

If both traditions are modern, then this cannot be the explanation, since the non-mainliners are not in crisis. Reading between the lines, I also got the sense that they might be arguing that evangelicals are not modern, thus explaining their immunity to the funding crisis. It is never clear why the non-mainliners were mentioned at all in the first half of the book.

It is at this point (chapter four) that the authors make an epistemological switch by stating that the solution is "more likely to be found in biblical and theological studies and reflection than in the social sciences" (p. 106). The chapters on modernity and post-modernity are interesting, but are based on evidence from their own theology, which may or may not be shared by most mainliners. For example, they claim that "one of the major causes behind the mission funding crisis of mainline denominations is the short shrift given to matters biblical and theological in denominational life" (p. 134). The theological support for this claim is mostly about the short shrift given to the theological, not about the link of the short shrift to funding. Evidence that this is the solution to mainline problems ultimately rests only on the implicit assumption that fidelity to their theological vision will return the people—with their money—to the mainline.

If the solution to the funding crisis is the authors' theology, or possibly the theology of the financially secure evangelical denominations, this implies that the mainline should change their theology to make it more marketable. This will be of little help to mainliners who believe that they are being authentic to the gospel. If the intention is to forward a new mainline theology, this should be argued on theological grounds, not the grounds that the new theology will help fundraising efforts. Although some of their suggestions for bureaucratic reform and the like may be useful, ultimately the book is mostly a form of apologetics for a new Protestant vision. The lack of connections between the vision and the funding crisis make it unclear that the establishment of this vision would help the mainline church's problems.

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Doing Theology in Context: South African Perspectives. Series: *Theology and Praxis*, Vol. 1. Edited by John W. De Gruchy and Charles Villa-Vicencio. Orbis Books, 1994. 235 pages.

Doing Theology in Context: South African Perspectives is a compilation of nineteen essays by seventeen South African theologians brought together by the editorial team of John W. De Gruchy and Charles Villa-Vicencio. This is the first volume in a series of volumes by South African theologians representing a wide range of Christian traditions and perspectives. (The second volume, named *Doing Ethics in Context*, deals with Christian ethical concerns.) Both of the University of Cape Town, De Gruchy and Villa-Vicencio have produced an informative and challenging book introducing the unique character of Christian liberation theology in South Africa. They see its primary purpose as an "introductory text to the study of Christian theology. It has been written by South African theologians primarily for theological students in South Africa today, but also for students abroad" (Introduction). Although South Africa forms the context of the book, the first three parts are not parochial in nature.

The essays in this book are ecumenical and denote a segment of the theological (and religious) plurality of a post-apartheid South Africa. In this brief review, I cannot do justice to each individual essay. However, it may be helpful to give a brief account of some of the themes discussed, how they are developed and how they connect.

The book is divided into four parts. The first presents some of the introductory questions regarding the study of theology: the nature of theology, how to "do" theology, and how theology relates to Scripture and human experience. The essays in this section were written by John W. De Gruchy, Gerald West and John Cochrane. Although doing theology is distinguished from studying theology it includes the latter as it challenges the Christian believer and theologian beyond the practice of textbook knowledge to accept and address the immediate context. In South Africa the "socially, politically, economically or culturally

marginalised and vulnerable" (people) form the local context for doing theology (18). Theology is further contextualized through the critical interpretation of Western and African traditions, Scripture and social and political contexts. The church, consisting of lay people and scholars, plays a central role in accepting the hermeneutical challenge to interpret different contexts and establishing an indigenous, contextualized understanding of the Christian tradition. In his essay, James R. Cochrane provides an insightful illustration of how a group of women established their own experience and understanding of faith through critical reflection on and interpretation of their Catholic and African traditions within their context of poverty (29-32).

The second part of the volume focuses on the Christian understanding of the triune God. God's revelation—as a Self-revelation in the person of Jesus Christ—is discussed and Jesus' emphasis on the liberation of the poor and oppressed is indicated. The essays of the second section were written by Dirkie Smit, Steve De Gruchy, Marie-Henry Keane and Brian Gaybba. *Doing Theology's* Christological emphasis is evident in the importance given to the Christ narrative. Its pneumatology is reflected in its search for wholeness and healing of people and oppressing contexts. As the Life-giver and Life-sustainer, the Spirit empowers believers to a position of freedom from all spiritual, political, social, economical and cultural oppression.

The third part focuses on the doctrine of creation and redemption. These doctrines are seen against the postmodern paradigm in science and culture where wholeness, unity and inter-relatedness are prior to separateness. Contributors are Felicity Edwards, Adrio König, John Suggit, John W. De Gruchy and Klaus Nürnberger. The postmodern interpretation of creation identifies a new God-creation relationship. Building on this foundation, Christian anthropology identifies humanity as the "covenant partner" of God (103). The brokenness of God-human and God-world relationships is embraced as the doctrine of redemption is nominated as the "heart of the Christian Gospel" (Introduction). The church, as a community participating in the

redemption offered by God through Christ, is called upon to bring freedom to all people and all of creation. This responsibility defines both ecclesiology and eschatology.

The fourth part has a specifically South African orientation as theologies of the apartheid and post-apartheid eras are discussed. The discussion of African theologies (Luke Lungile Pato), Confessing theology (John W. De Gruchy), Black theology (Barney Pityana), Liberation theology (Charles Villa-Vicencio), Feminist theology (Denise Ackermann) and Kairos theology (Albert Nolan) will challenge any impression that the authors of these essays reflect a unified theology with easily defined doctrinal boundaries and a central determination. The theologies mentioned are diverse in nature and find unity only in their search for liberation from oppressing structures and in their (diverse) use of Scripture. The authors are committed to a "developing" theology, ever changing and growing in its contextual orientation. The developing character of theology is especially evident in the essays by the few woman contributors, but the liberation of oppressed people, and therefore also of women, is a central theme throughout. The contextual orientation of doing theology becomes the "green house" within which Christian theology brings restoration and healing to South Africa and all her people.

A thoroughgoing assessment of nineteen diverse (but not incommensurable) essays would be a daunting task beyond the scope of this review. A strength of the entire volume is that it provides the reader with the historical foundation of the themes and theologies discussed. This is especially helpful to readers who may not be familiar with the theological themes, the different theologies, or the church's struggle in South Africa. Each essay also provides a brief bibliography for additional reading. *Doing Theology in Context* communicates the intense commitment of South African theologians to play a prominent role in bringing wholeness and justice to their country. Persons who have followed or even participated in the church's struggle against apartheid will find new insights in this book, and those who know little about the Church's struggle will find it an excellent introduction

to the subject. The essays are concise and well written and could be used separately in a variety of educational settings such as seminaries or adult education classes. The volume's educational contribution could have been enhanced by the addition of perspectives from African Indigenous Churches, especially its use of African culture, as well as other "indigenous" and "marginalized" voices. As portrayed by *Doing Theology in Context*, Western theology with its doctrinal and Eurocentric focus has a disproportionately strong influence on theology developed in South Africa. This said, the book will challenge institutionalized churches and all Christian believers irrespective of their context to be genuinely contextual in the expression of their faith and their "doing" of theology. For this challenge alone it can be recommended to lay Christians, professional theologians and people interested in Christianity in its cultural context.

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On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life. Edited by Max L. Stackhouse, Dennis P. McCann, and Shirley J. Roels, with Preston N. Williams. William B. Eerdmans Publishing Company, 1995. 979 + xii pages.

Max Stackhouse is a professor of Christian ethics at Princeton Theological Seminary. Here, he has joined Dennis McCann (professor of religious studies at DePaul University), Shirley Roels (professor of business and economics at Calvin College), and Preston Williams (professor of theology and social change at Harvard Divinity School) in assembling a one-volume compendium intended to facilitate interdisciplinary conversation between pastors, businesspeople, and anyone concerned with the moral guidance and responsibilities of corporations in an emerging global economy. *On Moral Business* fits well into Stackhouse's career-long project of developing ethics for large-scale institutions put forth in such books as *The Ethics of Necropolis* (1971) and *Creeds, Society, and Human Rights* (1984). His usual strategy is

to analyze the historical roots of an institution and its core values, engaging in a cross-sectional breakdown of its component institutions with attention to how core values permeate these components. During the time he has been applying this method, he has moved from a democratic socialist to a post-socialist position because of the inability of reductionist versions of Marxism to account for religion and other non-political influences on social development. Stackhouse and his co-editors oppose theories that detach religion from economics or theologies that give blanket endorsements to particular economic systems. They believe that mixed, globally linked economies are likely to be the predominant economic pattern for the foreseeable future, and they want the church to engage business within this paradigm.

The collection is divided into three main sections: "Classical Resources," "Modern Debates," and "Contemporary Developments." Each primary source is accompanied by an introduction explaining its context and contemporary relevance. The first section traces the evolution of ideas about trade and the economy in the Old and New Testaments; ancient philosophers; early and medieval church fathers; and Reformation traditions. The second section presents Enlightenment theories on the economy; social scientific theories about the connection between religion and modernization; various opinions on the 19th and 20th century debates over capitalism, socialism, and Christianity; a brief overview of what various religions around the world have to say about trade and business; and some recent official statements about economic life from church bodies of different sorts. The final section gives examples of how ethical and theological thinking might engage current business realities. It discusses trends in the structure of corporations, specific moral problems within different business specializations, dilemmas in business leadership, the implications of globalization, and contemporary challenges for the churches and business.

The voices represented in this final section are not uniform. They include ecumenical Protestants, Roman Catholics, and evangelicals. Strands of contemporary neo-liberal, democratic