

2002

Powers, Weakness, and the Tabernaciling of God, by Marva J. Dawn

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Repository Citation

Fitzgerald, Paul J. S.J., "Powers, Weakness, and the Tabernaciling of God, by Marva J. Dawn" (2002).
Religious Studies Faculty Publications. 7.

<https://digitalcommons.fairfield.edu/religiousstudies-facultypubs/7>

Published Citation

Fitzgerald, Paul. "Powers, Weakness, and the Tabernaciling of God, by Marva J. Dawn." *Theological Studies* 63.1 (2002): 214.

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underscores the fact that those ordinarily stigmatized by society—the stranger and the criminal—must also be included.

Challenging current popular notions of what constitutes “family values,” C. presents the central themes of several recent works on the family throughout Christian history. Though this work appeals at various points to the research of other scholars, C. interprets these contributions creatively. She demonstrates a fascinating ability to build their diverse thoughts into a cohesive strategy for Christian families in the 21st century. At the same time, her clear rhetoric makes this work accessible and attractive to a broad audience. Both those who work with families in local churches and family members themselves will find this book inspirational because at its core it is a prophetic call to conversion and reformation of the Christian family.

JULE DEJAGER WARD
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POWERS, WEAKNESS, AND THE TABERNACLING OF GOD. By Marva J. Dawn. Grand Rapids: Eerdmans, 2001. Pp. 186. \$14.

What are the “principalities and powers” that linger in the post-resurrection world? Dawn sees “fallen powers” at work in mass media and popular culture, in modern and postmodern philosophies, in just about all economic and political structures, and, sadly, in most churches. Agreeing with Jacques Ellul, D. suggests that the only proper Christian response to modernity is deliberate and studied weakness that begs, allows, and requires God to act powerfully through the churches to complete the defeat of evil proleptically accomplished by Christ’s life, death, and Resurrection. Churches should steer a middle course between self-contradictory political activism and world-denying abstract spirituality (103).

Originally presented as the 2000 Schaff Lectures at Pittsburgh Theological Seminary, D.’s work retains the hortatory verve and the confessional char-

acter of those sermons. The call to reform is based on a certain reading of biblical texts, especially Ephesians 6, using these texts as the criteria by which to judge all of present social reality. D.’s assumptions about God, Christ, the Church, and the world fit well into H. Richard Niebuhr’s fifth ecclesial type, “Christ transformer of culture,” wherein the fallenness of all human efforts leads Christians to a radical openness to God, a plea for the conversion of all human culture, and a living hope that God will effect change through our loving and humble service.

D. mostly passes over in silence both the Catholic and Orthodox traditions (a few devotional texts are cited), and members of these churches may be confused by her vocabulary, e.g., “tabernacle” as a verb rather than a noun and her praise of “weakness” rather than “humility.” The book, intended for pastors of churches, will also be of interest to students of anti-modernist ecclesiology.

PAUL FITZGERALD, S.J.
Santa Clara University

LEAD, RADIANT SPIRIT: OUR GOSPEL QUEST. By John Navone, S.J. Collegeville: Liturgical, 2001. Pp. vii + 128. \$11.95.

Navone develops a theme from Lonergan that sees religious conversion as the foundational reality for theology, a conversion that begins with an event and continues over a lifetime. In terms of ongoing conversion he considers each Gospel in detail: He sees Mark’s Gospel as structured around three affirmations of divine sonship (baptism, transfiguration, crucifixion) and Jesus identified as the beloved of God, through whom we come to see ourselves as God’s beloved. N. speaks often of God as Happiness itself and sees the Jesus of Matthew as the truly happy man who leads his disciples from self-righteousness to beatitude. Luke sees the followers of Jesus accepting pardon and peace as they move from resentment to joy; while John would have us move from the darkness of self-glorification to the Glory of God.