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IN MEMORIAM

Stanley J. Grenz
(1950-2005)

IVP author and friend



Considering Just-War Theory with the Church



J. Daryl Charles

How effectively has the Christian community responded to such recent geopolitical events as September 11, or the war in Iraq? J. Daryl Charles thinks our response has been disappointing, if not irresponsible. IVP's Gary Deddo spoke to the author about his new book, *Between Pacifism and Jihad*.

Deddo: Daryl, this won't be the only book coming out on the just-war theory. Tell us what gave you the impetus to invest yourself in such a project.

Charles: You may be sorry you asked! It is difficult to offer you a simple answer, given the confluence of so many factors. Part of the reason for this book has to do with my vocation—teaching courses having to do with the formation of one's worldview and Christian social ethics in a university liberal arts setting—and

my past work, which includes doing policy research in the realm of criminal justice. Part of it has to do with the broader cultural climate—one of extreme moral confusion, tolerating the intolerable, and indifference toward the common good. Part of it concerns the relative inability of Protestants in general—from the layperson to the preacher to the policymaker—to think "Christianly" and ethically about pressing (and in this case, perennial) moral issues. Specifically, while many sense intuitively what justice requires in particular situations, not infrequently we struggle to offer a rationale for our convictions, and Protestants tend not to think "with the church," that is, with mainstream Christian moral thinkers throughout the ages. This strain of amnesia cuts us off from much-needed political-moral wisdom.

While contemporary geopolitical events doubtless play a role, part of the urgency behind this book also stems from some of the disappointing—and at times irresponsible—reactions to those events from

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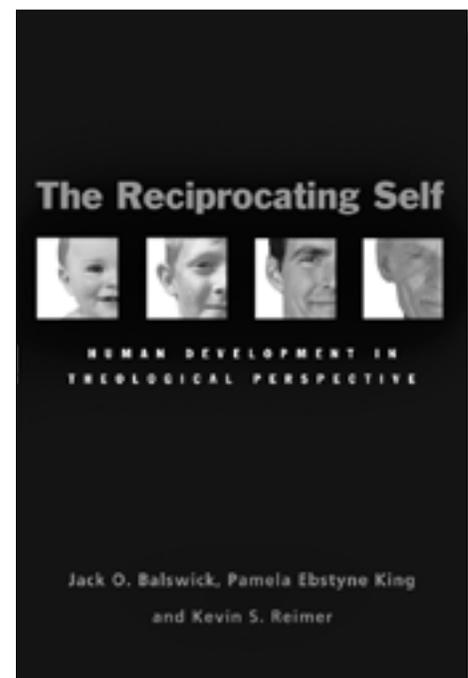
Toward a Theology of Human Development

Trained in both psychology and theology, the authors of *The Reciprocating Self* see their new book as being potentially useful in both the psychology classroom and the local church. IVP editor Gary Deddo spoke with all three authors about their interdisciplinary work.

Deddo: Jack, this isn't the first book you've written with coauthors, but this book comes from a new team. Briefly tell us how the three of you came to work together on this project.

Balswick: It started about eight years ago when Pam and Kevin agreed to be coteaching assistants for two classes I was teaching in the area of human development at Fuller Theological Seminary. At that point they were nearing the completion of their Ph.D. degrees, so I asked them to give several lectures. They did an outstanding job, utilizing the bells and whistles of colorful PowerPoint presentations that far surpassed my overhead presentations. This led to the

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Between Pacifism and Jihad, continued from page 1

within the broader Christian community. I did not find religious voices particularly helpful in the aftermath of September 11, 2001, or since, for that matter. The trauma of 9/11 exposed a number of deficiencies in the religious voice of this nation. There is a conspicuous divorce of both congregants and academics from the practical realities of public policy. Someone must protect. Someone must sacrifice. Someone must provide emergency relief. Someone must guard. Indeed, someone must respond when catastrophic evil comes calling. Can these responses be expressions of Christian charity? But more to the point of the book: the age-old questions of whether force can be used for just purposes, and how Christians are to view soldiering, force and war, need to be addressed in a fresh way. Correlatively, there exists much confusion in the Christian community due to a selective reading of Jesus' teaching as recorded in the Sermon on the Mount. While most of us find militarism, "God-and-country" thinking or a "crusade" mentality revolting, we do well to ask whether pacifist nonretaliation is recommended as responsible public policy. Should nations turn the cheek and not resist the evildoer?

Finally, I am concerned that there is not more conversation between the wider Christian community—the Christian academy, in particular—and people engaged in politics or policy work. Not coincidentally do I devote a considerable portion of the book to people such as Reinhold Niebuhr, John Courtney Murray and Paul Ramsey. We learn much from considering exemplary Christian thinkers of previous generations who were not only conversant with their culture but also in constant conversation with their culture. Where are their equivalents today?

Deddo: For most of us, thinking about the just use of force was given quite a boost as the U.S. considered and then went to war in Iraq. Did that event play a part in how and why you wrote the book?

Charles: One would naturally assume that Iraq was instrumental in my decision to write this book, but that is not the case. I have long had interest in basic issues of justice, no small part of which derives from those years doing criminal justice research in Washington, D.C. In truth, geopolitical developments since 1990, the end of the Cold War and the events of 9/11 in particular played an important role in crystalliz-

ing some of my own thinking about war and the use of force, raising questions that cry out for political-moral wisdom. The wider dilemma of international terrorism, notably since the early 1990s, thrusts in our faces what we in Western culture are loath to do on our own, and that is to make moral judgments. And since terrorism strikes at those very moral foundations that constitute the heart of just-war thinking—proportionality, noncombatant immunity (discrimination), just cause, right intent—the resources of this enduring tradition commend themselves to us in the present day. War with Iraq has come and gone—twice, actually (1991 and 2003). What crisis will be next? What will guide democratically oriented nations as they encounter future episodes of genocide, political oppression or egregious human-rights viola-

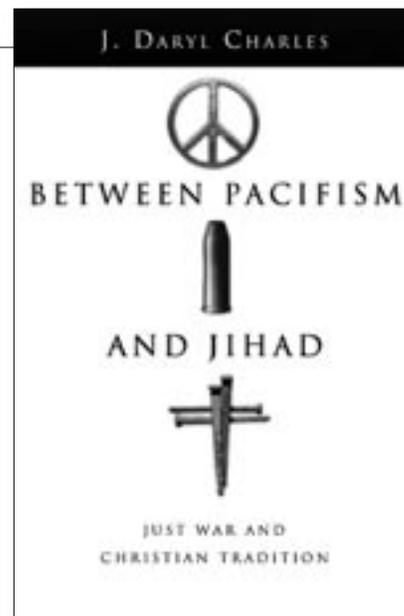
THE AGE-OLD QUESTIONS OF WHETHER FORCE CAN BE USED FOR JUST PURPOSES, AND HOW CHRISTIANS ARE TO VIEW SOLDIERING, FORCE AND WAR, NEED TO BE ADDRESSED IN A FRESH WAY.

tions? Should social-political evil be resisted? When and when not? In what measure? By what standard? Are there situations that call for military intervention or redress? What are they? Why or why not? Alas, the important questions remain, even when geopolitical events change.

Deddo: It seems your aim in this book was to sharpen our vision of what constitutes the distinctives of the Christian just-war theory. Are there particular misunderstandings that you wanted to address in this work?

Charles: Moral confusion abounds in Western (and North American) culture. The difficulty or inability of our society to discriminate morally challenges us at every turn. Few issues test our ability—and willingness—to make moral judgments like crime does in the domestic context and terrorism in the international context. Thus the broader social-cultural climate, with its willingness to tolerate even heinous evil, presents enormous challenges. But specific to war and peace, several factors are impediments—factors that are simultaneously cultural and theological.

The manner in which Americans—and I write in the American context—think about war and peace cannot be divorced from our recent history. Consider, for the moment, how



World War II ended, at least in the Pacific theater; the memory of Hiroshima and Nagasaki lives on. Or consider America's experience in Vietnam, which molded my own generation in profound ways that are still felt today, especially in the academy. Add to this the common perception among many people of Christian faith that authentic Christian ethics, embodied in Jesus' teaching, requires nonretaliation and forbids retributive justice. Much of the book, as the reader will discover, is devoted to exploring how Christian moral thinkers through the ages have interpreted the ethic of the Sermon on the Mount. Can we distinguish between insult and assault? Between matters of the heart and matters of public policy? Between taking justice into our own hands and leaving justice in the hand of the magistrate? While we are certainly free to forgo self-defense and thus "turn the other cheek," we are not morally justified in turning the other cheek of an innocent third party in the face of evil. To be passive in the presence of gross injustice is to be complicit in that evil. Therefore, much to our chagrin, we must decide: Will we permit unqualified violence (as the militarist)? Will we remain silent and passive in the midst of injustice (as the pacifist)? Or will we wrestle with the "middle way," murky though it may be (the just-war perspective)?

Deddo: You consider at length the views of six or more ethicists who have contributed significantly to this discussion. Of those, have there been one or two whose writings have particularly made their mark on your own thinking?

Charles: While I have profited immensely from the writings of a number of twentieth-century just-war thinkers and moral theologians

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The Reciprocating Self, continued from page 1

three of us comparing ideas on what type of content should be included in human development courses at a Christian seminary. Before long we found ourselves thinking the wild idea of "Hey, let's write a book together!" Together we developed an outline and book proposal.

Deddo: One of the preliminary tasks in creating a coauthored book is deciding who should do what. How did you divide up the work among the three of you?

Balswick: Our first task was to identify an overall conceptual model that would facilitate the integration of biblical truth with therapeutic and scientifically derived knowledge on human development. Since all of us have had graduate-level theological training, we worked together on developing an integrative theological model. After considering several alternatives, we went with an idea that Pam had developed in a paper suggesting that relationality within the Holy Trinity (a differentiated unity) is the core way in which the image of God is to be reflected in being human. Since Kevin had been strongly influenced by the trinitarian theology of Stanley Grenz at Regent College, and I by Ray Anderson and Miroslav Volf here at Fuller, we were enthusiastic about Pam's suggestion. At that point Pam took primary responsibility for developing the trinitarian theological model; I chipped in ideas on reciprocating relationships based on a model for family relationships my wife, Judy, and I had developed in previous writings; and Kevin, with a background in biology, brought a strong ecological focus to the project.

Part of our task was made easier by the fact that I'm the old guy on the project, so naturally I took primary responsibility for the adult development chapters. Pam was doing her Ph.D. dissertation on adolescence and moving from emerging adulthood to parenthood, so it was natural for her to take the major responsibility for that area. With Kevin's past experience in children's ministry and seminary-level teaching, combined with the fact that he had two young daughters of his own, it was natural for him to take primary responsibility for the early human development chapters. However, our plan has been to cowrite as much as possible, and to freely critique each other's drafts all along the way.

Deddo: Jack, what was your primary contribution to this book?

Balswick: I have been the coordinator of the project, pulling together our ideas and seeking ways to produce a work that didn't appear to

be written by three separate persons. Beyond this my primary contribution was to bring in my past experience writing books on integrating Christian theology with social science knowledge, and to find a suitable publisher.

Deddo: Well, there is no question you were successful with that last goal! Pam and Kevin,

HUMAN BEINGS MOST CLEARLY REFLECT THE IMAGE OF GOD BY BECOMING A RECIPROCATING SELF. THE HUMAN SELF IS MEANT TO BE A SEPARATE BEING, YET FULLY AND SECURELY RELATED TO OTHERS AND TO GOD.

could you tell us a little about yourselves and your involvement in this project?

King: I am a research assistant professor in the School of Psychology at Fuller and an ordained Presbyterian minister. And at this point a mother of one and one on the way! Kevin and I started giving lectures in development classes with Jack as his TAs. I brought to this project a deep desire to help Christians in ministry understand the developmental issues the people they serve are facing and also be able to think theologically about them. It makes no sense to help people grow if we do not know what direction God wants them to grow in. And we humbly hope to offer some insight into that.

Reimer: The project arose from our mutual interests in human development but also from our experience with Loder's integrative work on the same topic. Loder is great, but we found that students had a tough time following his argument. We decided we could write something that was more user-friendly and less dualistic. As usual, Jack was the perennial source of enthusiasm and encouragement.

Deddo: Perhaps you could say something about the driving force and aim of this book. What were you collectively trying to accomplish? What is unique about it?

Balswick: The aim of this book is to give a scientifically informed biblical answer to the goal of human development. We are suggesting that human beings most clearly reflect the image of God by becoming a reciprocating self. The human self is meant to be a separate being, yet fully and securely related to others and to God. The uniqueness of our book is in describing and explaining how the development of a reciprocating self is a reflection of the relationality within the Holy Trinity.

King: The driving force of this book is to help those who serve others understand their deepest needs more effectively. And we believe that God has created us to be in relationship with God and with human others; what those relationships look like at varying stages of development is different. We want to enable both scholars and those in ministry to understand what will enable people to become most fully who God created them to be. We aimed to collectively draw upon our psychological expertise and our theological understanding of what it means to be human.

Reimer: For me, I wanted to write something that was deep enough for use as a textbook with Christian therapy students, but accessible enough for parents and others who lack formal training and want a balanced treatment of human development. My years as a pastor to families and children convinced me that such a book would have good applicability in the church. Today's parents are struggling!

Deddo: How do you see professionals making use of your work?

Balswick: I think persons teaching at Christian colleges and seminaries will find this book extremely useful in their quest to integrate biblical truth with secular knowledge. In teaching psychology, social science and Christian education courses, this book may very well be the core reading material that provides an integrated understanding of human development.

Deddo: What do you see as the benefit to church leaders and pastors who work their way through this interesting material?

King: I hope it helps church leaders and pastors think about serving their congregants holistically—focusing on not just their spiritual needs, but their personhood. In addition, I hope it helps folks to understand the unique issues that people face at different ages and to see that these challenges—like adolescent "rebellion" or the additional care that elderly need. Furthermore, I hope it enables churches to see how they can provide developmentally appropriate support—or to use the language of the book, scaffolding—by drawing upon the gifts and strengths of the whole body.

Reimer: In a manner of speaking, pastors are developmental theologians. They must contextualize the gospel to every age group. The primary motif of the reciprocating self is designed for their ministry. ■



Many of us in the academic world tend to be “head” people, and it can be difficult for us to translate our cognitive content to our students’ heart passions and practical activism. Dennis P. Hollinger, president of Evangelical School of Theology, provides a Christian “3-H” pledge in *Head, Heart & Hands: Bringing Together Christian Thought, Passion and Action*. He offers an integrative vision where each dimension feeds, nurtures and sustains the others. An ideal guide for any freshman 101 courses that orient students to the whole enterprise of Christian thinking and living.



In today’s pluralistic religious marketplace, understanding and answering the claims of new religious movements means being able to do more than simply refute doctrinal issues. It requires an understanding of why so many find these religious alternatives so appealing. In *A Guide to New Religious Movements*, sociologist Ronald Enroth and a team of contributors explore the beliefs and appeal of key new religious movements, from neopaganism and astral religion to Tibetan Buddhism and the Nation of Islam. A helpful resource for courses on contemporary religions or apologetics.

In *How to Read Genesis* Tremper Longman III takes on the ever popular and often misunderstood first book of the Bible. Following the

NEW NOTEWORTHY



successful approach laid down in *How to Read the Psalms* and *How to Read Proverbs*, Longman introduces a reading strategy that takes into account the literary shape, ancient Near Eastern background, salvation history and christological meaning of Genesis. These features plus a readable style make for an attractive undergraduate textbook.

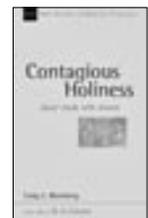


This revised edition of Kenneth E. Bailey’s classic, groundbreaking work, *The Cross & the Prodigal: Luke 15 Through the Eyes of Middle Eastern Peasants*, is now back in print with a new introduction and updates throughout. Gary M. Burge of Wheaton College and Graduate School says “Bailey’s legacy belongs with scholars such as Joachim Jeremias: leading parable interpreters whose work has been a watershed for the rest of us.” Ulrich Mauser, emeritus professor at Princeton, adds, “It is an extremely rare event in New Testament studies when the historical expertise of the scholar is combined with the poetic imagination of the

storyteller. Ken Bailey’s *The Cross & the Prodigal* unites the professor and the playwright.”



Academic Alert readers will want to take note of two recent additions to The Bible Speaks Today series. In *The Message of Exodus* J. A. Motyer depicts the character of God through his covenant promises to the people of Israel, reminding us of God’s role as Savior, Companion and Indweller, who will not fail those who so often fail him. In *The Message of Leviticus* Derek Tidball explores what life as the people of God was to be like: the civic, cultic, religious, moral, legal, family and ritual expectations of the covenant community.



Since the 1980s various studies have challenged at least two key aspects of our understanding of Jesus’ table fellowship with sinners—(1) the character of the meals themselves (Did they take the form of Greco-Roman symposia?), thus raising questions regarding their historical authenticity, and (2) the character of the “sinners” with whom Jesus ate (Were they ordinary “people of the land” or more notoriously wicked?). In the most recent addition to the distinguished New Studies in Biblical Theology series, *Contagious Holiness: Jesus’ Meals with Sinners*, editors D. A. Carson, Craig L. Blomberg offer a fresh assessment of the evidence in. ■

Between Pacifism and Jihad, continued from page 2

gians, the work of Reinhold Niebuhr, John Courtney Murray and Paul Ramsey stands out. Several things are striking about Niebuhr. He remained in conversation with his brother, H. Richard, who was an eloquent spokesperson of pacifist persuasion, regarding the role of faith against the backdrop of totalitarianism of the 1930s and 1940s. Reinhold was sensitive, like his brother, to the distortions of an uncritical nationalism. But an opposite error was possible as well, he observed, and that was a passive acquiescence to political-social evil.

My thinking about Christian ethics in general has also been profoundly shaped by Catholic social thought. One of those sources is John Courtney Murray. To this day, his important book *We Hold These Truths* continues to

exercise an inordinate influence on my thinking. Part of the reason for this is Murray’s willingness, fifty years ago, to buck conventional religious thought and apply natural-law thinking and just-war principles to political concerns in the context of a proliferating arms race and weapons of mass destruction. Murray was in constant dialogue with Christian moral thinkers of the past as well as with his own age. Much of what he advocated is supremely relevant to our own day.

Protestant ethicist Paul Ramsey, like Murray, argued for the applicability of just-war principles in a day of nuclear proliferation. A prolific writer and regular participant in policy debates, Ramsey believed, with prior just-war thinkers, that force could serve just

purposes. He argues persuasively that charity takes responsibility for one’s neighbor, even when this might entail violent intervention. **Deddo:** The context of what’s called “global terrorism” seems to be demanding some reconsideration and deeper exploration of the just-war theory. You devote a chapter to the problem of terrorism. Does this context contribute or demand anything new to the theory?

Charles: Terrorism, while it takes on a new form through resurgent Islam, is not a new phenomenon. It was the fear of chaos and disorder that helped shape the contours of just-war thinking in the moral philosophy of Thomas Aquinas. Thomas enunciated three criteria in particular—just cause, right intent and legitimate authority. It is the latter of these three that is pronounced in

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Thomist thought. Why? There is an important reason. That terrorism in our day is subnational, or supranational, and the fact that terrorists have been successful in creating the perception among developed nations that they are “marginalized” peoples and “victims” have caused many today to ask if just-war thinking is at all relevant. In response to the widespread banditry, vandalism, marauding and private warfare of his own day, Aquinas enunciated the three moral criteria that form the heart of just-war thinking. There is something timeless in the wisdom of Thomas—a wisdom that mainstream moral thinkers all share. It is precisely those criteria undergirding the just-war position that address, head-on, the very elements in terrorism that are so repulsive and morally abominable—calculated murder of innocents and noncombatants, unjust cause and means, aims that are bent on destroying the greater good, illicit intent, and disproportionate means.

An analogy drawn from the sphere of criminal justice is helpful. Society need not passively tolerate heinous crime on the one hand nor indiscriminate police brutality on the other. Civil society is preserved by the “dirty work” of rolling up our sleeves, involving ourselves as responsible citizens and working for the common good. In the same way, terrorism shares much in common with domestic criminality, though on a more elaborate, transnational scale. We neither succumb to passive acceptance of terrorism (out of a fear that just forms of redress will embolden terrorists) nor resort to wildly indiscriminate scorched-earth militarism. Criminal justice requires our efforts in the messy middle, as it were, regardless of whether the context is domestic or international. Those efforts are both permitted and measured.

Not only terrorism, but also genocide and egregious human rights violations will test the moral fiber of Western nations in the years to come.

Deddo: Your book provides a historical overview on just-war thinking. Did you find in your research anything particularly illuminating in the early church’s thinking?

Charles: One of the things that surprised me somewhat in my research was to discover that the evidence of early Christians’ attitudes toward soldiering and military service is mixed. The conventional portrait that comes down to us is that the early Christians were uniformly and universally pacifist, followed by a “compromise” with “Constantinianism” in the fourth century, at which point Christians become the

uncritical handmaiden of the state. But this is not the case. Such a portrait fails to take into account some of the evidence of early Christian attitudes, or it draws wrong conclusions from the silence of early Christian writers on the subject of soldiering or war. It also tends to attribute to early Christians an overly uncritical attitude toward the state, civil affairs and public service.

THE CONVENTIONAL PORTRAIT THAT . . . THE EARLY CHRISTIANS WERE UNIFORMLY AND UNIVERSALLY PACIFIST, FOLLOWED BY A “COMPROMISE” WITH “CONSTANTINIANISM” IN THE FOURTH CENTURY, AT WHICH POINT CHRISTIANS BECOME THE UNCRITICAL HANDMAIDEN OF THE STATE . . . IS NOT THE CASE.

A second discovery was the emergence of a persistent theme, namely, the basic presupposition that charity may express itself in applying force, even going to war, for just purposes. Luther, in wrestling with this seeming incongruity, believed an analogy to be helpful. A “simple man,” he says, cannot understand that force or war may be charitable. But a medical doctor, he notes, performs what is viewed as cruel and merciless by amputating the hand, arm, foot or leg of a person with a view to removing the disease and saving the body. Augustine and Aquinas agree: even when a criminal must be handled forcibly, we do this *for his own good as well as the good of society*. Nevertheless, we do so reluctantly, motivated only by a greater good, cognizant of the fact of self-centeredness and injustice that reside in us all. Yet we act nonetheless.

Deddo: Perhaps many of our readers have plowed through this debate more than once and have mostly made up their mind. How would you hope your book could contribute to the reflections of a person who is at peace with the use of force to bring about justice?

Charles: While most people intuit the need for a just response to oppressive injustice when it occurs, frequently a moral rationale is absent. Why or why not respond? When or when not? By what standard and according to what criteria? And where the just-war doctrine is acknowledged, it is often viewed as a cluster of (more or less) seven “laws” that somehow, without any aid, interpret themselves precisely in a given situation. However, just-war criteria require political prudence in their application to particular situations—an application whose process is very

often imprecise, complex and vastly underestimated. Even if the criteria can be shown as present, their application is never clear-cut. For this reason, just-war thinking is neither about a war that is “just” nor about justifying warfare that has been undertaken. With Christian moral thinkers of the past we approach the use of force reluctantly, with a view to protect the innocent third party, preserve the common weal and seek a greater civic peace. An uncritical nationalism, whether it is rooted in God-and-country thinking, ethical tribalism or theocratic determinism, is a constant temptation and never to be countenanced by just-war thinking.

Deddo: How would you hope your book could contribute to the reflections of a person who sees little or no justification for the use of force to bring about peace?

Charles: It is most unfortunate that sustained and irenic dialogue between principled pacifists and just-war thinkers is rather infrequent. This is understandable, given pacifists’ basic assumptions about separation from society, the fear of idolatry and the abhorrence of violence. It is my hope that the book, written by one who grew up in the Anabaptist tradition and thus understands pacifist thinking from the inside, might encourage dialogue—dialogue both with mainstream Christian moral thinkers as well as with other people of faith who believe that force can be motivated by charity. To argue for the legitimacy of the just-war position is not to succumb to an unreflective nationalism.

Just-war theory, it should be emphasized, is something of a misnomer. It is, first, not a theory, but rather the morally guided use of prudential reason in the attempt to respond to evil. And second, it is not self-justification for war; rather, it describes how we might strive for just and morally conditioned judgments in the context of military conflict or war.

Can one who enters warfare offer worship to the sacrificed Lamb? Our repulsion at this seeming incongruity is certainly understandable. Nevertheless, just-war thinking aims to redress evil and secure peace—not the eschatological peace that is reserved for the next life but a penultimate peace that is not divorced from the temporal demands of justice. Luther, I think, had it right: if our vision of peace for the present life is such that the lion and lamb should lie together, the lamb will need constant replacement. Thus, our hopes and efforts for preserving civil society are in the direction of a penultimate peace—that is, one that is rooted in “Christian realism.” And until the eschaton, that peace will need to be ordered, justly. ■

For Easy Access to the ACCS: The ACCS CD-ROM, Vol. 1



In 1998 InterVarsity Press released the first volume of the Ancient Christian Commentary on Scripture (ACCS), a twenty-eight volume patristic commentary series. In the ACCS, general editor Thomas C. Oden and a world-renowned team of patristic scholars guide us to the best theological, spiritual and pastoral insights of the ancient church fathers. Now IVP announces that this valuable resource is even more accessible.

The *Ancient Christian Commentary on Scripture CD-ROM, Volume 1* (available for Windows and Macintosh) comprises twelve ACCS volumes that include commentary by the church fathers on the

complete Pentateuch, all twelve Minor Prophets, the Synoptic Gospels and the thirteen Pauline Epistles (a free kjv Bible is included). For Windows-based personal computers, the ACCS CD runs on the new, easy-to-use Libronix Digital Library System technology. The Mac version of the ACCS CD is based on the Accordance Bible Software platform, the premier Bible study software for Macintosh. All resources on both systems are interconnected to work as a single reference source. Additional Bibles and reference works are available for purchase, including the seventeen volumes of *The Essential IVP Reference Collection CD-ROM*.

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The Pursuit of Excellence and the Perils of Perfectionism



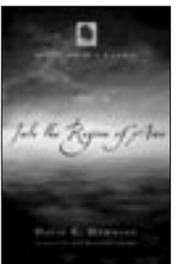
Can you hear the seductive sirens of perfectionism? They're calling us to the perfect body, the perfect look, the perfect school, the perfect house, the perfect job. There's nothing wrong with a healthy, mature pursuit of excellence. But what is healthy and normal often becomes neurotic and abnormal, leading to debilitating thoughts and behaviors: anxiety and depression, obsessions and compulsions, fear of failure, eating disorders, relational dysfunction.

In *Perfecting Ourselves to Death: The Pursuit of Excellence and the Perils of Perfectionism*, psychiatrist and professor of practical theology Richard Winter

explores the positive and negative effects of perfectionism. He examines the roots, the media's portrayal and the perils of perfectionism. After analyzing the negative feelings and defeatist behaviors that unhealthy perfectionism births, he provides practical strategies on how to change. “The important thing to see,” writes Winter, “is that we are to strive to become better people, not just to be content with who we are or how we measure up to the standards of the culture around us.” For Christians this means becoming more like Christ in every area of our lives.

The “perfect” book for those who struggle with perfectionism and for those professors, counselors and friends who want to understand and help perfectionists. ■

Introducing a Less-Familiar Side of C. S. Lewis



Bernard of Clairvaux. Jacob Boehme. Evelyn Underhill and . . . C. S. Lewis? Few of us consider Lewis a mystic. Even he didn't view himself as one. Yet as David C. Downing writes in his new book, *Into the Region of Awe: Mysticism in C. S. Lewis*, “Lewis must certainly have been one of the most mystical-minded of those who never formally embarked on the mystical way.”

After tracing Lewis's faith journey in *The Most Reluctant Convert*, Downing now provides deeper insight into another facet of Lewis: the influence of

mysticism on his faith and writings. Not only did Lewis recommend mystical works such as *Theologia Germanica* and *The Scale of Perfection* for meditation, but elements of mysticism are also scattered throughout both his fiction and nonfiction. Downing's thorough research and exemplary prose take us through the breadth of Lewis's writings to reveal a side of Lewis that is often overlooked. He also makes lucid both Lewis's critique of mysticism and the rich role it played in his spirituality.

Full of Lewis's own words from his books, essays and letters, *Into the Region of Awe* leads us to a fresh and more accurate understanding of Lewis and his writings. ■