well-developed arguments in each chapter. Together the essays seek to persuade readers to adopt open and accepting attitudes toward homosexual persons. The book's composite argument goes as follows: homosexuality as a sexual orientation is not chosen by individuals but is a "given" of their sexuality which cannot be changed; the seven biblical texts traditionally used against homosexual persons do not directly address a contemporary understanding of homosexuality, and thus an appeal must be made to the basic "love ethic" of the New Testament; the same criteria the church uses to evaluate responsible living as sexual beings among heterosexual persons should apply equally to homosexual persons; the church should cease being part of the problem for gays and lesbians; more specifically the church needs to provide support for homosexual persons who choose to enter a committed and loving partnership, even offering a rite of blessing; and the church will increasingly discover the gifts gay and lesbian persons bring to the life of a congregation.

Some of these brief pieces on homosexuality are quite insightful and even poignant (e.g., the ones by Shriver, Wink, Rohr, and Boulding), but most of them do not engage all that thoroughly the issues swirling around the topic of homosexuality. For example, the extensive research on Rom 1:26-27 and especially the meaning of Paul's phrase "contrary to nature" are not explored. Nor is there anything close to a full consideration of the recent scientific study regarding the "causes" of homosexuality. Instead many of the essays appear to be based primarily on the personal experiences of the authors.

Groups in the church can discuss this book with good effect if the participants do not want or need to consider other perspectives on this topic. To their credit, the essays do clearly remind us that "homosexuality" is not some abstract topic but has to do with real human beings who constantly have to confront uninformed and even hateful attitudes of others, many of whom are members of the church.

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In this revision of his 1998 doctoral dissertation, James Kelhoffer offers a comprehensive analysis of Mark 16:9–20. Kelhoffer does not revisit the textual question of the authenticity of these verses, nor is he concerned with the possibility that Mark wrote beyond 16:8. The aim is to recover the "Long Ending" (LE) as a witness to second-century Christianity.

Chapter 1 is a model history of scholarship, a thorough review of the relevant material, including difficult foreign language works and hard-to-find treatises.

Chapter 2 examines the literary dependence of the LE on earlier Christian literature. Kelhoffer shows the LE's clear indebtedness to scripture, analyzing every word and pointing to potential sources in the canonical gospels. Chapter 3 struck me as somewhat redundant. The LE's dependence on traditional materials is reprised in what seems to be a rearrangement of the parallels found in chapter 2.

Chapter 4 defends the unity of the LE despite its rapid movement and shifts of subject. The date of the LE is established as 110–140 C.E. Finally, Kelhoffer observes that as a whole Matthew 28:9–20 is the closest literary parallel to the somewhat disparate materials of the LE.

The remainder of the book, chapters 5–7, examines three specific motifs in the LE: miracles as the authentication of Christian preaching, the handling of snakes, and the drinking of poison with impunity. These chapters use a history-of-religions approach in that they gather parallels from a wide range of ancient sources. Kelhoffer has read broadly and errs on the side of inclusiveness. Herein are both a strength and a drawback of the work. As Kelhoffer himself acknowledges, "The sheer number of references may seem tedious at times" (p. 341). The cautious but unremarkable conclusion of the survey is that the LE's author was familiar with the Hellenistic religious milieu. An eight-page epilogue concludes the book, offering primarily a summary.
but also a brief sketch of the theological contribution of the LE.

In sum, Miracle and Mission is must reading for persons concerned with the ending(s) of Mark. It is undoubtedly the definitive study on the topic. The book is also to be recommended highly to persons with special interests in second century Christianity. Beyond these audiences, the bulk and density of this work, despite its many merits, will limit its readership. It is a dissertation whose considerable treasures will be fully appreciated chiefly by a scholarly audience.

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Dr. H. Newton Malony, the Fuller Theological Seminary Professor of Psychology and a United Methodist pastor, has taken the crux of Charles Handy’s The Age of Paradox (Harvard Business School Press, 1995), a watershed book in the area of leadership, and adapted it to religious leadership. Malony posits that by consciously and intentionally facing paradoxes, religious leaders will become more effective.

In the first chapter Malony invites readers to leave behind either/or thinking and embody the “double vision” which is the paradoxical reality of the church today (a very Lutheran idea!). In order to do this the religious leader needs to both respect and assert that there is an important element of truth inherent in both sides of the paradox and that both truths, even though contradictory, are necessary for the church’s well being. He goes on to stress that “double vision” is not a compromise position, something to be resolved or laid aside, or a 50/50 balancing act, but rather an “honest valuing and working on behalf of both sides of a paradox at the same time.”

Malony looks in depth at eight major paradoxes common to twenty-first century church leaders and divides them into four categories: paradoxes in the religious leader’s role and in the perspective, structure, and mission of the congregation. One of the strongest sections deals with the current paradox of mission and maintenance facing most congregations. Malony reminds the reader that upkeep of buildings and nurture of current members is essential at the same time as a congregation is strengthening outreach, often targeting a different kind of new member, and redesigning worship and other programs to meet new member needs. Failure to live in this paradox often leads to sabotage of the new congregational vision or a we/they attitude within the congregation. In his final chapter, Malony presents a managerial cycle that is designed to bring lay leaders into the process of “double visioning.”

Although none of the paradoxes will be new to religious leaders, Malony’s clear reminders of the organizational costs and consequences of resolving them are worth the price of the book. Also Malony’s managerial overview is one of the very few pieces of managerial literature targeted for religious leaders in this age of focus on leadership.

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This work is a posthumous publication of an unfinished manuscript by Dr. Friedman, noted author of Generation to Generation (Guilford Press, 1986), rabbi, and director of a center for leadership training.

Drawing on his extensive work with churches and synagogues, church leaders and corporate executives, Friedman writes that contemporary leadership dilemmas are primarily about the manner in which issues are framed, not about the specificity of a given situation. Specifically, his concern is that we have allowed the most dependent members of organizations to set the agendas and devalued a leader’s capacity for being decisive, relying instead on expertise, data,