BOOK REVIEWS

THE EDUCATIVE COMMUNITY by Roger Hiemstra, Lincoln, Nebraska, Professional Educators Publications, Inc., 116 pp., $1.75.

Roger Hiemstra's thesis is "the community is a teacher of all the people who live there. The community is a leader or a school in the sense that it is a setting in which people's attitudes, talents and behaviors are influenced." The reader can not miss Hiemstra's resounding call for congruence between educators, citizens, and public officials in order to teach continuity of basic human values and adjustment to change in the community.

The challenge to support a sense of community will excite the social curiosity of the reader. The author's sense of community calls for increasing the relationships between individuals in the same neighborhood; it calls also for decentralization of the public schools to the point where local citizens have a role in the determination of the relationship between the schools and the community. Note that Hiemstra's decentralization theme is based on the premise that the schools will serve the bulk of the needs of the community through educational programs and as central coordinating agencies. This brave book never loses sight of the inextricable relationship between the school and the community as the tenacious heart of the educative community.

The case for the educative community rests on the idea that the neighborhood school, with a cognitive and pragmatic program, can "become the agent of cohesiveness" that brings all segments of the community closer together. I take it the author believes the public neighborhood school is in a stronger position to bring the whole community closer together than other community institutions, such as the church, the news media, the community college. It seems to me that more emphasis — more than one or two paragraphs — should have been placed on the church as an ally of the school. The casualties of behavior stem from genetic, environmental, and moral and spiritual factors. The church could stress the importance of moral and spiritual sensitivity as a key foundation for the educative community. This foundation would be indispensable if, as Hiemstra claims, "the educative community must work toward removing the conditions that prevent adequate learning, such as ghettos, segregation, unemployment, and inadequate income."

Hiemstra admits that community education is basically a concept. Yet, he is optimistic and presses on us messages that have implications for continuity and change in community life. The excerpts below are from his chapters titled "The Community School," "The Modern Family's Educational Needs," "Community Coordination and Cooperation."

An important need in the modern communities is adaptation to constant social change. The community schools could facilitate this adaptation by adding a person, or persons, specially trained to deal with change to the staff. (p. 40)

A growing need throughout the country is for day care centers. It is proposed that school systems could provide the major assistance for this particular situation. The philosophy that must accompany the total contact with the child and the involvement of parents or other citizens is that education is lifelong, continuous, and encompassing both in and out of school activities. (p. 60f.)

The educational system can no longer remain autonomous and separate from the rest of the community. Nor can various agencies and organizations providing educational services afford programs that will meet all community needs. Consequently, there is a need for some central coordination of the educational programming carried out by the schools and other agencies if maximum service to each community is to be provided. (p. 70)

Four things are required to achieve change in neighborhoods through education, according to Hiemstra: An aquaintanceship or friendship with the community leaders; Identification with groups that will support change in the community; Affiliation with organizations whose purpose include bringing about community change; The formation of groups around particular need. These approaches may not be feasible or practical for some communities, especially the poor and disadvantaged communities that are alienated from the affluent and well-to-do communities and the larger society. Special attention should be given to those communities with special problems, so that they, too, can become educative communities.

The unforgettable and striking value of this book is its unique educational design in conjunction with a social perceptiveness that would create a "community-centered educational program to help people adapt to change and to learn to solve their own problems." If this design is adopted by society in general, with modifications for communities with special problems, the quest for the abundant life could become a degree of reality in all communities.

FROM SKINNER TO ROGERS: CONTRASTING APPROACHES TO EDUCATION by Frank Milhollan and Bill E. Forisha, Professional Educators Publications, Inc., 1972, 129 pp., $1.75

For anyone who has ever questioned the values of theories of learning relevant to the paradoxical Lockean and Leibnitzian approaches to the study of man, this book should inspire gratitude. For it treats the behaviorist orientation of man (John Locke) and the phenomenological orientation of man (Gottfried Leibnitz) in light of the writings of B. F. Skinner and Carl R. Rogers. Skinner is a renowned spokesman for the behaviorist or empiricist views; and Rogers is a prominent advocate of the phenomenologist or nativist positions. The authors, Milhollan and Forisha, present also the educational implications of the views of man held by Skinner and Rogers.

At the outset the two models of man are put before the reader as different and reciprocally exclusive. The questions that surge forth are, What are the causalities of human behavior? Does man live in an objective or subjective world? If man, on the one hand, lives in an objective world as the behaviorists claim, he can measure and control his behavior. On the other hand, if man lives in a subjective world as the nativists hold, he is unique in his feelings and perceptions. The authors put the issue to the reader in this way:

There are then two possible and traditionally opposed models of man. The acceptance of either the phenomenological model or the behaviorist model to the exclusion of the other may have important implications in the everyday worlds of our personal and professional lives. This is not just an ongoing debate for the sake of promoting academic exercise. The choice of one or the other could greatly influence a number of human activities in such areas as education, politics, theology, parenthood. (p. 16)

It is important to note that the authors credit Rene Descartes (1596-1650) with the idea of man as a being composed of a free soul or a "thinking substance," and the body itself. The soul is capable of directing the body; yet the body is capable of mechanical behavior. It was from Descartes' dualism that the heredity-environment issue, or the nativism-behaviorism issue, or the freedom-determinism controversy evolved. Locke, Hume, Thorndike, and Skinner are in the behaviorist camp; Leibnitz, Pascal, Kant, and Rogers are in the camp of the nativists or phenomenologists.

The authors clearly outline Skinner's scientific conception of behavior. For Skinner behavior is caused and that behavior which appears is the only behavior which could have appeared. According to Skinner, the cause of behavior lies outside of the one who behaves; it is in one's immediate environment or in one's environmental history.

We must assume that behavior is lawful and determined if we are to use the methods of science in the field of human affairs. What a man does is the result of specifiable conditions and once these conditions have been discovered, we can predict and to some extent determine his actions. (p. 45)

Skinner puts behavior into one of two classes: respondent behavior and operant behavior. These behaviors are commonly known as involuntary or voluntary behavior. And he identifies a type of learning or conditioning for each kind of behavior. Milhollan and Forisha assert that Skinner places major emphasis on operant behavior or learning; he believed that respondent behavior, learning, or conditioning played only a little part in most human behavior.

The second type of learning Skinner calls operant conditioning. Whereas respondent behavior is controlled by a preceding stimulus, operant behavior is controlled by its consequences — stimuli which follow the response. An infant accidentally touches an object near him in his crib and a tinkling bell-sound comes forth. The infant may look toward the source of the sound momentarily. Later, by chance perhaps, he again brushes his hand against the toy and the bell tinkles. In time we observe that he touches the toy with increasing frequency and looks at it. In this simple example we see illustrated the process of operant conditioning and the very important principle which Thorndike called the Law of Effect and Skinner calls reinforcement. It is through this conditioning process (we refer to as learning) that Skinner believes most behavior is acquired. (p. 49)

The reader can see the relevance of Skinner's theory of learning (and theory of man) to education in the excerpts below. Note Skinner's use of reinforcement.

For learning to occur we must recognize the response, the occasion upon which the response occurs, and the consequences of the response. In order for schools to achieve their purpose, effective control of behavior must be achieved. This is ac-

complished through special techniques designed to arange *reinforcement* contingencies, the relations between behavior on the one hand and the consequences of that behavior on the other. (p. 74)

Teaching is simply the arrangement of contingencies of *reinforcement* under which students learn. (p. 74)

Technically speaking, what is missing from the classroom . . . is positive *reinforcement.* Students do not learn simply when they are shown or told. In their daily lives they behave and learn because of the consequences of their acts. (p. 74)

Rogers is in the nativistic tradition, and confidence in the psychological data of the individual experience is the key to his position. In other words, for Rogers, human behavior has an internal origin, and man has the ability to enhance his concept of himself. Moreover, man is a being of intentionality with preconceived notions and assumptions, with a creative imagination, with a free will. It seems to me that Rogers and the nativists are compatible with the existentialists and the gestaltists.

The authors give Rogers' 19 principles of phenomenology. What follows is a summation of those principles – the conclusion of Roger's therapeutic order.

A fully functioning person, an ideal type of course, lives fully on and with each and all of his feelings and reactions. He is able to be at each moment what he potentially is. That is, he is open to and trusts in his total organismic being . . . He exists as a process of being and becoming himself. (p. 114)

The authors treat Rogers' implications of the nativistic tradition for education. Rogers believes that our educational system must change from tradition to a "climate conducive to personal growth." Rogers' goal of education is the facilitation of change and learning. Moreover, the most important thing in the learning situation is the interpersonal relationship with the learner. And there must be in the teacher-learner relationship trust, communication, and sensitivity. (Rogers calls the teacher a facilitator.)

A teacher to be a facilitator must discard the traditional "role," "mask," "facade" of being "The Teacher" and become a real person with his student. This means that whatever feelings he is having he can accept in himself and not hide from his students. (p. 117f.)

A second attitude which must pervade the facilitator-learner relationship is that born of an abiding trust and acceptance, even a prizing of the other person as a worthy, valuable individual. It involves caring, but not of a possessive or controlling nature. It is acceptance of the other as a separate person, as having worth in his own right, and as being entitled to the full opportunity of seeking out, experimenting, and discovering that which is enhancing to self. (p. 118)

And finally, in any relationship where learning is to occur, communication must ensue between those persons involved. And communication is by nature only possible in a climate characterized by empathic understanding. A facilitator of learning must be sensitively aware of the way the process of education and learning seems to the student. (p. 118)

This book should be very informative for the professional educator and those who are interested in education on any level. It deals with the behaviorist (Skinner) and the phenomenologist (Rogers) schools of thought relevant to man and to education. There is no room in either school for myths and traditions that permit adverse conditions in society or in education to be the lot of any individual, race or group. This book will increase one's appreciation for the beauty and similarity of human nature, for the mystery and sanctity of human nature, and for the Creator who encompasses both schools of thought and creates, sustains, and directs all men in time, space, and eternity.

Rev. Raymond Worsley
Associate Professor of
Christian Education
Interdenominational
Theological Center

The Technological Crisis and the Churches: To Love or to Perish, Edited by J. Edward Carothers, Margaret Mead, Daniel O. McCracken, Roger L. Shinn. New York: Friendship Press, 1972.

To Create a Different Future: Religious Hope and Technological Planning, Edited by Kenneth Vaux. New York: Friendship Press, 1972.

If books are proofs, then one of the great priorities of the Christian Church today for many is that of seeking a meaningful relationship of religion and technology. From the book *To Love or to Perish* the following words are echoed:

The ruthless and irresponsible use of technology in war and for a wasteful,

> exploitative life style that widens the gap between rich and poor, is destroying our only earth.
>
> To save the people, to save the earth, our only home, the affluent countries must change our way of life and seek liberation for the poor and oppressed.

The writers go on to admonish us that mankind will be unable to evade the "issues of social justice and distribution of power" that have resulted in our living in a science-based society. It is further stated that "In the present human crisis the churches have a distinctive responsibility . . . The church, according to its own faith, exists not for its own sake but for the sake of humanity."

This book, *To Love or to Perish,* is a report of the U.S.A. Task Force on the Future of Mankind and the Role of the Christian Churches in a World of Science-Based Technology, co-sponsored by the National Council of Churches and the Union Theological Seminary of New York.

Among contributors to the study are Preston Williams, James Gavin, Lucious Walker, Ian Barbour, Theodore Gill, Lady Barbara Ward, Margaret Mead, and many others.

Some quotes that speak to certain issues and might serve to give some insight into the trend of thought of the book include the following:

> On the meaning of human life:
> . . . nature is different because of mankind, a nature that includes conscious, purposive beings is not the purposeless nature of some past theories.
>
> On God, human life and future:

The Resurrection experience flows with power to form the community of trust and love, whose role is to serve as Jesus served and heal as he healed the brokeness of human life. This is the true church, the real ministry in mission, the Resurrection's living witness.

> On power in society:
>
> If those in power are despotic and blind to the needs of others, technology gives them one more way to exploit the powerless. On the other hand, if those in power are sincerely looking for ways to alleviate suffering and injustice, technology often provides means for doing that, too.
>
> On toward a new quality of life:
>
> A church that recognizes God's judgment on itself may be credible when it declares his judgment on the world.

At the end of the book is a very interesting dialogue carried on by different members of the study group. In this dialogue many of the issues are developed further.

Kenneth Vaux, the editor of the second volume for our consideration, *To Create a Different Future,* is also a contributor to the first book, *To Love or to Perish.* The second book was the result of the Houston Conference on Technology and a Human Future. Vaux writes:

> The inspiration for the conference came from the editor's participation on the Task Force on the Future of Mankind and the Role of the Churches in a World of Science-Based Technology, a joint venture of the National Council of Churches and Union Theological Seminary.

The clarion call of *To Create a Different Future* comes from the Foreword by Margaret Mead who affirms, "If we are to produce order on this planet, save our endangered environment, reconstruct the institutions that were developed when almost all of us lived on the land, and learn to bring the present closer to the kingdom of God on earth, then congregations of Christians must take a much more lively part in the thinking that will be needed."

The papers read at this conference should lead to must reflection and thinking by all concerned Christians.

Jorgen Randers' paper starts things off in a global perspective, followed by the stimulation of Ivan Illich, Robert Murray, Robert Francoeur, Kenneth Vaux, and J. Edward Carothers.

Many issues are touched on in this volume, such as ethics for a growing technological culture; the problems of pollution and over-consumption; our over-institutionalized society; technical alteration of human life; human sexuality; religious hope and technological planning.

The end of this stimulating volume is made up of commentary by a philosopher-political scientist, a medical student, a physician, a scientist, and a psychologist.

Both of these books were provocative, giving much information and mind-expanding insight.

Many studies that result from conferences of this sort often remain on the shelf without action of any kind. It is hoped, however, that these studies can result in various kinds of community and national action projects.

These studies can be used in the local church, on the college and seminary campuses. They can give much needed

insight into the mission of the church in today's science-based society. Neither of these books purports to give definitive or conclusive answers to the problems of religion and technology. They purpose to provide launching pads for further discussion and action. Therefore, whether one agrees or disagrees with them, they can be used as instruments for further and deeper reflection.

Jonathan Jackson
Professor of Christian
Education
Interdenominational
Theological Center

THE DARK CENTER: A PROCESS THEOLOGY OF BLACKNESS By EULALIA P. BALTAZAR. NEW YORK: Paulist Press, 1973, pp. 181, $4.95 (Paperback).

Baltazar begins by showing how "blackness" in the West has been used as a religious symbol. The basis of this use has been, in large measure, the Bible. Baltazar argues that in the scriptures black symbolizes sin and damnation and white symbolizes purity, sinlessness, grace and glory. A scripture Baltazar uses to illustrate his point is Psalm 51:7, "wash me, and I shall be whiter than snow." Baltazar feels that the white garments are symbolic of divine favor of the purity of a person's heart and soul. Therefore, whiteness here represents value.

On the other hand, Baltazar contends that in the scriptures blackness symbolizes hell, mourning, and darkness. For example, Job 30:30, "My skin is black upon me, and my bones are burned with heat," Jude 13, "Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever"; and Isaiah 50:3, "I clothe the heavens with blackness, and I make sackcloth their covering."

Baltazar goes further to show that a related symbol of blackness in the scriptures is that of a shadow. The symbol shadow implies unreality, death, tragedy, misfortune and temporality. For example, Job 8:9, "For we are but of yesterday, and know nothing, because our days upon earth are a shadow," Job 17:7, "Mine eye also is dim by reason of sorrow, and all my members are as a shadow." In contrast to our eye on earth as a shadow, Baltazar cites James 1:17, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Baltazar contends that the religious symbols of blackness and whiteness were transferred to skin color. He then traces the origins and development of racism in the West, arguing the thesis that it is grounded in religious, social and cultural values. He works this thesis through a discussion of the secularization of the symbol blackness, its psychological effects, its ambivalence as a cross-cultural symbol, its ambivalence as a symbol of experience, and blackness as a positive symbol of reality.

The main purpose of Baltazar's book is to affirm both blackness and whiteness from a Teilhardian cosmic eschatologically perspective. Using the Teilhardian model of the Omega Point, Baltazar perceives the end or the eschaton as being the stage of the new Adam, New Jerusalem and new being. The Omega Point or this new being, Baltazar argues, is ahead of us. He makes it clear that this future is not a historical future such as the year 3000, for example, but is an eschatological future which goes beyond time, history and temporality. This future, for Baltazar, is the "last time," the end of the world, or the consummation of the Kingdom of heaven.

He says that blackness and whiteness are in the process of becoming conscious of the Omega Point. This means that at present we are not completely conscious of the reality of Omega. We are a pilgrim people moving toward a deeper consciousness in Omega, Baltazar says that our consciousness at this point, participates in the character of beta. He defines beta as the region of things in need of transformation and redemption. It represents the incomplete, unfinished, imperfect and becoming. At the point of beta things represent half-being, half-truth, light and darkness, night and day.

From this Teilhardian model, Baltazar argues that there is both a dark side and a light side to everything. The dark side looks toward the future and is still unevolved; the light side looks to the present to that which is already envolved and formed. Now, can beta ever become Omega? Baltazar responds by saying that if God were to reveal himself at beta, that would mean the destruction of beta. He goes further to say, "Omega, you will recall, is the region of the fullness of being and of truth. So if Omega suddenly appeared at the time beta it would mean the end of historical time" (P. 155). Therefore, Baltazar feels that God is not to be found at the level of beta consciousness because beta consciousness is half-truth, half-envolved and half-real. Eschatologically and theologically speaking, how then does Baltazar attempt to synthesize the existing polarity between blackness and whiteness?

He argues that the symbol of blackness is affirmed in that as a pilgrim people we look toward "The Absolute Future as dark, for it is beyond the power of its light" (P. 157). However, when we speak of the eschatological or absolute future, Baltazar contends that it is proper to refer to it as the fullness of light because light symbolizes the fullness of being and truth.

Baltazar, on the one hand, attempts to introduce a new and creative insight into theology by applying Teilhard's process metaphysics to the black experience in America. Having published "Teilhard de Chardin: A philosophy of Procession," *Teilhard and The Supernatural,* and *God Within Process,* Baltazar comes with a wide range of expertise in Teilhardian studies. The thoroughness of *The Dark Center* demonstrates his competence in Teilhard's process metaphysics.

However, I raise a serious question about the aspect of Teilhard's process metaphysis employed by Baltazar in the Dark Center. He relies to heavily on Teilhard's notion of man's consummation in Omega at the end of history as the paradigm for a synthesis of blackness and whiteness or darkness and brightness. He preceives blackness and whiteness affirmatively as they move toward the Omega Point, which represents finality and cosmic fulfillment. But as the point of man's consummation in Omega, Baltazar contends that blackness, being at the beta level of half-truth, ceases to exist and the totality of reality becomes light. His contention is that at the level of man's consummation in Omega blackness and whiteness become one with God. Here, darkness is eliminated because in God "there is no darkness" (P. 157).

This aspect of Teilhard's process metaphysics doesn't adequately speak to the synthesis of blackness and whiteness because it ultimately ends up negating blackness and affirming brightness. Another difficulty I have with this aspect of Teilhard's process metaphysics is that it doesn't adequately speak to the existential problem of black and white relationships. It is much too futuristic in its eschatological orientation. The Omega Point, as the paradigmatic model for synthesizing blackness and whiteness, as perceived by Baltazar, is trans-historical or beyond history. This model does not permit a culminating existential moment of blackness and whiteness authentically existing together within history. Baltazar refers to this when he says that if Omega suddenly appeared at the level time beta it would mean the end of time (P. 155). Therefore, one would have to conclude, if he followed Baltazar's program, that there is no genuine existential situations for authentic black and white relationships in this world. Thus, there can only be ultimate hope in the absolute future, which is man's consummation in Omega.

As an alternative to the aspect of Teilhard's process metaphysics chosen by Baltazar in his attempt to synthesize blackness and whiteness, I propose Teilhard's notion of "creative union." This model of "creative union" means that the one only appears to us in the context of the multiple. Here Teilhard attempts to existentially speak to the oneness and the manyness of reality. Reality consists of one organic cosmic whole which has contained within its essence a multiplicity of sub-units or subsystems. Thus, blackness and whiteness are two realities within a multiplicity of other ethnic groups. All ethnic groups, including both black and white people, are affirmed existentially within the model of "creative union" because it calls for "unity in diversity." This principle in Teilhard's process metaphysics is also referred to as "union differentiates."

"Union differentiates" means that by coming together reality doesn't amalgamate but rather, it affirms its individuality in the midst of collectivity and diversity. Therefore, ultimately, blackness is not negated as Baltazar argues and the totality of reality doesn't become light, but, in coming together blackness, whiteness, and all ethnic groups are affirmed positively. In other words, we don't, as Baltazar attempts, synthesize the polarity of blackness and whiteness by reducing the totality of reality to a cosmic process of total amalgamation where blackness loses its identity and becomes completely saturated into one collective whole. Following Teilhard's process model of "creative union," we can say that the coming together of blackness and whiteness does nothing to eliminate their uniqueness and differences; it exalts their differences.

Henry J. Young
Assistant Professor of
Philosophy and Theology at
The Interdenominational
Theological Center

INTERPRETING THE NEW TESTAMENT By Robert C. Briggs. Nashville: Abingdon Press, 1973, pp. 288, $4.75.

This book is a revised edition of *Interpreting the Gospels: An Introduction to Methods and Issues in the Study of the Synoptic Gospels,* 1969. The twofold purpose of this revised edition is explicitly stated by the author: (1) to provide a brief, analytical description of the basic tools necessary for meaningful interpreta-

tion of the New Testament, with specific reference to the first three Gospels, Paul's letters, and the Gospel of John; and (2) to indicate some implications for the use of these tools which contribute to meaningful understanding of the biblical message, both in private reading and in the experience of listening to pulpit proclamation. The author has a desire to bridge the gap between the "specialist" and "the non-specialist." He senses that the layman and trained biblical specialist are working with different kinds of presuppositions which prohibit communication of some of the most important results of scholarship, especially the results of the historical critical method. The gap can be bridged not by an exchange of presuppositions but "by a meaningful analysis of biblical material by those who are able to interpret the nature of the problem which the reader has already discovered to some degree" (p. 16). Thus, his point of contact is an informed reader with some measure of inquisitiveness and knowledge. Obviously, Dr. Briggs feels that his wealth of experience as a teacher and churchman qualifies him to interpret the nature of the biblical method and problem to informed layman and first year seminary student, which is his major intended clientele. Such confidence is not ill-founded.

Not only his role as interpreter, but what he is interpreting is considered a matter of life or death for the Church. The "stuff" of interpretation is the scripture. The right interpretation of scripture must be derived by the historical-critical method. Thus, the question: "Can the scriptures continue to function effectively in the life of the Church apart from the contributions of scientific methodology?" (p. 22) is really a rhetorical one. The anticipated negative response to this question serves as the basic presupposition of the entire book.

Beyond the introduction, the book has eleven chapters. Chapter one provides justification for what is to follow in the other ten. The author introduces the scientific methodology, the reason for its rise, difficulties it has had to undergo and the implications of other subjects (such as the meaning of the canon, biblical language and nature of scriptural unity) on the historical critical method. In effect, chapter one attempts to show how the entire book coheres.

Chapter two is an introduction to textual criticism. Information about manuscripts and methodology is imparted. The general discussion on the usefulness of the textual critic is followed by an excursus on the practice of textual criticism. The primary source of Mark 1:1 is utilized for this exercise.

In chapter three thru five, the Synoptic Gospels are the main focus of concern. In a mathematical formula, Dr. Briggs expresses the definition of Gospels as: "Oral tradition plus literary sources plus redactionary material" (p. 114-15). The next three chapters, therefore, deals with source criticism, form criticism, and redaction criticism.

Source Criticism is the subject of chapter three. The major source questions are briefly but lucidly analyzed and judgments are rendered. He discusses, critically, the synoptic problem which entailed elucidation on: the two-document hypothesis (Mark and Q), M and L, Proto-Luke, and Ur-Markus. An excursus illustrating the source method from primary material concludes this chapter.

Chapter four is concerned with form criticism. He makes a strong case for the value of the form critical method which examines oral tradition in an attempt to discover the context in which the various forms arise. He thinks that this method has value for revealing information about the life of the early church rather than the historical circumstances of Jesus' life (p. 98). Contrary to some scholars, Dr. Briggs construes the form critics task to be not only an analyzer of forms but an interpreter of the pericopae with regard to their historicity (p. 92). He considers the oral tradition analyzed by the form critic to fall into two categories: (1) Words of Jesus (Jesus as prophet, wisdom teacher, man of conflict); and (2) narrative material (parables, miracle stories, legends). An excellent excursus illustrative of this method was adroitly presented.

Chapter five deals with redaction criticism whereby Dr. Briggs analyzes the theology of the Synoptic Gospels, trying to interpret the authors' intention in using both oral and written tradition in the creation of their own work (p. 114). He attributes the late appearance of redaction critical method to at least three factors: (1) limitation in historical understanding of the way the Gospels became Gospels; (2) ignoring of Wrede's proposal with regard to the "messianic secrecy" motif in Mark; and (3) failure to recognize Kahler's contention that the Gospels call for faith in the exalted Lord rather than the Jesus of Nazareth. This chapter is extremely illuminating. In it various views are presented on the purposes of the gospel writers and future questions for exploration are suggested. The section on Luke-Acts is especially rich in the caliber of questions raised (p. 127-131). This

chapter ends with an excursus on the primary text which illustrates the redaction critical method.

In chapter six, a discussion of Pauline literature is initiated. The author recognizes seven undisputed letters as sources for Paul's thought. He reviews the history of Pauline research with special emphasis on the work of F. C. Baur. The author can criticize Baur for his philosophical inadequacies while at the same time recognize that Baur raised issues that could not be ignored by subsequent scholars. Paul's widespread influence in the first century is seriously questioned while his contribution as a "theological genius" is highly acclaimed. He notes that the fact that Paul borrowed from the Jewish and Hellenistic environment is now common knowledge. At the same time, the awareness that there was no normative Judaism in the first century has caused Pauline studies to take a different stance from the 19th century perspective.

He points out the strengths and weaknesses of the History of Religions School and diplomatically assesses the work of Karl Barth whom he considers to be minus an adequate methodology. The following critique of Barth is typical of the way Dr. Briggs shows his appreciation for a scholar's contribution and simultaneously depicts his weakness:

> Barth possessed a kind of theological instinct that frequently made him sensitive to theological limitations in generally accepted conclusions. His critique of critical procedures in his day witness to this fact. Unfortunately, however, theological instinct alone cannot serve as substitute for methodology, particularly when the crucial questions of faith and history are at stake (p. 157-58).

This statement elevates an invincible view of Dr. Briggs that historical critical methodology is indispensable and a correct interpretation of scripture. He seems to be in basic agreement with Bultmann who follows the historical critical method, but Cullmann's view is criticized primarily because it violates the historical structures of the faith documents.

The last part of chapter six reads like a mini-course in Pauline Theology. It is in this section that the author is at his "mediating" best. He discusses the possible center of Paul's theology: Justification by faith, anthropology, and eschatology. He is hazy, after a discussion of the views of Kasemann, Ludemann, Bultmann, Schweitzer and Dodd, as to what should be considered the center of Paul's theology. In fact, he thinks "that the answer to the question, 'what does Paul say to us?' must be sought afresh in each generation" (p. 173). From this conclusion, Dr. Briggs, in effect, concedes that the historical critical method has weaknesses but believes it to be the best available method for studying scripture. It excites discovery, issues into temporary detours, and even leads to dead end streets. However, it is better to suffer the hazards of these deficiencies than to neglect the method which at least keeps the Church ever seeking for solutions to difficult problems and raising relevant questions. This chapter is rich in suggestions for directions for future research.

Chapter seven considers the Johannine literature and postulates that this material, especially the Gospel of John, represents the greatest challenge to the historical-critical method. In spite of this fact, he agrees with Kummel that "there is no other access to the understanding of the New Testament writings than the method of historical research, which is valid for all writings of antiquity" (p. 175). The author then proceeds to discuss the fourth Gospel and its historical viability in relationship to the synoptics and concludes that today this is a moot question. He discusses the possible Johannine sources, namely, the Synoptics and Pauline letters. He concludes that "there is no direct dependence upon a single work in the canon" (p. 188). The pre-literary tradition of the Synoptics and Pauline letters are probably shared by the Fourth Gospel.

In the discussion of the Literary structure of the Fourth Gospel, possible solutions are offered for the lack of coherence of certain chapters. The religious heritage of the Fourth Gospel leads to a discussion of the influence of the Old Testament, Judaism, Hellenism, Gnosticism and Gnostic Judaism. Possibilities with regard to these influences on John are reasonably and judiciously considered. He closes this chapter with a discussion of the theology of John's Gospel. He seems to feel that he has raised more questions than he has answered, which is probably true, and also a legitimate consequence of the historical-critical method.

Chapter eight concerns the Bible in which the author distinguishes between scripture and canon. Scripture is religious literature which is not necessarily canonized. Credence and validity is given to both scriptures and canon as legitimate Christian literature. The question of adding to the canon or revising it is not encouraged due to the frailty of the revisers; the tendency to throw out what is distasteful with a concomitant danger of getting rid of all the canon; and a lack of unitary criteria for determining what re-

mains or what goes. The question of a revision of the canon evolved from a prior discussion of how the canon was formed, historically.

Chapter nine deals with the problem of history with special attention to the relationship between the Jesus of history or the Christ of faith. This problem is defined by Dr. Briggs in the form of a question: "Is the confession of Jesus Christ as Savior and Lord formulated to explain the historical dimensions of Jesus' life, or is it formulated to describe Jesus' historical life in dimensions derived from his status as resurrected-exalted Lord?" (p. 240). He then proceeds to discuss the views of Bultmann, Kasemann, Dodd, Cullmann and Pannenberg. One advocated that the faith documents were not intended to present historical evidence concerning Jesus' life; therefore, history is not a necessary ingredient for Christian confession (Bultmann). Others would see the need for and the reality of historical truths being propagated in spite of the faith stance of the Gospels (Kasemann, Dodd, Pannenberg, Cullmann). Obviously, the author does not feel comfortable with any of the past answers to the Jesus of history and Christ of faith debate. Probably, this dissatisfaction is detected in his assertion that Conzelmann has advanced the discussion with the question that he raises: "Why did faith maintain the identity of the Exalted One with Jesus of Nazareth after the resurrection appearances?" (p. 247). The author does not seek to answer this question but merely adds this one to suggestive areas for future research.

Chapter ten is concerned with the problem of hermeneutics. The events and movements which give rise to the present emphasis on interpretation of the Bible are considered to be twofold: Political turmoil and the intellectual revolution. Both of these events have precipitated a crisis in self-understanding. The Biblical interpreter as far as the author is concerned must speak to these crises in self-understanding and thus to the problems of the world. The biblical exegete must be in dialogue with the world of *philosophy* which itself is in a state of reassessment of traditional assumptions concerning reason and language. In dialogue with *science* the exegete must deal with modern man's questions as a result of the changed world's view of the twentieth century as opposed to that of the first century. The biblical exegete in dialogue with *Theology* must understand his task as not only explaining what the text actually intended to say to the original readers, and then allowing Theology to interpret the results of biblical exegesis to the present situation. There is no such division of labor in the New Testament which is itself written from a definite theological perspective. The Biblical interpreter is not only interested in the original meaning but also in its message to man in his contemporary situation. Dr. Briggs rightly asserts that "this insight has major significance for other theological disciplines such as church history, systematic theology, ethics, and practical theology" (p. 260).

The author thinks that the present biblical interpretation centers upon the problem of language. Although he considers Bultmann's efforts to communicate the New Testament message to modern man through the demythologizing process as risky, he also considers it to have been a necessary process. It was also a viable answer to questions being posed at that juncture (1941) in scholarship. He feels, however, that the scholarly climate has gone beyond Bultmann's demythologizing process which focused on one aspect of the problem of language: How can biblical language be understood so as to make it intelligible to the modern reader. Presently, the task is to ascertain the nature and function of language as a whole which would have consequences for religious language. Heidegger, in philosophy, and Ebeling and Fuchs in Theology have sought to deal with the nature of language and the hermeneutical problem in biblical interpretation, respectively. The author praises both Ebeling and Fuchs for their efforts but also considers the view of Wilder to be a much needed corrective for their positions. He still thinks that the historical-critical method is the proper starting place for biblical interpretation, but he would amalgamate this task with that of the hermeneutical interest which translates the biblical witness into appropriate contemporary categories and understandings.

The final chapter (eleven) deals with the unity and authority of the "scriptures." On the basis of critical research on the nature and purpose of the Old and New Testament the author denies that there is a unity. With regard to the authority of scriptures, the reference is to authority of the message of the scriptures rather than that of the canon which preserves the scriptures. The scripture cannot be the absolute authority — only God can. The authority that scripture possess is dependent upon experience and training. It is for this reason that Dr. Briggs prefers to talk about the "witness," "testimony," and "call" of scriptures rather than authority of scriptures. He considers the scriptures as primary but only as "an arrow to indicate the proper direction, or

as a light to illumine the nature of the situation" (p. 280).

If I have been true to the wealth of material in this very valuable book, then one may detect that the forthcoming criticisms are made out of a deep sense of appreciation to Dr. Briggs for this very valuable attempt to communicate some most difficult material and trends in the history of scholarship. The major question that could be raised, with justification, is "Has the author bridged the gap between specialists and non-specialists?" An affirmative answer to this question is doubtful. The following points militate against an affirmative answer:

1. Although Dr. Briggs is an excellent interpreter, the opposing presuppositions always present a caveat against acceptance or understanding of his interpretations.
2. Even the informed, inquiring laymen might conceivably be mystified by the variety of opposing views that each scholar derives from utilization of the same method. Even though this is a legitimate expectation of the historical-critical method, the average layman looks for more unity in the scriptures than the critic is willing to validate. His presuppositions are being attacked and for this very reason, it is questionable whether the layman really hears or wishes to hear what the historical critic articulates.
3. The author has refused to enter into a kind of reductionism whereby only a few points of the historical-critical method is related and illustrated. He has, to the contrary, added more historical-critical problems to a second edition of a book which was already very academic in the first edition. Moreover, the highly academic first edition appears to be revised mainly on the basis of criticisms which came from academicians. For examples, there were reviews on the first edition which noted the oversight of men like W. D. Davies and Stendahl; the lack of a discussion of John's Gospel; the lack of a discussion of more source critical problems than just an emphasis on ur-markus; or that the title of the book did not fit altogether the nature of the material, especially the latter part. Dr. Briggs stated that his work was intended for the purpose of helping nonspecialists to absorb the basics of biblical interpretation without the need to acquire a background of detailed and technical information. The question can be legitimately raised, "How much more detailed and technical does a scholar who communicates with a scholar need to be than Dr. Briggs has been? Does not the nature of the material itself demand such technicality? May we not finally have to conclude that only a few non-specialists will be able or desire to grasp this method in interpretation of Scripture? Is the gap unbridgeable? NOTE: These questions are not raised against the attempt of the author. The nature of the material, however, prompts me to conclude that the first year seminary student would profit more from this very illuminating and balanced work than would a layman, with the possible exception of chapter ten.

Thomas Hoyt, Jr.
Assistant Professor of
Biblical Studies and
Associate Academic Dean
Interdenominational
Theological Center

GEORGE B. THOMAS, YOUNG BLACK ADULTS: LIBERATION AND FAMILY ATTITUDES (New York: Friendship Press, 1974), pp. 95, $1.95.

Professor George Thomas has provided a valuable study guide — written in crisp, fresh language — dealing with basic issues confronting a major, significant segment of contemporary society: the Black young adult. The author is assisting the 18-30 year old Black (and those who are no longer young adults) to evaluate, to analyze, and all in the *Zeitgeist* of 1974. "Coming of age at a time when a new black consciousness is emerging, today's young black adults face a myriad of tensions. Attitudes toward sex, dating, courtship, family life-style must be examined in light of current social values and black liberation attitudes."

"The 70's has become the decade of black people in America affirming their African heritage, the organizing principle of humanity. Thus, the term 'liberation' has replaced notions of 'segregation,' 'desegregation,' 'integration,' 'separation,' as the agenda of the struggle. The liberation struggle has affected all institutions in America" (p. 10). Using this affirmation, Professor Thomas weaves in the threads of African family background, tying it to the "survival adoptions" during slavery (pp. 12-13) with its consequences for the Black family. "The self-evaluation engaged in by many Negroes since emancipation has exemplified the struggle to accommo-

date the sex-marriage-family definitions and designs of middle-class white America" (p. 19).

How does the Black young adult "define, illustrate and implement" those deep, personal and interpersonal relationships? Here are "... values which are uniquely creative in the black tradition," says Professor Thomas, and "one finds a fruitful, functional and fulfilling meaning of love and sex, courtship and marriage, and procreation and family life enhancing the black roles of husbandhood, fatherhood, wifehood, girlfriend, boyfriend, ..." (p. 21). Black consciousness "... is restructuring the socialization process of black youth and young adults ..." (p. 23). These vital, creative attitudes are having marked affect on the "... quality of interactions in interpersonal relationships. ... Consequently, positive interpersonal approaches to sex, courtship and marriage have been strengthened" (p. 24).

In "Social Attitudes in Black Male-Female Relationships" (pp. 27-43) seven varieties of "social attitudes in hetero-relationships" constitute a graphic picture painted "in language in the current expressions of black culture" (p. 27). Here is grist for down-to-earth discussions by couples, groups of young adults, churches, seminary classes. The chapter, "The Churches' Ministry Through the Black Family to the Community and Larger Society" (pp. 44-57) suggests what the institutional church can — and must — do, "... enculturating young black people with wholesome attitudes and beliefs about manhood and womanhood" (p. 44). "The Christian faith, as other religions and moral life movements, can nurture truth, love and goodwill, as well as faith, trust and hope" (p. 54).

The study closes beautifully with a suggested — and intensely meaningful — Afro-American Wedding Ceremony (pp. 73-77). A very up-to-date bibliography has been included as well as contemporary songs of Liberation. In short, *Young Black Adults:* is "with it" and in touch with 1974 Liberation spirit. It is a book to be used *now*, not filed away. Robert O. Dulin, Jr.'s study guide (pp. 82-95) will assist all who wish to put the book to good use, and the book is a *must!*

W. Thomas Smith
Assistant Professor of
Church History
Interdenominational
Theological Center