

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

German national guilt, 1945-1947; and Mother Basilea Schlink's theology of guilt. The second part, entitled 'They, the Peoples', has two chapters, on the development of *Volk* and on Schlink's pseudo-Judaic, Germanic vision of nationhood. Part three, 'Repenting for others', has chapters that deal with defining repentance in Schlink's theology; Schlink and the Sisters' repentance as a priestly and monastic service; the place of gender in Schlink and the Sisters' repentance; and the creation of sacred space in Schlink and the Sisters' repentance. There are seventeen helpful photographs of the history of the community, including the early years of the founding mothers.

Faithful has a short 'Caution to the Reader' in which he says that his conclusions have met with some controversy in the Evangelical Sisterhood of Mary. At the same time he makes clear his standpoint with these words: 'My argumentation, analysis and methodologies should not distract from this work's heart: the story of a handful of women who courageously and creatively pursued love and peace in a time of hatred and war.'

Other books about the Sisterhood have been produced, some overly sympathetic and some overly hostile. Faithful is particularly to be recommended for the thoroughness of his research and for his sympathetic, yet not uncritical analysis of Basilea Schlink's spiritual vision and the development of the community. The study is set in the context of post-war German religious life and illuminates that period in a fresh way.

The subject of guilt and repentance is a central theme in the Sisterhood and that is rightly reflected in the book. However, the subtitle, 'A Protestant Sisterhood Repents for the Holocaust', does not do justice to the breadth of material covered in this book, including as it does issues of monastic identity, gender and sacred space. For all those who have an interest in expressions of communal Christian life in post-war Europe, as well as those who wish to understand more about Germany's 'wrestling with the past', this book about a remarkable group of Protestant women who came together to live in repentance is essential reading.

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*Veränderte Landkarten. Auf dem Weg zu einer
polyzentrischen Geschichte des Weltchristentums.
Festschrift für Klaus Koschorke zum 65.
Geburtstag*

Ciprian Burlacioiu and Adrian Hermann (eds)

Wiesbaden: Harrassowitz, 2013; lxi + 414 S., geb.,
€ 98; ISBN 978-3-447-06967-0

ZUSAMMENFASSUNG

Die Festschrift reflektiert den Umbruch von einer eurozentrischen zu einer globalen und polyzentrischen Kirchen-

geschichtsschreibung. Sie würdigt damit den Ansatz des Münchener Kirchenhistorikers Klaus Koschorke, der die „Außereuropäische Christentumsgeschichte“ zum Hauptthema seiner Forschung gemacht hat. Siebendwanzig Aufsätze in Deutsch und Englisch beleuchten das Thema in interdisziplinärer Perspektive. Besonderes Interesse gilt dabei dem Aufbruch der Kirchen des Südens und der Bewertung damit verbundener Phänomene in der Spannung zwischen universalen und lokalen theologischen und ethischen Maßstäben.

RÉSUMÉ

Ce *Festschrift* se démarque des études d'histoire de l'Église euro-centriques en abordant l'histoire de l'Église de manière globale et polycentrique. Il prend en compte l'approche de l'historien de l'Église munichois Klaus Koschorke qui s'est principalement consacré à la recherche sur l'histoire du christianisme en dehors de l'Europe. Le sujet est traité en vingt-sept contributions, en allemand et en anglais, dans une perspective interdisciplinaire. Les auteurs s'intéressent particulièrement à l'élan nouveau qui caractérise les Églises des pays du Sud et cherchent à apprécier ce phénomène en rapport avec la tension entre les normes théologiques et éthiques universelles et locales.

SUMMARY

The present *Festschrift* reflects the change from a euro-centric to a polycentric, global church historiography. It recognises the approach of the Munich church historian Klaus Koschorke who chose the "History of extra-European Christianity" as the main topic of his research. Twenty-seven essays in German and English elucidate the subject matter from an inter-disciplinary perspective. The authors' particular interest is focused on the outset of the churches of the South and the evaluation of its consequences in the tension between universal and local theological and ethical norms.

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Dass „Kirchengeschichte als Missionsgeschichte“ gelesen werden kann, hat die gleichnamige Buchreihe von Heinzgünther Frohnes und Hans Werner Gensichen in den 1970er Jahren gezeigt. Der Münchener Kirchengeschichtler Klaus Koschorke, dem die vorliegende Festschrift gewidmet ist, hat diesen Faden in den 1990er Jahren wieder aufgegriffen – allerdings in umgekehrter Perspektive einer Missionsgeschichte als „Außereuropäische Christentumsgeschichte“. Dabei geht es Koschorke „weniger [um] die einzelnen westlichen Sendungsveranstaltungen als vielmehr die Geschichte des Christentums im Kontext unterschiedlicher außereuropäischer Gesellschaften und Kulturen“ (xviii). Damit stellt sein Ansatz das deutschsprachige Pendant zum Projekt der „Study of Christianity in the Non-western World“ des Edinburgher Missionshistorikers Andrew F. Walls dar, das dieser bereits in den 1980ern angestoßen hatte. Anregungen für Koschorke kamen sowohl aus der ökumenischen Arbeit von Kirchengeschichtlern aus der Dritten Welt (vgl. den Aufsatz von