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Creative Communion: Toward a Spirituality of Work

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(ch. 3); and human personhood via texts from Daniel on the themes of resistance and relinquishment (ch. 4).

Brueggemann is at his best when he takes up texts, and his textual studies alone are worth the price of the book. The study of Leviticus 6:1-7, for example, is presented "as a model for dealing with the powerful reality of guilt and the more powerful reality of healing" because "the neglected Book of Leviticus is a long study on the good news that God has indeed provided ways through the paralysis of guilt" (23).

It is these studies, of course, which show preachers the way to "daring speech for proclamation" and provide inspiration for it. Against each reduction of God and humanity comes the poet with an alternative vision of God and humanity. "Our lives wait in the balance, hoping, yearning for the promissory, transforming word of the gospel. In the end, all we have is the word of the gospel. There are evidences and signs all around us, however, in the great brutal confrontations of public power and of the weeping hiddenness of hurt in persons, that this odd speech of the gospel matters decisively. We have only the word, but the word will do. It will do because it is true that the poem shakes the empire, that the poem heals and transforms and rescues, that the poem enters like a thief in the night and gives new life, fresh from the word and from nowhere else" (142).

Walter Brueggemann is Professor of Old Testament at Columbia Theological Seminary, Atlanta, and this book is the 1989 Lyman Beecher Lectures at Yale Divinity School.

Eduard R. Riegert
Waterloo Lutheran Seminary

Creative Communion: Toward a Spirituality of Work

Joe Holland

New York: Paulist Press, 1985

87 pp.

Dear Joe,

The very nature of your book—an appeal to dialogue and intuitive musings about a spirituality of work—is most welcome at this time and place in human history. Also its very non-triumphalist character calls for a book review in a format that is fitting for an on-going communication concerning the issues with which you are wrestling.

Overall I liked the book. It wrestles with the issue of work that moves qualitatively beyond the pious nonsense that is published about work and

its value in our North American society. Also its format allowed me to use it in devotional and reflective kinds of ways. Your attempt to link ecology, family, and social institutions at the workplace is laudable and necessary, and your exegesis of the Genesis accounts is very compelling. It was most heartening to read your words of support for the union movement within the framework of God's will for justice, especially in the midst of a worldwide attack on such working-class organizations. Above all, I was moved by your thoughtful and concrete pastoral implications found in the last chapter of the book.

Nonetheless, I do have some concerns and critiques I feel quite strongly which I would like to share. For me, these do not negate the positive contributions made by your book. My hope is that they will be seen as the challenges of a brother. Although I believe that recent technological advances have made a significant impact on our globe, I remain convinced that the so-called "post-industrial" society is more myth than reality. I feel that the oppressive realities that are "warp and woof" of global capitalism are still with us in fundamental form. In other words, we are not being served up a "third wave" but rather more of the same. The weapons of our oppression are more sophisticated, but the reality is much the same. Don't get me wrong, Joe. I do agree that humanity is now capable of destroying itself (and that's radically new), but I'm not so sure this perception (rightly or wrongly) is a serious concern to more than a few.

Please forgive this Protestant for suggesting that you may be hindered somewhat by Catholic blinders. Although we Protestants have an abysmal record on working-class issues and although the Catholic efforts look like the Kingdom of God in comparison, nonetheless all too many Catholic responses to the industrial revolution were timid, defensive and paternalistic with the net purpose and result being to divide workers and set them apart from genuine proletarian militants. Witness the persecution of such well-known Catholic radicals as Marc Sangnier, Dorothy Day, the worker-priests and today's theologians of liberation.

Finally, Joe, I think your portrayal of a new wholistic spirituality creates the rather rosy impression that if we all think these new thoughts we can find our way with little pain into the Kingdom. Yes, I know that's an unfair caricature, but what I'm trying to say is this: I don't see enough "theology of the cross" in your book to give us the strength to pay the horrible cost required to get us to the reality of your vision. The ideas you espouse will be born of much pain and struggle (as the oppressed stand against those who oppress). Forces for just change will be called upon to do much self-purging, more risking and rebelling in order to live the challenge you describe. Short of that, we will be simply middle-class religious consumers of just one more "warm and fuzzy" spirituality.

Thanks for a good beginning, Joe. I remain your brother.

Love and Solidarity,

Oz

Oscar Cole Arnal
Waterloo Lutheran Seminary

Models of Ministry: Afterthoughts on Fifty Years Henry E. Horn Minneapolis: Fortress Press, 1989

Henry E. Horn was for many years pastor of University Lutheran Church in Cambridge, Massachusetts, and pastor to students at Harvard University. Drawing on fifty years of experience in ordained ministry, during which time he has compiled "ninety-eight volumes of notes", Horn offers here "thanksgiving" for "my very own experience".

But he does more.

He offers valuable insights from experience to the current dialogue in various Christian churches on the doctrine of ministry. "One who has celebrated fifty years in the ministry knows that one passes, usually in ten years, from a situation in which the model shapes the person to that where experience shapes the model. I speak to the model from experience."

Horn presents and reflects on five areas of ministry for which "models of ministry have developed through an interchange of faithful ministry and human developments: the areas of scriptural interpretation, faith development, the discerning of spirits, ritual leadership and leadership in the civic space. The areas translate into five models of the ordained minister as preacher and teacher, pastor, prophet, priest and citizen."

This is an extremely personal book by one who is simultaneously an avid reader and a keen observer of human nature. Therefore, as Horn explores each of the areas and the respective emergent model his reflections take the reader on an exciting interchange between text and experiential context, between tradition and how he experienced the practice of ministry, especially in the university chaplaincy settings. Within the area of faith development, for example, he notes: "The task of the pastor is to engage people along the way by tying together the gospel and new steps in faith." In order to accomplish that "one has to develop a discipline of recognizing the currents, of 'discerning the spirit' " and to correlate that with faith expressions in tradition—biblical as well as church history.

Horn acknowledges that within his ministry, "I found two areas of my life especially worrisome. The first was my own life of prayer... The second