

have contributed to an increased sense of community.

Part 4, "Frontiers," deals with new areas of mission and development work. "Peace-building" is a natural outgrowth of many transformational development programs. Programs of reconciliation and peace-building are designed to bring deliverance from internal wars and conflicts. Such internal conflicts have been multiplying over the last few decades, and so have the number of people suffering as the result of them. If development wants to be holistic, it cannot avoid getting involved in political and economic interactions. The final report in the book (chap. 8) suggests that Nongovernment Organizations (NGOs) need to build bridges and create closer working relationships with business organizations, which can provide not only financial, but also human resources.

This book is a collection of essays, and as such it has a number of inherent advantages and weaknesses. On the positive side, it brings together the experiences of a wide variety of practitioners in the field of holistic development ministries. The variety of approaches and even styles of writing is refreshing. The writers present their topics in an honest fashion. They are willing to admit that many of their theories are still new and have not yet been fully tested and evaluated. Often they offer their own critiques to the approaches and methods within their reports. Understandably, they are cautiously optimistic.

The fact that each individual essay is shaped by the individual personality (and experiences) of the author has contributed to a lack of central focus. Although the contributors have written on a central topic, differences between their emphases and outlooks make the book less than easy to follow. The book would probably be hard for a newcomer to the field of holistic ministry to appreciate, but it is a good complement to Bryant L. Myers's book *Walking with the Poor* (Orbis, 1999).

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Oestreich, Bernard, Horst Rolly, and Wolfgang Kabus, Hrsg. *Glaube und Zukunftsgestaltung: Festschrift zum hundertjährigen Bestehen der Theologischen Hochschule Friedensau, Aufsätze zu Theologie, Sozialwissenschaften und Musik*. Frankfurt: Peter Lang, 1999. 435 pp. Hardcover, \$67.95.

This volume served as a Festschrift for the one-hundredth anniversary of the Theologische Hochschule Friedensau. The three editors are on the faculty there. The Festschrift consists of three major parts, as already indicated by the title, namely theology, social sciences, and music. After an introduction dealing with the history of the institution, there are thirteen chapters on theology, seven on social sciences, and four on music. The articles of R. McIver, G. Oosterwal, and R. Pöhler are the only English contributions to the volume. Most of the authors are teaching at Friedensau, some of them as guest lecturers. Six are professors of state universities in Germany.

In spite of the three sections of the book, all the articles more or less relate to religion. Articles of the social scientific section deal with a group of *bene Israel* in India and the preservation of their cultural identity (H. Rolly), the church and its social responsibility (M. Dauenhauer), a model of a social network within a local church (W. Noack), youth and violence (M. Dietrich), therapy and prevention of

substance abuse and other forms of dependence as an important task for Christian social work (L. Schmidt), and singles (B. S. de Boutemard). The article by W. Scherf, an M.D. who specializes in psychosomatic medicine, is an exposition of the parable of the prodigal son in Luke 15, focusing on our image of God.

Scherf's piece is a good example of the overlap that exists between the different sections of the book (the article could also have been appropriately placed in the theology section). On the other hand, one wonders if the contributions by J. Gerhardt and G. Oosterwal, both of which are found under the heading "Theologie," would not also have fitted in the category of social sciences, at least to a certain degree. There is also some overlap in the last section on music. H. Seidel has written on musicians in biblical times; C. Krummacher on music and theology; C. Brunners on the hymn writer Gerhard Tersteegen; and W. Kabus on the contemporary culture, arguing for cautiously accepting the present youth culture, plurality of values, and the program of postmodernism.

The articles of the first section can be grouped as follows: articles on archaeology (U. Worschech on Kedar, an old North Arabian tribe; and R. McIver on "First-century Nazareth"), exegetical studies (F. J. Stendebach on Jer 29:4-7; and B. Oestreich on Rom 14:1-15:13), theological studies (F. Ninow on the past, the present, and the future as aspects of faith in the OT; T. Domanyi on Paul and slavery; and S. Uhlig on woes in Jewish apocalypses, OT prophetic texts, and NT passages), extrabiblical literature (H. Seibert on apocalyptic thought patterns in the Ezra-Apocalypse), historical studies (K.-M. Beyse on the term "the fifth gospel," which does not refer to the Gospel of Thomas, but to Palestine; and J. Hartlapp on German Adventist history during the era of the Weimar Republic), methodological studies (R. Pöhler on "The Adventist Historian Between Criticism and Faith"), and applied theology (J. Gerhardt on Clinebell's growth dimensions, and G. Oosterwal on "Faith and Mission in a Secularized World").

A general evaluation of this volume is not easy because of the number of different authors and their various backgrounds. Some articles contain confessional portions, in which the authors speak as Christian believers (e.g., Dietrich and Schmidt). Many articles seem to breathe the critical spirit of German Protestantism of the twentieth century (support for the diachronic method, source criticism, form criticism, tradition criticism, late dates for biblical books, evolution theory). A number focus on the German situation, which can be helpful for those interested in German history and culture, but may be not be very useful for an international readership. Some articles present problems without offering solutions (e.g., Pöhler's article). Others lack definitions that may be crucial for support of the author's main argument (e.g., the term "mysticism" in Brunners's study and the food issue in Oestreich's article). Noack's model for a social network of a church is untested in that its effects on church growth cannot yet be determined.

Those who are interested in the situation in Germany and want to get a feeling for the Theologische Hochschule Friedensau will benefit from reading this volume.