"many prophetic predictions do not provide an ironclad forecast of coming events. Instead, they describe what God will do in the event that certain things happen" (p. 81). So God "does not foresee their occurrence as inevitable; he intends to cause them to happen, but he may change his plans according to human actions" (p. 82). This seems to be a qualified "process-theology" perspective.

Moltmann's proleptic eschatology, such as in his *Theology of Hope* (1967), pictures God as one not bound by biblical predictions because he is sovereign. Rice seems to question God's absolute foreknowledge (and thus the certainty of biblical predictions) because man is free. Is not the solution somewhere between these two positions? Is it not where an all-knowing God, who knows how man will freely choose, is able to reveal that future in biblical eschatology, which includes an appropriate accounting of events and their sequence?

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Richards, Lawrence O. *Youth Ministry*, revised edition. Grand Rapids, MI: Zondervan Publishing House, 1985. xii + 311 pp. $16.95.

Richards' revision of his 1972 work, *Youth Ministry*, brings the necessary updating to restore this volume as the principal work in youth ministry for evangelicals. While most youth-ministry works focus on program ideas to meet the felt needs of youth workers, Richards presents a theology of youth ministry. At the end of each chapter is a "PROBE" section that provides some practics on at least one aspect of that chapter.

The "theology" consists of an alliteration model that presents *Persons* (youth and adults) involved together in *Processes* (Bible, life, body) supported by *Programs* (maturity in Christ [Eph 4:13]). Richards' model is his answer to transmitting faith to youth through Christian culture rather than simply providing Christian information. Modeling provides the primary vehicle for communicating Christian culture. Adults are called to live their Christianity through servant leadership.

The most helpful element of the book is the repeated call for purpose in youth ministry. The model gives direction to programming and provides a standard of evaluation. Calling the model a theology or a biblical study stretches the point. Aside from the goal of maturity in Christ (Eph 4:13), little Scripture background or support is given. The behavioral sciences buttress the model, as they should to some degree in this context. Little space is wasted in defending the model. It is simply presented, explained, and applied to youth ministry in the local church.

In this revised edition the model, as a timeless standard, remains intact from the 1972 edition. Footnotes are updated, and the section on the youth culture of the late 1960s is replaced with four continuums along with the youth-culture shifts. These four are orientation (present ⟷ future), focus (questions ⟷ answers), style (self-revealing ⟷ non-revealing), and shape (open groupings ⟷ closed groupings).

Richards replaces some hackneyed approaches to youth ministry with suggestions from his own insights and experiences, and from input from fellow youth leaders. For example, the conflict between youth and adults on the tension of dependence versus independence is replaced with the practice of interdependence. Short-term mission projects or service activities, because of their lack of personal involvement as a lifestyle, are replaced with long-term, less spectacular, lifestyle modes of service.

Several of the chapters are surprisingly short. Other chapters are extended by a lengthy "PROBE" section providing a potpourri of ideas. Some of the ideas are, however, quite tangential to the thrust of the given chapter.

The first edition of *Youth Ministry* provided a landmark volume that has not yet been matched in its field. With the second revision, the duration of this work's prominence is sure to be extended. It will continue to be the basic treatment with which other treatises on youth ministry are compared.

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