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Book Reviews

St. Paul's Ephesus. Texts and Archaeology. By Jerome Murphy-O'Connor. Collegeville, MN: Liturgical Press, 2008. 289 + xxi pages. Paperback, \$29.95.

Jerome Murphy-O'Connor of the École Biblique (Jerusalem) does for Ephesus what previously he did for Corinth in his *St. Paul's Corinth. Texts and Archaeology* (Collegeville, MN: Liturgical Press, 2002). Because Paul spent a year and a half in Corinth (Acts 18:11) and possibly three years in Ephesus (Acts 20:31; cf. two years and three months, 19:8, 10), attention paid to these particular cities seems warranted. The book is useful for scholars working on Paul, or for travelers who intend to visit the ancient site of Ephesus (cf. archaeological site plan, 189). A spectacular color photo of Ephesus's theater adorns the book's front cover, and Murphy-O'Connor provides Luke's account of the riot of the silversmiths (Acts 19:23-41; cf. 92-95). Indeed, the shout "Great is Artemis of the Ephesians!" rocked the great theater at Ephesus for two hours (Acts 19:34) while Paul tried to appear before the crowd. But the disciples would not let him. Imagine.

Part 1 (The Ancient Texts, 5-180) consists of the testimony of nineteen ancient historians and seven poets and novelists, spanning more than 600 years (from ca. 484 BC to AD 212). Author chapters follow a predictable pattern: first, a brief paragraph locating the ancient author historically; then, translated texts featuring various remarkable aspects of Ephesus; and finally, extremely erudite paragraphs by Murphy-O'Connor connecting the author's testimony to other ancient authors or to modern scholarship (cf. Bibliography, 262-268). Part 2 consists of two longer chapters focusing on St. Paul, first, The Center of Ephesus in 50 C.E. (183-200) featuring a walk-through of the city from Paul's point-of-view and, second, Paul's Ministry in Ephesus (201-245). In the second of the two chapters it comes out that Murphy-O'Connor believes Paul composed the so-called "prison epistles" (Philippians, Colossians, Philemon) from *Ephesus*, not Rome—even though, as all acknowledge, there are no explicit references to an Ephesian imprisonment (see J.G. Nordling, *Philemon* [St. Louis, MO: Concordia, 2004] 7). Ephesians would be the fourth letter typically assigned to the "prison" category but, ironically, Murphy-O'Connor cites not a single passage from that letter (see the gaping hole in the New Testament Index, 288). He obviously buys into the theory that canonical Ephesians is deutero-Pauline, though once acknowledges that "the basis of Ephesians was a genuine Pauline letter" (232)—a weak admission. Curiously also Murphy-O'Connor supposes Luke's account of the riot contains too many "loose ends and contradictions" to be taken seriously (94), a charge leveled against no other testimony.

Despite these weaknesses, I thoroughly enjoyed *St. Paul's Ephesus*. No other book provides as thorough a picture of the sprawling Artemision

(Temple to Artemis) and the threat this enormous structure would have posed to Paul—or rather, I should say, the threat Paul and his determined Christians clearly posed to *it!* (200). In Paul's day the Artemision seemed ageless, invincible, prestigious, and above all, beautiful (199–200)—one of the seven wonders of the ancient world (160, 162), in fact. But on account of Christianity's gospel that great temple was stripped of all her glory and irretrievably lost to the ages until Englishman John Turtle Wood happened upon a portion of the Processional Way of Artemis on New Year's Day, 1870 (21). This led in turn to the exhumation of a temple foundation "under eight meters of alluvial deposit" (21). *Sic semper gloria mundi*. Also, Murphy-O'Connor's prose frequently packs a potent punch: "crack the carapace of their complacency" (242, of the Corinthians' response to Paul's "Severe Letter") is one of the finest sentences I have ever read in a scholarly work.

John G. Nordling

***St. Peter: The Underestimated Apostle.* By Martin Hengel. Translated by Thomas H. Trapp. Grand Rapids: Eerdmans, 2010. 161 pages. Paperback, \$18.00.**

The Lutheran Church's fondness for the writings of St. Paul runs deep, and understandably so. Paul offers not only the clearest description of justification by faith, but he himself exemplified a spirit of courage and the willingness to stand up to authority, even authority within the church. Paul is for Lutheranism a theological genius, as well as a heroic character to which we aspire. Peter, on the other hand, is often treated as a bumbler, the example of a leader who too often looks before he leaps. He is little credited as a theologian, and perhaps thought of as only a megaphone for the early church.

Hengel, as the title of this book suggests, will have none of this. He sees in Peter an underappreciated leader and a theologian of genius, an organizer and a mission strategist. Hengel wonderfully pours through and digs under the texts of the New Testament to paint for us a vibrant picture of Peter and his seminal and pervasive influence. Peter is for Hengel *the* foundational apostle. He notes, for instance, that in Matthew Peter appears as "*the only authoritative disciple figure*" (25). Peter so dominates the gospel of Matthew that other figures tend to fade into the background, so much so that James and John are only named a few times, and always in relationship to Peter, who is portrayed as the most prominent. Mark is shown further to be Peter's disciple, as well as his spokesman.

Hengel proceeds to show how Peter played the role of the "rock" or foundational apostle during "the entire thirty-five years of his activity, from his call to his martyrdom in Rome" (100). Drawing upon material from the Book of Acts, as well as the epistles, Hengel argues that Peter was in fact the

prominent leading theologian of the early church. The earliest teaching concerning Baptism, Jesus' Messiahship, and the meaning of the Lord's Supper can be traced back to Peter. As Hengel writes, "He would have played a decisive role, if not the decisive role, in the development of the earliest kerygma" (88). Hengel, working like a detective, lays bare the evidence that Peter first led the way in establishing gentile missions, while at the same time exhibiting special care for the church in Jerusalem. Now, much of Hengel's argument is admittedly by inference and induction, but the evidence is powerful. The early church's success was no accident, and Peter was the church's leader. Paul's missionary work does not begin in a vacuum. Peter's missionary influence is great, extending from Antioch to Corinth and beyond. The very fact of the church's early success attests to Peter's role as a theologian, preacher, and organizer.

Finally, we can only wholeheartedly agree with Hengel, who summarizes the situation this way: "Both Peter and Paul were premier—in fact, unique—early Christian teachers; we thank both of them for their decisive content of their apostolic witness, which Paul conveys by means of his letters and which Peter provides for us through the Synoptic Gospels, especially Mark and Luke" (102). And, as Hengel notes, Luke masterfully shows in his two-volume work how the two belong together, Peter showing the way, and Paul taking the baton by taking the Christian movement forward. Peter and Paul, as Hengel demonstrates, belong forever together, and in that order.

Peter J. Scaer

Luther's Works, Sermons V (Selected Sermons). American Edition, volume 58. Edited by Christopher Boyd Brown. St. Louis: Concordia Publishing House, 2010. 520 Pages. Hardcover, \$40.00.

One of the many ways that young preachers become faithful Gospel centered preachers is by reading sound Lutheran sermons of more experienced pastors. In this line of thought, a great gift has been given to the church, especially for pastors, in the new American Edition of *Luther's Works* volume on Luther's Sermons. This collection of works is a compilation of Luther's sermons from 1539 to his death in 1546.

These sermons portray Luther at the end of his life as the great reformer remembering his work, but also looking forward to the future of the Gospel in Germany. These sermons hearken back to the catechetical teachings of the late 1520s as Luther strengthens a church being attacked on every side. One of the clearest examples of this is the set of three sermons on the Baptism of Christ (all based on the text in Matthew's Gospel), where Luther takes great strides to teach that Christ's Baptism is the Christian's Baptism (362). These sermons are a

wonderful example of how a pastor can be both catechetical and have the voice of proclamation for the forgiveness of sins in his sermons.

I would encourage any Lutheran layman to own this volume and read it weekly. It is absolutely necessary for any Lutheran pastor's library. The texts are a faithful translations filled with helpful and clear introductions. However, the greatest gift this volume has to offer is the clear proclamation of the Gospel that Luther so boldly asserted until the day he died.

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Theological Commonplaces. Vol. XXVI/1. On the ecclesiastical ministry, part one. By Johann Gerhard. Translated by Richard J. Dinda, edited with annotations by Benjamin T. Mayes. Saint Louis: Concordia Publishing House, 2011. 346 pages. Hardcover, \$54.99.

C.F.W. Walther once remarked that, within the discipline of dogmatics, Johann Gerhard's *Loci Theologici* was "the most excellent and complete, both in contents and form, that has been produced within this department of the Christian religion, and will remain until the last day the model for all who make attempts in this sphere" (quoted in H. Schmid, *Doctrinal Theology of the Evangelical Lutheran Church*, 3rd ed. [Minneapolis: Augsburg, 1899], 668). I totally agree with Walther, after browsing through the first four volumes released in the C.P.H. edition and carefully reading through this fifth volume "On the ecclesiastical ministry."

This volume is the most thorough treatment of the public ministry that I have encountered in many years of ministry and study. The chief issues treated by Gerhard include: the ministry as an "order" within the church, the three estates in the church, biblical and historical terminology of the ministry, the ancient and perpetual existence of the ministry, the divine promises concerning the preservation of the ministry, the necessity of the ministry, replies to those who reject its necessity, the divine cause of the ministry, what a "call" is, the necessity of the call, the distinction between mediate and immediate calls, how one should discern between immediate calls and the claims of fanatics, that mediate calls are no less divine than immediate calls, the rights of bishops and patrons in the call, things to avoid in the calling of ministers, the casuistry of the call, the call of Luther, the doctoral degree, whether ordination is necessary, whether ordination is a sacrament, the examination of candidates, the transfer and removal of ministers, the qualifications for ministerial candidates, the ordination of women, and the congregational flock.

Let's compare this topic in Gerhard to the same in the standard Missouri Synod dogmatics, Francis Pieper's *Christian Dogmatics* (German ed., 3:501-534; English ed., 3:439-472). Gerhard's primary opponents are, on the one hand, Roman Catholic theologians—chiefly Robert Cardinal Bellarmine (1542-1621), and on the other hand, Anabaptists, Socinians (called "Photinians" here), and Valentin Weigel (1533-88; a Lutheran with pantheist and theosophic ideas). Pieper's primary opponents are, on the one hand, Wilhelm Löhe (1808-72) and Theodor Kliefoth (1810-95), and on the other hand, Johann Höfling (1802-53). Pieper's chief polemical goal in his treatment of this topic was to defend C.F.W. Walther's position against Löhe and Höfling (see Pieper, English ed., 3:449 n. 9).

I do not believe that Pieper and Gerhard are in disagreement in the topic of the public ministry, but there are obvious differences of emphases, due to their polemical opponents and developments in theological method after Gerhard. Gerhard died the year that Descartes published his *Discourse on the Method of Rightly Conducting Reason* (1637), with subsequent influence on all Christian dogmatics. Pieper's concern to defend lay preaching (English ed., 3:449) is not found in Gerhard, while Gerhard more thoroughly plumbs the biblical texts related to the public ministry. Pieper will always be invaluable for his defense of Lutheran theology against rationalism and its 19th century heirs, but with regard to the perennial topic of the public ministry, Gerhard is more useful.

Lutheran professors who teach systematic theology and pastoral theology should seriously consider using this volume of Gerhard as a required text for all M.Div. students. Lutheran pastors—whether liberal or conservative, North American, European, or post-colonial—will find that this book of Gerhard defends their office against all threats. Any Lutheran pastor who cares about his job should buy this book and read it with care. He will find many comforts and consolations, not the least of which is that his work is God's work.

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***The Christian Faith: A Systematic Theology for Pilgrims on the Way.* By Michael Horton. Zondervan, Grand Rapids, 2011. 1052 Pages. Hardcover, \$49.99.**

The Christian Faith with nearly 1,000 pages plus a glossary and four indices follows traditional Reformed outlines. No surprises. Elegantly presented. Horton's conversational writing style puts complex ideas within the readers' grasp. Contemporary theologians are engaged throughout. Prolegomena is entitled "Knowing God: The Presupposition of Theology," followed

by the doctrine of God under the title of the "God Who Lives." Creation, the third part, comes under the title of "God Who Creates" with subsections on "The Decree: Trinity and Predestination," providence, humanity and the fall. Christology properly begins with a survey of quests for the historical Jesus and comes under the title "God Who Rescues." Part Five, "God Who Reigns in Grace" covers a several topics beginning with "Christ's Presence in the Spirit." "Union with Christ" precedes forensic justification. Lutherans see it the other way around. Forty pages cover baptism and the Lord's Supper. Questions at the end of each part serve classroom purposes. In a mini-prolegomena Horton lays out religious possibilities for human beings. For pure secularists, facts are self-contained with nothing behind them and for others meaning to the raw data is provided by philosophies that birth ideologies. Christianity offers a competing metanarrative or a counterdrama, responding to God's acts in history. The authenticity of Christianity depends a non-self-contradictory canon. Well, maybe, but maybe not.

Christology is as good a place as any to enter the conversation. Divine and human natures are united in the one person of Jesus, a *tertium*, a third factor. Turn this around, Jesus is the "I" of the gospels, who engages in divine and human acts. For Lutherans the "I" in the mouth of Jesus is God. God almost becomes man, but not quite. Horton does not cover up Reformed Lutheran differences on Christology. In good Reformed fashion the infinite God cannot be contained by the finite. Most of the deity, the *extra Calvinisticum*, remains outside of Jesus. God's infinity, majesty, transcendentalism must be preserved and cannot be compromised by a complete incarnation. God is too big to be confined by the man Jesus, and Jesus is not big enough to confine God (476–479). Divine sovereignty, as philosophically defined by the Reformed, is the norm. If God cannot be fully involved in Jesus, neither can he be in sacraments or, for that matter, the Scriptures, in which he condescends to speak to us in what Calvin called "baby talk." God and man are separated from each other not only by sin, the Lutheran view, but as infinite creator and finite creature, a philosophical chasm bridged by Jesus as the mediator. The Holy Spirit, who has the transcendental attributes denied to the man Jesus, becomes the Jesus-substitute in dealing with humanity. Instead of getting Jesus, one gets the Spirit or at best Christ's divine nature as an *Ersatz*. Bait and switch. Not unexpected are frequent references to covenant with one replacing another, i.e. Adamic, Abrahamic, Mosaic, redemption, etc. Support for the Reformed view of covenant is found in Hittite and other ancient Near Eastern treaties in which terms for a vassal are set down by the suzerain, an absolute despot who mirrors God in his absolute sovereignty (151, 155). Horton does not deviate from classical Reformed thought, e.g., divine providence preserves the canon. Here is something to think about: "There can be no covenant without a canon or canon without a covenant" (155). But is this so? From Adam until the time of Moses or from Jesus to the first book of the New Testament, there was no canon, unless oral tradition was canon, a term that

ordinarily refers to a collection of writings. To support his covenant-canon paradigm for understanding the Scriptures, Horton cites the United States Constitution as a covenant canon. Add to this the Mayflower Compact. Cited are Luther, Chemnitz, and John Theodore Mueller, whose *Christian Dogmatics* was once a standard LCMS college textbook, though never regarded as a bone fide dogmatics. Francis Pieper's three-volume *Christian Dogmatics*, long-time standard for LCMS theology, merits a footnote in Horton's discussion of the Lutheran view on the Lord's Supper (805-807).

With Horton's appreciation for the late Robert D. Preus's defense of biblical authority and with his engagement with LCMS clergy on his radio show White Horse Inn and magazine *Modern Reformation*, it might appear that Lutherans and Reformed are two battalions of the same army marching under a common banner; for Horton this would be the Alliance of Confessing Evangelicals. Horton's dogmatics shows that Lutherans and the Reformed live in different universes, not as allies but opponents. That being said, Horton's *Christian Faith* will serve well for Lutherans who want to be up-to-date on a contemporary expression that does not compromise traditional Reformed theology. At least Lutherans can become better equipped to avoid being swallowed up by it. Beginning after Luther's death with the Crypto-Calvinist heresy on the Wittenberg faculty, the defection of the rulers of Brandenburg and Prussia beginning in the 17th century, to the Leuenberg Agreement in Europe and more recent ELCA alliances with Reformed church bodies, there are no foolproof inoculations against Reformed infections into the body of Lutheran doctrine.

David P. Scaer

The Repression of the Evangelical Lutheran Church in Lithuania during the Stalinist Era. By Darius Petkūnas. Klaipėda: Klaipėdos Universitetas, 2011. 255 pages. Hardcover.

It is important to know modern *church* history. I do not mean the history of recent institutional and bureaucratic activity. That is the stuff of what Jesus once said, "The world may pass away, but my word will not pass away." Modern *church* history has to do with the deep, fundamental substance of truth, that without which the church herself would not exist. That the *church* exists and has existed in our modern world is an important lesson. In this case, the lesson concerns the confessional integrity and martyrdom of thousands in Lithuania, one of the Baltic states.

As the church has known from her inception, confession and martyrdom are of the *esse* of the church. They are so because the cross of Christ is so. In this book, Darius Petkūnas, the most important young theologian of the Lutheran church in Lithuania, has given a report of how the cross of Christ was experienced by Lutheran pastors and laypeople during the demonic times of

Stalinist repression. Lithuania is a predominately Roman Catholic country with strong historical and religious bonds with Poland. As one might expect, the anti-Christian wrath of communist overlords had to deconstruct the leadership and authority of the Roman Catholic Church. Perhaps that is the major story of Stalinist oppression against the church of Lithuania, but it is not the only story. Petkūnas tells the story of the small Lutheran church in Lithuania and her special plight during these years. It is a story worth telling. It is a story which we, as Lutherans, must see to be our story.

Petkūnas summarizes the book's narrative in the Preface:

All churches in Lithuania suffered repression during that time, but the Lutheran Church was singled out for special attention, because it had for so long been considered by many to be a "German Church." More than 70 percent of the Lutheran churches in Lithuania were closed or demolished. No other church lost so high a percentage of its houses of worship and other properties. In addition, the members of the Lutheran Church were often considered to be Germans in heart and mind and were treated as such, even if they were in fact native Lithuanians. When the directive was issued by the NKGB-NKVD in 1944 that any and all Germans in Lithuania were to be deported, Lithuanian local communist officials turned their attention to the Lutherans and deported many of them to Tajikistan, where a large number of them perished. The results of this deportation were particularly devastating in Suvalkija where the Lutherans were afraid to disclose their Lutheran identity for fear of reprisals. For that reason only a single organized parish in Sudargas was able to survive.

One can see from this summary that the hatreds of World War II were an element in the repression of the Lutheran Church. Yet, in the attempt to cleanse the Baltics of its German population and German loyalties, it is striking how xenophobic and thuggishly crude the communist leaders and operatives were. [During my own tenure as Rector of the Luther Academy in Riga, Latvia, I heard many stories of repression. A common aspect was the brutish stupidity of communist functionaries. Yet they had power of the state.]

The book divides into three chapters. In the first Petkūnas briefly summarizes a theme underlying the whole of the narrative, "repression as a factor in governmental attempts to control the church" (15-19). Perhaps intentionally, only one photo occurs in these pages, that of Bronius Leonas-Pušinis, Commissioner of the Council for the Affairs of Religious Cults (1948-1957). He will become a major figure in the persistent attempt to deconstruct the religious authority of the churches in Lithuania. He is not unattractive, thick in the neck, round head, clean cut with tidy mustache, suit and tie. But the eyes, staring straight ahead, betray a fixed, inflexible intent. They have neither light in them, nor humor, nor mercy. This is the image of the common person, without moral anchor, whose utterly average face reflects the sheer banality that was communist belief.

Chapter Two, "The Repression of Members of the Church" (20–64), describes the special circumstances after WWII which made the Lutheran populace of Lithuania especially open to communist repression. "The repression of ethnic Lithuanian Lutherans in 1945 was often linked to the fact that they were members of the Lutheran Church. In the mind of communist officials, as well as the Lithuanian people in general, the Lutheran Church was a 'German Church' and therefore it could be assumed that its members were 'Germans'" (20). Most of the chapter, however, details the plans and execution of the deportation of 1945 which was especially devastating to the Lutheran population of Lithuania. Here is a description:

People began to arrive at the collection center in Kaunas on April 25. Bartašiūnas complained that the railway agency had not supplied a sufficient number of cars. Finally on April 29 forty-eight cattle cars, providing space for 742 deportees, were coupled together in Kaunas. The next day the deportees were loaded into the cars, but the train could not depart because the 70 deportees from Tauragė had not yet arrived. They came only in the early morning of May 3rd. Train No. 48066 left Kaunas on May 3, at 9:30 AM, according to the report of Lieutenant-Colonel Svechnikov to Colonel Chechev of the Vilnius NKVD (47). [NKVD refers to the People's Commissariat of Internal Affairs. Juozas Bartašiūnas was People's Commissar for NKVD of the Lithuanian SSR.]

Petkūnas informs us that in all there were 948 people: 263 were children under age 16, 136 were over age 56, 220 middle age women, and 329 middle age men.

The main of the book (Chapter Three), however, tells the story of repressive measures against the clergy. There is a section on the persecution directed at the priests of the Roman Catholic Church. But clearly the primary interest of Petkūnas is to tell the stories of five Lutheran pastors who in one way or another fell victim to communist repression. Here are the names of five Lutheran confessors and martyrs: Gustavas Rauskinas, Jurgis Gavėnis, Jonas Mizaras, Erikas Leijeris, Jonas Kalvanas. What marks each of these pastors is their steadfast courage in doing what they could to protect their people and their parishes. "What they could" was not always the same, and it is clear that at times not all agreed that "what they could" was good and beneficial to the total cause. The subtitles speak volumes: Jonas Mizaras—Open Protester against Soviet Oppression; Erikas Leijeris—Bold Witness and Uncompromising Leader; Jonas Kalvanas—a Pastor under Constant Surveillance. When death stalks the street-corner, some maneuver more nimbly than others. For me the most compelling story was that of Erikas Leijeris. He made every effort to be pastor under both German and Russia tyrannies. Yet his pastoral activities attracted mistrust and eventually he was sent to the Gulag (1950): "On October 24, 1950 Leijeris arrived at the Gulag, which was situated in a forested area remote from any village, identified only as Suslov station, Krasnoyarsk railroad, Kemerov region" (173). There Pastor Leijeris was known for his good humor and

hospitality. One picture shows him with others at "Christmas Eve dinner in the barracks" (174). If you wish to know the heart of a true martyr, read this:

Leijeris was able to see the hand of God at work for good in his incarceration. On March 22, 1951 he wrote that this was now the second Easter he had celebrated in captivity. He stated that, although his conditions were harsh, he willingly and faithfully submitted himself to life in prison in obedience to God's will. 'In God's hands are the fate of nations and of the solitary soul and he brings all things to good effect.' On April 16 he wrote that for the past several days he had awakened early before the general wakeup call and gone outside to set his face towards his fatherland and to pray fervently but silently, opening his captive heart to God. On May 7 he wrote that the hardships he was enduring had sharpened his vision, like glasses when one with impaired vision was now able to see clearly what before had been indistinct. In this way hardships and tribulations strengthen faith and deepen love (177).

"At 12:00 noon on December 31, 1951, the doctors pronounced Leijeris dead." Petkūnas tells us that all the Lithuanians and Latvians with others accompanied the body to the gates of the camp. The body itself was carried into the forest and buried in "some unknown place, in an unmarked grave" (179).

The prose of Petkūnas is matter-of-fact throughout. After all, this study is published as an academic product, recommended by the Faculty of Humanities, University of Klaipėda, and read by two respected professors of the University of Helsinki (Jouko Talonen, Mikko Ketola). Yet, the material speaks for itself, and the reader knows that Dr. Petkūnas is not neutral. On the cover is a picture described as follows: "Pastor Erikas Leijeris defiantly holds a Divine Service in front of the closed Pakruojis church, 1948." *That* is what the Kingdom of God looks like in the world of communist Lithuania.

During the course of the narrative we meet a number of communist commissars: Bronius Leonas-Pušinis, Aleksandras Gudaitis-Guzevičius, Antanas Sniečkus, Alfonsas Gailevičius, Juozas Bartašiūnas. These are names of men who made evil possible. In the short Epilogue (234-240) Petkūnas speaks of the futility of these men: "The communists soon came to understand that, while the people seemed to be passive, they were becoming increasingly resentful of the government and were beginning to hate communism" (234). [In the Epilogue, Petkūnas mentions these communist officials only as is necessary. That is appropriate, for their historical meaninglessness lies in their banality and the collapse of their power. Yet, I must confess that I would like to know what happened to these persons. Did they live out their lives? Did they meet their fates in shame?] Upon Stalin's death many political prisoners were released. Among these were 242 priests and the Lutherans Gustavas Rauskinas and Jurgis Gavenis. This "army of clergy," as one commissioner called them, revitalized the church. From our vantage point we see the open

window in the last words of the author: "None of the returnees were any less committed to their faith and churches as a result of soviet repression. Now the communists understood that they would need to change their tactics and do everything in their power to form a wedge between the people and their priests. This would be a formidable task" (239-240).

William C. Weinrich