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# Book Reviews

**PASTORAL CARE WITH CHILDREN IN CRISIS.** By Andrew D. Lester. The Westminster Press, Philadelphia, 1985. \$9.95. 143 pages.

This small volume fills a need in a long neglected area. It appears that the thesis with which the author operates is this: "The Christian pastor has always been expected to be present as God's representative in times of stress, with the anticipation that in this role he can help people make spiritual sense out of the chaos of crisis. Children have a right to this same act of ministry" (p. 50). Assuming that for the most part children are seldom recipients of pastoral care at times of crisis, the author lists reasons for this neglect: ignorance, lack of training, thoughtlessness. He then points out the great opportunity and importance of the pastor's ministering to children in crisis. Lester points up the "incarnational" aspect or the "representative" aspect of the pastoral office and indicates the remarkable opportunity that the pastor has: "One of the exciting opportunities with children is that, because their perception of what you symbolize is not yet poured in concrete (as it is with many adults), your pastoral care of them can correct perceptions of pastors and all that pastors represent. How you relate to children may well affect how they view the church and God throughout the rest of their lives" (p. 45).

The text also deals with techniques and aids that can help the pastor to minister to children on their own terms and on their "turf." There is a little something here for everyone. If the book does nothing else but to awaken in the pastorate a concern for children in the congregation, especially those in crisis, it is well worth the price.

Norbert H. Mueller

**THE MISSIONARY SPIRIT IN THE AUGUSTANA CHURCH.** By George F. Hall. Augustana Historical Society, Rock Island, Illinois, 1984. 166 pages.

Dr. George F. Hall, one-time missionary, parish pastor, professor of missions, and member of the board for missions, who has served in a variety of posts, is well qualified to sketch this broad overview of Augustana missions, during the hundred years that Augustana maintained its separate identity until merging into the Lutheran Church in America in 1962. This publication, Number 32 of the Augustana Historical Society, is a valuable mini-encyclopedia describing the contributions of about four hundred people to Augustana's mission efforts. The reader will appreciate the helpful index of persons and the masterful manner in which Hall weaves the names into the twenty-five topics and the histories of mission stations, ranging over India, China, Puerto Rico, the Sudan, Tanganyika, South America, Borneo, Malaya, and other places, including accounts of cooperation in missions with other church organizations and the preparation of candidates for missionary posts.

While the memories of these faithful Augustana missionaries may "fly forgotten as a dream dies at the opening day," Hall's account will serve the purpose, not of creating a *theologia gloriae*, but of providing a thankful remembrance of what the Lord has achieved through them, blessing His church despite human frailties and shortcomings. This is a good time to draw the record together, as the Lutheran Church in America makes plans for another merger in 1988 and as Augustana stands to lose its separate identity even more.

The accounts of the various mission projects are in themselves thought-provoking. The author interlaces with them just enough human interest notes to hold the reader's attention. For one whose roots are not in Augustana, the story painted here in broad strokes is inviting despite and because of the hundreds of names packed into the accounts. It is enlightening, even surprising and humbling, to note the accomplishments within this relatively small church body. Much detail has of necessity been omitted. Questions arise. How might Christianity have been more successful in Rajahmundry, China, or Malaya? To what extent did Augustana, as well as other churches, change direction and the concept of missions as the thrust of the 1932 Hocking Report gained acceptance or as the Augustana seminary changed its sights rather dramatically in that decade? More frustrating is the question of how can results ever be measured with any objectivity or validity when the evidence today of earlier work in China, Iran, or even India cautions against judging on the basis of recorded numbers and the visibility of an organized church. Hall has whetted our appetite. This is a very basic, much-needed piece in the broad area of the history of Lutheran missions.

Wilbert Rosin

HISTORY OF THE FIRST DAKOTA DISTRICT OF THE EVANGELICAL LUTHERAN SYNOD OF IOWA AND OTHER STATES. By C. G. Eisenberg. Translated by Anton H. Richter. University Press of America, Washington, D. C. 1982. 258 pages.

Next to firsthand experience, the best is to read or sample accounts such as this of conditions that gave people "goose pimples when they heard the word *Dakota*." The author, C.G. Eisenberg, came to Minnesota from Germany in 1885 and after fourteen years began a thirty-year period of service in the Dakota District of the Iowa Synod, all but the last few in North Dakota. This history covers the period from 1879 to 1920. The Iowa Synod, founded in 1854 with the encouragement and support of Wilhelm Loehe of Neuendettelsau, began work in Dakota in 1879 and established the Dakota District in 1889 embracing southern Minnesota, northern Iowa, and the Dakotas. Neuendettelsau continued to support this mission effort even after Loehe's death in 1872. In 1918 the district was further divided and became part of the American Lutheran Church in 1930.

Anton H. Richter, professor of foreign languages at South Dakota State University, has produced an excellent translation of Eisenberg's fascinating history, a significant contribution to this period of American Lutheranism. One illustration after

another corroborates accounts of life in this part of the country as described in such classics as Webb's *The Great Plains*. While the author apologizes that his account has too many gaps to be a complete history, the cumulative impression is nevertheless a full picture. An index, especially of names, would be helpful. Eisenberg opens with a description of the Red River Valley and of the twin towns, Breckenridge, Minnesota, and Wahpeton, North Dakota, of particular interest to this writer who remembers his parents, when he was four years old, going to those "big" towns for special shopping.

The objective was a *Sammlungkirche*, a gathering in of Lutherans who had emigrated, usually not for religious reasons, and who therefore made the task of the missionary unpleasant with such remarks such as: "We managed to get along without a church... My horses eat the oats I cut on Sunday same as the oats I cut on Monday"—anticipating current American attitudes within a different context of concreteness. Readers will recall similar experiences of older relatives, much as this writer is reminded of his father's stories of his ministry as a traveling missionary in the vast Canadian expanse just north of the Dakotas and Minnesota, or stories of his father-in-law's ministry to the *Russlander* in Nebraska, not unlike that of Eisenberg in the Dakotas.

This is a delightful montage of experiences and information about late nineteenth century mid-America Lutherans — the "furnace" of the German-Russians, the lift pastors got from attending conferences, the handicap of those who spoke only the German language, the hardships, the low salaries, the loneliness, the significance of Gottfried Fritschel as a leader and model, the debate over expanding to the west coast or investing the resources in the nearby established stations, the concern that failure to provide pastors would result in congregations going over to other synods, the overly defensive rationalization for having taken time to see the Wind Cave at Hot Springs, to note only a few interesting insights. Eisenberg's account is divided into these categories: "The Early History, 1879-1891" (replete with general stories); "Our Missionary Work in the Dakotas"; "History of Individual Parishes or Congregations" (later listed with page references on pages 257-258); "Our Institution in Eureka" (a Christian college in Eureka, South Dakota); and "A Synodal Sermon."

Wilbert Rosin

**JOHANNINE CHRISTIANITY: ESSAYS ON ITS SETTING, SOURCES, AND THEOLOGY.** By D. Moody Smith. University of South Carolina Press, Columbia, South Carolina, 1984. Cloth. 233 pages.

Smith, professor of New Testament at The Divinity School of Duke University, has brought together under one cover essays written between 1976 and 1981 which appeared in journals such as *New Testament Studies*, *Journal of Biblical Literature*, *Biblica*, and *Interpretation*. Bultmann opened a new dimension in Johannine studies in applying the same type of form critical procedures used in the synoptic gospels to the Fourth Gospel and attempting to identify the sources used by John. Smith enters into critical discussion with the various options which have arisen since then. The problems, however, are more complex with John since, for the synoptic Gospels, Mark is a known and accessible source and Q can be somewhat accurately hypothesized.

ed from material common to Matthew and Mark. Bultmann attempted to locate a *semeia* (signs) source and anticipated redaction critical procedures before later scholars brought that discipline into vogue. Fortna actually constructed a document which he published under the title *The Gospel of Signs* (1970).

The perennial discussion of the relation of John to the Synoptics is taken up by Smith with a scholarly vengeance. At the beginning of the century Benjamin Bacon concluded that John used Mark as a basis, practically ignored Matthew, and supplemented his gospel with Lucan material. In more recent times this approach was taken up by M. de Solages, somewhat convincingly in my opinion, and by Neiryneck, who adds Matthew and Luke to Mark as sources for the Fourth Gospel. The most complex theory is now offered by Boismard, who places synoptic influence on John only after the gospel has emerged through several stages of redaction: John I comes from Palestine around 50; a first redaction came in 60, also in Palestine (John II-A); and thirty years later a second redaction occurred in Ephesus (John II-B). At this point synoptic influence played a part. A final redactor (John III) put the final touches on the gospel. The complexity of the theory of Boismard may be its biggest drawback.

Smith is careful to play his own cards only with great caution. He places the Fourth Gospel within Christian circles which are independent of the synoptics, but nevertheless knew them. The Christian exodus from the synagogue provided the impetus for its writing. Originally a heretical document, outside of the mainstream catholicism of the synoptics, John's Gospel was domesticated by being placed alongside of them in the canon.

Smith would probably be the last one to state that he has come upon the absolutely final answer to the complex question of the origin and sources of John's gospel. But he has, however, provided a detailed, critical survey of the current options. He cannot ignore the similarity between the Marcan and Johannine outlines, but is hesitant to affirm a dependency. This would suggest to this reviewer, however, that a gospel canon consisting of Matthew-Luke-Mark was already in place when John wrote and that John's similarity to (dependence on) Mark would place Mark not as the first gospel but as the third. Smith calls constant attention to the language dissimilarities between John and Mark, in spite of the acknowledged similarity of outline. But are language dissimilarities all that significant in disproving dependence? The book jacket claims that Smith has an extraordinary gift in presenting complicated material in a readable style. It is hard to disagree with this assessment.

David P. Scaer

THE ROOTS OF ANTI-SEMITISM IN THE AGE OF RENAISSANCE AND REFORMATION. By Heiko Oberman. Translated by James I. Porter. Fortress Press, Philadelphia, 1984. 163 pages. Cloth.

The occasion for this study was the five hundredth anniversary of Luther's birth. The historical issue of anti-Semitism developed from two crosscurrents: the holocaust which almost succeeded in its purpose of eliminating the Jewish people in Germany

and the Reformation which rooted itself in the same country. To what extent was the Reformation in general and Luther in particular responsible for the mid-twentieth century racism which was so determined that it brought millions of Jews to their death? Luther's guilt, at least as an accomplice, was so accepted that many of those who bore his name felt an obligation to disassociate themselves from him with apologies.

Oberman, one of the world's foremost Luther scholars, has painstakingly examined the evidence to determine whether the judgment against Luther should stand - or at least be adjusted. This examination goes beyond the common approach of pitting one Luther citation against another only to show that the young tolerant reformer with his *Jesus Christ Was Born a Jew* (1532) had become arteriosclerotic with his *On the Jews and Their Lies* (1543).

First, Oberman lists nineteen leading figures of the sixteenth century, including Erasmus, Eck, and Zwingli. Then he sketches the prevailing civil posture towards the Jews. Rulers at that time were caught in the dilemma of expelling the Jews or permitting them residence because they were taxed at a higher rate and added to the government revenues. The Jewish Fuggers were imperial bankers. Forced baptisms were the order of the day, but even an enlightened man like Erasmus regarded a baptized Jew as still a Jew. Luther did not. On the other hand, such Luther associates as Osiander and Jonas defended the Jews against the crude charges leveled at them. Lutherans at times were considered in league with the Jews because even the reformer himself was using the Old Testament in Hebrew for his lectures. Though Erasmus and Eck were clearly anti-Semitic in a racist sense, Luther, who never mimicked their coarse charges, has had to carry the burden of guilt, brought for example, by William Shirer in *Rise and Fall of the Third Reich*. Oberman's study is a must, especially for those who are convinced that Luther was anti-Semitic.

At first, Luther was convinced that the Roman Church with its discriminatory attitude to the Jews was an obstacle to their conversion. He soon became disillusioned about their conversion, but Luther was more dismayed about the fate of the Reformation. Convinced that he was living in the end times, Luther directed his wrath against the pope, the Turks (Mohammedans), the unconverted Jews, and pseudo-Christians. He was no more against the Jews as a race than he was against the Turks, who were Mohammedans. He operated with no theory of race or racial superiority, since he was equally, indeed, even more severe against his own Germans.

Religious tolerance was an eighteenth century Enlightenment development, but the Renaissance forerunners of the Enlightenment were more likely to be anti-Semitic in a racist sense. Erasmus praised France for ridding itself of Jews. Luther was religiously motivated, and his attitude is more precisely called anti-Judaic. Oberman is fully conscious of this sensitive issue and offers no excuses. Included, both in translation and German, is the highly anti-Semitic tract *An Incredible Event*, which is an account of the oft-repeated charge against the Jews that they blasphemously desecrated the host and thus were guilty of a direct sin against God. Luther never made this charge.

A more favorable attitude to the Jews developed when Protestants associated with Calvin were themselves exiled and began to identify with the Jews in their homelessness and persecution. For Oberman this common persecution provides the basis for a rapprochement between Jews and Christians. For this reviewer the real

basis is that all, Jews and Christians, are equally sinners before God and are included in the salvation wrought by the Jew, Jesus Christ. An almost impossible wish is that those who have been glib about Luther's anti-Semitism would carefully study Oberman's well-documented research.

David Scaer

JOHANN SEBASTIAN BACH. By Hannsdieter Wohlfarth. Translated by Albert Blackwell. Fortress Press, Philadelphia; and Lutterworth Press, Cambridge. Cloth. 121 pages.

This picture biography of the great Lutheran composer is a fitting tribute to his memory on the occasion of the tricentennial celebration of his birth. Excerpts are taken from *The Bach Reader* (1966). A fine volume, it can be recommended for both our pastors and their people.

IST DAS NICHT JOSEPHS SOHN? JESUS IM HEUTIGEN JUDENTUM. By Pinchas Lapide. Calwer Verlag, Stuttgart, 1983. 167 pages. Paper.

Perhaps this book has already appeared in English translation. If it has not, it should have. Lapide gained attention recently when his book in defense of the resurrection of Jesus appeared in English translation from Augsburg Publishing House. Such a defense is not an amazing feat in itself, but it is an exceptional one when one realizes that Lapide is Jewish. Formerly a professor in Jerusalem, he now works as a free-lance writer in Germany. The title "Is Not This Joseph's Son?" (a citation from John) is appropriate for the contents. Those who did not accept Jesus as God's Son could advance no further than acknowledging his alleged human father, Joseph. The Israelis (Jews) have come no further.

The need for this kind of research only became necessary when the nation of Israel had to provide for its own school children an explanatory biography about their land's most famous son. At first Jesus could be ignored but, with the influx of Christian tourists, the luxury of ignorance was no longer affordable. In most cases the strong anti-Christian polemic no longer exists, and a genuine appreciation for the person of Jesus can be found. To be sure, this is no Christology, at least in the traditional sense. Much of what is said about Jesus is fabricated, i.e., it has no support from the gospels, but it is not necessarily negative. For those engaged in missions among the Jews, this book should be made available. The person of Jesus has to be the starting point for any meaningful discussion with the Jews. Lapide has extended his hand to the Christian community.

David P. Scaer

JESUS THE PHARISEE: A NEW LOOK AT THE JEWISHNESS OF JESUS. By Harvey Falk. Paulist Press, New York. Paper. 175 pages.

The current thaw in Jewish-Christian relations has awakened in each group an appreciation of the other. Pinchas Lapide, a Jewish scholar, has gone so far as to defend the resurrection of Jesus and to trace his importance for the modern state of Israel. The present work by Rabbi Harvey Falk belongs to the same awakening. Rabbi Falk's major thesis is that Jesus was a Pharisee, belonging to the School of Hillel, and that his strong anti-Pharisaical polemic was targeted against the Pharisees in the School of Shammai. Thus the teachings of Jesus were not especially unique but were rather a distillation of what was rather commonplace teaching at his time. After the fall of Jerusalem, the School of Hillel assumed the prominent position, and this ascendancy accounts for the basic unity between Christianity and Judaism.

Rabbi Falk's approach is attractive and should be welcomed in Christian circles. The church must approach the Jewish community on a different ground than it approaches the Gentiles, simply because both the church and the Jewish community claim to worship Abraham's God and to be his rightful heirs. In his incarnation Jesus not only participated in the human condition but also in the particular culture of first-century Palestine. In that culture the party of the Pharisees was influential, particularly among the common people to whom the parents of Jesus undoubtedly belonged. Certainly a common piety, articulated and defended by the Pharisees, may have provided the religious environment in the home of Jesus. If this were the extent of Rabbi Falk's argument, it might be more convincing. But it is not.

Rabbi Falk has spent a great deal of time, effort, and research in tracking down the parallels between the rabbinic sources and the teachings of Jesus in the Gospels. Such parallelism might imply that Jesus had received a formal, even extensive, rabbinic training. However, the New Testament documents contain not the slightest hint that he did. The allegation in John that Jesus and His disciples were illiterate probably means that they were not formally trained by the Jerusalem rabbis, not that they could not read. These remarks do not devalue the work of Rabbi Falk. Rather, this book is a look into a brilliant Jewish mind which, not unlike Jacob, is struggling with the man whom the Christian community identifies as Jacob's Lord.

Rabbi Falk relies in several places on the Noachic covenant as the basis of God's dealings with the Gentiles, and within this context the Christian mission to them can be accepted. Falk's concern to appreciate the church's mission to the Gentiles overlooks the fact that in his personal ministry, as reported in the Synoptic Gospels, Jesus is reluctant to deal with the Gentiles. He certainly does not initiate any ministry to them. Trinitarianism is found by the Tosafists acceptable in Gentiles, but not among Jews. Of course, Falk is quick to point out that many Christians are not committed to the divinity of Jesus and claims that only in two places in the Gospel of John does Jesus require such belief. (He is probably right in the former claim, but hardly in the latter.) Such major themes as incarnation, atonement, and resurrection are missing. Since Rabbi Falk has limited the themes he addresses, he may be successful in showing that Jesus shared some common views with some of his contemporaries. This is certainly true in regard to the general resurrection, which is omitted in the study. Christians have a commitment to speak to Jews. Falk's work will make this easier.



**THE THEORY AND PRACTICE OF VIRTUE.** By Gilbert Meilaender. University of Notre Dame Press, South Bend, 1984. 191 pages.

As the reader can tell, this book is about ethics. Unlike many books written about ethics today, this one does not focus on bioethical or socio-ethical problems. But rather it revolves around the traditional conception of ethics, focusing on philosophical and theological ethics in the abstract sense, more or less. Meilaender, a graduate of Concordia Seminary, St. Louis, shows his indebtedness throughout the book to Socrates, Plato, Aristotle, Augustine, Aquinas, and Luther. One of the enjoyable aspects of the book is the creative manner in which the author weaves together the important insights of these thinkers, who all were concerned about the practice of virtue. He also evaluates these insights in the light of the Biblical view of virtue. Here the author shows his Lutheran orientation, especially as he leans on Luther's understanding as to what makes for virtue on the part of a human being, namely, that virtuous acts do not make one a good person, but a good person — one who understands God's love and grace — produces virtuous acts.

Given the book's accent on virtue, it notes that ethics ought not be seen as dealing with difficult moral dilemmas and how people might excuse their actions, but that ethics is pursuing a set of virtues. Says the author: "What we need is not a theory to justify any decision but a set of moral habits, a way of life" (pp. 75-76). This observation is well taken, but not easily accomplished in real life. The question quickly arises: "What set of moral habits or values should be adopted?" To answer, as some do, that one must adopt the moral habits taught in the Bible quite often is simplistic. Many ethical problems, especially those in the biological and sociological context, have no moral precedent in the Scriptures. Thus to develop a set of moral habits - a virtuous way of life - is a constant struggle for the Christian, to whom Meilaender's book is largely directed, even if it nowhere says so explicitly. The grace from which the person in pursuit of virtue draws is not cheap, but free, says the author.

If I interpret the author correctly, and I think I do, He is saying that the virtuous way of life is not so much following a moral code as being motivated by God's love in Christ to act in a God-pleasing way, even when that is difficult to discern. The book is edifying and one from which a parish pastor would profit, especially as he tries to educate his parishioners to respond ethically to today's many ethical and moral problems.

Alvin J. Schmidt

**THE MAIN ISSUES IN BIOETHICS.** By Andrew C. Varga. Revised edition. Paulist Press, New York, 1985. 348 pages. \$10.95.

The modern-day mall, a collection of diversified merchants under a single roof, has provided customers with a concentrated and convenient shopping experience. Andrew Varga, professor of philosophy at Fordham University, has achieved a similar feat. He has collected a diversified range of bioethical issues (including population growth, genetic engineering, and sex preselection) into a single volume. He pro-

vides the serious-minded as well as the curious a concentrated and convenient reading experience.

In his first chapter Varga introduces the reader to some of the fundamental moral principles that are applied in the study of life science issues, principles such as moral positivism and utilitarianism. His critical survey of these and various other methodologies is helpful for it introduces the reader to several of the competitive voices that can be heard within the discipline of bioethics. *The Main Issues in Bioethics* does not specifically incorporate Biblical principles. The author's format does not include supporting passages or direct references from the Scriptures for purposes of teaching and application. Varga operates with the principle of a natural-law ethic, which he defines as "an ethic that aims at bringing man closer to his goal or fulfillment." He is consistent with this approach. The positions which he takes on the fourteen major life issues addressed in this volume are derived from a natural-law ethic.

Abortion is obviously one of the issues in bioethics today. While Varga considers the question of when human life begins to be "primarily a philosophical and not a scientific one," his overall treatment of the subject can best be described as a pro-life position. A representative statement would be the following:

Abortion as a birth control method, whether outside or within marriage, cannot be justified. The killing of unwanted innocent human beings is here compared with the social and economic problems their birth causes. We have to conclude that killing innocent human beings is a greater evil than the very real social and economic ills of unwed motherhood or unwanted parenthood.

And at the other end of the life spectrum, when considering the ethics of euthanasia, Varga concludes: "No solid argument can be offered to prove the position that an innocent person may be killed."

The book is carefully structured. Each chapter is arranged with detailed sub-topics, and issues within the issues are presented. Alternative positions are outlined and this gives a balanced flavor to the book. A wealth of factual information from well-documented sources precedes the ethical analysis of each major issue. Helpful illustrations and charts supplement the written text and each chapter concludes with questions for discussion and reflection. Whether one agrees or disagrees with Varga, there is much to be learned from what he has written.

We would be critical of Varga's understanding of the nature of man when he writes early on "that we are not born morally good or bad but grow up to be good or bad persons by performing good or bad acts." But this weakness does not invalidate the meaningful contribution which this volume offers to the study of bioethics. A complex and at times perplexing subject has been skillfully addressed. Varga's mall does afford a concentrated and convenient reading experience.

Randall W. Shields

**HOW TO DEVELOP A TEAM MINISTRY AND MAKE IT WORK.** By Ervin F. Henkelmann and Stephen J. Carter. Concordia Publishing House, St. Louis. 117 pages.

This practical manual undergirds administrative principles with a strong theological basis. It invites and challenges church leaders to focus on their church's mission and ministry at all times. Developing a team ministry requires knowledge, attitude, and skill which begins with individual leaders and extends to their relationship with other leaders and members. Sample job descriptions, questionnaires, and checklists are given to help individuals in their analysis of themselves and to assist the leadership group as it studies and moves toward a more effective team ministry.

Henkelmann and Carter speak from their own successful experiences in team ministries as educator and parish pastor. The book, of course, speaks to large congregations with two or more pastors. It also addresses itself to all congregations with Christian day schools. Its administrative principles are applicable to all congregations, large or small, young or old, rural or urban. Pastors, school principals and faculty, lay officers and leaders should read it for guidance and inspiration.

Edgar Walz

**FROM NICAIA TO CHALCEDON: A GUIDE TO THE LITERATURE AND ITS BACKGROUND.** By Frances Young. Fortress Press, Philadelphia, 1983. 416 pages. \$22.95.

Almost certainly no period has been more significant for the development of the church's doctrine and life than that 126-year period from the first ecumenical council of Nicaea (325) to the fourth council of Chalcedon (451). While the debates concerning the Trinity and Christology dominated, important developments were taking place in liturgy, monasticism, Biblical exegesis, and in the understanding of Christian history itself. Of course, this kind of prominence could not attend a period without truly major figures, and this period of church history not without reason has been called the "Golden Age" of the patristic era. It was in its own way analogous to the assembly of genius gathered at the constitutional convention of our nation's history.

In its imposing depth and variety this period is extraordinarily difficult to master, let alone to communicate. All the more laudatory therefore is this commendable book by Frances Young of the University of Birmingham. She has not only presented a balanced review of major literary figures of the fourth and fifth centuries (laymen, bishops, heretics) but has done so with an evident mastery of the literature (primary and secondary) and with a clarity that commends this book to scholar and to student.

As the subtitle indicates, this book is a guide to the writings of major Christian thinkers of the fourth and fifth centuries. Like a good guide, this book surveys all the points of interest, ensuring that special areas of significance are highlighted and fully explained. Ample treatment is given to the obvious points of interest (Athanasius, the Cappadocians, Theodoret, Cyril of Alexandria). However, figures of lesser importance receive their attention as well. Very fine essays are devoted to "second string"

fathers (Epiphanius, Nemesius of Emesa, Synesius of Cyrene), and it is good to find in a survey like this an extended attempt to explain and interpret those theological options which came to be judged heretical (Arius, Apollinarius, Nestorius). Young is very good at detecting and expressing the central motivations which gave form to the differing views of that polemical period. Uniformly her discussions are even, fair, and objective. Although she is not revolutionary in her interpretations (indeed for the most part her presentations reflect scholarly consensus), yet Young incorporates recent patristic research which provides at points updated corrective to older discussions. Comprehensive bibliographies (mostly of English titles), covering scholarship from 1960-1981, supplements the bibliographies of standard texts and makes this book a valuable reference work for the study of early Christian thought. While not intended to supplant general works like that of J.N.D. Kelly (*Early Christian Doctrines*) and the patrologies of Altaner and Quasten, this book offers extended background materials, discussion of critical questions, and in-depth interpretation which, in fact, makes obsolete the corresponding discussions of those works.

The period between Nicaea and Chalcedon was dominated by Greek fathers. At least, the major doctrinal disputes originated largely in the Greek East and were fought out there. The two councils of Nicaea and Chalcedon were essentially Greek councils. In any case, this book focuses only upon the Greek patristic output. This is certainly a defensible choice of scope. Yet, important and creative work was also being done by contemporary Latin fathers. Hopefully, someone as competent as Young, or Young herself, will provide a companion piece to this fine volume, one which takes account of Ambrose, Augustine, Hilary, and Jerome.

William C. Weinrich

**CHRISTIANS AND THE MILITARY: THE EARLY EXPERIENCE.** By John Helgeland, Robert J. Daly, and J. Patout Burns. Fortress Press, Philadelphia, 1985. 112 pages. \$5.95.

This little book openly wishes to provide a corrective to what it calls "a pacifist domination of English-speaking scholarship" on the subject of Christians and the military. The clear call of the New Testament to love one's enemies and the meagre evidence of early Christian participation in the military have often led to the conclusion that the early Christians were overwhelmingly pacifist and that the early church saw in pacifism alone a right obedience to Jesus' law of love. In eleven short chapters the authors argue that New Testament and early Christian evidence, in fact, does not substantiate the claim that early Christianity was essentially pacifist. Modern notions of pacifism were simply not operative in the early church, and the concerns about war and the destruction of war were often not the concerns of even those church fathers most often adduced as advocated of early Christian pacifism.

The first chapter surveys pagan (Cicero) and Jewish (Josephus) reflections on war and the military. Subsequent chapters discuss the New Testament, representative church fathers (Tertullian, Hippolytus, Origen, Eusebius, Ambrose, and Augustine). Other chapters provide evidence that from early on Christians were in the military

and were even used for apologetic reasons (*The Thundering Legion*), that there was a lively tradition that did not reflect Jesus' law of love (apocryphal gospels), and that the hagiographical tradition of the church had a good representation of military martyrs. A chapter on Roman army religion illustrates the author's claim that much of early Christian opposition to the military was due to the pervasive idolatry in military lore and ceremony, not to pacifist considerations.

The authors rigorously attempt a contextualized interpretation of the evidence; that is, they try to understand early Christian statements on war and the military in terms of the actual conditions which occasioned those statements in the first place. This approach lends credence to the book and is its strongest asset. Generally, the book accomplishes its purpose: to demonstrate that the New Testament call to non-violence does not lead to pacifism nor was it ever understood by the early church to do so. Some chapters are better than others. The chapter on Origen, the most consistent advocate of Christian non-violence, is best. Origen's call to non-violence is not predicated on an anti-military bias, but rather on the view that Christians more actively engage the demons who cause war through spiritual warfare than through military service. Christians fight on a higher level. The chapter on the New Testament is unfortunately weak. The point that New Testament calls to non-violence are understood in "the active, even aggressive, sense of missionary attitude toward enemy and persecutor" is well-taken. However, the implications for this topic of the New Testament's use of military metaphor are never spelled out, and at least a mention of Jesus' word concerning the centurion ("such great faith." Luke 7:9) seems necessary.

William C. Weinrich

COULD I BE A PASTOR? By Merilee Schmidt. Northwestern Publishing House, Milwaukee. \$2.95.

COULD I BE A TEACHER? By Merilee Schmidt. Northwestern Publishing House, Milwaukee. \$2.95.

Recruitment of grade school children to be pastors and teachers is a very vital activity for pastors, parents, and church leaders. These books fill a real need for booklets that will inform and motivate boys and girls to consider two of the most important vocations for life. Written by a LCMS pastor's wife, these books plant the seeds into the minds of children to begin considering full-time service as a pastor or a teacher. They provide an excellent description of what is involved in being and becoming a pastor or a teacher. There are excellent illustrations and a glossary of definitions of big words for little people. Both books should be in Christian day school, Sunday school, and church libraries. Children should be encouraged to enter one of these professions and ought to receive a copy of one of these books from the pastor, teacher, or parents.

Waldo J. Werning

**LUKE: ARTIST AND THEOLOGIAN.** By Robert J. Karris. Paulist Press. New York, Mahwah, Toronto, 1985. 130 pages. Cloth, \$7.95.

For the parish pastor preparing a sermon every week, the primary goal of his exegesis is to discover a theme for the Gospel of the day. From this theme he then commences to expound the text, hoping to enlighten the faithful with an aspect of the Gospel that will assist them in celebrating the redemption of the world in Jesus Christ. One of the things that the pastor needs in order to accomplish this is a good commentary to aid him in discovering certain themes in the gospels. But much of New Testament scholarship today focuses its attention on questions that do not aid the homiletical task, concentrating its efforts on problems that the preacher should not introduce into the pulpit.

Although it is imperative for the preacher to be conversant in these exegetical concerns as a vital part of the exegetical process, there is a crying need for books on the gospels that look at the gospels thematically. For the Gospel of Luke, Robert J. Karris has made a great contribution in his small but insightful book entitled *Luke: Artist and Theologian: Luke's Passion Account as Literature*. Karris makes it clear in his introduction that his purpose is a thematic one, and for the Gospel of Luke this is a most appropriate approach. For many have observed that Luke's Gospel is a gospel of themes and the key to understanding Luke's theological purpose is to discover those themes. Karris, therefore, embarks on an ambitious journey of tracing the themes of the faithful God, justice, and food in the Gospel of Luke.

His treatment of these themes, however, is uneven. Although we might agree with the prominence that he gives to the themes of justice and of a faithful God in Luke, we disagree with the way in which he develops them. An especially helpful section of the book is concerning the theme of food. Karris raises this eucharistic motif to new heights, and he does this exhaustively. But as is the case in every chapter, Karris is much better at finding themes than developing them. As one nears the end of the book, his tendency constantly to summarize where he is going and where he has been begins to annoy, and we realize that this short book could have been even shorter.

Nevertheless, this is an important book because it makes Luke accessible in a way that no other book of this length has been able to do. Karris is faithful to his objective, and when we reach the end of his discussion, we have been enlightened. This book is highly recommended to all those pastors who need a book that will force them to look at the big picture. And for the Gospel of Luke the big picture is worth looking at.

Arthur Just

**HOLY WEEK PREACHING.** By Krister Stendahl. Fortress Press, Philadelphia, 1985. 61 pages.

Krister Stendahl is known in the Christian community as an outspoken and controversial figure. The former Dean of Harvard Divinity School is now the Bishop of Stockholm in Sweden. His new position has given occasion to Fortress Press to reissue Stendahl's original contribution to the Proclamation Commentaries on the three-year lectionary series (*Holy Week, Series A, 1974*). The only difference be-

tween the two books is a new introduction.

The Proclamation Commentaries are higher-critical in nature, but this should not scare away the average pastor, for both exegetical and homiletical insights may be gleaned from these commentaries. The arrangement of both an exegetical and homiletical section for each of the lessons of the day is very helpful to the busy pastor. Many of the authors are surprisingly orthodox, especially in the homiletical sections.

Although there is much which to disagree in Stendahl's book, there are some interesting observations from a man with a rich background in the New Testament. Particularly enlightening are his attempts to synthesize the lessons for us into a homiletical whole. For example, his treatment of the Maundy Thursday texts (John 13:1-17, Exodus 12:1-44, and I Corinthians 11:17-31) is not only insightful but gives us many great themes that will help the preacher to launch a sermon.

Unfortunately, this book is about Holy Week preaching, and therefore the efforts for Monday, Tuesday, and Wednesday are lost on most of our churches. But this book is recommended to all pastors who find themselves going dry as they make another run at the Passion story. For some, this will be a very helpful, even devotional, book. Others will become angry at parts of the book. It may put the fire back into their eyes and, after a long Lenten fast and the prospects of four sermons during Holy Week, this may be just what the preacher needs.

Arthur Just