

diesem Buch eine Einladung vor, das Verhältnis von entstehendem Judentum und Christentum aus einem anregend anderen Blickwinkel zu betrachten.

Schäfer beschreibt komplexe Prozesse, dynamische Entwicklungen. Demgegenüber wirkt Maiers Rekonstruktion oft linear, stringent und leicht nachvollziehbar. Dies mag als wissenschaftliche Rekonstruktion überzeugen, aber Schäfers Herangehensweise mag die subtilere Wirklichkeit besser abbilden. Auf jeden Fall wirft dieses Buch die Frage auf, wer die Beweislast trägt: muss man den Bezug auf Jesus beweisen oder widerlegen?

Judentum und Christentum stehen auf jeden Fall nicht als statische Größen nebeneinander, „sondern als dynamische, lebendige Kräfte, die in ständigem Austausch miteinander standen“ (178). Unter diesem Gesichtspunkt lohnt es sich Schäfers anregenden Veröffentlichungen immer wieder zu Rate zu ziehen.

Heiko Wenzel
Gießen

Evangelicalism and Fundamentalism in the United Kingdom during the Twentieth Century

David Bebbington and David Ceri Jones (eds)

Oxford: Oxford University Press, 2013; xi + 409 pp., £75, hb / Kindle £39.48; ISBN 978-0-19-966483-2

SUMMARY

The essays contained in this book concern the relationship between UK fundamentalism and evangelicalism in the twentieth century. Some fascinating insights and characters emerge in these pages. The main argument is well captured in the introductory essay: ‘that while fundamentalism certainly existed in the United Kingdom in the twentieth century, it would be a mistake to see evangelicalism as merely the local expression of global fundamentalism’. Bebbington and Ceri Jones conclude that fundamentalism was only a small part of ‘the broad spectrum of British evangelicalism’.

ZUSAMMENFASSUNG

Die in diesem Band enthaltenen Aufsätze betreffen die Beziehung zwischen britischem Fundamentalismus und Evangelikalismus im 20. Jahrhundert. Dabei tauchen in den Seiten anziehende Einblicke und Charaktere auf. Das Hauptargument wird im einführenden Aufsatz treffend ausgedrückt: „dass, während es gewiss in Großbritannien im 20. Jahrhundert Fundamentalismus gab, es falsch wäre, Evangelikalismus nur als lokale Spielart eines globalen Fundamentalismus zu sehen“. Bebbington und Ceri Jones schlussfolgern, dass der Fundamentalismus nur einen kleinen Teil „des breiten Spektrums des britischen Evangelikalismus“ ausmacht.

RÉSUMÉ

Les contributions produites dans ce livre portent sur la relation entre le fondamentalisme et le mouvement évan-

gélisme en Grande-Bretagne au xx^e siècle. Des remarques perspicaces et des personnages fascinants apparaissent au fil de ces pages. L’argument principal est bien exposé dans l’introduction : bien que le fondamentalisme ait été réellement présent en Grande-Bretagne au xx^e siècle, il serait erroné de considérer le mouvement évangélique comme la simple expression locale du fondamentalisme. Bebbington et Ceri Jones concluent que le fondamentalisme ne constituait qu’une petite partie du spectre plus large du mouvement évangélique britannique.

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It is always fascinating to read a work of church history that covers a well-known period – and all the more so for one who has lived through some of it. The twentieth century is already far enough removed to be viewed as a distinct period for study; for some of us it is living history as well. This reviewer, like many who will read this volume, was himself a participant observer in at least some of the debates and events recorded here and even discussed them with several of the contributors.

Bebbington and Ceri Jones collected a team of 18 authors and tasked them with reflecting on the relationship between UK fundamentalism and evangelicalism in the twentieth century. What a good and interesting job they make of it! The catalyst was a research project in 2008-2009 under the auspices of the Religion and Society Programme of the Arts and Humanities Research Council and the Economic and Social Research Council. On another level, however, these essays are also a response to growing concerns in the media and political life about the term ‘fundamentalism’ – particularly by religious groups which wish to dissociate themselves from its pejorative connotations. The vexed relationship between fundamentalism (viewed as bad) and evangelicalism (seen as much better) is explored through apt soundings from the histories of several UK denominations: the Church of England (Atherstone and Chapman), Methodism (Wellings), Baptists (Bebbington), the Brethren (Grass), Free Methodism (Tidball), Pentecostalism (Kay) and the newer churches (Goodhew). Accounts of some of the higher profile evangelical leaders of the century also feature, including Martin Lloyd Jones (Ceri Jones), Billy Graham (Randall) and John Stott (Chapman). Graham’s journey to embrace an inclusive evangelical ecumenism is well documented by Randall who observes: ‘... It was to be his whole-hearted commitment to evangelism that would, to a large extent, cause him to question the fundamentalism in which he had been nurtured.’ The influence of John Stott’s personal theological journey, including his growing commitment to social action, on a generation of post-war evangelicals, is also well tracked here. One consequence of Stott’s engagement with critics such as Michael Ramsey and James Barr was, it is well argued, the emergence of a more thoughtful evangelicalism; one which happily differentiated itself from fundamentalism.

Some fascinating insights emerge in these pages. Among them are the following: 1) The concept of ‘bib-

lical inerrancy' has largely remained a US phenomenon which has not transferred well to the UK scene. 2) There are some disturbing examples of a frankly racist linking of the Kaiser's war machine with German schools of higher criticism – both seen as 'proofs' of German arrogance. 3) Some UK Brethren churches shipped off into backwaters leaders whose fundamentalism might otherwise have been far more damaging to the gospel's credibility in the UK. 4) Elizabeth Morton's somewhat naïve conviction that problems in the realms of agriculture, finance business and religion could all be solved by 'a rediscovery of the Bible and a revival of Bible belief'. 5) The persistent influence of anti-Catholicism and of campaigns against its 'dark and manipulative influences' over the period. 6) The emotive force of aggressive, anti evolutionary presuppositions. 7) 'World-class scholars' such F.F. Bruce, George Beasley-Murray, I. Howard Marshall and N.T. Wright were 'completely unembarrassed by either their evangelical faith or their higher critical tools' (Holmes). Other essays paint interesting pictures of such diverse characters as the forthright Ulster evangelist W.P. Nicholson, the writer Elizabeth Morton and the suffragette Christabel Pankhurst. For me the highlight of the book was a beautifully written piece that brilliantly brings to life one Thomas Whitelaw of Kilmarnock (Dickson).

The common strand throughout this volume is well captured in its introductory essay: '... [W]hile fundamentalism certainly existed in the United Kingdom in the twentieth century, it would be a mistake to see evangelicalism as merely the local expression of global fundamentalism'. Warner, in a perceptive analysis of 'fundamentalizing tendencies' within UK evangelicalism, examines the many Evangelical Alliance bases of faith and argues convincingly that: '... While all fundamentalists are evangelical, not all evangelicals are fundamentalist.' Holmes' summary of fundamentalism as '... suspicion of higher biblical criticism; an unwavering commitment to separatist ecclesiology; a basically reactive theological method; and a form of culture-denying eschatology' is convincing. Especially when weighed against the many examples to be found in these pages of evangelicals demonstrating quality scholarship, healthy ecumenism, creative apologetics and world-affirming social action, Bebbington's and Ceri Jones's conclusion is sound: 'The fundamentalists occupied only a narrow space towards one end of the broad spectrum of British evangelicalism.'

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***Mothering the Fatherland: A Protestant
Sisterhood Repents for the Holocaust***
George Faithful

New York: Oxford University Press, 2014; 270 pp, hb,
£ 42.99, ISBN 978-0-19-936346-9

SUMMARY

This book provides a critical history of the Protestant Sisterhood of Mary (Marienschwester) in post-war Germany. Faithful portrays the founder, Basilea Schlink, and analyses her theology of guilt which became the basis for the movement. The in-depth book is also relevant for its insights into post-war Germany and into modern monastic movements.

ZUSAMMENFASSUNG

Das vorliegende Buch präsentiert eine kritische Deutung der Geschichte der Evangelischen Marienschwesternschaft im Nachkriegsdeutschland. Faithful porträtiert die Gründerin, Basilea Schlink, und analysiert ihre Theologie der Schuld, welche zur Grundlage für die Bewegung wurde. Das sorgfältige Werk ist gleichfalls von Bedeutung wegen seiner Einblicke in das Deutschland der Nachkriegszeit und in jüngere monastische Bewegungen.

RÉSUMÉ

Voici un ouvrage d'histoire critique consacré à la communauté des sœurs protestantes de Marie (Marienschwester) dans l'Allemagne de l'après-guerre. Faithful dresse un portrait de la fondatrice, Basilea Schlink, et analyse sa théologie de la culpabilité qui a été fondamentale pour le mouvement. Cette étude approfondie présente aussi l'intérêt de porter un regard pénétrant sur l'Allemagne de l'après-guerre, ainsi que sur les mouvements monastiques modernes.

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This is a compelling examination by George Faithful of the Evangelical Sisterhood of Mary (Marienschwester) which was formed in Germany in 1947. Under the leadership of Mother Basilea Schlink (born Klara Schlink) and Erika Madauss the members of this German Protestant sisterhood took vows of poverty, chastity and obedience to do penance for Christian anti-Semitism. They saw themselves as embracing lives of radical repentance for the sins of the German people. Schlink had taught German, psychology and church history, and had subsequently studied philosophy, before taking her vows. From the 1950s she became a prolific author, and a number of her books have been very widely read.

George Faithful is a historical theologian with an interest in tracing the interrelationship between different branches of Christianity and between Christianity and other religions. He studied German and religion at Wake Forest University, Winston-Salem, North Carolina, USA, and his PhD, on which this book is based, is from Saint Louis University.

The book is in three parts. The first part, 'Protestant Guilt', has chapters which examine guilt in Klara Schlink's thought, 1920-1947; public confessions of