

Most of Schillebeeckx's argument is not new, and much of it expresses the consensus of modern Catholic theologians. He is most original and exciting when he applies these ideas to a variety of present-day ecclesiological problems. For instance, if the priest is first and foremost the person marked out by the local Christian community as its leader, and ordained as such, a shortage of priests would simply be an ecclesiastical impossibility. Likewise, if the value of priestly celibacy—obligatory only since the twelfth century—is said to be an eschatological sign, this sign would be much more powerful if it were exhibited optionally rather than regarded as the necessary price to pay for the priesthood. Equally challenging is the implication that if any group of Christians seeking to live in fidelity to Christ has the right to leadership and to the eucharist, the question of the recognition of another church's ministry ceases to be an ecumenical problem.

Schillebeeckx has given us a very powerful and persuasive study of ministry. The book, it is true, is the reworking and expansion of four recent articles—a method which causes some overlap and lack of coordination, but its argument is convincing. Not every reader will agree with its conclusions, and reactions should not be long in coming. To assail the historical findings of the book, however, one will have to produce evidence contrary to that advanced by the author and documented in his copious footnotes. Regrettably, in such a learned volume there is no index.

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Turner, R. Edward. *Proclaiming the Word: The Concept of Preaching in the Thought of Ellen G. White*. Berrien Springs, Mich.: Andrews University Press, 1980. 183 pp. Paperback, \$7.95.

Proclaiming the Word is not intended to be a homiletical textbook. Rather, as a revised form of the author's Ph.D. dissertation at Claremont University, it provides a critical analysis of the preaching concepts of Ellen G. White (1827-1915), a pioneer leader in the Seventh-day Adventist Church.

Recognizing initially that White made no claims to be a trained homiletician, nor that she ever conceptualized or systematized her concept of preaching, Turner bases his analysis on what he terms her "growing stream of consciousness" about her own preaching experience and reflection upon it. Therefore, it is his understanding that the student's approach must be ontological as well as epistemological, which is one of the major strengths of his study. He recognizes that White approached preaching not

as a mere technician, but as one who was involved as a person in the communication process. This would seem to indicate that she was a forerunner of much current homiletical thought, in particular with reference to a narrative preaching style. Indeed, her books such as *Prophets and Kings*, *Patriarchs and Prophets*, *The Acts of the Apostles*, *Desire of Ages*, and *The Great Controversy*, reveal her great ability as a narrative communicator.

With respect to methodology, Turner states it as his intention to be consistent with White's own fundamental view of preaching, which was not to entertain nor to convey information alone, but to reach the hearts of the listeners. One is delightfully surprised to discover that she was aware that both the cognitive and affective levels of human experience must be touched in preaching if the Word is to exercise its creative and transforming power. Turner's work exposes that the literary works of Ellen G. White—while requiring interpretation—are always contemporary. While she is certainly a product of her own time, her work has universal applicability.

The most challenging—and perhaps disturbing for some readers—part of Turner's work is found in the ten reasons he concludes are responsible for the "current malaise about preaching" among Seventh-day Adventists (pp. 114-115). What emerges from his analysis and critique is the vital relationship between theology and homiletics, which has grave implications not only for preaching itself but also for ministerial training. As Gerhard Ebeling wrote: "Theology without proclamation is empty; proclamation without theology is blind" (*Theology and Proclamation* [Philadelphia, 1966], p. 20.) Turner seems to be in harmony with Ebeling in his view that the problem with preaching in Adventist circles is more with theology than techniques. It is apparent that he wants to give his reader cause for thought and reflection in regard to both the theological content of the message and the homiletical method. The reader may even find himself in agreement with Turner's judgment that suspicion of the academic as opposed to on-the-job training of ministers, a pattern of separateness and exclusivism, lack of balance between evangelism and pastoral work, and too-frequent moving of pastors from church to church have contributed toward a "mobile and homiletically deficient clergy." Above all, and it is at this point that Turner makes his major contribution to preaching in the Seventh-day Adventist Church, a misunderstanding of the balance Ellen G. White held between preaching and pastoral work has led some to think that preaching is not very important. The facts of Turner's research indicate beyond a shadow of a doubt that White held preaching and pastoral work to be equally central to the task of evangelizing the world. To emphasize one at the expense of the other would be like trying to walk with only one leg.

In his analysis of White's sermons in the light of her preaching concepts Turner depends heavily on a secondary source, in spite of his hermeneutic of using only her original statements in their original contexts, avoiding compilations. This secondary source is Horace John Shaw's 1959 Ph.D. dissertation (Michigan State University) in which Shaw analyzed White's public speaking rhetorically. This dependence on secondary material could be viewed as a weakness in Turner's work, and it does result in the most cursory section of his book. But perhaps Turner is to be excused when it is realized that by the time of his study, most of the 400 people whom Shaw interviewed as actually having heard Mrs. White speak, were deceased. This cursory section does reveal some interesting facts—among them, that White preached most frequently from the NT (five out of every six of her sermons were based on NT texts).

The reader might wish that Turner had included more heuristic material in this published version of his doctoral research and had done a bit more along the line of creative suggestions to meet the lack he decries in the area of Adventist homiletics. He might also have dealt with the pressing issue of how White's homiletical influence can be brought to bear on Seventh-day Adventist ministers at a time when her works are not as avidly read and studied as they were during the formative years of the church.

The book is very thought-provoking and is a valuable and positive contribution to the homiletical field as well as to the growing collection of analytical works dealing with the role of Ellen G. White in Adventist history and theological development.

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