

that this Norwegian gives the highest recommendations to this book by a Swede of exceptional stature.

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J. BJØRNAR STORFJELL

Anderson, Ray S. *Ministry on The Fireline: A Practical Theology for an Empowered Church*. Downers Grove, IL: InterVarsity Press, 1993. 228 pp. Paper, \$14.99.

The author, by his own admission, has attempted to set an agenda for discussion on the need to reform present theological education, in order to produce better equipped students and help local churches become blazing fires for Christian mission instead of merely smoldering embers. A second goal of the author is to attempt to heal the breach between evangelical and pentecostal belief systems by centering a mission theology on the Pentecost event, as opposed to the event at Calvary. Thus missions exemplifies a continuing praxis of the Holy Spirit in the encounter between Christ and the world for the sake of reconciliation. For Anderson, Pentecost is a very pivotal point from which we can look back upon the incarnation of Jesus of Nazareth and to look forward to Incarnation theology and power for the instituted church. Anderson sees the Pentecost event as the beginning point when the Holy Spirit revealed the inner life of God and how theology and mission should be completed (24). Without a pentecostal experience in the life, the believer is "like a barge of coal anchored to the shore." For the church to be both incarnational and pentecostal in its theology and praxis, Anderson teaches that it must rediscover the dynamic relation between its nature and its mission, and that can happen only for those who receive the Spirit of Pentecost as their point of origin and means of empowerment. Anderson feels that Pentecost, not the great gospel commission, is the conscious ingredient in the mission thinking of the early church and that Pentecost should determine the nature of the church. Without denying the importance of Pentecost, the desire to unite pentecostal and evangelical beliefs will raise serious questions for those who are rightly concerned about the tendencies of pentecostalism to exalt personal experience above biblical truth. There are other points in this book, however, that deserve consideration.

First, the author states that there is a lack of emphasis upon relying on the presence, power, and direction of the Holy Spirit in the mission of most present-day churches. Second, much more healing of our fragmented lives could come as a result of the church praying for the Holy Spirit to heal through the person and presence of Jesus Christ, the source of the healing (Acts 1:8). Third, despite all of the preaching, written literature, pastoral calls and hours of study that pastors and laity engage in, the power

of sin, guilt, shame, and inactivity in ministry for others, seems to have a strange hold today on the lives of those who believe truth. Why do so many Christians turn to psychotherapy to solve issues of life? Or give up? Or become dysfunctional and abusive? Why so little power to live Christlike lives? Anderson offers the concept that forgiveness without the *praxis* of forgiveness and freedom that only the Holy Spirit can bring to a life, will result in an unchanged life (I John 3:19-20). For Anderson, the cross condemns, but does not convert. The Spirit of Jesus Christ accomplishes this, as the burning light of Pentecost shines upon the cross of Christ. Guilt, fear, and even behavioral modification will not bring lasting change.

Anderson believes lasting change is accomplished through Christopraxis, which is sanctification, resulting in a life of holiness in Christ through the Holy Spirit. The vision from Pentecost is the praxis of Christ, giving healing and hope, forgiveness and freedom, entitlement and empowerment.

Fourth, this sanctification process and receiving of the power of Pentecost resulting in healing, happens only in a community of believers, where those in bondage are permitted and encouraged to express their needs without fear of rebuke or condemnation (Romans 14:13). Most churches may be fearful and unwilling to become this community of healing for fear that holiness will be compromised. The church often forces its members to conceal or deny their struggles against the very addictions which the gospel of Christ seeks to overcome. Where does empowerment flow? From Pentecost.

Anderson argues in the second half of the book that Pentecost must become the source of the mission theology of the church. Mission should have priority in determining the nature of the church and its mission to the world. To illustrate this Anderson says it was the conventional wisdom of the day in the early church to foster circumcision. But Paul (or Peter, Acts 10:44-47) noticed that the Holy Spirit fell upon the circumcised and uncircumcised with equal power. The result was that Paul could no longer require circumcision for new believers. While Paul was surely right in his innovative thinking, if we apply this philosophy in all situations, does the experience of the Holy Spirit supersede the teachings of the Scripture? Is experience the final determinant? Are results alone the "proof of the pudding?"

Anderson is critical of Peter Wagner and the Third Wave Movement because the Movement, as he sees it, sees God performing miracles through only the human nature of God, not His divine nature. This does not provide for the sanctification of humanity, which comes from the display of divine power. This theological inadequacy will lead to a misunderstanding of the nature and mission of the church, for we all need full reconciliation with God and with one another. Feeding the hungry,

reconciling people, growing in spiritual maturity, are not accomplished by miracles alone.

Anderson ends the book with an epilogue for those who teach and mentor pastors-in-training. Here he suggests a model of integrating mission theology with a theology of the church that every teacher of future pastors on the college or graduate level should read. It sets forth an agenda that could well serve the current dialog on ministerial training. I believe Anderson is correct on this point. While theological training is to be a valued part of equipping for ministry, present day androgogical methods are causing a further distancing between what pastors learn in theological training and what they experience in the ministry setting. Anderson's proposals are modest and deserve to be discussed.

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Blanchard, Dallas A. *The Anti-Abortion Movement and the Rise of the Religious Right*. Social Movements Past and Present Series. New York: MacMillan Pub. Co. / Twayne, 1994. xiii + 187 pp. Cloth, \$30.00.

After a discussion of term definitions and a concise introduction to social theory, Dallas Blanchard presents a history of the movement to liberalize abortion and the consequent challenge from antiabortion activists. In addition, Blanchard offers informative commentary on the motivation of antiabortion movements, their organizational and corporate support, political connections, and the possible future of this phenomenon.

Antiabortion organizations before the 1973 Supreme Court decision were Catholic, the Catholic Bishops Conference in particular. Understandably, then, the initial reaction to the Supreme Court decision came primarily from Catholics. But the protest movement quickly expanded to include fundamentalist Protestant groups. Characteristics of fundamentalist thought include belief in divinely derived authority, certitude, and the willingness to assert authority over others. These are all essential elements for understanding the position of the religious right against abortion, including the use of violence to stop it. With reference to antiabortion movements the fundamentalistic exercise of authority is almost exclusively male and is directed most specifically at women and children. This predisposition to control through violence also surfaces in other statistics about fundamentalists: more frequent wife and child abuse, broad support of the death penalty, use of nuclear weapons, etc.

While there are several theories about the motivation for the antiabortion groups, the fundamentalist attitude to authority seems indispensable to understanding why fundamentalists did not actively oppose abortion before the attempt to legalize it. Their opposition became unequivocal when abortion was granted legal and thus, to fundamentalists,