

CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 55: Number 4

OCTOBER 1991

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Book Reviews

THE FREEDOM OF A CHRISTIAN: LUTHER'S SIGNIFICANCE FOR CONTEMPORARY THEOLOGY. By Eberhard Jüngel. Minneapolis: Augsburg Publishing House, 1988. 109 pages.

The heart of this little book of three chapters is its last chapter, an extended discussion of the continuing significance of Luther's *Freedom of a Christian*. It is preceded by two shorter chapters in which Jüngel considers what it might mean to think of the contemporary significance of a thinker like Luther and how Luther's thought might be suited to speak to our time. Jüngel writes: "If contemporary theology has any central theme at all, it is Christian freedom." Hence, his attention to Luther's famous treatise from the year 1520. Jüngel's interpretation of this treatise focuses on Luther's distinction between the inner and outer man. It is exactly this distinction--with its seeming implication that external (social and political) freedom is of little importance--that has made modern thinkers turn away from Luther or see in him a view that needs to be rejected. Jüngel argues, however, that for Luther the inner man, when addressed by God in Christ, "can allow himself to be called out of himself." Christian freedom cannot simply be identified with movements for freedom in the world, but the freedom of the inner man is expressed through the medium of the deeds of the outer man.

We may wonder whether this move will solve the problem Jüngel addresses. The "objectionable" dualism of Luther's view may recur when we ask whether the pure inward love of the free Christian may not be expressed in the "alien" form of external deeds that seem less than loving. To ask that question is to wonder whether Jüngel's project of finding unity between inner and outer man may not miss some of the significance of faith in earthly life. This little book will repay careful study--but no other kind of study! Jüngel, professor of systematic theology at Tübingen, writes a difficult and convoluted prose. One will probably need to turn elsewhere for a *clear* and readable introduction to Luther's understanding of Christian freedom.

Gilbert Meilaender
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BASIC PRINCIPLES OF BIBLICAL COUNSELING. By Larry Crabb. Grand Rapids, Michigan: The Zondervan Corporation, 1975.

I have tried to keep familiar with American pastoral counseling literature during the past two decades. Some graduate course work in counseling, plus a graduate program, has helped me. Somehow, however, I missed reading Larry Crabb's *Basic Principles of Biblical Counseling*.

The book, which first appeared in 1975, has apparently been reprinted. Nowhere did I find any mention that this reprint features any revision. I had heard about Crabb's book. I am pleased to have had the chance to read and review it. The book is not lengthy, but it is also not read quickly. The principles set forth are not difficult to comprehend, but Crabb offers much material on which to ponder.

Crabb's basic contention is that the problems presented by parishioners in counseling are the result of faulty thinking. Counselees seek a sense of self-worth, but seek to base self-esteem on the wrong principles. Crabb contends that, if the counselor teaches the counselee correct biblical principles concerning his self-worth as God's child, many counseling problems will be solved. The therapy which Crabb advocates is an educative type of therapy. The counselor does listen, but his primary role is as teacher of right thinking. Crabb seems to be the Albert Ellis of pastoral counseling, since Ellis propounds the same general thoughts in presenting a secular counseling modality.

While Crabb rejects the Jay Adams school of pastoral counseling (and I certainly agree with him on that point), the counseling theory which he advances is still, it seems to me, too directive. Teaching has a role in Christian counseling. The problem is that counselees tend to reject teaching which is imposed by a counselor. It is better that the counselee should slowly discover such teachings through the process of a more Rogerian counseling technique, heavy on listening skills and gentle with confrontation and teaching. In my experience, counselees flee more directive counseling and tend not to benefit, even if what the counselor teaches is correct.

Crabb writes clearly and has a good sense of humor. He seems to use the law too heavily, although he does not avoid the gospel. The book does provide food for thought for both counseling pastors and theological students (as a potential adjunct text). I recommend the book, but it should be read with the cautions which I have noted.

Gary C. Genzen
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FREED TO SERVE. By Michael Green. Dallas: Word Publishing Company, 1983.

At first glance the reader might assume that this book's title refers to the Christian's freedom from the chains of sin, freedom to serve the Christ

who redeemed him. The "freed" of this title, however, refers not to release from sin; rather, it is actually a demand to be free of what Michael Green takes to be stifling oversight by Anglican clergy, and the book as a whole is a call for ecclesiastical overhaul within that communion. Although Green writes from within the Anglican church, and although both his diagnoses and prescriptions are directed to that body, a desire for the general application of this ecclesial medicine to all churches seems to underlie Green's words to his own church.

While Green's criticisms of overbearing, controlling, or neglectful clergy certainly are well-founded, his attempts to reorder clergy-laity relationships are often muddled. The book contains many contradictions for, while Green on the one hand attempts to retain fidelity to the scriptural distinctions between clergy and laity, on the other hand he often advises congregations to set those distinctions aside. At one place pastors-priests are said to have no distinctive ecclesial functions associated with their office, yet at another place they are said to be distinguished from others precisely by certain special duties. Ordination is at one place described as a charge to take up pastoral duties, but at another it is described as an after-the-fact affirmation of one's success in functioning in pastoral ways. Along the way Green also dismisses Anglican teaching on apostolic succession and calls for the ordination of females as pastors.

After working through the several chapters of complaints and suggestions, the reader is left wondering where Green's repair work is actually leading. His new ecclesiology is not well-defined. On a positive note, where a clearly defined pastoral leadership exists, that leadership is given excellent advice in Green's final two chapters on training and lay training. A well-stated appeal also is made for the whole-life care of congregational members and the development of diaconal networks to accomplish this end. In many churches searching debate on the relationship of pastors and laity is underway. Because it fails finally to articulate a clear definition of that relationship, *Freed to Serve* likely will not contribute to the resolution of that debate.

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THE NEW WESTMINSTER DICTIONARY OF LITURGY AND WORSHIP. Edited by J. G. Davies. Philadelphia: The Westminster Press, 1986.

This volume is already four years old and perhaps too old to review at this point, but as a dictionary it involves different criteria than most books. It is not a book that one reads; it is a book that one consults. Over the past few years I have consulted this resource book on liturgy so frequently that I feel as if I have read every article. Not every liturgical question is answered here, but it is remarkable how comprehensive this book is for our purposes.

The New Westminster Dictionary of Liturgy and Worship is a revision of the edition of 1972. As the book cover advertises, "With over fifty percent of the original articles updated, it now has 160 more pages and more than 70 additional articles that document the important areas that have changed since the first edition of *The Westminster Dictionary of Worship*." One would not think that enough has taken place since 1972 to require an update, but the results of the liturgical movement have created a need for numerous new articles on recent trends and developments. For example, the influence of the house-church on the liturgy is documented both historically and liturgically. Since it became a religious force in this century in various denominations, the house church phenomenon has resulted in the development of more informal and intimate liturgies.

The articles are clearly written. There is some good bibliographical guidance to further reading, although some articles receive no bibliographical information. This book would be a valuable addition to any pastor's library and I highly recommend it.

Arthur Just, Jr.

PASTORAL ADMINISTRATION: INTEGRATING MINISTRY AND MANAGEMENT IN THE CHURCH. By David S. Luecke and Samuel Southard. Waco, Texas: Word Books, 1986.

In his foreword to *Pastoral Administration* Martin Marty says, "Management--it seems everyone wants to be in on it except ministers." That insight is backed up by surveys quoted by the authors which show that administration or management is the most time-consuming work of pastors and the least satisfying to them. The book is an attempt by

Luecke and Southard to put some enjoyment in the task of administration and illustrate the importance of administration in the life of parish pastors. The methodology is to take an event or problem from everyday parish life with comments and insights from Luecke and Southard.

The approach of the authors is quite different. Southard stands beside the people as a counselor. He has his arm around the shoulders of parishioners as he walks with them. Luecke stands ahead of the people. He is an architectural builder holding out a vision of a better way. For Luecke, the structure can provide support while, for Southard, the support needs the structure.

If a pastor purchases the book as a "how to do it manual," he will be disappointed. There are no organizational charts, lists of things to do, sample forms, or check sheets. Rather this is a kind of "self-help" book dealing with the problems that parish pastors have with administration. It shares more characteristics with the psychological self-help book than with the step-by-step fix-it book. Therein lies both the strength and the weakness of the book. The book tries to make one think about administration in a new way. However, it will not help a pastor if he is simply looking for practical ways of doing things.

There is much about the book that is helpful, but perhaps it tries to do too much in making everything "administration" or "management." The preaching of the word of God and the administration of the sacraments are certainly in a sense "administration." They do need to be "managed." But in the context of modern American culture, there seems to be a diminution of the high and holy calling to the public ministry of the word of God and the sacraments when we collapse everything into "administration."

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