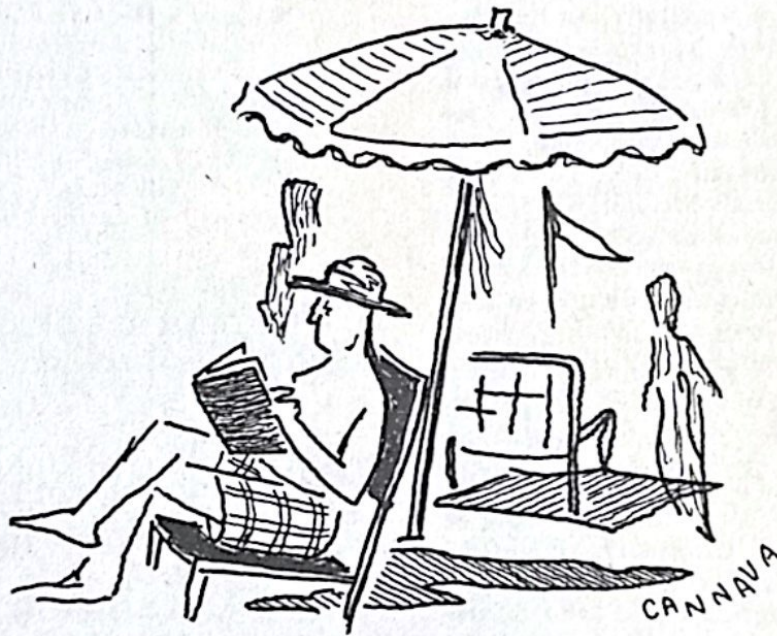


the christian CENTURY

157 PBS
JULY 5-12, 1972



SUMMER BOOK ISSUE



John Updike's Prescription for Survival

Alice and Kenneth Hamilton

Comment on This Issue

Herewith we present a guide to summer reading in the form of a special book issue featuring paperbacks. Among the 28 reviewers are **Dwight E. Stevenson**, dean and professor of homiletics at Lexington (Kentucky) Theological Seminary; **Wallace E. Fisher**, senior pastor of Trinity Lutheran Church, Lancaster, Pennsylvania; **E. Luther Copeland**, professor of missions at Southeastern Baptist Theological Seminary; **John W. Heister**, assistant pastor for youth at First United Presbyterian Church, Liverpool, New York; **John P. Crossley, Jr.**, associate professor of religion at the University of Southern California; and **Elizabeth (Mrs. Kyle) Haselden**, on the staff of Church Women United.

Others are **Findley B. Edge**, Basil Manly, Jr., professor of religious education at Southern Baptist Theological Seminary; **Donald G. Bloesch**, professor of theology at Dubuque Theological Seminary; **Lyle E. Schaller**, on the staff of the Center for Parish Development at the Evangelical Theological Seminary; **D. Allan Easton**, St. Paul's Episcopal Church, Wood-Ridge, New Jersey; **Roy R. Winkelmann**, pastor of the Church of the Master, Dallas, Texas; and **Georgia Harkness**, professor emeritus of applied theology, Pacific School of Religion.

Also on the list are **David J. Snider**, assistant professor of social ethics and coordinator of religious activities at Union College, Schenectady, New York; **Will Herzfeld**, of the Lutheran Church-Missouri Synod's department of church and community planning, Oakland, California; **Iris V. Cully**, associate professor of Christian education at Yale University divinity school; **Merton P. Strommen**, director of the Youth Research Center, Minneapolis; **Alan Seaburg**, in charge of manuscripts at the Andover-Harvard Theological Library at Harvard University divinity school; and **John M. Swomley, Jr.**, professor of social ethics and philosophy of religion at Saint Paul School of Theology.

Still others: **Lester B. Scherer**, associate professor of history at Eastern Michigan University; **James H. Smylic**, professor of church history at Union Theological Seminary, Richmond, Virginia; **W. Taylor Stevenson**, assistant professor in the theology department at Marquette University; **Graydon F. Snyder**, professor of biblical studies at Bethany Theological Seminary; **Loren M. Scribner**, pastor of the Kirk of Our Savior, Westland, Michigan; **Herbert W. Stroup, Jr.**, dean of students and professor of pastoral theology at Lutheran Theological Seminary, Gettysburg, Pennsylvania; **Charles E. Winquist**, associate professor of philosophy at California State University, Chico, California; **Robin Scroggs**, associate professor of New Testament at Chicago Theological Seminary; **Walter Harrelson**, professor of Old Testament and dean of the divinity school at Vanderbilt University; and **Karl H. Hertz**, professor of church and society at Wittenberg University's Hamma School of Theology.

Alice and Kenneth Hamilton offer a review-article in which they contend that the moral judgments rendered by John Updike in his latest novel, *Rabbit Redux*, are couched in the ambiguities of imagery.

Robert Drake, whose short stories have appeared in the *Century*, speculates on the fiction-writer's — and his reader's — preoccupation with death.

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The *Century* is indexed in the *Readers' Guide to Periodical Literature*.

An index is published in the final issues of June and December.

Karl Barth seems to be much longer on the other side of the Atlantic), the contributions of American and Continental scholarship up to about 1968 are adequately represented. The attitude toward matters English and Anglican is intelligently critical.

The book's intended audience is the student, but in my judgment the essays are sufficiently technical and condensed that the actual audience will be students and others who are already theologically motivated. In short, however, given the limitations of a series of brief essays surveying the entire field of Christian theology, one is not apt to find anything better.

W. TAYLOR STEVENSON.

God Above, God Ahead

TIME INVADES THE CATHEDRAL: TENSIONS IN THE SCHOOL OF HOPE. By Walter H. Capps. Fortress, \$3.75.

✦ WALTER CAPPS has surveyed the school of hope with the intention of providing a morphological description of three major proponents of "hope theology": Ernst Bloch, Jürgen Moltmann and Johannes Metz. By this he means not only to describe their respective positions but also to sketch the form of their theological programs. In regard to Capps's historical description of the relationships between the three men and the indebtedness of all to such basic figures as Kant and Feuerbach, I found the essays helpful and persuasive. They are to be commended as an entrée into hope theology for the trained person.

The morphological aspect will prove to be the more controversial. Capps categorizes two kinds of Christianity: that of "God ahead" and that of "God above." Borrowing from Bloch, Capps characterizes "God ahead theology" (hope) as a ship. In that sense, theology which is based on time, on end-expectations, and on horizontal realizations has invaded theology which is spatial, hierarchical, institutional and vertical in nature.

The distinction has much validity. It corresponds with what Old Testament scholars describe as the tension between the faith-oriented Abraham and the structure-oriented Moses. In the New Testament the same tension exists between Paul and John. Capps rightly suggests that a theology of hope is an essential element of a pluralistic Christian tradition which needs re-expression, and that it will also be helpful as a transition between the cathedral of the past and whatever cathedral stands ahead of us. He errs, however, in suggesting that "God above theology" satisfies the hierarchy and that "God ahead theology" attracts the common man. It is a Marxist fantasy to assume that the "man on the

street" dreams with apocalyptic coloration. Both theologies are equally distant from a popular Jamesian religion which struggles primarily with choices between good and evil. GRAYDON F. SNYDER.

Provocative Concepts, Mundane Illustrations

AWAKENED WORSHIP: INVOLVING LAYMEN IN CREATIVE WORSHIP. By Wilfred M. Bailey. Abingdon, \$2.95.

✦ WORSHIP, says Wilfred Bailey, is at the very heart of congregational life. Worship establishes the identity of the congregation, serves as a vital force in shaping the life of a church, and so becomes the criterion for evaluating that life. The author maintains that

a church's open or closed attitude to present revelation, its basic trusts and fears, and the congregational belief in whether life is ultimately good will be signaled by what happens at worship. An awake observer would know from a church's liturgy how children, youth, and women were understood, and he would certainly see the congregation's basic theology.

These are intriguing assumptions worthy of serious consideration; however, the euphoria is short-lived. By page 28 the discussion centers on "Coats, Ties, and Women's Hats," then on the pros and cons of "The Black Nightgown" and the merits of a pulpit. This contrast pretty well indicates the pattern of the book: each chapter opens with some provocative thoughts, only to be followed by illustrations and discussions which are strictly mundane.

One suggestion for creative lay involvement is that a layman might "place a stole or some type of vestment on the pastor's shoulders" sometime during the service to communicate dramatically to the whole church how the lay leaders commission the pastor to function as leader of the priesthood. Bailey also suggests that laymen might bring forth the bread and wine during the communion service and place these elements on the table. There is nothing wrong with such ideas, but on the other hand, nothing really new either.

The book contains little that is fresh and nothing that resembles "awakened worship." Rather, it appears to be a summary record of random, often repetitive notes on one pastor's experiments in worship over the past decade. Still, in his favor, the author does attempt to raise some serious questions about the relation of the gospel to the means of communication. For those bewildered by all the changes taking place in the Sunday morning worship service, this book may prove to be a helpful and informative beginning.

LOREN M. SCRIBNER.

A Guide to the Sabbath

THE LORD'S DAY. By Paul K. Jewett. Eerdmans, \$2.95.

✦ THIS BOOK by a professor of systematic theology at Fuller Theological Seminary appears to say just about everything that can be said on the subject of the Sabbath, Sunday, or the Lord's Day. Under the subtitle "A Theological Guide to the Christian Day of Worship," Jewett has gathered an impressive array of scholarly and popular information on the subject, which he presents in an interesting and readable fashion.

Viewing Jesus as the bridge, the author moves from a consideration of the Jewish Sabbath (the seventh day) to the Lord's Day (the first day), seeing in the latter an expression of the fundamental tension between the indicative of present fulfillment and the imperative of future consummation. Continuing this expression of dichotomy and relationship between Sabbath and the Lord's Day, he moves to a criticism of three viewpoints: that of the Protestant reformers who make the mistake of Marcionism and reduce the Lord's Day to an expedient custom, thereby failing to do justice to the church's inheritance in Israel; that of the Sabbatarians who see only future hope and not the implications of the

Liberation in Middle America



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