" not only outlines how the church is one, holy, catholic, and apostolic in its worship, but bases it on the priesthood of all the baptized, who speak to God on behalf of creation. "Liturgy and Creation" clarifies this representational character, and the under-

standing of sacraments that nurtures and depends on it. Finally, “Liturgy and Worship” addresses how these insights might affect particular decisions, from the institution of “seeker services” to the use of music in worship.

The next four chapters focus on topics integral to the liturgy. “Liturgical Hospitality” aims to “make sure that genuine seekers actually have an opportunity to worship God and not just be subjected to institutional programming” (101). “Liturgical Culture” describes the “historical commitments [which] form the unchangeable core of Christian worship” (123), essential to offering a “new creation” rather than simply reaffirming surrounding cultural values. “Liturgical Evangelism” outlines Christian formation using adult catechesis, without ignoring the initiation of children. And “Liturgical Prayer” is a meditation on the Lord’s Prayer as a model for both public and private prayer. Finally, “Liturgy and Life” presents the Christian life as an alternation between everyday experience and the kingdom of God, taking seriously the reality of the world, flesh, and the devil.

New Creation is not a “how-to” manual. While it offers some fine advice—about praying, avoiding “theme Sundays” which compete with rather than illustrate the presence of Christ, displaying a diversity of gifts and people in worship leadership—it will disappoint anyone looking for a checklist of easy steps toward building a liturgical worldview. While it suggests certain structures—of catechesis, observation of the church year, and the daily office—it will disappoint anyone looking for a new congregational constitution. While it throws out some important and evocative themes—the laity as creation’s priests, art and education as the primary conveyers of a worldview, and the historic liturgy as an alternative order to revivalism—these beg for more development than a book this size can give them.

But *New Creation* is eminently useful to those responsible for ordering a community’s worship. It provides a lively, compelling,

thoughtful, even revolutionary explanation and defense of orthodoxy, which is useful at a time when “tradition” is often a code word for “tired.” It is a needed contribution to the discussion about what worship is to be in the life of the church, affirming God’s glorification as a goal in itself rather than a means to some other end. Like Jesus’ parables, it begs for discussion exactly because, like Jesus’ parables, it aims at showing how different God’s reality is from our expectations. It displays its author’s depth in historical understanding, confessional commitment, and anthropological insight.

Which is not to say that it doesn’t have weaknesses. First, a book on creating a liturgical worldview should spend more time than Senn does on rites of passage—funerals and weddings are particularly powerful moments for forming understandings of marriage, family, death, and grief. Because of this, they are times when the Christian worldview and that of any surrounding culture come into contact and conflict. Second, the issue of authority in the worshiping community is a thornier one than Senn seems to admit: Who is to guard the faithfulness of the liturgy, and by what means? Third, Senn often speaks as if sin no longer existed within worship, as if that were a place where pride, self-abnegation, or oppression no longer threaten. Finally, using Niebuhr’s famous categories, the book’s presentation is unrelievedly one of “Christ against culture,” demanding that the church offer an alternative to the (entirely demonic?) culture around it. Missing is not only a vision of “Christ transforming culture” but even of the more normal Lutheran stance of “Christ and culture in paradox.” This attitude makes the corrective chapter, on Christians’ essential vibrating between liturgy and world, unfortunately saved for last, so important.

Mark Oldenburg
Lutheran Theological Seminary at
Gettysburg
Gettysburg, Pennsylvania

CARING FOR GOD'S PEOPLE: COUNSELING AND CHRISTIAN WHOLENESS, by Philip Culbertson. Minneapolis: Fortress, 2000. Pp. 328. \$29.00 (paper).

Comprehensive, extensive, and inclusive are among the adjectives that spring to mind following a reading of this book. The extensive bibliographic references cited at the end of each chapter are indicative of the kind of careful gathering of relevant data as it relates to the subjects that the author addresses. His writing is incisive and clear. It is replete with both theoretical foundations as well as practical implications for ministry. A discreet amount of self-disclosure personalizes his work and signals the fact that he is not only professionally, but personally engaged with his material.

The volume is divided into three parts: first "theory," followed by "application," and finally a segment entitled, "Staying Safe in Ministry." The first two parts represent a familiar methodology of explicating theory that is then implemented in the practice of ministry. The third section is a unique and welcome addition to a basic text in pastoral counseling, addressing itself to particular issues indigenous to pastoral counseling.

Following a brief introduction that clearly lays out his presuppositions and assumptions concerning his understanding of ministry and the problems that impinge upon the pastoral counselor as care-giver, he goes on to elaborate how these issues come into play in counseling ministries. Culbertson issues no apologetic related to the foundation, in part one of his book, dealing with theory. The angle of vision from which he writes is determined by three current modes of counseling practice, namely, family systems theory, narrative counseling, and object relations theory.

In the family systems segment, he carefully articulates the theory and its implications for the pastoral counselor. He then adds a significant section dealing with the issues of "feminism" as they come to expression in family systems theory. This is a

very enlightening and important perspective, as much of the traditional pastoral care and counseling literature was written from an exclusively male perspective. Gender does make a difference! Additional information dealing with the impact would have been welcome.

Analyzing reality via narrative is a celebrated approach in many theological disciplines. He investigates a variety of narrative forms and indicates not only the unique features of varying narrative forms, but provides examples of their applicability to the pastoral counseling process.

He concludes the initial section by launching into the description and explication of object relations theory as it pertains to pastoral counseling. It is clear that this theory is critical for the author. He goes to great lengths to explain the theory and its implications for the counselor. For those who may be unfamiliar with object relations theory, Culbertson does an excellent job of explaining the key concepts and the rationale for utilizing it in more clearly understanding oneself as well as one's counselees.

The second part of his book, simply entitled "The Application," delivers what it promises, namely, the way in which the theory outlined in the initial section is made applicable. He deals with five major arenas of care giving in this section: premarital counseling, marriage counseling, divorce counseling, counseling with gays and lesbians, and grief counseling. Each of these sections is loaded with illustrative material as he demonstrates the way in which the theories contained in the first part come alive in the practice of pastoral counseling.

There are a multiplicity of ways in which the issues of premarital, marriage, and divorce counseling intertwine with one another. All three are differing phases of the same phenomenon, namely, the nature of committed relationships and the way in which those relationships are established and dissolved. There are helpful suggestions as to how one might do premarital counseling in order to deal with the complexities of

bringing not only two people, but two families and often two cultures together in this union. He identifies the varying “types” of marriage relationships and the developmental processes that ensue. The section entitled “The Nine Tasks in a Healthy Marriage” is particularly insightful and the discussion of what makes marriage “Christian” is provocative. Finally, the inevitability of divorce in our current context is considered. He carefully delineates the varying factors involved in divorce and the concomitant fall-out for the couple. Of particular value in this section is consideration of the impact of divorce on children. The careful and caring way in which the issue of children is dealt with is particularly valuable as the plight of children is often ignored. His own experience of divorce, that he openly writes about, certainly has informed in large measure this segment of the book.

The section dealing with the counseling of gay and lesbian people is another unique contribution of this volume. The statement of purpose in the introductory portion of this section says it best:

The purpose is to help ministers and pastoral counselors understand the developmental issues that shape the identity of gays and lesbians, to cut through some of the confusion that most pastors feel when dealing with the relationship systems in which gays and lesbians live, and to foster a more sensitive, constructive, and healing attitude among caregivers toward gay Christians who cry out for pastoral assistance. (190)

Culbertson lays out that process and pays particular attention to the impact of sexual orientation as it relates to developing teens. He also addresses the issue of married adults who are “coming out.” Counseling for permanency in the relationship and the character of spiritual direction for homosexuals made this one of the most compelling features about his work. While not everyone would necessarily agree with his perspective and values, he addresses the issue in a forthright manner from the

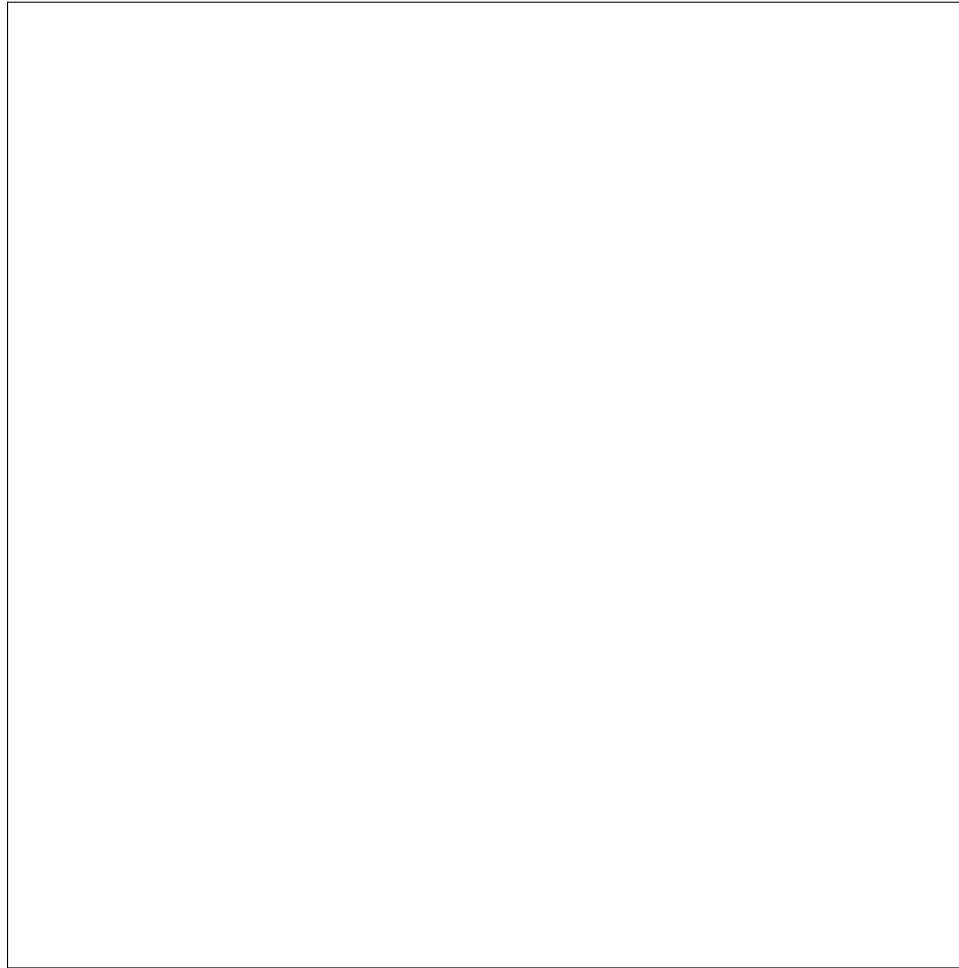
perspective of one engaged in Christian ministry.

This section concludes with material on grief and the manner in which the three modalities of pastoral counseling noted in Part I might be applied to people going through the mourning process. Commonly understood dynamics of grief as associated with death are well explicated, taking cultural considerations into account. The broader understanding of “grief” as any kind of significant loss is not addressed. Rather, the author limits himself to dealing with the issue of “mourning.”

A final section deals with “Staying Safe in Ministry,” in which he deals with the mechanics of the counseling process itself and pertinent principles of the same. The various pitfalls and entanglements that can occur in pastoral counseling are dealt with in an honest and forthright manner. He makes a convincing case for “pastoral supervision” in the counseling process. This makes all the sense in the world for a variety of reasons. It safeguards the pastoral counselor from getting in too deep, from blurring personal issues with those of the parishioner, as well as noting the growth and development in counseling skills and practices that can come with consultation. The violation of boundaries in counseling is a critical issue. Culbertson provides some very common-sense reasons why a pastoral counselor needs to have supervision. Congregations need to be cognizant of this reality and provide for supervision accordingly.

The content of this volume will serve clergy well in their counseling ministries whether or not they agree with the perspective of the author. This book is well researched, well written and utilizes the very latest material available in these varying areas of concern for pastoral counselors.

Some might critique Culbertson for beginning with the context of human situations and then moving to biblical texts and theological reflection. I don’t personally find that problematic, because as a pastoral counselor one is confronted existentially with the problems that afflict and affect in-



dividuals and families. Beginning with the “presenting problem” does not mean that a theological context or presuppositions are absent. Reflecting theologically with someone in counseling and integrating the faith tradition as it speaks to the struggles of the human condition often follows as a matter of course if a person of faith seeks out a counselor who operates from the perspective of faith.

It is always imperative, as Don Browning suggested decades ago in his book *Moral Context of Pastoral Care* (Philadelphia: Westminster Press, 1976), that a pastoral counselor pay attention to the underlying theological presuppositions of any therapeutic approach. It is the responsibility of one who is theologically trained to engage

in this task. There is little critique of the three counseling methodologies outlined in Part I of the book.

While no book could or would claim to be exhaustive in the topics it covers, there are important pastoral counseling situations that are not addressed in this volume. Pastoral counseling in relationship to the mentally ill and their families, the impact of systemic realities such as the machinations of economics, politics, social ills and evils are not addressed. The reality of violence and all its concomitant manifestations in society as a whole and in the family in particular is not dealt with in this book. The pervasive phenomenon of addiction with all its chemical and behavioral manifestations is basically absent. I am confident that

the author is aware of these issues and many others, but has deliberately limited himself in this volume to the issues articulated.

In the arenas of pastoral counseling that he does address, his thoroughness of research, his ability to articulate in pragmatic fashion what the implications are for ministry, and his sensitivity to the issue of children and varying cultural contexts are stellar. I frequently consult this volume for substantive insight and practical aid in dealing with the varying exigencies of the people of God and what “Caring For God’s People” will look like in my own ministry.

Robert H. Albers
Luther Seminary
St. Paul, Minnesota

INSIDE OUT: WORSHIP IN AN AGE OF MISSION, ed. by Thomas H. Schattauer. Minneapolis: Fortress, 1999. Pp. ix + 227. \$19.95.

Observers of culture often note how certain words or ideas achieve a currency: words such as “context” or “culture” lie dormant in the verbal bushes, cropping up in conversation when the need for them arises. But sometimes a more dynamic process—like linguistic fermentation—takes place and such expressions bubble into literature and conversation with a high degree of regularity. Something similar has happened to the term “mission.” Once a mission was what a missionary did, or a flying trip a pilot took during wartime, or perhaps it was a building in southern California one visited while on holiday.

Lately, however, mission is all over the place. Churches, institutions, and businesses all have mission statements. Churches in particular define themselves as being “in mission,” and they develop programs and theologies around the term. Students in seminaries nowadays are preparing themselves not so much for ministry as for mission. The number of publications pertaining to mission—such as this book—is prodigious.

Subtitled “Worship in an Age of Mission,” this book, edited by Thomas Schattauer, has grown out of conversations among nine ELCA seminary professors of worship and one colleague from the Evangelical Lutheran Church of Canada. The authors share a common point of view which is reflected over and over in the ten essays in this book: “the assembly for worship is intrinsically connected to the mission of God in Christ for the sake of the whole world (*missio Dei*), and consequently worship is integrally related to every form of the church’s mission of witness and service” (viii).

Eight liturgical topics are discussed in as many chapters. In almost all of the essays a case is made that mission is the purpose of specific liturgical actions. In his essay on Holy Communion, for example, Mark Banger puts the matter this way: “Liturgy and mission, however, are one and the same” (68). For Walter Huffman liturgical space shapes mission (108); for Mark Oldenburg the liturgical year is inherently connected with the church’s mission (88). This pattern of perceiving liturgy, its parts and practice, as mission prevails through most of the book.

Paul Westermeyer, in a gutsy and edgy essay on church music, takes a somewhat different tack. He sees mission as mission and worship as worship, though one is not unrelated to the other. “The gathered church is not primarily about missionary activity. It is for the baptized who come together to be nourished by word and sacrament and then to be sent into the world as Christ’s body” (144). Westermeyer’s forays like this one are illustrative of the book’s overall value. In a time in which matters of worship, liturgy, and music are stretching the body of Christ in many different ways, *Inside Out* offers some splendid opportunities for reflection, conversation, and constructive argument.

The book’s title, explained in Schattauer’s opening essay, “Liturgical Assembly as Locus of Mission,” is a good example. While the reversed type on the cover makes for a confusing visual, the content of the chap-

ter presents a provocative three-part typology: liturgy understood as “inside and out,” “outside in,” and “inside out” (2f.). The latter typology—inside out—Schat-tauer says best embodies the relationship between worship and mission. And “it is both thoroughly contemporary and radically traditional [moving us] beyond the conventionally traditional inside-and-out as well as the radically contemporary outside-in approaches” (3). Worship committees, study groups among pastors, and students trying to pick their way among the landmines of today’s worship wars should find a great deal to chew on here.

This book contains other provocative and potentially fruitful places for study and conversation. Oldenburg’s discussion of discipleship (91) and his preferential treatment of certain cultural practices like Mother’s Day (101-102) might make for lively conversation. Michael Aune, drawing on the discipline of ritual theory, makes a telling point when he questions the current four-fold shape of the liturgy. He notes that it is well and good to describe the final part of the liturgy as sending the community forth to speak and serve. “This sounds fine, but most likely once the liturgy has ended, we go downstairs to the coffee hour instead” (170).

On the whole, the book is constructed along the lines of theme and variation. The theme is mission, and variations extend the theme in different ways. Mons Teig regards baptism as the missionary sacrament (42), and extends his conversation into the

church’s current emphasis on the newly revived practice of the catechumenate (51ff.). Robert Hawkins speaks about the missional character of the Occasional Services (181), and along the way gives good warning regarding mission and marketing (190). Gordon Lathrop in the final, bookend essay concedes that meeting for worship is its own end (201), yet he too bears witness to the missional importance of word and sacrament (207).

While in general the theme of the book is well played in the ten essays, it is possible that some may feel the case to be overstated. One gets the impression that the authors were given the assignment to write an essay in their specialty, but to do it by maximizing that term “mission,” which enjoys so much currency of late. One fantasizes a reflection on the Kyrie as mission or the Fourth of July as mission. It could probably be done. But it does leave one wondering if *everything* is mission.

In many ways, however, this book is a worthy addition to the current discussion about worship, liturgy, and music. It might profitably be read as a companion to the collection of essays by many of the present authors, *Encountering God: the Legacy of Lutheran Book of Worship for the 21st Century* (Kirk House Pub, 1998). On its own, however, *Inside Out* is worth reading for the variety and often divergent views taken by these teachers of worship. They raise significant issues and deal with questions of some importance as the church shapes its practice

DON'T FORGET the Online Discussion Forum
of Articles in the Current Fall 2000 Issue
Join us on the web at
<http://www.luthersem.edu/publications/word&world>
and click on “Discussion Forum”

and engages in worship in what many now call an age of mission.

Robert Brusic
Luther Seminary
St. Paul, Minnesota

ENDING RACISM IN THE CHURCH, ed.

by Susan E. Davies and Sister Paul Teresa Hennessee. Cleveland: United Church Press, 1999. Pp. 160. \$12.95 (paper).

Planned primarily as an experiment, this book is an outgrowth of a ten-year effort and commitment of a Faith and Order group of the WCC in the United States. The group of thirteen was made up principally of African-Americans and European-American participants who decided to use themselves as the subject of a study of racism. The experience not only provided insight into individual race prejudice, but also provided a matrix for understanding white privilege, the unconscious model of assimilation, and the use/misuse of power in race relations in the church.

The effort began with a great deal of skepticism—would this result in just one more book on racism gathering dust on the shelf, and would overt and covert racism be effectively challenged? The participants decided to function on the principle that “they were all people of color; the issue at hand was not the ‘nonwhites,’ that is, the ‘deviations’ from the norm, but how ‘whiteness’ functions in the United States as a church-uniting/church dividing issue” (viii). With a majority of African-American writers, the book gives a diverse, yet focused, picture of how racism functions in this way.

The book is divided into three parts: I. Uncovering Racism in Churches, II. Being the Body of Christ, III. Anti-Racism Work across the Churches. Each part is introduced with a case study of a particular group which has been active in an effort to eradicate racism in various places around the United States. Lay and clergy who come from a wide variety of denominational backgrounds and theological orientations

write the fourteen chapters. Each concludes with a series of study and discussion questions that seek to assist individuals, communities, and church bodies with reflection on Christian life and faith in the face of racism. While I found these questions to be helpful for any group, a leader will need to choose carefully those questions that might best be used with their group and context.

When the subject of “racism” is mentioned, many definitions and misunderstandings often arise. So how does this book define racism and is it helpful? In the introduction, Davies and Hennessee define the term this way: “Racism is the abuse of power by a ‘racial’ group that is more powerful than one or more other groups in order to exclude, demean, damage, control, or destroy the less powerful groups. Racism confers benefits upon the dominant group that include psychological feelings of superiority, social privilege, economic position, or political power” (1). While this definition does not use familiar theological language, it is very helpful for the church because it pushes us beyond attitude or prejudice adjustments to a far deeper level of institutional and structural realities that foster and maintain a destruction of the Body of Christ.

But the basic question is—why should congregations, churches, seminaries, church schools and institutions be concerned about racism? One often hears the assertion; “We don’t have that problem here.” How one answers the question, “Do you see racism as a problem in the church?” will, to a large degree, determine whether you will deem this book a valuable resource for congregations and the church. This writer believes there is not only a sociological reality but also a critical theological reason for churches to engage in an examination of racism.

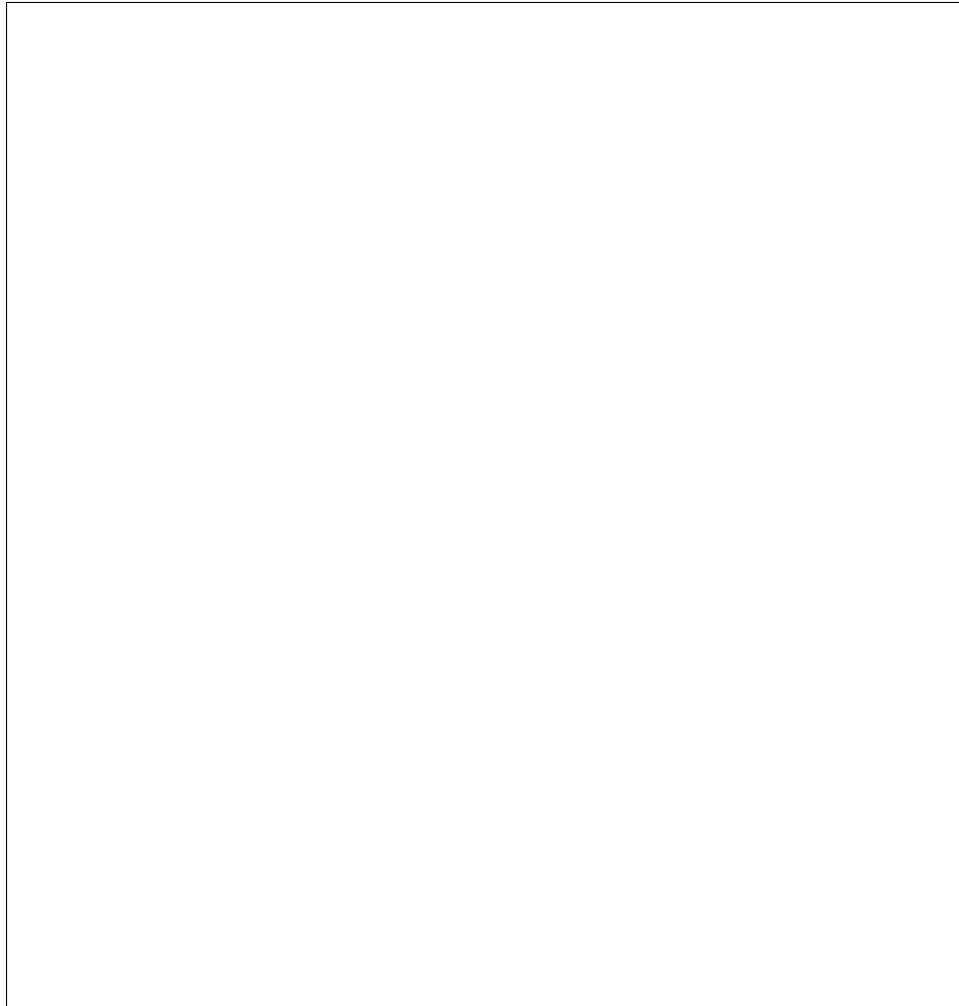
The conscious or unconscious reality of racism in the church is sin at the deepest level—it is unbelief. Racism is a denial and betrayal of our confession of the Christian faith. Racism destroys God’s creation—it separates rather than unites. It denies redemption—denies that Christ acted for all.

It fractures the church—rejects the work of the Holy Spirit to call all people without distinction as part of the body of Christ. Racism is a denial and betrayal of the gospel—it rejects God’s radical love and action for all. Racism is a denial and betrayal of our baptism—it rejects our source of unity, call to discipleship, and mission of apostleship. As Deborah Flemister Mullen asserts, “Baptism is the source of freedom from all that binds us!” (68). Racism is a denial and betrayal of the Eucharist—it violates and fails to discern the whole body of Christ at the table (79). Racism is a denial and betrayal of God’s mission that has been entrusted to the church—it refuses to go to “all nations”

or to be “witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.”

I am pleased that the editors acknowledge that this volume will not eliminate racism—however, I believe it is a helpful tool in the struggle of understanding and dismantling racism, particularly in the church. The stated hope for the book is that it “will raise consciousness of the insidious presence of racism within the structures and theologies of the church, and thereby move some Christians to anti-racist action” (2).

For whom is the book written? The preface makes it clear that the book is written not only for church administrators, but also “for those in the pews who are most often



the initiators of change” (ix). Churches who want to engage in an examination of racism will find that the appendix, “A Guide to Address Racism and Work for Justice” (128), is alone worth the price of the book! This six-session guide is an excellent resource for engaging any group in a journey of a deeper understanding and dismantling of racism in the church. I wholeheartedly recom-

mend this book as a resource for your congregation or church institution.

One last important word—the effectiveness of this book and guide with any group will be enhanced greatly if used with a mixed and diverse group of people.

Rod Maeker
Luther Seminary
St Paul, Minnesota



Index to Volume XX (2000)

(Pagination for this volume is as follows: No. 1 = 1-116; No. 2 = 117-220; No. 3 = 221-328; No. 4 = 329-440.)

Articles

- Amatory Motifs in Paul's Epistle to the Galatians**, David E. Fredrickson. 257-264.
- American Protestant Preaching: A Twentieth-Century Perspective**, Mary E. Hinkle. 96-104. (Texts in Context)
- The Broken Walls of Galatians 3:28**, E. Louise Williams. 227-231.
- A Call to Action in Rural America**, Paul Simon. 121-125.
- Christian Community as Sacrament**, John R. Christopherson. 400-409.
- Christian Spirituality in Light of the U.S. Hispanic Experience**, Alberto L. Garcia. 52-60.
- Community Building: The Case of Nehemiah**, Gary A. Goreham. 164-169.
- The Congregation and Politics: Doing Charity and Justice**, Mark Peters. 410, 412. (Face to Face)
- The Congregation and Politics: Forming a Political Conscience**, Garrett E. Paul. 411, 413. (Face to Face)
- The Congregation on the Prairie: Ministry During the Challenge to Survive**, Carell J. Foss. 333-340.
- Congregational Ministry in Time of Crisis: The Katie Poirer Case**, Owen Christianson and Laura Thelander. 341-349.
- Congregations in the New Century**, Randy A. Nelson. 350-359.
- Dissonance and Discordance, Consonance and Concordance: Late-Twentieth-Century Music as Reflective of a Violent Society?** Paul Westermeyer. 72-89.
- The Ego and "I": Galatians 2:19 in New Perspective**, Scot McKnight. 272-280.
- Emergent Wholeness: Congregations in Community**, Gary R. Gunderson. 360-367.
- Evangelical Spirituality: Captive to the Word of God**, Cynthia Jürisson. 90, 92-93. (Face to Face)
- Evangelical Spirituality: Practicing the Marks of the Church**, Martha Ellen Stortz. 91, 94-95. (Face to Face)
- Forgiving Churches: Avenues of Hope for Rural Communities**, Joretta L. Marshall. 188-192.
- From the Modern to the Postmodern in the West: Viewing the Twentieth Century in Perspective**, Craig Van Gelder. 32-40.
- Galatians 3:19-25 as an Argument for God's Faithfulness: Reading Paul's Rhetoric in Light of His Strategy**, L. Ann Jervis. 281-289.
- Galatians and the Development of Paul's Teaching on Justification**, Frank J. Matera. 239-248.
- God's New Creation in Christ: Teaching and Preaching from Galatians**, Paul S. Berge. 299-309. (Texts in Context)
- Hagar and Sarah in Galatians: A Case Study in Freedom**, Elsa Tamez. 265-271.
- "I Will Let You Find Me": A Word for the New Year**, Frederick J. Gaiser. 3-4. (Editorial)
- The Idea of Communism in the "Short Twentieth Century"**, Craig Moran. 41-51.
- Imagining Futures of the Rural Churches in America**, Martin E. Marty. 153-163.
- "In the midst of the congregation..."** Frederick J. Gaiser. 331-332. (Editorial)

- Joining the Struggle for Rural America**, David G. Andrews. 134-141.
- Lay Ministry: A Gift to Congregations**, Julie A. K. Anderson. 203, 205. (Face to Face)
- Lay Ministry: The Gifts of Women**, Kathleen Atkinson. 202, 204. (Face to Face)
- Luther on Galatians**, Arland J. Hultgren. 232-238.
- The Mission of the Church Today in the Light of Global History**, Andrew Walls. 17-21.
- Models of Leadership for the Congregation**, Nathan C. P. Frambach. 379-389.
- Neither Black nor White? Zimbabwe 2000**, Frederick J. Gaiser. 223-225. (Editorial)
- Non-Member Weddings: A Moment of Opportunity**, R. Kevin Murphy. 310, 312. (Face to Face)
- Non-Member Weddings: A Time for High Expectations**, Richard H. Foegen. 311, 313. (Face to Face)
- Paul and Judaism: The Apostle in the Context of Recent Interpretation**, James W. Aageson. 249-256.
- The Poetry of the Spirit: Willing and Doing in Galatians 5 and 6**, James L. Boyce. 290-298.
- The Post-Christendom Church in Rural Communities**, Douglas John Hall. 126-133.
- The Power of Rural Life Stories**, Paul Gruchow. 179-187.
- Prayer on the Prairies: Rogation Days in Changing Times**, Robert W. Dahlen. 193-201. (Texts in Context)
- Religious Trends in Twentieth-Century America**, Walter Sundberg. 22-31.
- The Return of the Congregation: Missional Warrants**, Patrick R. Keifert. 368-378.
- Saving Words: A Theological Response to the Twentieth-Century Crisis of Language**, Douglas John Hall. 5-16.
- Surviving Congregational Leadership: A Theology of Family Systems**, Craig L. Nesson. 390-399.
- A Theological Vision for Ministry in Rural America**, L. Shannon Jung. 142-152.
- Twentieth-Century Old Testament Studies: A Quick Survey**, Walter Brueggemann. 61-71.
- A Vision for Rural America**, Cornelia B. Flora. 170-178.
- What Future for Rural America?** L. Shannon Jung. 119-120. (Editorial)
- A Word in the Grave: Reformation Sunday and New Life**, Ken Sundet Jones. 414-420. (Texts in Context)

Authors

- Aageson, James W.** Paul and Judaism: The Apostle in the Context of Recent Interpretation. 249-256.
- Anderson, Julie A. K.** Lay Ministry: A Gift to Congregations. 203, 205. (Face to Face)
- Andrews, David G.** Joining the Struggle for Rural America. 134-141.
- Atkinson, Kathleen.** Lay Ministry: The Gifts of Women. 202, 204. (Face to Face)
- Berge, Paul S.** God's New Creation in Christ: Teaching and Preaching from Galatians. 299-309. (Texts in Context)
- Boyce, James L.** The Poetry of the Spirit: Willing and Doing in Galatians 5 and 6. 290-298.
- Brueggemann, Walter.** Twentieth-Century Old Testament Studies: A Quick Survey. 61-71.
- Christianson, Owen, and Laura Thelander.** Congregational Ministry in Time of Crisis: The Katie Poirer Case. 341-349.
- Christopherson, John R.** Christian Community as Sacrament. 400-409.
- Dahlen, Robert W.** Prayer on the Prairies: Rogation Days in Changing Times. 193-201. (Texts in Context)
- Flora, Cornelia B.** A Vision for Rural America. 170-178.

- Foege, Richard H.** Non-Member Weddings: A Time for High Expectations. 311, 313. (Face to Face)
- Foss, Carell J.** The Congregation on the Prairie: Ministry During the Challenge to Survive. 333-340.
- Frambach, Nathan C. P.** Models of Leadership for the Congregation. 379-389.
- Fredrickson, David E.** Amatory Motifs in Paul's Epistle to the Galatians. 257-264.
- Gaiser, Frederick J.** "I Will Let You Find Me": A Word for the New Year. 3-4. (Editorial)
- _____. "In the midst of the congregation..." 331-332. (Editorial)
- _____. Neither Black nor White? Zimbabwe 2000. 223-225. (Editorial)
- Garcia, Alberto L.** Christian Spirituality in Light of the U.S. Hispanic Experience. 52-60.
- Goreham, Gary A.** Community Building: The Case of Nehemiah. 164-169.
- Gruchow, Paul.** The Power of Rural Life Stories. 179-187.
- Gunderson, Gary R.** Emergent Wholeness: Congregations in Community. 360-367.
- Hall, Douglas John.** The Post-Christendom Church in Rural Communities. 126-133.
- _____. Saving Words: A Theological Response to the Twentieth-Century Crisis of Language. 5-16.
- Hinkle, Mary E.** American Protestant Preaching: A Twentieth-Century Perspective. 96-104. (Texts in Context)
- Hultgren, Arland J.** Luther on Galatians. 232-238.
- Jervis, L. Ann.** Galatians 3:19-25 as an Argument for God's Faithfulness: Reading Paul's Rhetoric in Light of His Strategy. 281-289.
- Jones, Ken Sundet.** A Word in the Grave: Reformation Sunday and New Life. 414-420. (Texts in Context)
- Jung, L. Shannon.** A Theological Vision for Ministry in Rural America. 142-152.
- _____. What Future for Rural America? 119-120. (Editorial)
- Jürisson, Cynthia.** Evangelical Spirituality: Captive to the Word of God. 90, 92-93. (Face to Face)
- Keifert, Patrick R.** The Return of the Congregation: Missional Warrants. 368-378.
- Marshall, Joretta L.** Forgiving Churches: Avenues of Hope for Rural Communities. 188-192.
- Marty, Martin E.** Imagining Futures of the Rural Churches in America. 153-163.
- Matera, Frank J.** Galatians and the Development of Paul's Teaching on Justification. 239-248.
- McKnight, Scot.** The Ego and "I": Galatians 2:19 in New Perspective. 272-280.
- Moran, Craig.** The Idea of Communism in the "Short Twentieth Century." 41-51.
- Murphy, R. Kevin.** Non-Member Weddings: A Moment of Opportunity. 310, 312. (Face to Face)
- Nelson, Randy A.** Congregations in the New Century. 350-359.
- Nessan, Craig L.** Surviving Congregational Leadership: A Theology of Family Systems. 390-399.
- Paul, Garrett E.** The Congregation and Politics: Forming a Political Conscience. 411, 413. (Face to Face)
- Peters, Mark.** The Congregation and Politics: Doing Charity and Justice. 410, 412. (Face to Face)
- Simon, Paul.** A Call to Action in Rural America. 121-125.
- Stortz, Martha Ellen.** Evangelical Spirituality: Practicing the Marks of the Church. 91, 94-95. (Face to Face)
- Sundberg, Walter.** Religious Trends in Twentieth-Century America. 22-31.
- Tamez, Elsa.** Hagar and Sarah in Galatians: A Case Study in Freedom. 265-271.

- Van Gelder, Craig. From the Modern to the Postmodern in the West: Viewing the Twentieth Century in Perspective. 32-40.
- Walls, Andrew. The Mission of the Church Today in the Light of Global History. 17-21.
- Westermeyer, Paul. Dissonance and Discordance, Consonance and Concordance: Late-Twentieth-Century Music as Reflective of a Violent Society? 72-89.
- Williams, E. Louise. The Broken Walls of Galatians 3:28. 227-231.
- Reviews*
- Berrigan, Daniel. *Jeremiah: The World, the Wound of God*. Phil Ruge-Jones, 105-106.
- Braaten, Carl E., and Robert W. Jenson, eds. *Union with Christ: The New Finnish Interpretation of Luther*. Daniel P. Ostercamp, 113-114.
- Cahill, Lisa Sowle, ed. *Christian Ethics: Problems and Prospects*. Mark C. Mattes, 211-212.
- Conrad, Robert L., et al. *Confirmation: Engaging Lutheran Foundations and Practices*. Marilyn Sharpe, 213-214.
- Culbertson, Philip. *Caring for God's People: Counseling and Christian Wholeness*. Robert H. Albers, 428-432.
- Davies, Susan E., and Sister Paul Teresa Hennessee. *Ending Racism in the Church*. Rod Maeker, 434-436.
- De Gruchy, John, ed. *The Cambridge Companion to Dietrich Bonhoeffer*. Jonathan D. Sorum, 207-208.
- Engberg-Pedersen, Troels. *Paul and the Stoics: An Essay in Interpretation*. David E. Fredrickson, 421-422.
- Fackre, Gabriel. *The Doctrine of Revelation: A Narrative Interpretation*. Mark C. Mattes, 314-316.
- Furnish, Victor Paul. *The Theology of the First Letter to the Corinthians*. Mary E. Hinkle, 108-110.
- Gaede, Beth Ann, ed. *Congregations Talking about Homosexuality*. Dennis Bielfeldt, 217-218.
- Hultgren, Arland J., and Vance L. Eckstrom, eds. *The Augustana Heritage: Recollections, Perspectives, and Prospects*. Steven L. McKinley, 327-328.
- Jenson, Robert W. *Systematic Theology*. Gregory Walter, 316-320.
- Kelly, Geoffrey B., and John C. Weborg, eds. *Reflections on Bonhoeffer: Essays in Honor of F. Burton Nelson*. James H. Burtness, 425-426.
- Lull, Timothy E. *My Conversations with Martin Luther*. Hans Wiersma, 114-116.
- Marty, Martin, with Jonathan Moore. *Politics, Religion, and the Common Good: Advancing a Distinctly American Conversation about Religion's Role in Our Shared Life*. Paul Westermeyer, 324-327.
- Matera, Frank J. *New Testament Christology*. Arland J. Hultgren, 206-207.
- Nelson, Richard. *Joshua: A Commentary*. Rolf A. Jacobson, 106-108.
- Nessan, Craig L. *Beyond Maintenance to Mission: A Theology of the Congregation*. David C. Ratke, 110-112.
- Schattauer, Thomas H., ed. *Inside Out: Worship in an Age of Mission*. Robert Brusic, 432-433.
- Senn, Frank C. *New Creation: A Liturgical Worldview*. Mark Oldenburg, 426-428.
- Snook, Lee E. *What in the World Is God Doing? Re-imagining Spirit and Power*. Robert Brusic, 320-324.
- Sponheim, Paul R. *The Pulse of Creation: God and the Transformation of the World*. Jonathan Paul Strandjord, 422-425.
- Webb, Val. *Why We're Equal: Introducing Feminist Theology*. Paul R. Sponheim, 210-211.
- Zikmund, Barbara Brown, Adair T. Lummis, and Patricia Mei Yin Chang. *Clergy Women: An Uphill Calling*. Nancy Koester, 215-217.