

we are indeed a “both-and” people. To commit more of our resources into worship and music – things we have historically done very well – does not necessarily mean to have less to give to outreach and mission – things we have also historically done very well.

Yes, we must continue to be frugal where we can (for instance, in the weight and expense of paper for the Sunday bulletin), but we must continue to be extravagant where we are called to be. Our God has indeed been wildly extravagant, in giving his very self for us, and we also may (and must!) give ourselves for him, our very best, in worship, in mission, in ministry, and in music. With the thoughts of these respondents, and others of similar passion for the Lord Jesus Christ and his church, I have no doubt that the Moravian Church will continue to serve him and the world well, in ministry and in music, in worship and in mission.

Book Notes Recent Works on Moravian History

Kenneth Hamilton and Lothar Madeheim, translators, *The Bethlehem Diary. Volume II, 1744-1745*, edited by Vernon Nelson, Otto Dreydoppel, and Doris Yob (Bethlehem, Pa.: The Moravian Archives, 2001).

The Bethlehem Diary is one of the most fascinating documents in Moravian history, but it is inaccessible for most people, including most scholars. This is unfortunate because the Diary offers a uniquely detailed picture of life in colonial Pennsylvania seen through the eyes of the Moravian immigrants. The Diary, however, is a very difficult document to decipher; therefore the Moravian Archive, Northern Province, is to be commended for publishing volume two of the diary even though volume one appeared thirty years previously. It may be some time before the entire diary reaches the printing press! The translation is of a high quality, and the editors resisted the temptation to make the Moravians in Bethlehem conform to our standards of Moravian doctrine and practice. We are able to see them as they saw themselves, a congregation dedicated to the crucified Savior. We can also see, though, how they dealt with the practical necessities of daily living. Particularly fascinating. Throughout this volume as in volume one, we see the distinctive blending of practicality and religious zeal that characterized the Moravians during the Zinzendorf years.

C. Daniel Crews and Richard W. Starbuck, *With Courage for the Future: The Story of the Moravian Church, Southern Province* (Winston-Salem, N.C.: Moravian Church in America, Southern Province, 2002).

The Southern Province celebrated the 250th anniversary of Wachovia with many festivities during 2002-2003. One of the most enduring products of that observance is Crews and Starbuck's history of the Southern Province. It is a weighty tome with 778 pages of narrative and another hundred pages of appendices. Obviously the authors aimed for a comprehensive treatment of the province, but most readers would no doubt have appreciated more judicious editing and selecting of material. In many ways, this is less a narrative history than an encyclopedia of the Southern Province arranged chronologically. The very helpful index will help readers navigate the volume and the chronology presented in the appendix is invaluable. The best contribution this volume makes is in telling the largely untold story of the 20th century. Not all contemporary Moravians will share the authors' interpretation of the last half-century, but this volume should inspire further research into 20th-century Moravian life.

Thomas Fudge, *The Magnificent Ride: The First Reformation in Hussite Bohemia* (Aldershot: Ashgate, 1998).

Although this volume is now five years old, its publication was unnoticed by most Moravians, myself included. This was no doubt in part because of the high price of the book (nearly \$100), but it is worth checking out of the library. Fudge presents the best account of the tumultuous years of the Hussite revolution since Kaminsky's *History of the Hussite Revolution*. Although the *Unitas Fratrum* does not figure prominently in this volume, Moravians will find a concise and helpful account of the Hussite movement that led to the founding of our church. Fudge does a nice job with the early reform efforts in Bohemia that inspired Jan Hus. He demonstrates the relationship of theological issues to the concerns of ordinary people in Bohemia and gives a good account of the two divergent branches of the Hussite movement. Particularly helpful is his discussion of the chalice and the martyrdom of Hus as the symbols that inspired and unified all Hussite parties. The chalice represented more than just communion, it was also the symbol of a new understanding of the church and was even viewed by some as a sign of the in-breaking of the eschatological age. Fudge's main concern is with how the Hussites communicated their message to the masses. He examines the variety of media available to them and how they exploited music, preaching, and art for propaganda. It may be disquieting for modern Moravians to realize that our rich musical heritage goes back to songs like "Warriors of God" that were used to inspire the Taborites for battle, but this is a volume worth reading.

John M. Klassen, *Warring Maiden, Captive Wives, and Hussite Queens* (East European Monographs, 1999).

The Hussite movement challenged more than just the authority of the medieval church; it also raised serious questions about the social order and Christianity. Klassen focuses on the issue of gender, and he demonstrates that there was a brief window during the Hussite revolution when the social constraints on women were eased somewhat. It is interesting that Hus had a better view of women and the capacity as leaders than his successors who were more bound by traditional exegesis. The most radical perspective on women was offered by Petr Chelcicky, whose theology profoundly influenced the early Unity of the Brethren. Chelcicky broke with centuries of church tradition to argue that men and women are essentially equal in the eyes of the Lord and in the church. Klassen, though, does not adequately address the fact that Chelcicky viewed society and Christianity as opposing forces; therefore his view on women was restricted to the church. All in all, this is a helpful study of an important period of Moravian history.

Review Essay

John B. Cobb, Jr., *Transforming Christianity and the World: A Way Beyond Absolutism and Relativism*, ed. by Paul Knitter (Maryknoll, NY: Orbis, 2002), 189 pages.

John Cobb has been one of the leading figures in the area of "theology of religion," and is also an active member of the United Methodist church who teaches Sunday School. Unlike many Americans, Cobb does not see the intellectual life as somehow distinct from the life of faith, and in his numerous books he has called upon Christians to think about their faith and their actions in the world. Paul Knitter, another leading figure in the theology of religion, has collected several of Cobb's essays from the last two decades to show how Cobb's thought has continued to develop. In particular, this volume shows how Cobb has moved from a strong endorsement of relativism to a more nuanced approach to religious truth. Although he continues to reject absolutism in Christianity (or Islam and Buddhism) as untruthful and unethical, he recognizes that the type of relativism popular in our academic institutions makes responsible action in the world almost impossible. What is needed is middle path between