

(1866–1938) Kampf mit den Dämonen in seiner Einsiedelei auf dem Athos (377–378) zeigen eine Dimension, die in der abendländisch-reformatorischen Zwei-Reiche-Lehre ihre Parallele hat, die aber in der kritischen Untersuchung der charismatischen Phänomene so gut wie zu fehlen scheint: Siluan rechnet bei Visionen damit, daß er auch einem Trugbild Satans erliegen könnte bzw. er rechnet auf anthropologischer Ebene mit dem Kampf zwischen Fleisch und Geist, Eitelkeit und Demut. Diese Möglichkeit scheint in der westlichen Theologiegeschichte seit der Aufklärung nicht mehr diskutabel zu sein, auch wenn sie in der Berliner Erklärung zu Pfingstphänomenen von 1909 durch eine Versammlung von Predigern und Pfarrern aus dem deutschen Pietismus und Freikirchen aufgrund ihrer seelsorgerlichen Beobachtungen noch einmal erneuert wurde. Abgesehen von diesem Defizit, das die neuere Literatur generell prägt, ist Zimmerlings Arbeit eine umfangreiche Sammlung und theologisch-kritische Durchdringung pfingstlich-charismatischen Christentums, die im deutschsprachigen Raum ihresgleichen sucht. Die Heidelberger Habilitationsschrift ist Hollenwegers letztem Werk zum Thema ebenbürtig, in manchem überlegen.

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In the Company of Jesus: Characters in Mark's Gospel

Elizabeth Struthers Malbon

Louisville, KY: Westminster John Knox Press, 2000, xv + 244 pp., pb., \$19.95, ISBN 0-664-22255-2

SUMMARY

Elizabeth Struthers Malbon's collection of articles introduces key elements of narrative criticism, focusing in particular on characterization in Mark's Gospel. Looking at the text as well as its literary and historical contexts, she examines the process of communication between author and reader. The characters in Mark's Gospel are one means of influencing readers' responses. Overall, the Gospel's implied author is seen as offering quite a complex and multifaceted view of discipleship.

ZUSAMMENFASSUNG

Diese Aufsatzsammlung von Elizabeth Struthers Malbon stellt Schlüsselemente narrativer Auslegung unter Betonung der Charakterdarstellung im Markusevangelium vor. Sie untersucht den Kommunikationsprozess zwischen Autor und Leser, wobei nicht nur der Text, sondern auch sein literarischer und historischer Kontext berücksichtigt werden. Die Charaktere des Markusevangeliums werden als ein Mittel zur Beeinflussung von Leserreaktionen verstanden. Die vom impliziten Autor vertretene Sicht von Jüngerschaft erscheint als eine komplexe und vielschichtige.

RESUMÉ

Cet ouvrage comporte une collection d'articles qui constituent une introduction à des éléments clés de la critique narrative, en s'intéressant aux personnages de l'Évangile de Marc. Elizabeth Struthers Malbon considère le texte, son contexte littéraire et son contexte historique, et analyse le processus de communication de l'auteur au lecteur. Les personnages de l'Évangile sont l'un des moyens dont l'auteur se sert pour susciter une réponse chez ses lecteurs. Par dessus tout, E. Malbon considère que l'auteur de l'Évangile a voulu montrer, sous de multiples facettes, en quoi consistait être disciple de Jésus.

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This book by Elizabeth Struthers Malbon, who is at the forefront in Markan narrative criticism, contains seven articles previously published between 1983 and 1994. They all revolve around the issues of characterization in Mark's Gospel and how this affects readers' responses to the text. In the first chapter, 'Narrative Criticism: How Does Story Mean?', which serves as the book's introduction, Malbon explains some key terms of narrative criticism, such as implied author, implied reader, characters, settings, plot and rhetoric. Examples taken from Mark 4–8 are used to elucidate these concepts.

Chapter two investigates the complex relationship between male and female characters in Mark. Discussing the work of E. Best and T. Weeden on discipleship, Malbon denies that the disciples are characterized exclusively by their failure and that they are to be identified as the opponents of the author of Mark's Gospel. Instead, discipleship is to be defined more broadly as meeting 'the demands of following Jesus' (p. 42). Characterisation is used to induce readers either to identify with or distance themselves from the disciples and their actions. According to Malbon, all followers of Jesus in Mark's story, regardless of their gender, are depicted as fallible. Taking into account the background of ancient Jewish society and, in particular, the typically low status of women, she offers an analysis of Mark's portrayal of women characters, concluding that they are not unanimously presented in a positive light.

In the third chapter, Malbon deals with the relationship between the disciples and the crowd, the latter serving 'to complement the disciples in a composite portrait of followers of Jesus' (p. 71). Their respective reactions to Jesus are charted, using different types of activities, such as 'calling' and 'following' or 'coming' and 'going'. Investigating the role and function of individuals from both groups, Malbon notes that while individual disciples are often shown in a negative light, particular members of the crowd can function as role models for the Gospel's readers. Whenever Jesus uses terms such as 'whoever', 'all' or 'many', whether in addressing his disciples or the crowd at large, the narrative level is transcended with a wider audience coming into view.

Chapter four looks at the interpretation of texts and their implicit contextual foci. Malbon develops a typology of contextual foci based on the distinction of internal/external and literary/historical. Discussing W.H. Kelber's treatment of Mark's Gospel in *The Oral and the Written Gospel*, she criticizes his exclusive focus on the internal-historical dimension on the one hand (i.e. the Gospel's genesis in its 'immediate societal' context) and the external-literary dimension on the other (i.e. the genre of the Gospel). According to Kelber, Mark's Gospel represents a fundamental critique of oral traditions and their guarantors, the disciples itself, whom he regards as failures. The genre of the Gospel thus is a direct reaction against sayings-traditions. Unlike Kelber, Malbon proposes a reading that takes into account as many different contexts and approaches as possible. Rather than searching for a 'single dominant structuring principle', she commends 'complicating readings'.

The next chapter is concerned with the role of Jewish leaders in Mark's Gospel. It begins, however, with a discussion of the study of characterisation in traditional exegetical approaches such as redaction and source criticism. This is followed by a description of the different groups of the religious establishment in the Markan narrative, their common characteristic as a unified group opposed to Jesus and their role in the deepening conflict with Jesus and its ultimate escalation. In contrast to the other Gospels, however, Mark's Gospel indicates that it is possible for Jesus' opponents to become his followers.

In Chapter six, Malbon offers a new interpretation of the story of the poor widow in six different narrative contexts, which serves as an illustration of her model of multiple readings advocated in Chapter four. The final chapter analyses the narrative function of minor characters, who can be anonymous as well as named and 'tend to present commentary on the plot more than contribute to its movement' (p. 192). According to Malbon, minor characters are defined by their lack of 'continuing or recurrent presence'. Yet, despite their limited textual presence, they help to expand the 'response continuum' in the communication from (real) author to (real) audience.

While I remain sceptical about the value of collections of previously published articles, this book is of great value for everyone interested in narrative criticism. Both the thorough textual analyses as well as the discussions of epistemological issues found throughout the book are very stimulating and have supplied me with fresh impulses for my own work.

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*The Diocesan Revival in the Church of England
c. 1800–1870 (Oxford Historical Monographs)*

Arthur Burns

Oxford: Clarendon Press, 1999, xiv + 344 pp., hb.,
£50, ISBN 0-19-820784-0

SUMMARY

The book examines the ways in which diocesan reforms were introduced in the nineteenth century, including the time before Wilberforce's episcopate. Burns focuses on issues such as the revival of the office and ministry of archdeacons and rural deans, the growth of various kinds of diocesan societies, the founding of theological and teacher training institutions and the culmination of these developments in the campaign for Diocesan Assemblies. He presents positive and negative conclusions that are also of relevance for the present discussion of various levels of authority within the episcopally controlled Church of England.

ZUSAMMENFASSUNG

Das Buch beschäftigt sich mit den Wegen, auf denen Diözesanreformen im 19. Jahrhundert (auch vor Wilberforces Bischofszeit) eingeführt wurden. Burns untersucht Aspekte wie die Wiederbelebung des Amtes und Dienstes von Erzdiakonen und Dekanen im ländlichen Raum, die Zunahme von auf Diözesen zentrierten Gesellschaften verschiedener Art, die Gründung von Ausbildungsstätten für Theologen und Lehrer, sowie die Kulmination dieser Entwicklungen in den Bestrebungen zur Bildung von Diözesanversammlungen. Es werden positive und negative Schlussfolgerungen gezogen, die auch in der gegenwärtigen Diskussion um die verschiedenen Leitungsebenen innerhalb der bischöflich kontrollierten anglikanischen Kirche relevant sind.

RÉSUMÉ

Ce livre traite des réformes diocésaines introduites au XIX^e siècle, y compris avant l'épiscopat de Wilberforce. L'auteur s'intéresse au renouveau des fonctions et des ministères d'archidiacre et de doyen de canton rural, au développement de diverses sociétés diocésaines, à la fondation d'institutions de formation à la théologie et à l'enseignement, et à l'aboutissement de ces développements dans la campagne pour les assemblées diocésaines. Il propose des éléments de conclusions positifs et négatifs qui sont intéressants pour les discussions actuelles concernant l'exercice de l'autorité à différents niveaux dans l'Église d'Angleterre, dont la direction est épiscopale.

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Contrary to the view that diocesan reform did not begin in earnest until the episcopate of Samuel Wilberforce, Burns begins by showing that there was plenty of evidence of reform before the 1830s. One area where this was readily observable was in the matter of episcopal