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THE FUTURE OF...

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PUBLISHER'S INTRODUCTION

The theme of the second issue of the *Renewing Minds* journal is "the future," a particularly appropriate focus for the Union community, which aims to be a "future-directed" academic institution. By making such a claim, Union has, in recent years, attempted to maximize the windows of opportunity the Lord has presented to us to the greatest degree that resources have allowed. We are stewards not only of today, but of the future, until Jesus returns.

Union claims three other core values: "excellence-driven," "Christ-centered," and "people-focused." Much like our understanding of the Kingdom of God, these core values are being worked out daily in our midst, while also having a "not yet" aspect to them. It is this "not yet" focus that undergirds our "future-directed" commitments on the Union University campus. This issue of the journal attempts to take those commitments seriously and ask questions about a variety of issues that will face our campuses, our churches, our communities, and our culture as we seek to navigate our way forward in this twenty-first-century world.

Hunter Baker, Tom Rosebrough, and Gregory Thornbury help frame the discussion for us in this issue by wrestling with challenges facing our shared callings in the various educational worlds that we serve. Norman Wirzba provides insightful observations regarding the often-discussed topic of food, while Ben Mitchell delves into the ethical concerns often associated with our sex-obsessed culture.

Fifty years ago, Martin Luther King, Jr., offered the most stirring and memorable address ever delivered in our country on

the complex matters associated with race relations. With permission, those special words, which are as relevant today as when first spoken, have been reprinted for us in this issue. Peter Riddell offers a glimpse into the possible future of Islam.

Michael Garrett, a walking bibliophile, gives us insights about the future of reading in this technologically-driven world. This essay is nicely balanced by the fine work of Chris Blair dealing with the Internet. Blake Watkins, one of the fine scholars on the Union University School of Pharmacy faculty, helps us understand the future challenges associated with pharmaceuticals. Peter Leithart concludes the issue by providing commentary on the concept of the future.

The issue seems timely in a variety of ways. As a twenty-first century culture, we sometimes obsess about the future. We probably should provide an issue soon about what can be learned from history, reflecting on the past. This issue, while appropriately "future-directed," makes application as well for the present, while not ignoring the past. As Christ-followers, we want to always seek to balance a short-term focus with a long-term view. This issue gives us appropriate guidance in that regard.

In order to move forward in this ever-changing world, we need wisdom, courage, and vision. The second decade of the twenty-first century calls for reflection, creative thinking, and strategic leadership, but not retreat. If we are going to exemplify our future-directed commitments, we need to be as informed as we can be about the challenges ahead. This issue of *Renewing Minds* does that for us in most commendable ways.

Understanding the challenges of the future will help us to take informed risks, while learning from our failures. As noted above, planning for the future requires learning from the past while living faithfully in the present, which includes being stewards of the information and resources available to us. To those ends, we are pleased to present this issue to you.

Let me offer a word of deep appreciation to Ben Mitchell and Hunter Baker for planning and coordinating this issue. It is a joy to work with both of them in their leadership of this project. I also

want to say a word of gratitude to Mike Garrett, as well as to Jon and Sarah Dockery for their fine oversight of the publication of this work. Together we look forward to the future, ever thankful for and ever trusting in God's good providence for the days ahead.

David S. Dockery
Publisher

THE FUTURE OF HIGHER EDUCATION

HUNTER BAKER

It is a difficult thing to write about the future of one's own field of endeavor, especially if the forecast is for change. However, that is the forecast. Change is coming. One thing is clear. Education at all levels will be transformed by the dominance of choice. Christians have often bemoaned the disintegration of a shared cultural consensus (specifically, a Christian cultural consensus), but there is much more than the edifice of a broad Christendom which will be pulled down and reconstructed into something new. The large institutions of the 20th century will face a continuing revolution of personalization and individual autonomy.

The America of the 20th century scaled its institutions up in order to serve the needs of a rapidly growing population. Government agencies grew and gained jurisdiction over the lives of large numbers of people. Congress provided a broad tuition benefit to the great masses of veterans which shifted a gigantic new demographic into colleges and universities. The mega-entities of today rose out of that paradigm shift. They were also stimulated by the powerful growth of the United States economy which offered nearly endless opportunity to those willing to do things such as take on extra education. Public dollars flowed into higher education. Private dollars (specifically, tuition dollars) followed in their wake. After all, if a good is offered at less than its real cost, the rational consumer buys and buys and buys.

Over time, the combination of subsidies, growing consumer demand, and the introduction of the wired campus (necessitating lots of IT infrastructure and personnel) have worked together to substantially increase the costs of operating colleges and universities. In addition, the schools have waged a war of improvement in their facilities and programs in an effort to attract a larger share of students and the dollars associated with them. (Note how rare it is now for students to share bathrooms with everyone on their floor in a new dormitory. The older models were just a step above barracks. In some cases, they actually WERE rehabilitated barracks.) The result, which we have also seen in the highly subsidized field of health care, has been a rapid increase in the price of tuition and fees.

FROM PUBLIC MONEY TO PRIVATE MONEY

Today, we have reached a point of decision about the universities. Will the public sector continue to pour money into the institutions? The answer appears to be, "No." Part of the reason for rising tuition among the state schools is that legislatures are providing fewer subsidies for tuition. Parents and students have to make up the difference. The federal outlook also looks bad. Entitlements such as Social Security and Medicare show little sign of loosening their grip on the federal budget. At the same time, defense spending is high. Interest on the national debt has the potential to explode, thus further inhibiting the government's ability to spend. Pell grants and loan guarantees may well be vulnerable when budget cutting ceases to be a debate and becomes a necessity. As public money declines as a proportionate influence on higher education, private money (meaning real consumer dollars) will have greater influence. Private money feels more distress at high prices than public money does. While higher education was perceived as a subsidized good available at less than the "real" cost, consumers could not get enough of it. But as real costs begin to be felt by the buyers, they want a greater guarantee of return on investment. They also want more options and flexibility. In other words, they are treating higher education as a market good rather than as some separate, hallowed social institution deserving deference and sacrifice on their part.

THE REVOLUTION IN DISTRIBUTING EDUCATIONAL CONTENT

This greater demand on private money to pay for the good of higher education is occurring during a period of amazing technical innovation. We live in an era when it is possible to access virtually any kind of content from almost anywhere. The great majority of us (in America, for example) possess electronic devices which we can use to read, listen, watch, and talk about virtually any subject. These devices are outstanding vessels into which educational information can be poured. The book was already an extremely good technology. Consequently, the profusion of libraries and the growth of personal book collections made it possible to access information in a very democratic fashion. But the internet has made it possible to augment that technology of text with pictures, sound, and links to far more information than could ever be contained in a single book. The new digital packages are up to the task of distributing information, and even some teaching, very efficiently.

The revolution in distributing educational content makes economies of scale available to colleges and universities. For example, a college could develop an extremely good online course in American government and offer it to as many students as would like to sign up. A class of that nature can be set up with multiple choice exams which can be graded automatically. Such a course would be especially helpful to large state universities which have struggled with the logistics of offering general courses to huge populations. No more need for giant auditoriums to host U.S. History 101 at the big state schools. What was sometimes done awkwardly with communal videotape could be done efficiently with online distribution.

LARGER POSSIBLE CHANGES AHEAD

The really interesting twist here is that courses could simply be purchased by institutions. James Q. Wilson (who died this year) had one of the best-selling American Government texts. I taught a class using his book last year. It has been some time since I have offered a standard American Government section. To my amazement, the

book brought with it something like a course in a box. It would have been possible to teach the course with very little work on my part. I had the book, Powerpoint slides for every chapter, pre-written exams, short instructor outlines, etc. It is only one more additional step for the publisher to include lectures by the great James Q. Wilson, himself. Put in that additional element and you have a fairly complete class taught by a master. The institution could then add on a graduate assistant or a cheap adjunct professor to meet with the class once a week for questions, conversation, clarification, and evaluation.

Though this road is attractive in many respects, it contains the seeds of woe for universities. An academic publisher such as Cengage or Pearson will eventually find a way to cut the middleman out of the equation, entirely. Why couldn't the publisher find a way to get its comprehensive courses accredited and made available to students anywhere who wanted to take them and apply them as credit to a transcript? Such an eventuality is not too far away. In a sense, there are teachers and there are students. The relentless advance of creative destruction fueled by technology ruthlessly removes intermediaries. Universities could end up in the position of intermediaries unless they are very strategic in planning next moves. We could see a day in which professors seek accreditation rather than institutions, while students put together official transcripts of courses taken from various accredited professors. Such an outcome is a real possibility.

But then again, what can be extrapolated is not always a good foundation for predicting the future. The first thing that can be said is that the traditional mode of university education is unlikely to simply disappear. The more likely outcome is that the number of options for obtaining an education are going to increase dramatically. Some schools will purposefully continue on in the way we now take for granted. Others will host a blended experience of online and/or prepackaged content presented alongside classroom instruction. Online options will become more sophisticated and will offer improved content. The pressure is going to be for everything to get better and cheaper.

That will happen, but the effort of doing so will come at a cost for universities and for professors. For many years, schools have simply adjusted tuition up incrementally and then used the additional income to fund new programs, pay raises, etc. That era is over. It is officially time to innovate in ways that will give students greater value for less money. The institutions that fail to do that (barring the existence of giant endowments) will see their competitive position erode consistently over time. Part of the adjustment will come by reforming the cost structures of universities. To give one simple example, professors will be less and less able to assume that tuition dollars can pay for them to travel to conferences and pay for time to write and do research. Those activities will continue, but they will bear a heavy weight of justification.

A CASTE SYSTEM FOR PROFESSORS

A deeper implication is that the profession of college teaching may develop a more stratified caste system than it currently has. We are all accustomed to the system of tenure-track jobs known as assistant professor, associate professor, and full professor. The ranks carry different pay levels and often delegate more grunt work of teaching downward. Each one of these people represents a long term investment. Professors are not lightly dropped. As a result, schools have resorted to using alternative labor to achieve the same result. They hire adjunct professors who need no more than a single semester commitment and a small fee with no benefits. Many schools with extensive graduate programs employ graduate students to the same effect. This trend of more cheaply extending the professoriate will continue. Fewer and fewer tenure track professors will be hired. Instead, schools will make increasing use of visiting slots, contract faculty, adjuncts, and master's prepared individuals (to facilitate some of the pre-fab courses). As a result, institutions will gain significant labor flexibility. Have a bad year recruiting students? You can just hire fewer seasonal instructors. The caste-like nature of the professoriate will be more obvious than ever as a relatively small number of professors enjoy full rank and privileges compared to those who round out the teaching force

more economically. Ultimately, the professoriate will mainly be made up of those who are gifted at creating educational content and/or performing highly useful research. Everyone else will become more of an educational facilitator. Educational facilitators will provide value by answering questions, giving assignments, and evaluating students. Their ranks will grow substantially. The job will likely command less prestige and income than the old style professoriate has come to enjoy as those perks will be available to a diminishing few. What is true of the traditional professor's position is simply the truth about virtually all professions as market forces push change and innovation. Fewer privileges will be protected. Value-added will be an exacting test that more and more people will feel in their work.

FIGHTING TO STAY IN THE TRADITIONAL SPACE

Just as the nature of college teaching will change, so will institutions. There will be less room in the market for traditional providers of college education as we have understood it. That model is not going away, but it will be the premium model. Those schools who wish to maintain a truly traditional presence will have to be ready to defend their position in that market. For some colleges, it will be easy. Some schools will be able to continue in the traditional space on the sheer power of accumulated wealth and tradition. Those who do not have those benefits (especially the wealth), such as many of the faithful Christian institutions, will only be able to stay in the traditional space to the extent that they are able to demonstrate a very clear difference in their offerings. They will need to show that residence on their campuses means something to students after four years both in terms of education and character formation. It once very clearly meant something to be a Princeton man, for instance. If many of the evangelical schools want to persist in the premium, traditional market, there will need to be substance behind the idea of a Union or Wheaton man or woman. That substance will refer back to Christian orthodoxy, spiritual seriousness, sanctification, and fluency in Christian thinking.

But even for the institutions that do everything right to stay in the traditional space, the changes alluded to in the professoriate

are likely to occur. In addition, there will be continued pressure for the liberal arts and other portions of the core curriculum to justify themselves. Professional schools (and their accreditors) will press for more hours out of the whole. The likely result is continued diminution in the traditional core unless universities who value it are able to make a compelling case for its contribution. Appeals to being well-rounded or well-educated strike the marketplace with diminishing force when prices are perceived to be high. This problem is one of the most painful for me because I discovered the liberal arts and their amazing value in forming judgment and perspective later in life. Unless we find a way to counter this particular trend (perhaps through philanthropic subsidies of liberal arts offerings), the result will be an inevitable coarsening of the culture (which, of course, we have seen) and a loss of the long view in evaluating many of the important decisions we must make both as individuals and as communities.

THE MOST VULNERABLE SECTOR

Contrary to expectations, the institutions that will come under the greatest pressure will ultimately not be the traditional schools (though they will have to grapple with change). The greatest pressure will apply to the entities currently believed to be the wave of the future, which are the online programs. If you are considering a long term financial investment in the University of Phoenix or one of its competitors, I would urge you to go elsewhere with your funds. The online education companies are the closest thing to pure intermediaries in the whole higher education sector. If the producers of online educational content make the leap I have suggested they will make, then entire online courses of study will be available from big textbook publishers instead of from the University of Phoenix or Strayer or some other provider. In fact, even the publishers will eventually be vulnerable as teams of accomplished and entrepreneurial academics could put together their own courses, seek accreditation for them, and then offer them on the market directly to students. The key is a move from *accreditation for institutions* to *accreditation for educational content*, but it is a logical and

efficient move that will satisfy needs in the market. Contrary to conventional wisdom, the pure or mostly online institutions have far less to protect them from creative destruction in the educational market than does the more traditional entity. Traditional colleges and universities are able to offer a much more full-orbed experience, which insulates them at least somewhat from the market pressures that hit commodities hardest. The University of Phoenix is a commodity player.

PROJECTING STILL FURTHER OUT

The most important part of the argument so far is that educational content creators will work to cut intermediaries out of the equation. Publishers will struggle to survive. Commodity institutions will be cut out. Traditional colleges and universities will resist being cut out for a few reasons. *First*, they are able to provide the college experience that Americans still value and hope to provide for their children. *Second*, they often have distinctive character and customs which appeal to parents and students. *Third*, they can offer physical community and the relationships that follow from those. *Fourth*, in some cases they have made infrastructure investments that are not easily replicated. For example, I think of Union University's nursing simulation labs. They are costly and offer education that is not easily provided elsewhere. Readers can probably come up with some other protections the traditional players have. Just to reiterate, though, despite the buffers, traditional players will have to be able to make a convincing sell on the value of their degrees. They will also have to contain and/or cut costs vigorously in the near future.

Reaching further out into time, we have the question of the relationship of the professor to institutions. If creative destruction has a tendency to cause disintermediation, what will happen in the relationship between professors and the institutions to which they have typically been tied? To the extent that infrastructure, machinery, and specialized materials are needed, then professors and institutions will still be tied together. But what about the many college courses in which what mainly goes on is a transfer of information and expertise between the professor and the student? Will

we eventually see a situation in which college professors become independently accredited in the same way lawyers and doctors are? Will it be possible someday for students to create their own patchwork transcript of work taken from a variety of independent professors, institutes, think tanks, hospitals, government agencies, corporations, and universities? Given the conditions of high price, rapid technological innovation, disintermediation, and great market scrutiny of the value proposition, I think such a general turn is possible.

If professors do gain a degree of independence from institutions, it seems likely that alliances between the two will remain. In many cases, professors will sell their classes to institutions which will then add educational facilitators to the mix to provide the student with more assistance. Universities will also be able to provide professors with a baseline income they may need to provide the basis for their more entrepreneurial activities. They may make arrangements to pay professors less and with more flexible terms, which will ensure an affiliation and at least some dedicated time from the professor for the specific school. What is almost certain to end is tenure as we know it. The security of tenure fits poorly with the dynamism and flexibility of a modern and constantly evolving economy. Professors and colleges will form alliances, but on much more fluid terms than before. In many cases, the relationship may be based on spiritual and ideological relationships as much or more than economic ones.

CONCLUSION

Predicting the future is notoriously difficult. Even physical scientists find it difficult as evidenced by the magazine covers of the 1970s promising a new ice age which stand in stark contrast to the dire predictions of global warming which dominated the last decade. But I think the broad outlines of what I have discussed here will hold. Traditional institutions that really have a tradition and distinctiveness will survive, although in smaller numbers than today. This is good news for institutions like Union which are serious about their mission and identity. Pure online institutions

will suffer massive competition from the creators of educational content. Schools will make greater use of professor extenders very much like healthcare institutions rely on physician extenders. The concept of accreditation will expand to professors and to courses rather than residing simply with colleges. The relationship between professors and institutions will become much more flexible. Some of these changes will occur in the near term. Others may take decades to reach fruition.

One thing is certain, though. Higher education is directly in the path of creative destruction. The smart players will figure out the right market for them to serve and how to offer the best value for the lowest price to their customers. Everyone in the game needs to be figuring out where they sit on the board and what the right path forward is for them.

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THE FUTURE OF THEOLOGICAL EDUCATION

GREGORY ALAN THORNBURY

Any discussion on the future of theological education cannot and should not commence without first a prayer that cries out to God, "Maranatha! Come, Lord Jesus." We must confess that it is our heart's desire to see the kingdom of the heavens arrive in its fullness sooner rather than later. With that said, unless Christ returns, we can say that, humanly speaking, the prospects for Christian ministry have never been more sure and have never been more precarious. On the one hand, Christ has assured us that there will always be a church, and that the gates of Hell will not prevail against it (Mt. 16:18). Ergo, since the future of the church is certain, God's people will always prepare ministers for the Gospel ministry. They have done so in the past and will continue to do so in the future – despite adverse conditions in the cultural climate. On the other hand, this does not mean of course, that there will be seminaries or Divinity schools as we presently know them, or in the same configurations that we currently find them.

In fact, traditional theological education has never been more in peril. A recent study has shown that it is not unusual for seminarians to graduate from their respective programs with somewhere between $70,000 - $80,000 in loans. Coming generations of seminarians will have to think deeply about whether the ministries into which they will go will be able to support them to the level of

being able to climb their way back out of the crushing debt.[1] What is more, the denominational financial and human resource support that has traditionally underwritten the campuses and faculties of traditional seminaries is decreasing and will accelerate downwards. All of a sudden, these institutions will start looking a lot like Boxer at the end of George Orwell's allegory, *Animal Farm* – a once mighty steed endangered by the glue factory. Only a few elite institutions with visionary leadership, creative and adaptive curricula, and convictional mien will be able to survive the collapse.

Although the trajectory looks dystopic from a traditionalist point of view, the reality is that the future is bright for those who still want to learn the way of Christ in the history of the great Christian intellectual tradition. But the future will be underground. In the coming age, theological training will be anti-establishment and quasi-punk. Christ will lead a new ministry into the kingdom as they resist the principalities and powers of the age. As Joe Strummer of The Clash once told a reporter, "It's good to be sent back to the underground. There's always a good side to bad things and the good side to this is that at least everyone has to go back down." The church flourished as a persecuted underground phenomenon, going from a small rag-tag persecuted sect to the dominating religion of an empire in a matter of two centuries or so. Under God, it can happen again.

In light of this state of affairs, I see the following adjustments in the future of theological education that all relate to particular kinds of particular places. To wit:

THEOLOGICAL EDUCATION WILL LOOK LIKE JONATHAN EDWARDS' PARSONAGE IN NORTHAMPTON

In the 1730s and 1740s, Edwards took in the best and brightest young ministerial candidates into his home. Among them were Joseph Bellamy, Samuel Hopkins, and David Brainerd – names famous in the annals of theology and missions.[2] These young theologues were not starting from ground zero when they arrived at Edwards' doorstep, however. They had already received outstanding undergraduate preparation at Yale which gave them a classical

education in the liberal arts and theology. But in order to get properly trained in ministry, the answer for them wasn't to repeat their fine Yale experience on a different campus. They sought out a worthy pastor, and in this case, one who just happened to be the greatest theological genius America has ever produced. Edwards poured his life and the power of his thought in them, and they into him. It was a dynamic scene, Edward's living room. The personal, one-on-one nature of the learning environment holds the vast potential for theological education in the local church. One sees the pastor preaching, living, and dying with his people through the Gospel in a real time and place. This principle, once standard, will become the new normal yet again. As such, moving forward, if (and only if) an excellent liberal arts groundwork has been laid, ministerial training will once again be local under competent, experienced, and academically prepared pastoral supervision in the context of the local church. These settings will find creative ways to partner with the seminaries and divinity schools who survive and thrive in the new era.

THEOLOGICAL EDUCATION WILL LOOK LIKE BONHOEFFER'S EXPERIMENT IN FINKENWALDE

In 1935, as the Nazis tightened their grip upon Germany, Martin Niemoller asked Bonhoeffer to take a small group of theological students and form an underground seminary for the Confessing Church. By its very nature, the enterprise was illegal, as nothing but the state-controlled Reich Church was permitted to train ordinands. But Niemoller and Bonhoeffer knew that if a church leader followed the monstrous evil of the Führer, he could not follow Christ. The church was thus morally obligated to subvert fascism. So Dietrich took his students, both men and women, to the von Katte estate in Finkenwalde (Pomerania), and it was here that Bonhoeffer combined passionate lectures on the Sermon on the Mount with an intense experiment in Christian community. In so doing, he erased the distinction between lofty academic theological speculation that had characterized the German universities he had experienced. He put in its place, the best of academic theology

with the very practical concern of how actually to live out the way of Jesus in solidarity with brothers and sisters in Christ. The central feature of this erasure involved the faculty's participation in the life of the students. Bonhoeffer threw himself headlong into the activities, joys, and sorrows of the ordinands. He exercised with them, played table tennis and other sports with them, and he cooked and ate with them. He brought his gramophone and extensive collection of Black Gospel and Negro Spirituals that he obtained while he was in New York attending the Abyssinian Baptist Church, and they listened to records together.[3] Out of this intense experiment in community, Bonhoeffer wrote the magnificent *Life Together*. "The physical presence of other Christians is a source of incomparable joy and strength to the believer," he observes, underscoring that, "God has willed that we should seek and find His living word in the witness of a brother.…The Christ in his own heart is weaker that the Christ in the word of his brother; his own heart is uncertain, his brother's is sure."[4] If I do not miss my guess, if the expansion of the powers of the centrally-controlled secular state are not attenuated soon, the coming years will call for a new raft of illegal, underground seminaries experiencing the presence of Christ and preparing its ordinands to speak the truth to power.

THEOLOGICAL EDUCATION WILL LOOK LIKE OBI WAN'S COMMUNICATIONS TO THE JEDI ON KAMINO & GEONOSIS

Those who oppose or at least have serious reservations about the anthropological and theological appropriateness of online education often do so with a static view of existing technological platforms. While the debate rages on over how effective current platforms are, the reality is that in the not-too-distant future real time three dimensional conversation will be able to take place between students on the field in ministry with theologians situated in their respective academic and ecclesial contexts. All of us are familiar with the way this looks in Sci-Fi. For example, in *Star Wars: Attack of the Clones*, we see Obi Wan on the planets of Kamino and Geonosis communicating to, and receiving feedback from the Jedi High Council Chamber in Coruscant in a real time three-dimensional

immersive environment. The Jedi are able to advise Obi Wan about next steps and be aware of his precarious situation on the ground. Even when the technology fails, there are workarounds, and thus when a battle ensues, the Jedi are able en masse to join the fight in person when necessary. There can be no doubt that synchronous real time instruction must be a part of a ministerial candidate's experience, especially in the earliest and most formative stages of his or her career. But to the extent that information, teaching, and even applicational wisdom can be delivered from multiple locations, less and less will be lost in translation as technology improves and holographic 3D delivery environments go from being science fiction to science fact.

THEOLOGICAL EDUCATION WILL TRANSITION TO BEING GOD ON THE UNIVERSITY QUAD

The missional opportunities for ministry in the coming decades will be accelerated from what is already happening on the ground right now. They will be platform-based. In other words, there will be fewer and fewer churches able to finance and sustain large church staffs, salaries, and facilities. In order to establish a ministry in a community, pastors and church leaders will need other skills that the local environment needs: healthcare (nursing, pharmacy, medicine), education, economic development, urban renewal, the arts, design, technology, and engineering. And where does the training for these platforms currently exist? Universities. In other words, barista at Starbucks will no longer be a viable platform for church planting. You're going to have to bring other cookies to the party that the culture recognizes if you want to play. Thus, the idea of the free standing seminary will increasingly become a thing of the past. They will need strategic partnerships with universities that are willing to offer an integrative environment in which theological disciplines can be seamlessly integrated with other skill sets. Given the increasingly combative environment toward Christian conviction at secular universities, seminaries will have to seek out colleges and universities already engaged in the business of Christian Higher Education. The university has so many more resources to

help pastors understand reaching cities and neighborhoods with the Gospel. There are sociologists, political scientists, philosophers, and economists standing by to help interpret the complex demographics of both the urban and rural landscape. The integration of theology with existing disciplines is the only way forward for theological education.

In conclusion, preparation for vocational ministry in the coming decades to come will look both to the past and to the future. The emphasis will return the primary of the local church and parish, and the traditional seminary model will become a thing of the past. And yet, in this new environment churches will still need strong affiliations with existing institutions of higher education that can provide the skill sets needed for the coming economy. New alliances will be formed, and the faith once for all delivered to the saints will be preserved.

Notes

1 David Briggs, "The High Cost of Service," The Association for Religious Data Archives [online]; available at: http://blogs.thearda.com/trend/featured/the-high-cost-of-service-student-debt-burdens-religious-workers/, accessed August 15, 2012.

2 Edwards' time with Bellamy, Hopkins, and Brainerd are chronicled in George Marsden, *Jonathan Edwards: A Life* (New Haven: Yale University Press, 2003).

3 For a moving recounting of the Finkenwalde experiment, see Eric Metaxas, *Bonhoeffer: Pastor, Martyr, Prophet, Spy* (Nashville: Thomas Nelson, 2010), 270ff.

4 Dietrich Bonhoeffer, *Life Together*, trans. John W. Doberstein (San Francisco: Harper and Row, 1954), 19, 23.

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THE FUTURE OF PRIMARY-SECONDARY EDUCATION

THOMAS R. ROSEBROUGH

The past is a window through which we can see the future—even though the vision may be through glass darkly. Think of your favorite school teacher. There are likely many reasons why you would choose her or him: academic rigor, interpersonal qualities, and more. Question: Would she or he thrive in today's public schools? Success as a teacher or as a student can be rather time-bound as we find ourselves in a very different era of schooling. As a recent book on the American public school teacher (Drury & Baer, 2011) contextualizes, the United States has been enormously successful in extensively educating its citizenry toward a democratic, strong, and prosperous nation. Currently, however, the authors point to signs that the U.S. has stalled in its efforts to remain preeminent in world affairs: (1) High school graduation rates continue to be around 75%; (2) Achievement gaps remain stubbornly resistant to current standardized efforts to close them across racial, ethnic, and socio-economic backgrounds; (3) The U.S. does not compare favorably to international counterparts in reading, mathematics, and science assessment.

And, anecdotal evidence persists that may be even more telling. Heather Wilson (2011) in a Washington Post article questions current students' ability to think across disciplines and grapple with difficult issues. As a member of Rhodes Scholarship selection

committees the last two decades, the author fears she sees a trend toward education redefining what an exceptional student is. Her conclusion is that current college students are rather incapable of broader, more purposeful reflection: "This narrowing has resulted in a curiously unprepared and superficial pre-professionalism" (p. 1). But, these same students are unquestionably succeeding in the achievement-oriented, standardized Information Age schooling found in U.S. schools. They believe (and can validate their belief on ACTs and SATs) that they are superbly educated.

Such a context begs some questions: What schooling practices have been successful in our past? What is so different now? What will education look like in the future? And, what matters in education? Change is the watchword. As Ralph Leverett and I (2011) have cautioned, it is too easy to be myopic, to exaggerate change and become fixated on the present as though this world has never experienced change before. Nevertheless, the sheer volume of information is increasing at an unprecedented pace primarily due to technological innovation; and, unfortunately, many teachers (and policy-makers) still believe they are in the information-giving business.

Schooling practice has always centered on three salient factors: curriculum, teachers, and students. Success in the past most assuredly has included synergistic vitality among these three components in education. We must continue to ask critical questions about:

Curriculum: Is the content transferable to everyday life? Is it worth knowing? Does it inspire and challenge?

Teachers: What roles are vital for success in teaching? In *Transformational Teaching* (2011), we decipher three roles: scholar, practitioner, and relater. Teachers must know, be able to engage with appropriate methodology, and must connect to the individual lives of students.

Students: What motivations do they bring to the classroom? Are they demonstrating the ability to self-direct their learning? What learning qualities are they developing which will last a lifetime?

What is so different today can be summed up by two words: diversity and testing. Drury and Baer (2011) say that:

> a confluence of major demographic, policy, economic, and social changes have raised the overall complexity of teaching to a level unimaginable a half century ago. An erosion of student discipline and dramatic incidents of school violence; classrooms in which one in five students suffer emotional, attention, or behavioral difficulties; and recent upsurge in poverty that has left nearly six million school-age children surviving on less than seven or eight dollars a day all contribute to the new reality that teachers currently face (pp. 8-9).

In addition, a significant surge of Hispanic immigration in the last 30 years rivals the European influx in the early part of the twentieth century. In 1980, according to the U.S. Bureau of the Census, 9% of children under age 18 were Hispanic; today the number is 23%. By 2050 the number is projected to be 39%. Other countries and geographic areas and ethnicities are represented, too, from the Far East, Africa, Eastern Europe, and the Asian subcontinent. Nearly 21% of school-age children today use English as a second language as compared to just 8% in 1979 (Drury and Baer, 2011).

Another difference is the inclusion of students with disabilities in public school classrooms. Disabled (including severely and profoundly disabled) children are currently educated in regular classrooms through the IDEA program, a great victory for democratic ideals. But, it also creates great challenges for teachers seeking to meet a wide range of abilities and difficulties.

Perhaps an even more significant difference in schools is that standardized testing has morphed into an accountability nightmare for teachers. High-stakes testing has ushered in an era where test scores have served as not only evidence of learning but learning itself. Higher-level thinking skills have been de-prioritized and knowledge of Jeopardy Game-like disconnected facts and information has been memorialized.

Informational teaching and learning may be dulling many students' perceptions and understandings of their world. The concern is that students are becoming overly self-absorbed in the digital culture, that they are misusing and overusing (Bauerlein, 2008) the Internet as they crowd out vital knowledge and values of citizenship. When we put all this together—diversity, rigid accountability measures, misuse of technology—we have a perfect storm of frustration and challenge for teachers.

By any measure or perspective, American schools are in the throes of crisis. Eli Broad (2012) is an American business entrepreneur who decries the lack of change in U. S. schools: "Technological advances have personalized every arena of our lives, but very little has been done to harness the same power to personalize learning for students with different needs" (p. 28). Here is a fundamental principle in pedagogy: Students must feel or perceive a personal connection between their ability and motivation to learn and their teacher's presentation of curriculum. American schools in the past, despite their problems, have achieved, excelled, and met that principle.

Times have changed. Schools in Asia and in Finland, representing very different cultures between them and as compared to the U.S., are advancing by leaps and bounds. Much of what they are doing they have learned from American models and research. Can American schools take stock, re-learn, and re-tool? Our schools have always been a reflection of society, and our country will demand an educational product that matches perceived wants and needs.

The current national common core standards movement likely will have staying power. Many states, including my own state of Tennessee, have adopted the standards and are busy developing pedagogy and assessment methods to match. Indeed, the force of commonality is strong, especially if the standards and their matching instructional modes demand depth as well as breadth. The caveat is this, however. Children of different experiences cannot be expected to learn through lock-step procedures. And, the best teachers will not be attracted to work in rigid learning environments.

In addition, the working world outside of school environments has changed to a degree that will force schools to adapt. The

question of change is not *if* but *when*, and U.S. schools historically have been slow to move toward this new world. An analogy here might be accurate: U.S. schools have been trying to repair a car that is 150 years old (public education) instead of simply junking the old one and buying a new one. The repair bills for fixing up the old vehicle with more accountability and higher expectations, while well-intended, are staggering and the measures are ineffective. Broad (2012) asks how did we get here, and then he says, "I suspect the reason is because too few dared to ask the right 'why not' question: Why not redesign these districts? It's a simple matter of reframing basic assumptions" (p.24).

American schools in fifty years will look very different if we reframe assumptions. The role of teacher will truly be one of facilitation of the process of learning through digital access and inquiry. Teacher pay will be reinvented in the U.S. more in line with not just the challenge and stress of the job, but also with teachers' demonstrated success in the classroom. The curriculum will be electronic and much more highly accessible. Students will expect quick and easy access and enjoy using the digital tools to do so, but their minds must still be challenged by great teachers asking great questions.

Those great teachers may take on new roles (Quillen, 2012) such as "intervention experts" when students experience frustration with computerized instruction. The medical model is trending strongly in education currently. With health care moving toward physicians supervising teams of nurse practitioners, it is likely that school systems will use cost-saving models of expert teachers teaming with para-professionals in the future. The "flip model" of asynchronous electronic access to lecture and instruction, coupled with synchronous face-to-face follow-up interaction and intervention is likely to be popular. The future-shock is that 1-5 years currently is like 10-50 years in the recent past because of rapid change in the world of technology and of economics. Thus, futurism is not what it used to be!

In an increasingly impersonal world, the greatest challenge of schools and teachers will be to personalize learning and connect

it to modern society, not just in an academic sense, but socially and spiritually. American individualism at the most basic level, the personal level, will be at risk. But, the power of *vocatio*, of godly summons to the ideals of teaching, will draw the best and brightest who realize that their students are spiritual beings in their essence.

In confronting rapid change, the inferred question is, What matters in the education of our children? Why do we teach? We must ask the question WHY before we move to HOW. The answer to the question of why is WHO. Playing the two roles of scholar and practitioner is not sufficient; teachers also must be relaters. Teachers who relate are practicing the compassion of connecting to students' true identities, inspiring individual hope and persistence.

We live in narrow and shallow educational times in the U.S. The principle is that raising student achievement is the floor, not the ceiling. Higher achievement is a by-product of seeking a broader and deeper mission for our schools: enabling a new generation of "favorite teachers" to teach to a holism of goals and to a depth of understanding. American schools hopefully will rediscover who their students are as well as what they need. We can have it all if we seek it.

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THE FUTURE OF FOOD

NORMAN WIRZBA

How we think about the future of food depends on where we stand. Walk into a typical American suburban grocery store and the future looks very bright. Food abounds, much of it attractively packaged and displayed. The variety can even be a bit overwhelming—just ask someone from a developing country who visits our stores for the first time—as consumers are invited to select their purchases from among roughly 30,000 - 40,000 different food products. But happily, the prices are fairly low, reflecting the fact that today's industrial eater is likely spending a smaller percentage of income on food than any generation in the world's history. For many Americans, today's food is cheap, convenient, and available in copious supply.

Are we living in a mirage? There are reasons to think so. If we move a few miles into an inner city neighborhood, the future looks rather different. Food choice and food quality have simply evaporated, prompting some to call these places "food deserts" or, perhaps more accurately, "food swamps." For many of today's urban poor the choice of what to buy and eat is limited to fast food joints or the most highly processed products sold at gas stations and convenience stores. If fruits and vegetables are available at all, they tend to be of the lowest quality. Unsurprisingly, poor food choice coupled with limited health care means that today's urban poor will have to endure a variety of nutrition-related diseases.

If we move a few miles beyond the city and into farmland, the picture changes again. If the farm is a conventional one—meaning it is a farm focused on growing a small number of commodities (corn, soy, wheat, poultry, beef) in massive amounts—we may find a mix of optimism and concern. There is room for optimism because yields have grown dramatically in the last few decades, resulting in an explosion of food calories that is today feeding billions of people. Improved seed varieties, synthetically produced fertilizers, increased irrigation, and the capture of more land for agricultural purposes mean that we now produce more food than anytime in the world's history. In the minds of industrial ag boosters, there are few limits to how much food can be grown. Today's machine, transportation, and biological technologies—most notably genetic technologies—along with various efficiency measures will allow us to grow and market more crops and calories in all sorts of conditions.

But there is also considerable cause for concern because these food calories are coming at a very high—mostly hidden—cost: soil is eroding and being degraded by massive applications of synthetic, fossil-fuel dependent fertilizers and toxic herbicides; competition for fresh water is becoming more intense while available resources are being contaminated or wasted; animals are being abused so that consumers can have the cheapest meat and dairy products; antibiotics are becoming less effective in human populations because they are so widely used to fatten animals in confinement feeding operations; and farmworkers and food service providers are increasingly finding themselves in positions where they are being denied a living wage, worker benefits, or basic worker protections. Notwithstanding the massive amount of food production, there is also the dispiriting fact that still roughly one billion people do not have access to the food they need (another billion are suffering the ill-health effects of the bad consumption practices linked to today's industrial diet).

We might move down the road a bit and visit one of several small farm operations committed to natural systems or organic agriculture. These sorts of farms are on the rise because more and

more consumers are asking that land, water, animals, and workers not be degraded. They are selling their produce at a growing number of Farmer's Markets or through Community Supported Agriculture ventures that put consumers in direct contact with producers. Organic farmers have a hard row to hoe, however, because it is difficult to grow a lot of food without the use of synthetic poisons, hormones, and steroids, all the while paying workers higher wages. Not enough consumers are willing to ask about, let alone pay, an honest price for good, nutritious, clean, and just food.

If we move off the American mainland to one of the many developing countries growing food for the industrial, global market we discover the erosion of "food democracy," the idea that people should be able to determine for themselves what they will grow and eat. Owing to a variety of trade agreements, or simply feeling the pressure of the World Bank or the International Monetary Fund, farmers are growing commodities for export rather than food for their families and communities. Poorer farmers are losing their land to large (often foreign-owned) farms, to national projects (like dams or mines), and to foreign governments that are cash rich but soil poor. Many of these farmers end up in the burgeoning slums of mega-cities where they barely earn enough to eat. This is why even a slight rise in food prices is enough to spark riots in many parts of the world.

My quick tour through several food locations shows that the future of food is uncertain for many people. No doubt those who have resources and power will continue to enjoy good food for years to come. But many others, perhaps a growing majority, will find themselves food insecure as they fall victim to the many (potential and current) crisis points that turn production success into failure: a steep rise in fossil fuel prices, extreme weather (flooding, droughts, irregular frost cycles, migrating pests), ecosystem degradation or collapse, loss of glacier and snow melt, political instability, war and terrorism, and the spread of many food-borne diseases like salmonella, e coli 0157:H7, and various strands of influenza.

The future of food ought to be of central concern to Christians, particularly when we recall that the provision of food is one of the

most basic ways God demonstrates his love and faithfulness. Beginning in the Garden of Eden, when God the Gardener first lifts soil so close as to breathe the breath of life in it, God has been growing vegetation that is "pleasant to the sight and good for food" (Genesis 2:9). As the Psalmist declares, it is God who makes "springs gush forth" and "grass to grow" so that food can be brought forth from the earth (Psalm 104:10-15). The God who creates the world is also the God who daily provides for it. God is first and foremost a hospitable God, the One who makes room for others to be themselves and then nurtures them with food and love so that they can fully realize their God-given potential. Food is never simply a commodity. It is the material expression of God's passion for creaturely life. We could say that food, viewed theologically, is God's love made delectable. When God's creatures go hungry it is an affront to the character of God as the One who provides.

This is why we should not be surprised that Jesus made eating and the feeding of people a central part of his ministry. While researching for my book, *Food and Faith,* I read a commentator who said that in Luke's gospel Jesus is either coming from a meal, at a meal, or going to a meal. The providing and sharing of food are of supreme importance because in them we share much more than a few calories: we share the means of life itself. Jesus ate with everyone, even those on the margins considered to be beyond the pale of respectability, because welcome at the table, along with the nurture of good and nutritious food, is a tangible and tasty sign of the in-breaking of God's kingdom. Christians return regularly to the Lord's Eucharistic table so that they can there receive the nurture of God—recall that Jesus in John 6 referred to himself as the Bread of Life—and be transformed into the "food" that will nurture the world.

It is not a stretch to say that Christian life has always been about the future of food. Food is the medium of all life. Without food creation would come to a halt. That means it is an abiding and intimate concern of God that the creatures of the world be fed. As followers of God we have a great responsibility to attend to the sources of food and the practices of eating. Given the diverse picture

of food security and insecurity with which I began this essay, it is clear that Christians have considerable work to do. It is work that needs to happen on multiple levels: we need to pay much more attention to the ecological contexts that support all food production, making sure that remedial and restoration efforts are put in place where ecosystems testify to human abuse and degradation; we need to make the practices and economics of agricultural life a specifically theological and church concern, recognizing that policies like the Farm Bill and international trade agreements have major implications for the way land, water, plants, animals, and fellow human beings are treated and fed; we need to rectify the many injustices—ranging from immigration policy to worker wages and benefits—that are at work in our food production and food service industries; and we need to work hard to make our food clean, fair, and safe.

For centuries the vast majority of people understood that food is not to be taken for granted. It is a fragile and vulnerable gift that is susceptible to failure, disruption, and abuse. As Christians our abiding task is to bear witness to the God who daily feeds creation, and in this feeding reveals the hospitable character of the divine love. It is to participate in and extend—in the production, distribution, sharing, and consumption of food—that love to a world that too often experiences hunger and want.

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THE FUTURE OF SEX

C. BEN MITCHELL

"Isn't she cute?" Monica asked rhetorically as she pressed the palm of her hand against the shiny glass vessel. It felt hot to her touch, but the lab tech assured her the temperature was a very normal 98.6 degrees. "Look, she's sucking her thumb and curling her toes." Bill, one of her repro-partners placed his hand on Monica's. It was one of those sweet moments, though they were both sad that only the two of them could be at Kinder-Grow that afternoon. Their other repro-partner, Celine, had to work late and couldn't make it for the regular visitation.

"It's hard to believe," Monica exclaimed expectantly, "in only 60 days we can take her home." "Will you have the final payment by then, Bill?" Bill rolled his eyes and said a half-hearted, "Yes, of course."

Monica heard classical music playing faintly in the background.

"Do you play this all the time?" asked Monica.

The tech, in her blue-green scrubs, said, "Not all the time. Would you prefer some other music?"

"Could you play some worship music?" Monica wondered.

"Worship music? I'm not sure we have that in our library," the lab tech said, "but if you'll search the cloud, I'd be happy to download them."

Kinder-Grow is similar to the other commercial gestational services in Chicago. A little pricier, but they allowed repro-partners more

choices, including a choice in the environment in which the baby is growing, along with background music. And they also play high-definition digital recordings of the repro-partners' voices during some of the baby's awake states.

"Dr. Sanger said the gestational environment should be as identical as possible to a mother's body," Monica remarked. "If she were growing inside me," she said rubbing her tummy, "I would sing lullabies to her all night long."

Looking at Monica quizzically, Bill replied, "Inside you? " He had never seen a pregnant woman. He'd read about human pregnancy in his college biology text, but he'd never actually seen it himself. It seemed so, well, messy and inconvenient.
Bill mustered some sympathy as he said, "It must have been really hard for women to carry a baby in their bellies for 9 months."

"Yeah," said Monica as a tear began to form in the corner of her eye, "but I think it might have been better that way."

"Better?" said Bill with a tiny bit of disgust in his voice. "How could it be better than this? We get to choose our repro-partners. We can keep working so we can pay for an excellent gestational service like this. We choose our baby's gender, biological traits, and personality-linked genes. We even get to visit her every day at Kinder-Grow. Oh, and no morning sickness and no stretch marks! Don't forget that."

As Bill pulled her close, Monica looked up at him, the tear now rolling over her silky cheek and dropping onto her collar, "I know you're right, but still . . ."

Bill touched the temple of his cyberglasses with the built in camera and said, "Let's get a picture for Celine."

A few of the older, more conservative members of their church questioned the relationship between Bill, Monica, and Celine. But most of their Christian friends applauded them for being prolife. After all, they insisted, "we're not having sex." They weren't even living together. Two had maintained their virginity into their early thirties, the other stopped having sex with other humans when she became an evangelical Christian at twenty-five.

Using gamete harvesting, IVF, and the latest in artificial uterus technology, they had been able to maintain sexual purity

and have the child they always wanted. With three of them entering a repro-partnering union, they could share the responsibilities of raising their little one just as they had been raised, in the nurture and admonition of the Lord.

Those who find this scenario difficult to imagine have not been keeping up. Sex is not what it used to be. For millennia it was about a one-flesh-kind of union leading to procreation with children as a gift. Only in a perverse way is Monica and Bill's story about procreation. It is really about baby-making, a project. And baby-making, like every other aspect of sex today, is about personal desire satisfaction—I want what I want, when I want it, with as few complications or obstacles as possible.

What does the future of sex portend in the culture of personal desire satisfaction? St. Paul's injunction in Philippians 4:8 to think upon the pure and lovely precludes a discussion of the burgeoning sex trade, the ubiquity of pornography, and the mainstreaming of the so-called adult toy business. Yet, because the expression of our human procreative gifts is so intractable, something will have to be done in the future about the proclivity to produce offspring. So, doubtless we will see in the near future increasingly powerful contraception. "Guys might someday have a *birth-control* option that rivals the pill" exults Science News in its account of a new contraceptive gel for men that may hit the market in a few years. Adding this to the existing arsenal of contraception, the likelihood of a sperm living long enough to find an egg is decreasing daily.

And even if the wily sperm does finish its marathon, the resulting embryo will be subjected to a growing battery of tests that will make impossible the birth of a child who does not live up to a couple's personal desires. In June 2012, a team of researchers at the University of Washington reported it was able to map the entire genetic blueprint of an unborn baby using only a blood sample from the mother—who was just18 weeks into her pregnancy—and saliva from the father. They believe that this technique will enable them, with 98% accuracy, to screen a fetus for more than 3,000 genetically linked conditions, including cystic fibrosis, muscular dystrophy, and Marfan syndrome. Today, because of the pervasiveness of

testing, 90% of children with Down Syndrome are never born. Why would we expect this new test or any future tests to be used any differently?

The irony is that treating sex as personal desire fulfillment and baby-making as a project is slowly resulting in fewer of one's own species with whom to have sex. For any population to replace itself every couple must have 2.1 children on average. Some European countries are in a precipitous decline toward depopulation. France, for instance, is around 2.0, just under the replacement rate, and the UK is at 1.8. Estimates are that world fertility will drop below replacement rate by 2050. So, in order to maintain a sufficient level of population to support the world—and avoid the messiness and inconvenience of having children the old fashioned way—couples will be encourage, perhaps even incentivized, to have multiple children simultaneously using artificial uteri or the technology *de jur.*

Sex in the future will be more diverse, deranged, and bizarre than today. For example, sex will most assuredly include cyborgs. David Levy has written about this cyborg-erotic future in *Love and Sex with Robots*. An expert in artificial intelligence, Levy argues from both history and contemporary science that as robots become more human-like, they will be constructed to satisfy human affectionate and physiological desires. If that seems too farfetched to believe, there is personal testimony to suggest just the opposite. In Sherry Turkle's recent book *Alone Together*, she introduces us to a man called Wesley. I am sure he speaks for others when he says, "I'd want from the robot a lot of what I want from a woman, but I think the robot would give me more in some ways. With a woman, there are her needs to consider. . . . That's the trouble I get into. If someone loves me, they care about my ups and downs. And that's so much pressure."

No one should be surprised by this vision of the future of sex. Since ideas have consequences, the fallout of the sexual revolution could not be avoided. This is exactly what we should expect when desire is disordered. Indeed, Mary Eberstadt's volume, *Adam and Eve After the Pill: Paradoxes of the Sexual Revolution*, shows that these scenarios may be among the least dystopian.

Even the National Association of Evangelicals is on the edge of the precipice. As they said to Marvin Olasky, editor of *WORLD* magazine: "Evangelicals are conflicted about contraceptives outside of marriage because we never want to promote or condone sexual immorality. But we are told that contraceptives can reduce abortions and we want to stop abortions." This is called the fallacy of excluded middle. Either one uses condoms or one will have abortions. It is simply unfathomable in a culture where personal desire satisfaction trumps everything else, that anyone could maintain sexual purity until marriage or that they could care for a child they did not take on from the beginning as a project.

Sex is not what it used to be. Unless there is a significant backlash against the prevailing currents, it is also not what it is going to be.

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THE FUTURE OF RACE
I HAVE A DREAM

THE REVEREND MARTIN LUTHER KING, JR.

Editor's note: Keeping the promise to include in each journal an historical essay is not an easy task in an issue devoted to the future. It seemed appropriate, however, to include this iconic speech by Dr. Martin Luther King, Jr., delivered nearly 50 years ago on the steps of the Lincoln Memorial in Washington, DC, on August 28, 1963. It is lamentable that Dr. King's dream has not yet been realized of a nation where men and women are judged by the content of their character rather than the color of their skin. Though offered a half-century ago, his message still inspires hope for the future.

I am happy to join with you today in what will go down in history as the greatest demonstration for freedom in the history of our nation.

Five score years ago, a great American, in whose symbolic shadow we stand signed the Emancipation Proclamation. This momentous decree came as a great beacon light of hope to millions of Negro slaves who had been seared in the flames of withering injustice. It came as a joyous daybreak to end the long night of captivity.

But one hundred years later, we must face the tragic fact that the Negro is still not free. One hundred years later, the life of the Negro is still sadly crippled by the manacles of segregation and the chains of discrimination. One hundred years later, the Negro lives

on a lonely island of poverty in the midst of a vast ocean of material prosperity. One hundred years later, the Negro is still languishing in the corners of American society and finds himself an exile in his own land. So we have come here today to dramatize an appalling condition.

In a sense we have come to our nation's capital to cash a check. When the architects of our republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, black men as well as white men, would be guaranteed the "unalienable rights of life, liberty, and the pursuit of happiness."

It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given the Negro people a bad check which has come back marked "insufficient funds." But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. And so we have come to cash this check, a check that will give us upon demand the riches of freedom and the security of justice.

We have also come to this hallowed spot to remind America of the fierce urgency of now. This is no time to engage in the luxury of cooling off or to take the tranquilizing drug of gradualism. Now is the time to rise from the dark and desolate valley of segregation to the sunlit path of racial justice. Now is the time to open the doors of opportunity to all of God's children. Now is the time to lift our nation from the quicksands of racial injustice to the solid rock of brotherhood.

It would be fatal for the nation to overlook the urgency of the moment and to underestimate the determination of the Negro. This sweltering summer of the Negro's legitimate discontent will not pass until there is an invigorating autumn of freedom and equality. Nineteen sixty-three is not an end, but a beginning. Those who hope that the Negro needed to blow off steam and will now be content will have a rude awakening if the nation returns to business

as usual. There will be neither rest nor tranquility in America until the Negro is granted his citizenship rights. The whirlwinds of revolt will continue to shake the foundations of our nation until the bright day of justice emerges.

But there is something that I must say to my people who stand on the warm threshold which leads into the palace of justice. In the process of gaining our rightful place we must not be guilty of wrongful deeds. Let us not seek to satisfy our thirst for freedom by drinking from the cup of bitterness and hatred.

We must forever conduct our struggle on the high plane of dignity and discipline. We must not allow our creative protest to degenerate into physical violence. Again and again we must rise to the majestic heights of meeting physical force with soul force. The marvelous new militancy which has engulfed the Negro community must not lead us to distrust of all white people, for many of our white brothers, as evidenced by their presence here today, have come to realize that their destiny is tied up with our destiny and their freedom is inextricably bound to our freedom. We cannot walk alone.

And as we walk, we must make the pledge that we shall march ahead. We cannot turn back. There are those who are asking the devotees of civil rights, "When will you be satisfied?" We can never be satisfied as long as our bodies, heavy with the fatigue of travel, cannot gain lodging in the motels of the highways and the hotels of the cities. We cannot be satisfied as long as the Negro's basic mobility is from a smaller ghetto to a larger one. We can never be satisfied as long as a Negro in Mississippi cannot vote and a Negro in New York believes he has nothing for which to vote. No, no, we are not satisfied, and we will not be satisfied until "Justice rolls down like waters and righteousness like a mighty stream."

I am not unmindful that some of you have come here out of great trials and tribulations. Some of you have come fresh from narrow cells. Some of you have come from areas where your quest for freedom left you battered by the storms of persecution and staggered by the winds of police brutality. You have been the veterans of creative suffering. Continue to work with the faith that unearned suffering is redemptive.

Go back to Mississippi, go back to Alabama, go back to Georgia, go back to Louisiana, go back to the slums and ghettos of our northern cities, knowing that somehow this situation can and will be changed. Let us not wallow in the valley of despair.

I say to you today, my friends, that in spite of the difficulties and frustrations of the moment, I still have a dream. It is a dream deeply rooted in the American dream.

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at a table of brotherhood.

I have a dream that one day even the state of Mississippi, a desert state, sweltering with the heat of injustice and oppression, will be transformed into an oasis of freedom and justice.

I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream today.

I have a dream that one day the state of Alabama, whose governor's lips are presently dripping with the words of interposition and nullification, will be transformed into a situation where little black boys and black girls will be able to join hands with little white boys and white girls and walk together as sisters and brothers.

I have a dream today.

I have a dream that one day "Every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together."

This is our hope. This is the faith with which I return to the South. With this faith we will be able to hew out of the mountain of despair a stone of hope. With this faith we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to

pray together, to struggle together, to go to jail together, to stand up for freedom together, knowing that we will be free one day.

This will be the day when all of God's children will be able to sing with a new meaning, "My country, 'tis of thee, sweet land of liberty, of thee I sing. Land where my fathers died, land of the pilgrim's pride, from every mountainside, let freedom ring."

And if America is to be a great nation, this must become true. And so let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snowcapped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that: let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.

And when this happens, when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual:

Free at last! Free at last! Thank God Almighty, we are free at last!

THE FUTURE OF ISLAM

PETER RIDDELL

In the wake of World War II, as the world emerged from devastating conflict and entered the post-colonial era, some commentators predicted that rising prosperity would herald a new, post-religion age. The secularizing tendencies that were carving huge slices off religious allegiance in the West would be replicated across the world, according to this view. Such commentators also anticipated that religion, in its surviving form, would be rationalist, liberal and concerned with the here-and-now rather than the Hereafter.

Instead, the world of Islam has experienced massive resurgence across the globe since the 1970s. Calls for the implementation of Sharia Law in its diverse forms have multiplied. Much of this Islamic resurgence has had clear apocalyptic overtones, suggesting that existence in the Hereafter can be helped by greater piety in this world.

The movement of Muslims into hitherto non-Muslim countries has contributed to changing the demographic face of the West over the last 50 years. Public discourse has become preoccupied with Islam and issues surrounding it: Islamophobia, terrorism, Islam as a religion of peace, oppression of women and religious minorities, and so forth.

The resurgence of Islam across the world has been fueled and sustained by vast funding from Arab oil-producing nations. This

is seen in the rapid growth in non-Muslim countries of mosques, Islamic centers, university departments of Islamic studies, Islamic banks, and the like.

So where to from here? Given the dynamic and unpredictable nature of Islamic resurgence in the recent past, are we able to predict the future of Islam over coming decades? It would be useful to approach this task by outlining those developments which are either certain or highly probable.

In terms of demographics, Muslims as a proportion of the world's population will increase from the present figure of around 20 percent to 25 percent by the year 2050. This increase will not be due in any significant measure to conversions to Islam. Rather, large Muslim family sizes in Muslim-majority communities - Bangladesh, Pakistan, India's Muslim community, Indonesia - will result in a steady increase of Muslims as a proportion of humanity.

Muslim minorities in Western post-Christian countries will continue to grow as a proportion of Western populations, through immigration, refugee arrivals and natural growth because of larger family sizes, as well as some conversion. Conservative political and social groups in the West will attempt to slow down this rate of growth, but the singular dominance of official multicultural policies that refuse to discern among the various immigrant groups according to ability and willingness to integrate will facilitate continuing large-scale Muslim immigration to Western nations.

Sharia finance, or Islamic banking, will continue to expand in both Muslim majority and non-Muslim majority countries, due to active promotion of this form of financing by Middle Eastern nations. Furthermore, with money comes influence. The lure of Sharia-linked funds will serve as a catalyst for increasingly Islam-friendly policies by Western governments struggling to balance their budgets in stringent economic times.

A further certain trend relates to Islamic identity. Struggles to define this identity in recent decades between radicals and liberals, Sunnis and Shi'a, literalists and rationalists and other competing groups will continue and increase in intensity for two reasons. First, such struggles have existed since the very beginning of Islamic

history, because the prophetic example of Muhammad and the texts of Islam lend themselves to diverse interpretations. Second, the nature of Islam as a blueprint for life covering diverse sectors – faith, law, politics, economics, social structure etc. – means that Muslims always have and always will debate the relative weightings of these different sectors in defining the shape of Islam in different contexts.

Over the last 20 years, the world has witnessed an ever-increasing push for anti-religious vilification legislation by Muslim activist groups and individuals. The hallowed chambers of the United Nations have provided a battleground for Muslims lobbying on this point, vigorously resisted by Western and non-Western human rights and advocacy groups. While the text of the campaign by Muslim activists has been expressed in terms of preventing vilification of all religions, the sub-text has been motivated by a concern to prevent criticism of Islam. There is no doubt that in the years to come, Islamic lobby groups will push with increasing success for such legislation in Western countries and in turn, this legislation will be used more and more to curb criticism by non-Muslims of aspects of the faith, doctrine and practice of Islam.

Also to be anticipated are ad hoc terrorist strikes by radical Islamist groups against Western and non-Western (including Muslim) targets. Western security forces will succeed in foiling most attacks in the West, though Muslim targets will not fare so well. Liberal Islamic spokespeople will continue to argue that such terrorist groups are not true Muslims, thereby absolving Muslim authorities, and Islam per se, of responsibility for such actions.

News bulletins over the last two years have been preoccupied by the ever-changing "Arab Spring", more appropriately termed the Arab Awakening. Many commentators in both East and West have predicted an almost utopian age of democratic reform throughout the Arab world, with long suppressed populations at last finding their voice. More cautious commentators have noted with alarm the emerging tendency for Arab totalitarian dictators to be replaced by Islamist forces that are potentially at least as totalitarian, with the added dimension of being supremacist in the domain of religion.

We are indeed witnessing a new era in the Middle East but it will be one that contains more self-consciously Islamic states (though some Arab states will move in the opposite direction). This will bring with it renewed and increased conflict between the Arab world and the state of Israel.

With regard to the future of religious minorities in the world of Islam, lessons can be drawn from the past to predict the future. Religious minorities have fared better in the past when Muslim communities have been less self-consciously Islamic than more self-consciously revivalist. Given the present context of rising Islamism, we can predict with confidence that there will be increasing discrimination against and, in some cases, active persecution of religious minorities in Muslim-majority locations.

The relationship between the increasing numbers of Islamist states and Western nations will be a rollercoaster ride. At times, there will be great tension between the two in coming decades. In response, some Western governments will adopt increasingly Islam-friendly postures, especially those with large Muslim minorities and in receipt of significant funding from Arab oil-producing states.

The world has witnessed vast movements of population over the last 50 years. As population pressures increase in Muslim-majority communities, and as internal struggles for identity take hold, refugee numbers from Muslim majority states, already very significant, will increase exponentially. The beacon attracting these refugee groups will continue to be liberal Western democracies where growing Muslim minorities will facilitate their acceptance.

The emergence of increasing numbers of Islamic states in the Muslim world will trigger a growing exodus of the liberal Muslim intelligentsia, seeking a haven for the free expression of their ideas, which will often be highly critical of the states that they have left behind.

Also certain is that the major Islamic oil producing nations will continue to use part of their vast incomes to promote Islam in non-Islamic majority countries across the globe. The only possible

factor derailing this trend would be the development of alternative energy sources that significantly erode the central role of fossil fuels in today's world, though this seems unlikely for the foreseeable future, given that powerful Muslims and non-Muslim groups have vested interests in preserving the status quo.

If the tone of the predictions outlined above seems more gloomy than hopeful, we should remind ourselves that the above predictions relate primarily to the next 50 years. Making a call on the longer-term future is too difficult a task to undertake, given the volatility of the world of Islam in the early 21st century. There will of course be some bright moments and encouraging trends. Some liberally-minded Muslims and non-Muslim exponents of democratic freedoms will engage constructively both on the secular stage and within the religious arena. However, at this stage the momentum in the world of Islam lies not with democratic forces but rather with Islamic revivalists. The Islamic resurgence still has a considerable course to run – the counter trend seen in today's Iran is the exception rather than the rule – and effects will be more and more felt in Western countries through the growing presence of Muslim minorities. In such a context, it is ironic that Western democratic traditions will work to the disadvantage of the West. Brief electoral cycles mean that successive governments across the West will fail to come to grips with what is arguably the West's greatest ever challenge: the resurgence of Islamic religious, social and political consciousness.

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THE FUTURE OF READING

J. MICHAEL GARRETT

You can't get to me inside of my book, he thought with a great deal of satisfaction. The bright lights of the city blurred as he reclined in his Auto-Auto. Roadside advertisements, with their garish and pervasive presentations, stuck like glue to the untrained eye. While he enjoyed the many comforts of the modern world, he could do without the mindjack of the ad man. Eyes clear, focused on his book, he once again resisted the dopaminic promises of the retail world.

The recent gift from his old friend's estate was a balm for his soul. Forty-seven actual paper books. A long-ago forest pressed into pages. Mostly novels (of the best quality from the last century), a few religious books, and a Bible. With copyright dates of 1925, 1932, 1970, 1999, some before his grandparents were born. He imbibed their aroma. How it reminded him of his childhood. The memory of quiet nights curled in his bed, reading the latest installment of Harry Potter flooded his mind. He frowned as he remembered how difficult it had been for his children to read the series in their literature classes. His reading was effortless, like a canoe gliding downstream, while they labored, paddling hard against the current. They had tried to save money on the novels -- only one hundred eighty-nine dollars for the bargain version on his Citizen-device. Sure, you had to wade through embedded ads and hyperlinks to get to the "text," but the "text" was in there. Of course, their thriftiness

was foiled when his children succumbed to the lure of the virtual reality movie remakes. Sampled in the text and a mere thumb-read away, the entire series of movies was another ninety-three dollars. Himself, he was mostly immune to the digital highwaymen. But this was the world that his kids were born to, an unceasing flow of consumer "opportunities." The more expensive digital texts were free of them, but only the upper-crust could afford to regularly purchase those deluxe editions. And every printed book was a rare book.

Fortunately, his daughter and son managed to extricate themselves from the general downward pull of their culture, and they both acquired an education. Penelope was currently in tutorials with the Harvard III A.I. model. Artificial intelligence seemed quite natural for students attempting to fill their knowledge deficits. Conversations with learned scholars were quite the commodity, now that only a few schools were offering education in community. Lengthy dialogues with artificial intelligences had absorbed the demand for one-on-one teaching. The proliferation of A.I. units had begun in the 2030s. As the technology was refined, those distributed education dreams once dreamt by radio, television, and the internet were finally realized in A.I. With the "Taco Bell Be Smart" campaign, the President had mandated that every classroom in the country would have a device. "Reading time" became "smart time," as the children preferred the probing conversations with their class mascot rather than reading.

His son Peter had benefitted from A.I. as well, taking a degree in architectural history with a Cornell II model that was deeply programmed with the schemas and philosophies of the great twentieth century architects. An internship had provided Peter with the requisite human contact, insuring that he developed the emotional intelligence to actually relate to his clients. But he knew that his son would grow old in an odd world when Peter's first commission came through: the design of a "home" for A.I. units.

Now that the kids were settled in their adult lives, he had more leisure time on his hands. His parents had believed that they would never retire, as long as they were able-bodied or at least able-minded. His father was particularly dismayed when the only

work that he could find at age seventy was greeting at Walmazon. The gradual loss of their book library had been even more difficult to bear. As they moved to successively smaller and smaller housing, space for his parents' personal books had dwindled, until they finally ended up in something akin to his Citizen-unit. At the end, they each had three paper books. He had pondered for days what he would discard from his own living quarters to make room for the new book collection.

The social side of reading was enjoyable now. Though he couldn't tell what folks on the subway were reading anymore (his father could size up an entire car just taking in the book covers), he knew that seven of his nearest neighbors had read last year's runaway bestseller. And despite their global scatterings, he and his friends from college had read a philosophy book together this month. He had joined several book clubs over the years. No longer was he limited to his city; even the most obscure book could gather a group from around the world. He had kept some odd hours to interact with his fellow club members in real time, but the delights of shared interests were worth it. Some of clubs took a turn for the worse when readers couldn't restrain their literary wanderings; he remembered Anna speaking for an hour about the embedded variant of chapter three written by Golding's great-grandson for *The Lord of the Flies*. Eventually, book clubs were divided between the Originals and the Mutants (as named by the Originals; Mutants preferred "Amped").

Direct contact with contemporary authors, especially the less successful, was a benefit of the modern digital transparency. The letters exchanged with the author of two novels, read in their entirety by nine hundred twenty-three readers worldwide, at last count, had been great fun. But he wasn't entirely sure that it was the author with whom he was corresponding. The addition of substantial metadata in literature enhanced his reading dramatically. Book editions prepared by The Reading Company were loaded with excellent introductions, textual notes, and marginalia from well-known scholars.

Generally he enjoyed the capabilities of his Citizen-device. But the contacts from the missionaries had unsettled him. When

he ran into two of them at the café, they questioned him about a particular passage that he recalled highlighting in his "free" Book of Mormon. When he had a similar run-in while on vacation, his curiosity was piqued. His younger brother worked for the Secretary of Information. Isaac sent out some pulses. Yes – Walmazon could legally sell his entire reading profile. He immediately decided that he would become a more discriminating reader.

But now he had his cache of paper books. He read with abandon, writing notes in the margins, underlining, highlighting. From the American South that once was (or might have never been) to the Far East, he ranged over the fiction of Faulkner and Greene. He had forgotten about Orwell, but *Animal Farm* and *Nineteen Eighty-Four* were quite helpful in navigating the present world. The public library of his youth once opened him to this kind of experience, until the Haggar Jeans Red White and Blue Patriot Act of 2023 required all library stacks to be closed. This proved to be stultifying for patrons; most library books were recycled into air filters by 2032. Now, the quiet inwardness of his reading, unhindered by invitations both social and commercial, gave him space to think again. Some of the books asked questions that troubled his soul, most especially the Bible. Usually when literature had this effect, he would shift his intake to video or the chatter of his Citizen-account. But these paper books offered no respite.

He had noticed that finishing these novels was more difficult than he remembered. Perhaps he had grown accustomed to the brevity of modern novels and non-fiction works, most of them consumed in an afternoon. None of the mammoth novels of the previous century were read, none of Updike, much less President Clinton's autobiography. But they were all available in condensed editions. Short stories had survived, though, and they provided the primary connection to classic fiction.

He remembered his communications professor telling them how the era of "secondary orality" had begun with the advent of the internet. The world had escaped the "Gutenberg parenthesis" and reverted to the immediacy of an oral culture albeit with a global effect. No longer were ideas bound to the codex. There had been

many good consequences to this transition, but nowhere were the negative results seen more clearly than in political discourse. All politics had indeed become local and violently confrontational. Political exchange, especially of the campaigning variety, had devolved into competing primordial yelps, judged only on the basis of tone and volume. The electorate seemed to respond well to this; who had time for a ten second sound byte anymore? His father read books by Kirk and Buckley. Today's reading public did not need to read about politics. Votes could be cast on the basis of favored colors. Once attached to political philosophies and parties, but now orphaned, these colors were all that mattered: red or blue, primarily, with a few opting for purple, green, or yellow. Slogans were simple: "Cast a few for Blue" and "Eat your Bread, Vote for Red."

Another campaign season has shuffled in. Candidates are closely monitoring the text intake of the public, looking for any signs of substantial trends. Instant polling necessitates vigilance. The most closely watched are the celebrity and gossip magazines. Politicians need to know which personalities to align themselves with. This is the key to a successful run, said the news reader. Expect delays in accessing your texts; the analysis programs are jamming the bandwidth. How thankful for his friend's gift, he thought, yet again. *You can't get to me in my book.*

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THE FUTURE OF THE INTERNET

CHRIS BLAIR

Predicting the future of the Internet, or any medium, is tricky business. Predictions far into the future often fail to forecast the realities of future life, while still holding kernels of truth. In 1955 Walt Disney introduced the world to Disneyland and the futuristic Tomorrowland, which predicted life in 1987. While the Monsanto House of the Future did feature a "microwave range" as early as 1957, in Tomorrowland's 1987 space travel to the moon was commonplace, as was intercom television (video phone) and ultrasonic dishwashers.[1]

Most predictions surrounding the Internet focus on the next five to ten years, forecasting into the mainstream innovations that are already being developed, such as augmented reality, near field communications (NFC), gesture-based computing and voice control.[2] Most technological advances are evolutionary; developing slowly over several decades before becoming the breakout, mainstream advancements we recognize. It is much easier to predict evolutionary change than revolutionary change.

Perhaps the boldest predictions of life in 2062 came in 1962 in the form of the prime-time cartoon, *The Jetsons*. Set 100 years in the future, and 50 years from now, *The Jetsons* predicts a future existence that still seems far-reaching even today, yet outdated in some respects. In the first episode they have anti-gravity "space boots," an intelligent robot maid, a push-button kitchen called the

"food-a-rac-a-cycle," and flying cars that fold up into a briefcase for easy transport. Some of the technologies predicted in 1962 are currently available, if not used widespread, like a Roomba™-style vacuum and video phones, while some things already seem outdated, like the presence of cash and the use of audiotapes for Judy's homework.[3] The most fascinating omission in *The Jetsons*, however, is the absence of an Internet-like source of knowledge and data. Perhaps the creators imagined it integrated into every device so seamlessly that it was undetectable.

When attempting to forecast the future of a medium, it is useful to examine the role media have played in the past. All the major mass media from the past 100 plus years—newspapers, magazines, motion pictures, radio, and television—still exist and thrive in some form or another. Motion pictures remain predominately unchanged, in terms of user experience, over the past 50 to 60 years. Radio shifted from primarily narrative entertainment to predominately music after the rise of television, yet it still thrives as a mass medium. While newspapers have struggled in the past decade to compete with the Internet as the primary source of authoritative information, news outlets that have embraced the Internet have remained relevant. Of all mass media, however, perhaps television is the best comparison to the Internet. Both saw a meteoric rise in adoption throughout the United States. Television's penetration rate rose from less than one percent in 1948 to over 64 percent of American households with a television set in 1955.[4] Similarly, the Internet saw tremendous growth in adoption from the introduction of the World Wide Web browser Mosaic in 1993 to 2001 when over 50 percent of American adults had access to the Internet.[5] While the Internet has grown exponentially in the past decade, television is still a dominant medium. In the same way, the Internet will remain a dominant medium 50 years from now, despite the introduction of other new media.

Much of our "new media" simply remediate existing media. Television remediated motion pictures into the radio age. VCRs and DVDs simply "remastered" motion pictures and television onto physical media. And the Internet is arguably the greatest feat of

remediation yet, combining the text and photos from newspapers, video from television and the push-button interactivity of video games into a single medium.[6] The Internet has already experienced a significant remediation in the form of mobile apps. Information once accessed on a computer typing a URL into a browser is now instantly accessible to the user at the touch of a single button. Expect the remediation of the Internet to continue in the coming decades. While some elements of the Internet will remain unchanged even 50 years from now, exponential advances in technology will significantly change the way we experience the Internet and the way it affects our lives. Moore's Law states that the number of transistors on an integrated circuit (or computer chip) will double every two years,[7] Kryder's Law shows that storage capacity is growing significantly more rapidly than Moore's Law,[8] and Butter's Law contends that data flowing through optical lines is doubling every 9 months.[9] Following the exponential growth curves of these concepts, by the year 2062, computers will have the processing power equal to all human brains in the world, a single data storage device the size of a current MicroSD card will be able to contain billions of gigabytes of information, and enough bandwidth will exist to download the whole of human knowledge to a device in seconds.[10] These technological advances will create significant changes to everyday life in 2062, for example:

Externalized data: All data will be externalized. By 2062, the whole of human knowledge will be accessible by anyone in an instant. The dream of accessing every movie, television show and game from what we now call "the cloud" will be a reality. The limited landscape that Netflix and Hulu now occupy will become a vast library containing hundreds of thousands of hours of modern entertainment. Instant access to all forms of information and entertainment anywhere at any time will create a shift in the culture. If knowledge is externalized, then individuals will have no need to commit details or facts to memory. Data can be downloaded to an individual's glasses, or contacts, or brain implant, whichever is commonplace.[11] This concept is not new, however. Prescient media theorist Marshall

McLuhan in his 1964 work, *Understanding Media: The Extensions of Man*, stated, "Rapidly, we approach the final phase of the extensions of man—the technological simulation of consciousness, when the creative process of knowing will be collectively and corporately extended to the whole of human society."[12]

Artificial Intelligence: Artificial intelligence will be a significant part of daily life by 2062; though whether it takes the form of an advanced Siri-like virtual assistant or looks more like Rosey the Robot from *The Jetsons* is unknowable. Computers with the equivalent "computing" power of a human brain will not only provide us with knowledge and data in an instant, they will be able to analyze data and make decisions for us. Devices will learn our preferences and will decide what shows we should watch, what food we should buy and what we should do next at work. This level of A.I. will also provide instant translations of any content, breaking down language barriers and further creating the "global village" McLuhan wrote about in the 1960s.[13] Yet this level of A.I. will also create employment problems as an increasing number of jobs will be delegated to computerized assistants, as the world population continues to grow.

Self-driving Cars: While Jetsons-style flying cars may still be a futuristic concept in 2062, self-driving cars—powered by universal Internet access, next-generation GPS systems and problem-solving artificial intelligence— should be commonplace. Google's experiment with self-driving cars is well known, and mass-produced self-driving cars may only be 10-15 years away.[14] While initially licensed drivers will be required, self-driving vehicles will eventually navigate the roads alone. This could open the roads to single-person vehicles, enabling parents to send one child to soccer practice, another child to music lessons and yet another child to a friend's house to play, all without leaving the comforts of home. Urban centers will have no need for taxi drivers, choosing instead to maintain a fleet of self-driving vehicles that will take you to your destination with the swipe of a card or whatever futuristic form of payment is popular in 2062. Deliveries and freight shipments might also be

automated using self-driving vehicles, eliminating the need for all sorts of driving jobs.

These are just some of the implications of an advanced Internet presence on our daily lives. An all-powerful and ubiquitous Internet will cause shifts not only in our daily routines and economic structures, but also in our relationships and personal philosophies. This new era will see a rise in the individualism of humankind not seen since the Renaissance, as people depend on each other less while they depend on their Internet-powered devices even more so than today, if that can be imagined.

Gordon Gow, in his review of McLuhan's writings, reminds us, however, that ultimately we cannot avoid or escape the effects of a dominant medium of communication like the Internet, no matter how aware we are or how hard we may try. Yet Gow concludes by reminding us, "It is a realization that is both terrifying and inspiring.... For the generation of digital natives this important realization is an invitation to participate like never before. For the digital immigrants, perhaps our most valuable contribution, following McLuhan's prescription, is not to condemn outright but to listen and to watch, and to learn from the natives so that we might reveal to them something of the invisible in what for them is the obvious."[15]

Notes

1 Walt Disney's Guide to Disneyland (1958), 19

2 For example, the New Media Consortium produces an annual Horizon Report, which predicts the upcoming technological trends in education for the next one to five years, often listing projects or examples that are underway. See http://www.nmc.org/pdf/2012-horizon-report-HE.pdf

3 "Rosey the Robot," *The Jetsons*. Directed by William Hanna and Joseph Barbera. ABC. September 23, 1962.

4 Robert L. Hilliard and Michael C. Keith, *The Broadcast Century: A Biography of American Broadcasting* (Boston: Focal Press), 106–153.

5 http://www.internetworldstats.com/am/us.htm

6 See Jay David Bolter and Richard Gruisin, *Remediation: Understanding New Media* (Cambridge: The MIT Press, 1999).

7 Matthew C. Verlinden, Steven M. King and Clayton M. Christensen, "Seeing beyond Moore's law" *Semiconductor International*, Vol. 25 No. 8 (Jul. 2002), 50-60.

8 Chip Walter, "Kryder's Law" *Scientific American*, Vol. 293 No. 2 (Aug. 2005), 32–33.

9 Bengt-Arne Vedin, "Abiding the Laws... Are There Any For Innovation?" *Innovation Manangement* (Nov. 30, 2010), http://www.innovationmanagement.se/2010/11/30/abiding-the-laws-are-there-any-for-innovation/

10 http://www.futuretimeline.net/subject/computers-internet.htm

11 See Devin Coldewey, "The Dangers of Externalizing Knowledge," *TechCrunch* (Dec. 14, 2010), http://techcrunch.com/2010/12/14/the-dangers-of-externalizing-knowledge/

12 Marshall McLuhan, *Understanding Media: The Extensions of Man* (New York: McGraw-Hill, 1964), 3–4.

13 Marshall McLuhan, *The Gutenberg Galaxy: The Making of Typographic Man* (Toronto: University of Toronto Press, 1962).

14 Rebecca J. Rosen, "Google's Self-Driving Cars: 300,000 Miles Logged, Not a Single Accident Under Computer Control" *The Atlantic* (Aug. 9, 2012), http://www.theatlantic.com/technology/archive/2012/08/googles-self-driving-cars-300-000-miles-logged-not-a-single-accident-under-computer-control/260926/

15 Gordon Gow, "Marshall McLuhan and the end of the world as we know it" *English Studies in Canada*, Vol 36 No 2/3 (June-September 2010), 23.

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THE FUTURE OF PHARMACEUTICAL CARE

E. BLAKE WATKINS

The increase in overall life expectancy in the United States and in other industrialized nations over the last 50 years is due, in part, to the explosion of knowledge and technology in healthcare, particularly with respect to pharmacological understanding of disease and the development of pharmaceutical agents to target those diseases. The scientific advances of the latter half of the 20th century have provided immeasurable improvements to the quality of life, particularly of Americans, in addition to this longevity. The next half century promises to only compound the benefits that we currently enjoy. Improved methods of early disease detection as well as an increased awareness of individual genetic variations in people hold significant promise for yet a continued expansion of the benefits healthcare and the pharmaceutical industry can provide. Yet, with all the immense value that current drug therapy holds, lurking just beneath the surface is a menacing truth that seeks to bring the advantages of all of these scientific advances crashing to the ground around us—pharmaceutical salvation, not in a spiritual sense but rather in a physical sense. The drug industry and academia have worked tirelessly developing strategies to identify causes of disease while simultaneously seeking to find cures or at least to provide symptomatic relief as a means of improving quality of life. While an honorable task and certainly worth all

of the money that has been invested over the last 50 years, many Americans have become dependent on these agents, to the point of throwing caution to the wind, especially in relation to prevention. The prevailing attitude is one of "there's a pill for that!" While it is true that for many ailments, there is a pharmaceutical agent to treat it, the statement is presumptive. With the rapid development of treatment-resistant diseases, especially with respect to infective agents, we have now approached a time in which there is no longer a pill for that and the prognosis is potentially a bleak one. Over the course of the next few pages, my goal is to quickly examine where we have come and where we potentially are going with respect to overall human health and pharmaceutical therapy in general. Having completed those tasks we will address potential implications for the church and the role it can and should play in the health of its members.

The 1940s saw the development of penicillin as an effective method to fight infection with the onset of World War II. The excitement around its abilities led to the discovery of several of the major classes of antibiotics still in use today. For thousands of years, humans have used extracts of leaves or bark to treat everything from fungal infections of the skin to hypertension and countless other disorders. The 1960s and 70s ushered in the age of the pharmaceutical company. Scientists began to learn enough about the biology of the human body and the chemistry of the naturally occurring agents from nature, that they were able to make changes to these agents in order to improve their effectiveness and decrease their costs or to develop completely new drugs from scratch. This led to a literal flooding of the market with new pharmaceutical agents over the next 20 years. The result was effective treatments for diabetes, infections, pain, insomnia, gastrointestinal disorders, hypertension, heart failure, anxiety, epilepsy, depression, high cholesterol, inflammation, allergies, and asthma to name a few. Our understanding of the human body has grown tremendously over the last 50 years, yet much remains to be discovered and many diseases/disorders remain untreatable or incurable.

The next 50 years hold much promise in terms of pharmaceutical treatment and conquering of diseases that now plague us. The significant hindrance and potential Achilles' heel of the next phase of progress in drug development may just be patient attitudes about health. According to a report by the Centers for Disease Control and Prevention (CDC), in 1990, 10 states reported that less than 10% of their citizens were obese, while no state reported numbers higher than 15%. In 2010, according to the same report, no state reported numbers less than 20% and 36 states were above 25% with 12 of these states above 30%[1]. The overall obesity rate in 2010 was 35.7% nationally or 90.5 million people (adults and children)[2] With an increase in waistline comes the potential for a host of debilitating, chronic diseases including Type 2 diabetes, heart disease, stroke, etc. Unfortunately for us, in cases where our health is in jeopardy, we turn to the drug companies for help rather than looking to modifications of lifestyle to help offset the negative effects of many of these disorders. In July 2012 the Food and Drug Administration (FDA) announced the approval of a new anti-obesity drug (Qsymia®), furthering the notion that the solution to America's obesity problem is a pill. While pharmaceutical agents are certainly of significant value to all of us, we cannot and must not place our overall health in the hands of drug companies or even doctors with no regard for personal accountability. I have only mentioned obesity-related disorders but this also applies to anti-anxiety meds to help us cope with the normal activities of life rather than learning the skills necessary to do so. The list goes on and on. While all of these drugs have vital roles to play, the idea of pill as savior must be put away, or we may find ourselves at a point in the future with no one or nothing to save us.

Despite where we are today, the future for pharmaceutical care is promising. The completion of the Human Genome Project and the furtherance of our understanding of the role of genetics in disease and genetic differences among individuals provide a great launching point for the development of novel therapeutic agents. Even now, significant effort is being placed on individualized pharmaceutical therapy based on genetic differences to help maximize

the effectiveness of current and future therapies. In addition, we will continue to make headway in the fight against cancer. In the future we may likely see the effective utilization of vaccines in high risk patients. Furthermore, as targeted drug delivery systems are developed, we may reach a day in which cytotoxic cancer drugs are delivered directly and selectively to the cancer cells themselves, thus alleviating the myriad of painful side effects associated with current therapies caused by the destruction of healthy cells. As computers become faster and our understanding of protein structure and function increases, we will likely see a vast improvement in the effectiveness and selectivity of many or most of the new drugs that meet with FDA approval. This alone would provide increased efficacy and a significant decrease in the side effect profile of the drugs of the future. Even with the great potential that the future of pharmaceutical agents holds, much of this may be lost unless we return to the old adage that "an ounce of prevention is worth a pound of cure."

As we begin to prepare for the future, what role does the Christian or the Church have to play in the future of pharmaceuticals or pharmaceutical care? In Paul's first letter to the Corinthian church, he reminds them that their bodies were the temple of the Holy Spirit (I Corinthians 6:19). He goes on to say in verse 20 that we are to glorify God in our bodies. This command is easily applied to the current situation. Our bodies are not our own. We were bought by the blood of Christ; therefore, let us care for them, being cautious of what enters our bodies. For in caring for our bodies, we glorify Christ. Let us not depend upon pharmaceutical agents and pharmaceutical companies unless absolutely necessary. Rather let us treat our bodies as though they belong to the Lord and in doing so we will honor the one who paid such a high price for us. Let us continually remind ourselves of the role that sin plays in sickness. Gluttony leads to obesity; guilt leads to anxiety. Certainly, there are exceptions. We understand the usefulness of cholesterol lowering agents, for example, in people with healthy body weights. These are cases in which we are truly thankful for the work of the academic and pharmaceutical industries. The call here, as we prepare to move

into the future, is for a return to personal responsibility and away from the reckless abandon that has managed to deliver us to a very precarious location. The church must lead the way and encourage others to follow before we find ourselves in a predicament that we may not be able to escape.

Notes

1 Centers for Disease Control and Prevention (CDC). Obesity Trends Among US Adults between 1985 and 2010. Web. 17 July 2012. <http://www.cdc.gov/obesity/downloads/obesity_trends_2010.pdf>

2 Centers for Disease Control and Prevention. Overweight and Obesity. Web 17 July 2012. http://www.cdc.gov/obesity/data/adult.html; bOgden, Cynthia L.; Carroll, Margaret D.; Kit, Brian K.; and Flegal, Katherine M. "Prevalence of Obesity in the United States, 2009-2010." CDC NCHS Data Brief No. 82. (2012). Web 17 July 2012. <http://www.cdc.gov/nchs/data/databriefs/db82.pdf>

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THE FUTURE OF THE FUTURE

PETER J. LEITHART

What will the world look like in fifty years? If present trends continue . . .

- The United States will still be the world's military and economic superpower, though Japan, India, Brazil, and maybe China will have closed the economic gap.
- We will have (or have had) the first African or Asian Pope. Perhaps the second will too.
- Because of declining populations, European nations and the United States will open borders and offer incentives to attract immigrant labor. The wealthy will buy robots to perform household chores.
- Public universities will be almost unknown. University faculty and students will be 80% female.
- Russia will break up into smaller units. The war on terror will be a distant memory.
- Advances in communications technologies will further de-centralize business and manufacturing. 3-D "printing" will permit companies to base plants nearly anywhere.
- The U.S. Supreme Court will have made gay marriage the law of the land.
- In most districts, public schools will be run by private corporations.

- Tim Tebow will not be in the Hall of Fame.
- We will be able to purchase cars customized to our preferences, but except for a few intransigent holdouts, we will all be driving hybrids.
- California? What's California?
- American Evangelicalism will have been through twenty-three new fads, but there will be a solid and growing number of serious Evangelical churches.
- More movies will be produced in North Carolina than in Hollywood. India will be the global center of the film industry.
- Less than a quarter of children will grow up in traditional two-parent families.
- Poland will be the dominant power in Central Europe.
- Spurred by wars, energy research will introduce alternatives to fossil fuels into the domestic economy.
- Abortion will remain a Constitutional right.
- All of my predictions, and those of other writers in this volume, will be viewed as laughably short-sighted.

Of these, the one I am most confident of is the last, though I am morally certain about the Tebow prediction too.

"If present trends continue" is the operative, and problematic, phrase. They never do. History is full of failed predictions because history is full of surprises.

"Surprise" is theological as well as an historical category. It is a central theme of Christian eschatology, and eschatology is the very shape and substance of Christian faith. Through much of early modernity, eschatology played a minor role in Christian theology. To early modern rationalists, lurid medieval visions of final judgment, hell, and apocalypse seemed passé, the products of primitive symbolist minds. During the past century, however, eschatology made a startling comeback. For most, this was not a recovery of interest in the "millennium," a side issue for much of the Christian world. Rather, scholars came to see that eschatology is what Christianity is about.

Building on this rebirth of eschatology, the German-American thinker Eugen Rosenstock-Huessy argued in *The Christian Future* that Christianity is itself the "the founder and trustee of the future." Prior to the coming of Christ, the world was a post-Babel world of "divided loyalties – races, classes, tribes, nations, empires, all living to themselves alone." Pagan histories were multiple; despite some anticipation, pagans had no firm conception of universal history or a universal destiny for the human race. Pagan histories were also cyclical and pessimistic, picturing "human life as a decline from a golden age in the past toward ultimate destruction in the future." Fulfilling the hopes of Israel, Christ's advent decisively, permanently changed the world. In place of the multihistory of paganism, Jesus proclaimed a single eschatological destiny for all humanity. For Jesus, history is story rather than circle. Creation has a beginning and a middle, and it will have an end.

The Christian future did not emerge from paganism like new grain unfurling smoothly from the soil. On the contrary: Jesus created a unified future by the "apocalyptic" catastrophe of the cross and resurrection, which has become the pattern of Christian hope. As Rosenstock-Huessy puts it, Jesus "overcame man's dividedness by living once for all the specific law of the human kind, namely, that man can progress from fragmentariness to completion only by surviving the death of his old Adam, his old allegiances, and beginning new ones." Because of Jesus, Christians live from death rather than toward death. Because of Jesus, Christians are capable of breaking through the ruts of ossified tradition into a future that is not simply "more of what has already been." Jesus brought future into the world, which is to say, He brought the divine gift of surprise, the apocalyptic essence of Christian eschatology, which is the essence of Christianity.

In the light of Jesus, we can see that every event that opens up a future has this same structure. The first glance of a true lover; the birth of a first child; a life-changing rebuke from a trusted friend or pastor – each is a shock, a wound to the heart, a doorway opening into a world of unimagined light. In the proclamation of Christ's death and resurrection, we are confronted with a "word-event"

whose function is, as Robert Jenson says, to issue a "challenge to become other than I am . . . . The word is most purely word . . . as the address in which one man involves his life in with that of another, in which he pledges himself to him – in which a promise opens a new future."

Jesus brought the climactic surprise, but surprise is the way of God from the beginning. Abram was, we may imagine, contentedly worshiping the gods beyond the River when the glory of God called him away to a land he had never seen (Joshua 24:2-3; Acts 7:2-5). Joseph could hardly have anticipated a visit from his brothers, nor could his brothers have dreamt of encountering Joseph, Prince of Egypt. The Pharaoh who forgot Joseph could not have imagined that Egypt's changeless world could come apart at the seams. God redirected history by planting a dream in Nebuchadnezzar's mind (Daniel 2), and by keeping Ahasuerus sleepless in Susa on a crucial night (Esther 6). When Yahweh brought Israel back from captivity, they were "like those who dream," hearts well with laughter and tongues with singing for the great things God had done (Psalm 126). The pattern is so consistent that we begin to suspect what the New Testament affirms to be true: God is not simply a God who happens to surprise. Surprise, future, eternal freshness, innovation, youth is the very essence of God's nature. My colleague Toby Sumpter likes to say that God is eternally Child, the Son eternally born again from the Father. As Jenson says, to say God is a living God is simply to say that He has the capacity to surprise.

If God is infinite Surprise, man is by contrast a knotty bundle of resistance. We do not like to change and stretch: It may be a rut, but it is cozy and it is mine! Korah did not like the innovations of the Aaronic priesthood. No doubt there were conservatives in the time of Samuel and Saul and David and Solomon who wanted to go back to the good old tabernacle days and grumbled about having to contribute to building an expensive temple. Judaizers resisted the novelty of the new covenant even to the shedding of blood. Many centuries later, Catholics were resistant to the reforming efforts of Luther, Calvin, and others. New is not necessarily good,

of course, but we should be suspicious of the ease of staying put. Inertia is not the same as bearing the cross. At least, Korah's fate should give pause to anyone whose instinct is to stick with "what we have always done."

All this must be the central Christian answer to any questions about the future of the future. Whatever the future holds, we can be certain that it will not be merely a projection from the present. A century ago, who could have predicted that Pentecostalism would be, as Philip Jenkins says, the most successful social movement of the twentieth century? Who could have anticipated that Africa would burst into bloom almost as soon as the missionaries packed up? Who could see ahead of time that "God is Red," that He gathered and built a millions-membered church in the midst of the suppressions of Maoist China? We cannot even know for sure if the future will continue to be an obsession for Christians of the future. That too is subject to divine surprise.

We might stop there with a shrug and an anticlimactic quotation from Hamlet: "The rest is silence." That is not just anticlimactic, but paralyzing. Future hopes give direction to our present actions, and diffuse hopes lead us in every direction at once, which is the same as no direction.

We can do better. Above I introduced what might be taken as a contradiction of my thesis by referring to a "pattern" of surprise. Can surprises be organized into a discernible pattern? Can we anticipate the acts of a God of boundless, infinite freshness?

We can, and the trick is to stick to basics. Scripture is a symphony of themes and variations. It begins with a garden, moves through a fall and a slow decline into violent chaos, until God intervenes ("apocalyptically") to wash the world clean and start over with a new man in a vineyard, who bears sons who fall from grace and are scattered from the Plain of Shinar. Then God begins it all over again on a larger scale with Abram and Sarai. Again and again, the same sequences recur, with variations: Creation, fall, judgment, recreation; slavery, exodus, conquest. Knowing what comes next depends on knowing where you stand on the story-arc, and that depends on getting our bodies attuned to the choreography

of history, and that depends on deep study of Scripture. The better we know the Bible, the more accurate our expectations for the next round of surprises. For example: After Israel reached its height of power and prestige under Solomon, God tore it in two, Israel and Judah. Only in exile, were Israel and Judah reunited into the one people of the "Jews." That history does not deterministically require that the church divide and reunite. But in fact the church has divided, tragically so, and we can begin to grope our way through the ruins of divided Christendom by learning the melody line of Israel's history backward and forward. We can anticipate the Lord Jesus will lead His church by the Spirit through the gravestones of exile toward a miracle of reunion. We are in the latter part of Act 3, but we know how the play ends and we can move now toward the denouement.

For another example: One of God's most characteristic surprises is the exaltation of the lowly, the centralization of the marginal. God called Abram out of Ur to be the father of the nation that will bless all nations, and raised David from the sheepfold. His Son was born in a manger and raised in Nazareth of Galilee. Over several centuries, the small band of Christians huddled in Jerusalem had transformed the Roman Empire and created a new, Christian civilization. This gives us a rule of thumb: If you want to catch the wave of the future, ignore the mainstream and the centers of power. Look for the backwater Galilees where the Spirit quietly rustles His feathers.

For a final example: God does not let human beings shed innocent blood forever. He shakes persecutors until their impregnable fortresses tumble to the ground, and He will not overlook our own cruelty to countless unborn children. He takes His time (another pattern of surprise, a necessary delay to give punch to the punch line). Late or soon, to the dread of His enemies and delight of His people, the Judge of the earth does right.

Study of the Bible gives us a "roadmap" of the future not because it predicts events of the twenty-first century. It does not. It gives us a roadmap because it reveals our God's habits of surprise. Better, it directs our hopes because it reveals the God of habitual

surprise. To know the future is to know Him, the One who will not stop until He has summed up all things in the Son, who will deliver the kingdom to the Father that God may be all in all.

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BOOK REVIEWS

The Great Tradition Of Christian Thinking: A Student's Guide
David Dockery and Timothy George
Wheaton, Illinois: Crossway, 2012
128 pages, $9.99 paper

Faith and Learning: A Handbook for Christian Higher Education
David Dockery, editor
Nashville: B & H Academic, 2012
548 pages, $39.99 hardback

Reviewed by: Philip W. Eaton

I have always been struck that at least three great statements of Christian orthodoxy suddenly appeared precisely when the secularization of culture gathered force in the early twentieth century. This was the moment when modernism, with both its promise and its horror, was in full bloom. There was a need, in the minds of Christian intellectuals, in the face of dramatic shifts in culture, for clarifying engagement of the essentials of the Christian tradition. First, early in the century, G. K. Chesterton presented his marvelous *Orthodoxy* in 1908. C. S. Lewis followed mid-century with his influential *Mere Christianity*, first broadcast on British radio during World War II from 1942 through 1944. A bit later, Dorothy Sayers issued her emphatic statement *Creed or Chaos* in 1949. These three books fit squarely within a distinct pattern for thoughtful Christians: When things begin to unravel in the surrounding culture, Christians feel compelled to get the essentials right for a new

moment in time. The two books under review seem driven by this same motivation.

What intrigues me most about the three British apologists, in addition to their bracing statements of what matters in Christian thinking, is the need they felt to make such statements at that particular time. The historical moment, of course, was defined by the relentless pressure of modernism against all traditional thought, including sometimes fierce antagonism against Christianity. We recognize these dramatic changes in literary works like T. S. Eliot's "The Waste Land" or in the philosophical writings of Nietzsche. What happened in the early twentieth century was a huge cultural shift, what the philosopher Charles Taylor calls a "titanic change in our western civilization," where "the presumption of unbelief has become dominant." What came out of this shift was our "secular age," as Taylor tells the story, a story that had been unfolding since at least the seventeenth century. To be Christian within this cultural context requires of us the ability to speak into that presumption of unbelief in compelling ways.

But here is the important point for our purposes in relation to David Dockery's extraordinary mission and the two books under review: In order to speak into the culture of unbelief, we must discover again what it is we believe. We must equip ourselves to make the case, winsomely and effectively, for our time. To do this we must tap into the long and rich stream of Christian thinking throughout history. We must be translators of that intellectual tradition into a language for our day. We must do, as the great Lesslie Newbigin has said, "what the Church Fathers and Augustine had to do in the age when classical culture had lost its nerve and was disintegrating. We have to offer a new starting point for thought."

It is against this backdrop that I come to praise the work of David Dockery and Timothy George in their overview called *The Great Tradition of Christian Thinking*. They have Newbigin's notion exactly right. And then, David Dockery, as the President of Union University, along with his faculty and various administrators, in this fascinating collection of essays *Faith and Learning: A Handbook for Christian Higher Education* seeks to illustrate exactly this effort

of finding a Christian voice at the very heart of the university of our day.

The partnership behind *The Great Tradition of Christian Thinking* between David Dockery and Timothy George goes back some twenty years. We find in these two fine scholars and leaders a persistent mission to focus on the life of the mind within the Christian community and especially within the Christian academy. They have been consistent, over so many years, as articulate champions of thinking Christianly about our world. For their work, and the model of their lives, I am immensely grateful.

It seems to me there are two important intellectual drivers behind these efforts. First, the writers know their cultural moment. They know that we live in the "secular age," a post-Christian moment in time, a postmodern moment where all stories, and in particular the Christian story, are called into question. But they also know that Christians find themselves so often ill-equipped to "make the case," as 1st Peter says, "for the hope we find within." They want to meet "the challenge to prepare a generation of Christians to think Christianly, to engage the academy and the culture, and to serve church and society." But, and here is the heart of the matter for this work by Dockery and George, they "believe that both the breadth and the depth of the Christian intellectual tradition need to be reclaimed, revitalized, renewed, and revived for us to carry forward this work" (12).

And so Dockery and George outline, with winsome passion, that great Christian intellectual tradition. We take a marvelous tour of the major thinkers through the centuries, this "chain of memory," from the early apostolic encounter of the Graeco-Roman world, through the School of Alexandria, Athanasius, through Augustine and Aquinas, the Reformers, and to our own age. I concur with these devoted scholars; this is a tour badly needed in the Christian community of our day. I have come to believe, even in my own current reading and study, that there is a great hunger to engage more deeply with this rich tradition of Christian thinking. The need is huge, the hunger is evident, and the work of Dockery and George help us take a vital step forward to lay new foundations for our own time.

Finally, as I took another tour through the twenty-some essays in *Faith and Learning: A Handbook for Christian Higher Education*, written almost wholly by Union University faculty, I find myself impressed again by the persistent effort, not only to acknowledge the Christian intellectual tradition, but to offer fresh perspective out of respective disciplines within the academy. We hear, competently and clearly, from biblical studies, philosophy, history, political philosophy, the arts, music, media, the sciences, business, student life, and others. We find in these essays committed scholars and teachers carrying on their craft, their vocations as Christian intellectuals, fully attuned to their time. We find here a deep care that the Christian university steps up to the challenge of engaging the academy and the culture with the transforming power of the gospel of Jesus Christ.

I end with an appropriate statement from one of the great Christian apologists of our own time, the prolific and respected British theologian N. T. Wright. At the end of his marvelous book *The Challenge of Jesus*, Wright summarizes the kind of vision talked about in these books: "Our task," says Wright, "as image-bearing, God-loving, Christ-shaped, Spirit-filled Christians, following Christ and shaping our world, is to announce redemption to the world that has discovered its fallenness, to announce healing to the world that has discovered its brokenness, to proclaim love and trust to the world that knows only exploitation, fear, and suspicion" (184).

For me this is the critical note that must be sounded. We must, as Dockery and George and these writers all understand, pursue our learning in the Christian academy with the end goal of announcing redemption and healing and love and trust to a world that has lost its way. We find a new starting point for thought, for our time, because we seek to engage our chaotic culture with the splendor of the gospel. Wright must have the Christian academy in mind as he goes on to say that "the gospel of Jesus points us and indeed urges us to be at the leading edge of the whole culture, articulating in story and music and art and philosophy and education and poetry and politics and theology and even, heaven help us, biblical studies, a worldview that will mount the historically rooted Christian

challenge to both modernity and postmodernity, leading the way into the post-postmodern world with joy and humor and gentleness and good judgment and true wisdom" (196).

This is our charge as Christian intellectuals and Christian universities. This is the charge heard clearly and communicated forcefully by David Dockery, Timothy George, and the faculty at Union University. I commend these volumes, with enthusiasm, as central to the direction we must pursue in the Christian academy for our time, central as well to the broader Christian community as we seek to make our world a better place for all of God's children.

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James Robinson Graves: Staking the Boundaries of Baptist Identity
James A. Patterson
Nashville: B&H Academic, 2012
xvii + 238 pages, $19.99 paper

Reviewed by: Anthony L. Chute

James Patterson's study on the life of J. R. Graves is more than a recounting of a historical figure – it is a lesson in historiography. Patterson's account of the man who made his mark by setting Baptist boundary markers is written clearly enough for the layperson to enjoy and yet it includes critical reflections that will educate even the professional historian. This combination of crystal clarity and intellectual heft enables the story of Graves to be appreciated by those living within earshot of Landmark churches while at the same time refusing the legacy of Graves to be hijacked by those who equate any form of separation with separatism (197-199).

Due to the absence of personal papers or private diaries left behind by Graves, Patterson's work is admittedly more thematic than biographical in nature (xv). Thus the details of his early life, including his birth in 1820 and the death of his father that same year, his conversion and baptism in 1834, his licensure and ordination in 1842, along with his marriage and move to Tennessee in 1845, are all woven into the larger story of ecclesiological developments in the pre-SBC era. By the time Graves turned 25 years old, Patterson notes, the groundwork of Baptist dissent had already been laid by Isaac Backus; the idea of Baptist localism had been promoted by Francis Wayland; and the notion of Baptist boundary marking had recently formed in reaction to Alexander Campbell (7-29).

Graves's next 17 years in Nashville were the most momentous according to Patterson, since it was during this time that he became editor of the *Tennessee Baptist*, the vehicle through which Graves promoted his Landmark perspective. Patterson observes that Graves was controversial from the beginning, envisioning himself as a "watchman on the wall" stationed to warn God's people of imminent danger (43). That he had mettle for the task became clear

as he openly targeted the causes of Baptist distress – namely, the theological encroachment of Paedobaptists, Roman Catholics and Restorationists. Graves not only held a view of the church contrary to that of the aforementioned groups, he also adopted a contrarian perspective in light of their presence: "There, where several denominations aggressively competed for adherents in a pluralistic setting, he brazenly staked out the lines that separated Baptists from their rivals" (3).

In addition to describing how Graves interpreted the Bible's teaching on the church, Patterson explores why Graves understood the Bible as he did. His emphasis on the local church to the exclusion of the universal church coalesced nicely with the political currents of his day, where individualism was not merely cherished but prized in such a way that even hierarchical church structures were seen as a threat to republican government (86-89). This double-edged concern enabled Graves to double-down on his warnings about wolves in sheep's clothing while at the same time providing him with the added bonus of promoting Baptists as the true church. Graves conveniently cited their record of defending religious liberty as that which breathed life into the American experiment (93).

Patterson further describes how Graves's "unequivocal penchant for stirring up religious controversy" contributed to disputes among Baptists, in particular his public feud with R. B. C. Howell, the pastor-statesman who had first opened the pastoral and editorial doors for Graves (123-128). Their clash was prompted by Howell's return to First Baptist Church, Nashville, and was ignited by disagreements over the newly formed Southern Baptist Sunday School Union, a Landmark leaning agency. The competing visions between these two larger than life personalities typified the ongoing struggle for Southern Baptist identity, which included the question of denominational mission entities and the binding authority of local church discipline (150-154).

Although Southern Baptists eventually took a different path than the one advocated by Graves, his impact was felt in many areas, including pulpit affiliation, alien immersion, and closed communion (174). Patterson also details the lingering but waning influence

of Graves's legacy through issues like the Whitsitt controversy and the establishment of the Cooperative Program, both of which ultimately undercut Graves's successionist claims and isolationist tendencies (191-196).

Patterson concludes his study with the following observation: "The problem was not that he set borders for Baptist faith and practice, for that legitimate enterprise has been an ongoing one since the early seventeenth century. Graves's shortcoming was that he ultimately skewed some of those boundaries because he relied on flawed historical markers" (203). Patterson's judgment can be viewed as definitive, coming as it does from one so well-versed in the writing of history.

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Food and Faith: A Theology of Eating
Norman Wirzba
New York: Cambridge University Press, 2011
xix + 244 pages, $85.00 hardback, $24.99 paper.

Reviewed by: Scott Huelin

Norman Wirzba's most recent book is a most ambitious work, as it sets out to put into conversation two rather disparate discourses. On the one hand, Wirzba has read voluminously in the rapidly expanding world of food studies, an as yet uncodified but nonetheless coherent cluster of subjects comprising agrarianism, locavorism, food security, food safety, and food culture, just to name a few. On the other hand, Wirzba's books also spring from a deep engagement with the breadth of Christian theology—ancient and modern, eastern and western, Protestant and Catholic. Thus he is exceptionally well-positioned to bring these two larger discursive worlds together, to integrate faith and learning, if you will, on the subject of food. While this book will not suit every palate, it is replete with delights for the reader who savors it.

The book has a three-fold structure. The first two chapters set the trajectory for the book by posing a question and then offering an initial gesture toward an answer. Chapter 1, "Thinking Theologically about Food," asks a deceptively simple question: "Why did God create a world in which every living creature must eat?" (1). Any charitable reader who pauses long enough over this question will realize how little thought most of us give to why, much less what and how, we eat. Chapter 2, "The 'Roots' of Eating," then sketches the basis for a theological response to the question of Chapter 1 with reference to the prelapsarian relation of humanity to both God and the world, a relation which is characterized by deep interdependence, mutual respect, and instinctive hospitality. Here Wirzba draws on the history of Trinitarian thought to cast creation as an act of hospitality—a gratutitous gift—flowing from and mirroring the perichoresis of the three Persons. His evocation of Sabbath as the goal of creation allows him to sketch the norm for creaturely interdependence and mutual delight from which we have fallen.

This chapter plants many essential seeds which bear much good fruit later in his argument.

The third chapter, "Eating in Exile," introduces the other partner to this conversation: the vast and growing literature on food studies. In a breathtaking distillation of a diverse body of material, Chapter 3 presents the 'bad news' of our contemporary (and fallen) food culture by weaving a narrative of collective self-destruction through our customary practices of producing, distributing, and consuming food. While many Christians enjoy scoffing at latte-sipping hipsters who stroll through farmers' markets while chatting about the ethical treatment of this evening's main course, an attentive reader will find here a comprehensive and perhaps even compelling case that we should be concerned about the deleterious effects of globalized, industrialized food production. (These two chapters would make excellent reading for even an atheologically-minded reader who wanted a succinct yet thorough introduction to the current literature on the subject.)

The remaining four chapters constitute not only a thoroughly theological response to the food crisis described in Chapter 3 but also a salutary reframing of historic Christian orthodoxy and orthopraxy in light of these challenges. Chapter 4, "Life through Death," rethinks not only our own "living sacrifices" (Rom 12:1) but also Jesus' sacrifice on the cross in light of the utter and startling dependence of any creature's life upon the death of other creatures. This notion of sacrifice as self-offering for others also informs Chapter 5, "Eucharistic Table Manners," in which Wirzba demonstrates how the Lord's Supper not only takes seriously the death-in-life character of creaturely existence but also models how to do so without exploiting those on whom our life depends. Chapter 6, "Saying Grace," provides an excellent reflection on how the simple act of thanksgiving before a meal teaches us to receive the fruits of the earth as a gift that cannot be mastered or taken for granted and should not be manipulated. The final chapter centers upon the question in its title ("Eating in Heaven?") and is fittingly eschatological: Here Wirzba brings the threads of all the previous chapters together to argue that both OT and NT prophecy point to

a new creation in which eating remains a mark of our creatureliness and a sign of our communion with God, one another, and the renewed creation.

An ambitious book, indeed, if judged only from the explicit task it sets for itself. However, there is also an implicit task that Wirzba has laid out for himself in this work: How should theological practice, and theological writing in particular, be reshaped in light of the radically dependent and interdependent nature of humanity? If human beings, like all other creatures, are deeply dependent on nature, one another, and God, how should this affect the way we contemplate, teach, and write about the Truth? One answer that Wirzba implicitly offers to this question is simple: Take seriously any and all reflection which takes the created order seriously, whether pagan or Christian, scientific or theological, popular or highbrow, familiar or unfamiliar. As I understand it, Wirzba's own ecclesial background is broadly Reformed, yet his patterns of thought never confine themselves to the tracks worn by that tradition. He draws upon Anglicans such as Rowan Williams and Robert Farrar Capon; Roman Catholics, including Hans Urs von Balthasar and Nicholas Lash; Eastern Orthodox such as Alexander Schmemann, John Zizioulas, and David Bentley Hart; representatives of Radical Orthodoxy Graham Ward and William Cavanaugh; and Anabaptists such as John Howard Yoder. At the same time, Wirzba draws heavily upon the tradition of Christian thought, enlisting church fathers including Irenaeus, Basil the Great, Athanasius, John Chrysostom, and Augustine, as well as medievals such as John of Damascus, John Scotus Eriugena, Bernard of Clairvaux, Bonaventure, and Thomas Aquinas. (Fascinating that a Protestant theologian makes no reference to the Reformers in such a work as this, though he does draw lightly upon Karl Barth and Dietrich Bonhoeffer.) Wirzba's work is also thoroughly informed by his original area of professional expertise, contemporary Continental philosophy, as manifest in his references to Martin Heidegger, Emmanuel Levinas, and Jean-Louis Chrétien. And all of this says nothing about the ecological, scientific, social scientific, and journalistic resources marshaled in Chapter 3!

To my mind, the stunning breadth of Wirzba's intellectual and theological resourcefulness is both the strength and the weakness of this book. It is a weakness only because I think the average reader, even a fairly well-read one, will have a hard time finding his footing in such a diverse array of discourses and traditions. Like it or not, most of us have developed habits of thought that prefer to run in well-worn ruts rather than strike out overland, and this book will allow most readers the comfort of a familiar line or pattern of thought only on occasion. But for the more adventurous reader, this book will prove to be a feast. Wirzba's theological method instanciates the very thing it recommends: dependence upon others with whom we share a common concern—namely the relation of human beings to God and to our planet—and a serious effort to find a way back from the brink of universal self-consumption. In doing so, Wirzba has recovered long dormant themes in the Christian theological and practical tradition and put them to good use in aiding the church, and all humanity, to face the unique challenges of the twenty-first century.

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Medical Ethics and the Faith Factor: A Handbook for Clergy and Health-Care Professionals
Robert Orr, M.D., C.M.
Grand Rapids: William B. Eerdmans, 2009
xxxii + 483 pages, $30.00 paper

Reviewed by: Edmund Pellegrino

This is a handbook dedicated to assisting physicians, health professionals, and the general public—to all who must make ethical decisions associated with medical and health care. The author's expressed hope is "…to assist people of faith as they seek satisfactory resolution of difficult ethical dilemmas."

The first two parts of the book provide synopses of the ethical and theological foundations of the analyses of the cases he presents. These two introductory sections occupy 29 of the book's 483 pages, making this a casebook derived principally from the author's vast clinical and ethical experience. The author is more than amply qualified for the task he set himself. He has been a respected contributor to the field of Christian bioethics as a teacher, practitioner, and author for many years.

The author has chosen a wide variety of cases illustrating the major ethical challenges presented by serious illness in every major organ system of the body, as well as addressing issues of the neonatal period, children, pregnancy, reproductive technology, organ transplantation, and cultural and religious beliefs. Each case is presented in clear, reader-friendly language, and analyzed in an unusually orderly manner. Thus, each case is discussed under six headings: 1) posing a central question; 2) a case history; 3) a discussion of the issues; 4) the author's recommendations; 5) a follow-up of the clinical course; and 6) a closing comment. Crucial points are often printed in boldfaced type.

The author's opinions are personal and open to further discussion. They clearly reflect the author's long and broad experience as a compassionate, faith-inspired physician-ethicist. He often expresses his opinions informally in such terms as "ethically

appropriate," "ethically problematic," "morally obligatory," "a morally valid decision," "ethically troublesome," etc.

The author's faith commitment as a Protestant is set forth from the beginning. There is little formal argumentation, however. Reference to his particular Christian perspective is intermittent and more by indirection than formal argument. The book can be approached for its impressive clinical wisdom and responsible ethical analyses, as well as its faith-centered orientation.

This reviewer will make no attempt to subject the author's case analyses or his ethical opinions to criticism. Many of his opinions would be congenial to this reviewer; others might not, particularly in the sections relating to pregnancy, reproductive technologies, or organ transplantation. These differences do not in any way depreciate the value of a volume dedicated to careful clinical and ethical analysis, one which could be read with profit by anyone interested in careful ethical reasoning.

A few suggestions for making this book more useful seem to be in order: 1) an index would make this case book more accessible as a ready reference for clinicians; and 2) a closer connection between a particular resolution and a particular case would assist in clarifying the author's reasons for his recommendations. These reasons could advance his aim of assisting people of faith to appreciate the way the author's faith commitment shapes his recommendations. This book will be valuable to clinicians as well as bioethicists. The combination of careful ethical analysis, and unusually orderly discussion, with a foundation in extensive clinical experience, should be a valuable reference for all who confront ethical issues in medical and health care.

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Was America Founded as a Christian Nation? A Historical Introduction
John Fea
Louisville, Kentucky: Westminster John Knox Press, 2011
xxvii + 287 pages, $30.00 paper

Reviewed by: Richard A. Bailey

Questions about religion and politics nearly always promise lively debate. At no point is this truer than when considering whether the United States was founded as a Christian nation. John Fea, a historian who teaches at Messiah College, certainly adds to the debate with a book that will likely fail to make many readers completely happy. Such a failure, though, is neither the fault of the book nor of the author. Ultimately, as Fea demonstrates quite convincingly in *Was America Founded as a Christian Nation?*, answering such a question is not a simple task; rather, it is one that forces his readers to think seriously about the nature of questions, as well as the task of historical scholarship.

A review of this book really must begin with Fea's brief introduction on thinking historically. In less than seven pages (xxi-xxvii), Fea sets the stage brilliantly for the remainder of his study by treating the work of the historian or of anyone who would claim such a title. Making it clear that historians "do not approach the past with the primary goal of finding something relevant," Fea contends that true historians look to things like *change over time, context, causality, contingency*, and *complexity* as they investigate the past (xxiii-xxiv). These sorts of things, in Fea's estimation, matter, because being guided by such things, rather than by present-mindedness, helps produce work that "has the amazing potential to transform our lives" (xxvii).

Fea then models such potentially transformative scholarship by launching into the often-heated discussion of Christianity and the founding of America. Fea divides his historical primer into three distinct but connected parts—each of which approaches the question from a slightly different perspective. Part One documents some of the ways in which Americans since the late eighteenth

century have explained the nation's relationship to Christianity. Such an approach allows Fea to trace several strains of Christian nationalism voiced in different ways by evangelicals, fundamentalists, liberal Protestants, and Roman Catholics. Fea accomplishes much in this short intellectual history, making it clear that the idea of the United States as a "Christian nation" is both an old notion and a rather fluid one.

Of course, having an idea does not necessarily make it true. So, after establishing that many Americans have argued for variant forms of Christian nationalism, Fea then turns his attention in Part Two and Part Three to whether or not such proponents of a Christian America "have been right in their belief that the founders set out to create a nation that was distinctly Christian" (xviii). First, he examines the extent to which the American Revolution and the formation of the Constitution were primarily Christian events—or at least motivated by Christian principles. In the end, Fea finds that while Christianity was a significant factor in the lives of many of the leaders of these moments in American history (see especially Chapter 7), so were other things, such as economic factors and influences from Enlightenment philosophies and ideologies. Then, in his final section, Fea focuses explicitly on several key "founding fathers": George Washington, John Adams, Thomas Jefferson, Benjamin Franklin, John Witherspoon, John Jay, and Samuel Adams. By briefly examining the roles of these seven leaders, Fea clearly demonstrates what he argued in Part Two, namely, that for some individuals, especially Witherspoon and Samuel Adams, Protestant Christianity was often one of the motivating forces, though not the only one, in their thought, while in many other cases it played little to no role whatsoever. In fact, in some cases, such as Washington's praying during the winter at Valley Forge, things we know to be "true" are actually stories created by later generations of Christian nationalists (such as those treated in Part One) who hoped to tell a particular, present-minded story about the United States and its leaders (172).

In the end, Fea's *Was America Founded as a Christian Nation?* is a wonderful study not only of a particular question in American

history, but also of the hard work that goes into historical scholarship. Not everyone, of course, will choose to do the hard work of the historian herself, but that does not excuse one from doing equally diligent work when reading and critiquing history. "We owe it to ourselves," Fea concludes, "to be informed citizens who can speak intelligently and thoughtfully about our nation's past" (246). Resources like *Was America Founded as a Christian Nation?* offer everyone the tools necessary to be such an active and thoughtful reader and citizen.

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Dietrich Bonhoeffer and Business Ethics
Walton Padelford
Mountain Home, Arkansas: BorderStone Press, 2011
223 pages, $18.95

Reviewed by: Mark DeVine

Dissatisfaction with his own lectures prompted economics professor Walton Padelford's research, resulting in the book, *Dietrich Bonhoeffer and Business Ethics*. Though convinced that the content of a course on business ethics taught from a Christian perspective ought to differ in significant ways from one taught from alternative standpoints, Padelford doubted that his own course did so. The work of pastor, theologian, and martyr Dietrich Bonhoeffer emerged as a rich source of insight and guidance even though he had produced no comprehensive work on ethics and no direct statement on business ethics at all.

Yet, as Padelford shows, the promise of Bonhoeffer's thinking for the world of business was impressive. No one doubts that the business world is thoroughly enmeshed in this fallen world. And though Bonhoeffer had much to say regarding the "be ye separate" mandate of Holy Scripture, few voices in the history of the church articulate a more serious affirmation of the "go ye" counterpart. To follow Jesus Christ who "tabernacled" among us, one must "plunge into the tempest of living" because, though this whole world is fallen, it still belongs to its creator, judge, and Lord.

Padelford seizes on the Christo-centrism that pervades Bonhoeffer's thinking. Bonhoeffer's convictions parallel those of the great theologian and politician Abraham Kuyper: "there is not one square inch of the entire creation about which Jesus Christ does not cry out, 'This is mine! This belongs to me!'" Thus, in the business world, disciples find themselves on hostile, but not foreign soil—on terrain claimed by the same Lord who claims each of them. Precisely within this context the disciple is called to live unreservedly as witness to the hidden Lord who reigns there.

Ethical crossroads shaped by this reality provoke a unique question: not "How will this decision affect me" or even "What will

make me holy?" (as in a kind of consequentialist/Egoist ethics of Bentham) or "What universal, timeless principle applies?" (as in the non-consequentialist ethics of Kant), but rather, "What does Jesus Christ himself require of me here and now in this concrete situation?" The decision-maker's eye is directed to Jesus Christ and those for whom he died and lives to redeem. No advanced knowledge of Jesus Christ's concrete mandate, which will always demand a specific action, is available. Yet Bonhoeffer does not advance a Joseph Fletcher-style situation ethics in which there are no rules whatsoever and where the situation itself essentially determines necessary moral obligation. Rather, for Bonhoeffer, Jesus Christ, clothed with his gospel and bearing his word, speaks to the disciple within a particular situation, calling for specific, costly action here and now.

Through such command and obedience Jesus Christ spiritually forms the disciple into his own likeness and sanctifies the situation by exposing and exerting his lordship there. Padelford explores the fascinating ethical implications of Bonhoeffer's insistence upon the ongoing presences, activity, and lordship of Jesus Christ in every sector of this world. Divine mandates are directed to four divinely-created and sustained spheres of human existence and relationship: government, marriage, labor, and the church. Jesus Christ is Lord of all four. But it is the church that recognizes this and finds itself, and each of its members, called to and liberated for obedience that bears witness to that hidden lordship.

Ethical behavior in such a context, shaped by such a distinct and thoroughgoing Christian reality, takes on a character at once personal, concrete, relational and other-directed. It is personal because every disciple finds himself confronted with the living word and command of the living Jesus Christ. It is concrete because Jesus Christ still issues commands as specific and unambiguous as he did when he walked on this earth: "take up your pallet and walk" or "sell everything and give to the poor." It is relational because the whole ethical scene is characterized by actual interaction between actual people; Jesus Christ commands, disciples are commanded and act in relation to others. It is other-directed because, the disciple, himself

already taken care of through union with Jesus Christ, is free to concern himself completely with Christ and others. He is free for the happy duty of service and witness.

I commend Padelford's fine work in this volume as a much-needed and indeed urgent use of Bonhoeffer in precisely the kind of application his theology best informs. Padelford advances an ethical vision that avoids the abstraction characteristic of so many philosophical and utilitarian approaches, precisely by taking Bonhoeffer's utterly theological and Christ-centered convictions with full seriousness.

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Protestantism: A Very Short Introduction
Mark Noll
New York: Oxford University Press, 2011
xv + 161 pages, $11.95 paper

Reviewed by Darold H. Morgan

Any book authored by Mark Noll is worthy of serious consideration. He is one of America's leading church historians and theologians with many valuable and relevant volumes to his credit. Oxford University Press has developed a widely heralded series of small books under the intriguing umbrella "A Very Short Introduction" or VSI. Within this series, there are hundreds of titles covering an exceptionally wide range of topics by very capable authors. Dr. Noll's VSI takes on the incredibly complex subject of Protestantism. It measures up fully to the publisher's original intent of brevity while at the same time providing the scholar's approach of genuine substance in overview. What you have in this book are the major historical and theological developments that produced one of history's great turning points as well as a genuinely helpful outline of contemporary Protestantism around the world.

The author emphasizes the influence of Martin Luther and John Calvin as the primary leaders of Protestantism. He demonstrates that the concurrent influences of both the German and Swiss political atmospheres were vital factors in the rebellion against medieval Catholicism. Luther's primary emphasis upon the authority of the Bible, his and Calvin's stress upon "justification by faith alone," as well as "the priesthood of the believer" are all detailed. That there were significant differences between Lutheranism and, ultimately, the Reformed approach to church life, surface quickly in the book. The colorful and irritating developments of the Anabaptists are a part of this enduring saga of the 16th through 17th centuries in northern Europe. Luther's masterpiece of endeavor was, of course, his translation of the Bible into German. Coupled with the invention of the printing press by Gutenberg, Luther's Bible made it possible for the Scriptures to come to the common folk of that day. Noll follows closely the continued

translation of the Bible into multiple languages around the globe, concluding that this is a fundamental reason for worldwide evangelical strength in the current century, particularly in Third World countries. In addition to Bible translation, other strengths in early Lutheranism include the new place in worship for hymn-singing, as well as Luther's production of the famed Small Catechism, resulting in "a Christ-centered form of instruction" (17) in the local church.

Noll traces the amazing missionary movements of the Protestant denominations over the past two centuries. Beginning with the Moravian outreach to the American Indians and the work of the black Baptist and Methodist preachers in America before the Civil War, Noll introduces the multiple and fruitful missionary advances of a Protestant outreach around the world. Special attention is given to the English Baptist Missionary Society founded by William Carey in his groundbreaking mission to India, an effort which had a major influence on Adoniram Judson and the American Baptist move into Burma. China, Africa, and Latin America eventually were touched by similar movements. Noll gives special attention to the amazing modern-day growth of Anglicanism in Nigeria and Lutheranism in east Africa.

Noll sees theological liberalism, beginning with Schleiermacher and continuing through von Harnack, as one of the main reasons for the gradual diminution of Protestant influence in Europe. He traces the additional contributions of Darwin's discoveries and as well as Bible scholars in "the higher criticism." The incalculable stress of two horrendous major wars in the 20th century, plus the impact of pacifism and communism, provided a staggering challenge to the fading glory of Luther's Reformation. But concurrently, Noll focuses on one of Christian history's most amazing developments: 20th century Pentecostalism. An outgrowth of Wesleyan theology, this movement is a worldwide phenomenon almost beyond belief. Pentecostalism is growing, with hundreds of millions of adherents in Africa, Central and South America, China, Korea, and to some measure in America, and even in leading European cities as well as Russia.

Noll concludes the book with the chapter "Whither the West?" Interestingly, he attributes part of the European Protestant decline to the loss of loyalty on the part of women in the church. He holds out hope for Protestantism from an unusual source: the growing strength of churches holding the historic values of Protestantism in Africa, Asia, and South America. Their vitality may issue in a missionary movement from the East to the West. The serious student of religious history has grounds for a solid optimism about the future of Protestantism.

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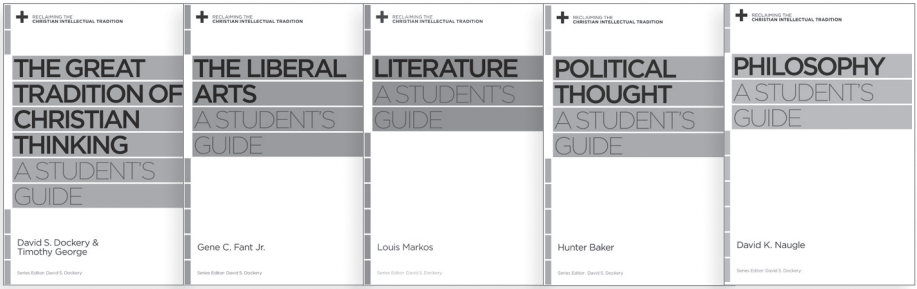

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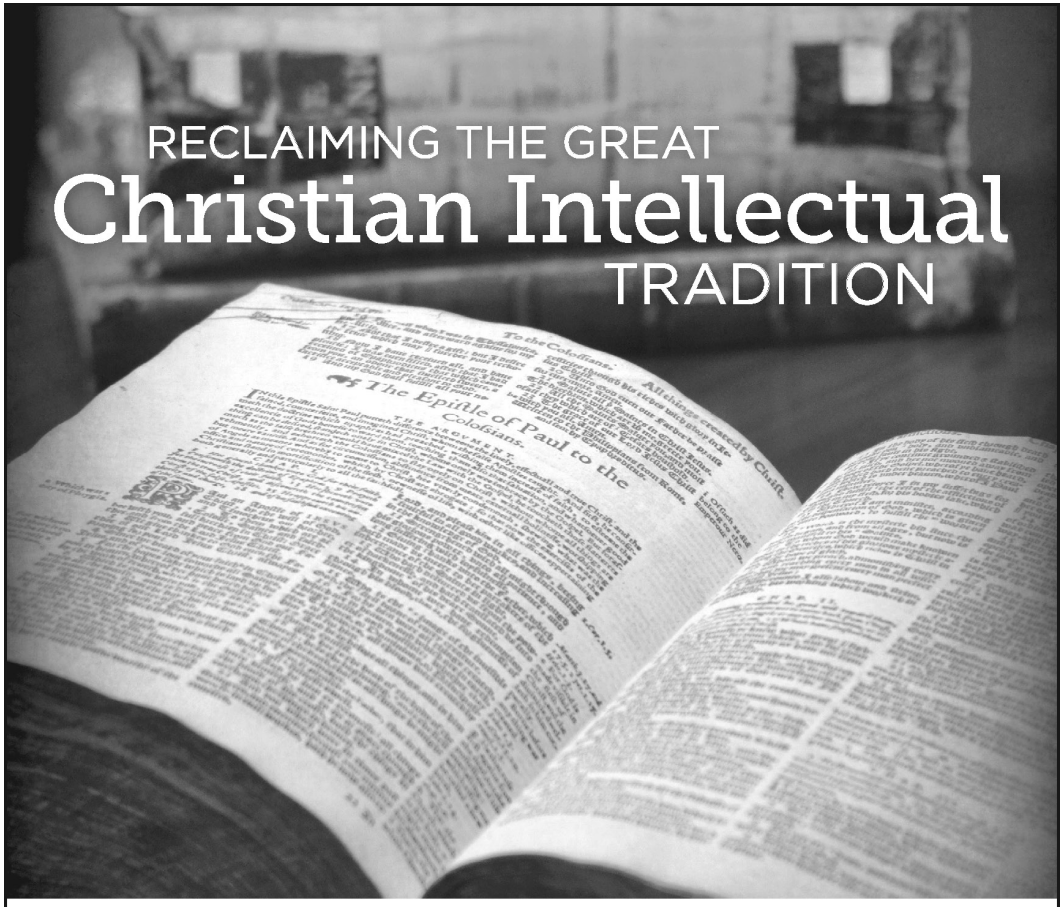

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