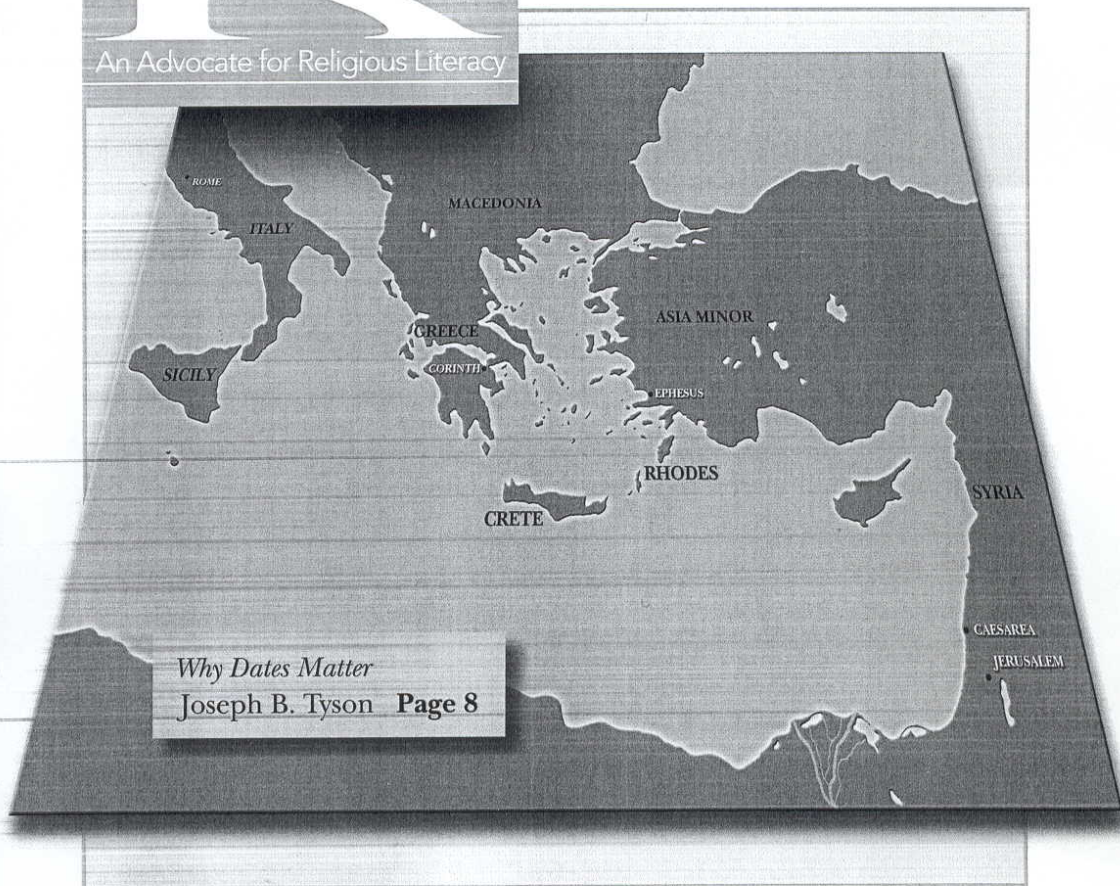


The
Fourth
R
An Advocate for Religious Literacy



Why Dates Matter
Joseph B. Tyson **Page 8**

In this issue . . .

*The Once and Future
Christ of Faith*
Paul Alan Laughlin
Page 2

Reminting Paul
Arthur J. Dewey
Page 15

Book Review
Does the Bible Justify Violence?
John J. Collins
Page 19

The Once and Future Christ of Faith

Promising Options Beyond the History-Faith Dichotomy

Paul Alan Laughlin

For the better part of two centuries, New Testament studies have been shaped by the crucial distinction between *the Jesus of history* and the *Christ of faith*. Indeed, the work of the Jesus Seminar was premised on this dichotomy and its renewed quest for the historical Jesus has provided the most thorough outworking of its implications to date. The success of its Fellows in at least partially reconstructing the man Jesus and his message is now coming to fruition in what is perhaps an even more ambitious enterprise: the reformulation of the Christian faith in light of their findings about its foundational figure.

A Misgiving and a Mission

The Seminar's underlying conviction throughout its work appears to have been that the actual words and deeds of the man Jesus contained in the synoptic gospels, albeit amid many later accretions, are valuable and worth the tremendous effort it takes to excavate them. The increasingly high christology found in Paul, the Fourth Gospel, the ancient creeds, and the bulk of Christian orthodoxy, however, is regarded as a debilitating and disfiguring pox upon the faith—a common position among liberal scholars of the Bible, Christianity, and religion in general. I must admit that I have been guilty of this unfortunate dichotomizing mindset and dismissive attitude myself, and have added my own voice to the chorus of those bemoaning the early and almost total eclipse of the historical Jesus by the Christ of faith in the early church. I have fantasized both privately and in print about what Christianity might look like today had it become the religion *of* Jesus rather than the religion *about* him. I have yearned for the phantom, pristine proto-Christianity that supposedly lies buried in the sands of history, if only as a promising path not taken.

I have come to believe, however, that as the Westar Institute continues the important, even vital, task of reformulating the Christian faith on the basis of the Seminar's findings, it is time to move beyond this tried, true, and oh-so-comfortable Jesus-*versus*-Christ distinction. To be sure, we should acknowledge its methodological utility, and

continue to employ it in the sifting of the so-called gray (questionable) sayings for overlooked or misidentified gems in the ongoing quest for the historical Jesus. When it comes to rebuilding the Christian faith, however, we should bid this familiar and congenial dichotomy a fond farewell. If we do not, it will prove perniciously misleading and stifle the process of reformulation that many of us believe to be essential to the survival and relevance of the Christian faith.

My intention here is unabashedly revisionist: to propose that future attempts to reconstruct the faith recognize not a two-image Jesus/Christ distinction, but a typological spectrum containing at least four master images of the faith's focal figure. I shall suggest, first, that we retain the Jesus of history as definitive of one end of that spectrum. I shall then parcel the Christ of faith into three distinct but by no means inimical or unrelated images, and identify one of *these*—rather than the historical Jesus—as the real controlling or root image. Finally, I shall present these four master images not just as alternatives to the well-established duo, but as a firmer basis on which to reformulate the Christian faith for the future.

The Historical Jesus

The first master image in the schema proposed here needs little explication, for it is none other than the historical Jesus who has been the main focus of the early phases of the work of the Jesus Seminar. Its Fellows admit that the evidence pointing to this man is quite scanty—some would say “slim pickings.” They eliminated virtually the entirety of the Gospel of John as too highly stylized and christologized to be trustworthy. They then culled the comparatively (but not really) historical synoptics for the tidbits of reliable information about the man Jesus, a process that, however commendable, is still reminiscent of Thomas Jefferson's approach to the Gospels as a search, in his words, for “diamonds in a dunghill.”

Nevertheless, most in the Seminar seem to have found enough remnants to fashion something of a consensual sketch of the Historical Jesus. He was, to begin

with, a man of his time: a Galilean Jew of modest means and probably little formal education or religious credentials, who nevertheless presented in a compelling way a new view of God as a loving Father. He also regarded God's workings not as occasional intrusions of an otherwise aloof, transcendent being abiding in a far off celestial realm and ruling from on high, but as an immanent presence continuously affecting human affairs in salutary ways from within. His teaching style was clever and unsettling, even jarring, forcing the listener to see things anew. His attitude toward authority in general and religious authorities in particular was disdainful. He was, in short, a disturber of the *status quo*, a role that eventually led to his arrest, trial, and execution.

A number of the active and former Fellows of the Seminar have now published excellent, well-reasoned, and thought-provoking essays and books that suggest how the Christian faith might be reformulated with respect to the new scholarly image of the historical Jesus. Though acknowledging that what we have of the actual person of Jesus is frustratingly fragmentary, there is enough there, they say, upon which to base a whole new Christianity. They seem to agree that the refashioned faith that would derive from such a portrait would be some kind of ethical humanism with a social vision and agenda based on the most trustworthy teachings and deeds of the historical Jesus. It would be characterized by a suspicion of wealth, power, and prestige, and a commensurable appreciation of the value of the poor, oppressed, and otherwise disparaged. A Christianity thus renewed would also be dedicated to alleviating the plight and meeting the needs of this group—the modern equivalent of the poor, publicans, prostitutes, and prisoners with whom the historical Jesus associated and identified.

A social-political, ethical-egalitarian Jesus is not the only one that could be cobbled from the existing historical evidence, of course. I could easily demonstrate, for example, that in terms of implicit spirituality, the authentic teachings extracted from the synoptic gospels—never mind the stylized and suspect ones in John—evidence a thoroughly unitive *mystical* perspective of the sort found in Vedantic Hinduism, Zen Buddhism, and early philosophical Taoism. In any case, the fact of the matter is that Christianity is not just about the historical Jesus. Indeed, it is probably not too bold to say that it has never been even *primarily* about him. For most Christians most of the time, from the days of the Apostle Paul to the present, the dominant images of the alleged founder of the faith have been variations of the Christ of faith—and, I shall argue presently, for good reason. For now, suffice it to say that the schema presented here will not follow the typical

*Without the Christ of faith
there wouldn't even be an
historical Jesus to exhume!*

liberal pattern of displacing the Christ of faith in favor of the actual-factual Jesus of history. It will instead clarify the Christ of faith and bring it into some kind of working balance with the actual person that the Seminar has so carefully and effectively freed from his scriptural tomb and restored to life.

Parsing the Christ of Faith

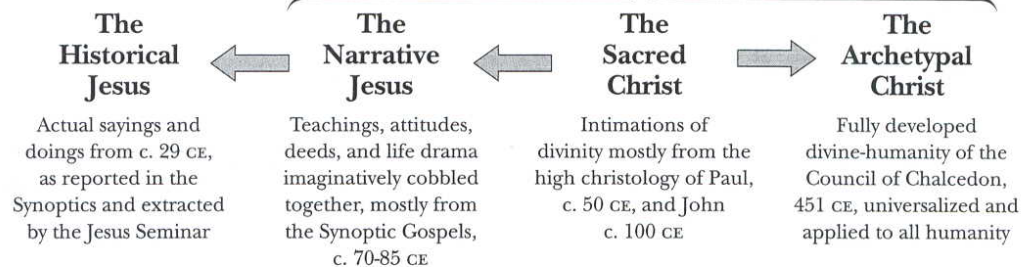
The stock antipode to this historical Jesus in the traditional scholarly dichotomy is, of course, the Christ of faith. As already indicated, because it represents later accretions that began to accumulate in the decades immediately following the life of Jesus, this figure is often dismissed by liberal Christian thinkers as irrelevant or inimical to a viable modern faith. The sooner it is jettisoned, we are told, and the focus shifted to the Jesus of history, the better. My own contrasting (but still liberal) view is that the emergence of the Christ of faith was valuable. For one thing, it helped to ensure the preservation of the faith and therefore of the actual words of the historical Jesus that modern scholars work so hard to recover. Put another way: without the Christ of faith there wouldn't even be an historical Jesus to exhume!

More than just valuable, however, the emergence of the Christ of faith or something very much like it, if not inevitable, is quite familiar to students of the world's religions, and especially evident in the great Eastern traditions. Perhaps the closest parallel with Christianity in this regard is Buddhism, by virtue of its having an historical founder ensconced in legendary and mythical trappings. From what we know of the historical Siddhartha Gautama, his teachings were arguably mystical, certainly philosophical, indubitably practical, and anything but devotional, reflecting either a complete atheism that denied the existence of deities or a casual belief that there are deities, but that they have no bearing on human life or worldly affairs—a view known as transtheism. In everything that he taught, the Buddha appears to have counseled a thoroughgoing, this-worldly self-reliance. Yet devotional forms of Buddhism that promote faith in deities or quasi-deities evolved rather quickly (in such diverse manifestations as Pure Land and Vajrayana) and today represent the most popular sects of Buddhism. A similar movement from earlier, predominantly ritual or philosophical forms to later, largely devotional expressions can also be seen in Hinduism, which has no nameable founder, and in Taoism, whose alleged philosopher-progenitor (Lao-tzu or Laozi) was probably purely legendary.

Set in the context of those evolving traditions, Christianity's production of a Christ of faith as an object of

Master Images of Jesus and Christ

The Scholarly-Traditional "Christ of Faith"



Note: The arrows point to derivatives, suggesting the Sacred Christ as the ultimate master image.

FIGURE 1

devotion seems to reflect either a deep-seated, universal human need for dependency or a particular spiritual orientation widely shared among the peoples of the world. The history of religions, therefore, strongly suggests that many if not most Christians will never be completely satisfied with an historical Jesus alone, however much we may tweak and sharpen his image.

To maintain that the Christ of faith is indispensable, however, is not to say that it has to be retained and accepted uncritically. For example, it is not only possible but imperative in the reformulation of Christianity for its third millennium to rid it (and any derivatives) of the sin-and-shame-based salvation-framework (soteriology) in which this Christ has long been not so much entombed as imprisoned. This needs to happen not because the framework is mythical—for as we shall see, mythical thinking is far from dead—but because it is dysfunctional and does enormous psychological (and, some would add, spiritual) damage. As a step in that direction, the schema offered here divides the Christ of faith into three distinct but compatible—and much more wholesome and edifying—images: The Narrative Jesus, The Sacred Christ, and the Archetypal Christ. (See Figure 1.) Taken together with the now well-studied Historical Jesus, these additional three master images provide a working spectrum with four defining points upon which a renewed, viable, broadly-appealing, and optimistic Christianity may be solidly based.

The Narrative Jesus

Lying slightly to the right of the Historical Jesus on our spectrum—and constituting, in a sense, the left-wing expression of the old Christ of faith—is the Narrative Jesus, which is to say, the scriptural, biblical, fictional, or

mythical Jesus. To the discerning eye, he is, of course, a bit like a chameleon, changing appearance from gospel to gospel in order to blend with the various theological backdrops provided by the evangelists. In the Fourth Gospel, in fact, he seems compromised and at some points almost overwhelmed by his overt Christness or divinity, especially when compared to his more reticent counterpart in the earliest gospel, Mark. Nevertheless the popular religious imagination cobbles the most appealing (and more often than not, the least challenging) deeds and words of this narrative Jesus from the various gospels into a widely accepted and thoroughly inspiring composite story, blissfully oblivious to discomfiting details and glaring inconsistencies.

This story's broad strokes are familiar:

- a miraculous conception and auspicious birth
- a short but memorable disciple-supported ministry of teaching and miracles
- a bold and divinely-ordained journey to the nearest seat of religious and political power
- a dramatic betrayal and execution there
- a surprising resurrection, ascension, and vindication

Though most often taken as an unprecedented and unparalleled story of a unique individual, this is really a classic mythical hero's journey. As such, it can be profitably taken as a kind of parable of everyone's ideal spiritual journey within, even—and perhaps especially—by those whose attention to the historical Jesus has revealed the narrative Jesus for the powerful fictional character that he truly is.

In the wake of the important first phases of the work of the Jesus Seminar, it is all too tempting and easy to cast aside this narrative figure in favor of the historical

Jesus extracted from it. But that would be an unfortunate mistake—the classic baby-with-the-bathwater oversight. It rests on the erroneous assumption that historical persons are real and human, but fictional ones are not. I would argue the contrary: that fictional characters (at least well-developed ones) have a reality and humanity all their own—not in time or space, of course, but in the imaginations of their authors and readers. This is especially true of the most familiar and beloved characters of great fiction. Their very endurance in cultural consciousness and their persistent ability to impress themselves on the hearts and minds of individuals for successive generations and eras makes them arguably more real than the vast majority of human beings who have physically and factually come and gone and barely left a trace.

Isn't Hamlet, for example, more real to more people than most existing persons, living or dead, and precisely because in him Shakespeare captured some profoundly human traits? Aren't Alice of Wonderland and Dorothy of Oz alive and well in our hearts and minds? When I think of persons who impressed me enough in my formative years to become a permanent part of my psyche, along with flesh-and-blood people I have to include the likes of Robinson Crusoe, Don Quixote, Huckleberry Finn, and (God help me) Holden Caulfield. I suspect there are millions of children across the world right now for whom Harry Potter is the most real and significant person they know.

I think the same may be said for the scriptural Jesus: he is a real, human, compelling, and enduring character irrespective of the historicity of the flesh-and-blood Jesus who walked the earth two millennia ago, and who was and is important in his own right. The fictional Narrative Jesus of scripture is also a creature of history, birthed not in a woman's womb but in some evangelists' imaginations; and he exhibits a reality and humanity all his own, the complexities and contradictions of the gospel renderings of him notwithstanding. After all, fictional characters and their stories often exhibit inconsistencies—especially those like Sir Arthur Conan Doyle's Sherlock Holmes, whose further adventures have now been told by several generations of authors—yet without seriously compromising the central character's basic integrity or power. So it is with the fictional Jesus: from the variations of the gospel portraits emerges a more or less consistent image that is still inspirational for many who behold and appropriate it.

To disparage utterly or dismiss completely this scriptural Jesus in favor of an historical one also overlooks the continuing power of mythical thinking. Witness the

To disparage utterly or dismiss completely this scriptural Jesus in favor of an historical one also overlooks the continuing power of mythical thinking.

enormous and enduring popularity of Joseph Campbell's televised interviews and book, both aptly titled *The Power of Myth*, which appeared just prior to the last decade of the twentieth century. Consider as well the new serial myths being generated by popular authors and filmmakers—the likes of *Star Wars*, *The*

Lord of the Rings, and *The Matrix*, all premised on realities at least as far removed from modern experience as the historical setting of the Jesus myth. Han Solo, Frodo, and Neo are now exceedingly real to millions of people, and their stories meaningful, relevant, and

even inspiring. Even the ancient mythical framework that has supported traditional Christianity, though shaky and verging on collapse as a viable worldview for everyday life in the modern world, is clearly still alive and well in the imaginations of many, ostensibly because it serves some useful, perhaps even spiritual, purpose.

Over and above whatever solid information it provides about the historical Jesus, therefore, Christian scripture incontestably affords a powerful story, the very events of which (however fictional and inconsistent) have proven to speak effectively to the dynamics of human existence and spiritual life and growth. This story's protagonist is the fictional Narrative Jesus, and embedded in his story are teachings, some or all of which may be spiritually valuable and even true or truth-telling, whether or not the historical Jesus really uttered them. In other words, this Jesus is a compelling character of historical fiction, and as such is very real and very powerful.

The Sacred Christ

Also deriving from the traditional Christ of faith, and perhaps constituting its very core, is the Sacred Christ. This is the celestial (and therefore superhuman and surreal) being extracted from (and sometimes read into) the scriptural narrative, filtered (usually unconsciously) through particular interpretative traditions, and made the object of religious devotion or piety. Though rooted in the gospel narratives—and especially the high christology of the Fourth Gospel—this master image has taken on a life of its own. Not surprisingly, the passages summoned in support of this master image by its adorers (mostly single, solitary verses torn from their contexts) are almost invariably from John's Gospel.

This Sacred Christ image bespeaks an *extraordinary*, celestial, divine, and therefore all-powerful being, and undoubtedly allures because it reflects the idealized self-image of the believer and thus resembles no one so much as the person adoring it. No wonder, then, that it has inspired an awesome corpus of literary, visual, and

musical works of art. (Imagine the paucity of a Western culture without the sacred Christ theme!) This is a Christ rather than a Jesus image because the implicit divinity that it proffers all but swallows up the humanity found in both the factual Historical and the fictional Narrative Jesus. This Sacred Christ is the principal object of Christian devotion worldwide, but perhaps achieves its fullest expression in the sentimentalized "Sweet Jesus" uniquely lionized in American evangelical Protestant piety, hymnody, and art—the very one whom true believers in that tradition claim as their "personal Lord and Savior."

I suggest that this Sacred Christ master image is the core of the traditional Christ of faith for three reasons. First, it is highly likely to have been devotion to an early (and certainly less developed) version of this image that generated the gospel accounts in the first place—including the fragments of the historical Jesus that modern scholars extract from them. Second, it was this master image that was later fashioned into formal creeds. Third, this image is so powerful to its devotees that it renders irrelevant—and, indeed, invisible—most of the particulars of the life and teachings of the Narrative Jesus (the only one they know and naively assume to be historical), especially those that contrast with their own lives and values. How else can we account for the fact that so many of his most ardent professed followers blithely ignore such key teachings of their beloved "Lord and Savior" as the dawning Reign of God, the spiritual worthlessness of earthly treasures, the unreliability of self-righteous religious authorities, the value of the poor and otherwise despised, and the necessity of loving not only the foreigner but the foe as well? The Sacred Christ also overshadows the christological claims of the ancient creeds that his devotees routinely recite and may have learned by rote, but rarely contemplate, much less comprehend.

The Archetypal Christ

Those ancient christological formulations that are so irrelevant to the fans of the Sacred Christ provide the very basis of the master image that completes our four-fold typological Jesus/Christ spectrum: the Archetypal Christ. This image marks the high point—or, depending on one's perspective, the nadir—of the evolution of the factual Jesus into the Christ: the creedal christological formula produced by the Council of Chalcedon in 451 CE. It maintained what would become the orthodox image of Jesus Christ as both truly God *and* fully human, two complete natures seamlessly fused—yet absolutely unmixed—in a unique person. The architects of this formula, of course, thought that they were presenting an accurate characterization of the historical Jesus. What they unwittingly produced, however, was a marvelous

figure or archetype of humanity itself when viewed from a mystical perspective.

The core teaching of the great mystics of the Eastern faiths, as well as a few Western counterparts (such as the Muslim Mansur al-Hallaj and the Christian Meister Eckhart) is that the Ultimate, Absolute, Supreme Spirit (by whatever name) and the believer are spiritually identical. Indeed, the very objective of the high mysticism of the East (in contrast to the devotionally-tinged and therefore compromised version of most Western "mystics") is to discover beneath the superficial ego self the essential true Self that is none other than the Universal Self. The point, in other words, is to become experientially one with the One that is every person's birthright and real identity. Such mystical thinking and practice, of course, fly in the face of traditional Western theism, which rests on an essential distinction between the divine and the human. But mysticism does have a growing popular appeal in the West, as evidenced by the burgeoning interest in such Eastern traditions as Zen Buddhism and philosophical Taoism, as well as such Western cognates as Muslim Sufism and Jewish Kabbalah, all of which (for better or for worse) have attracted the attention and influenced the thinking of many practitioners of the so-called New Age or New Alternative religions.

My claim here is that the formulaic Christ produced at Chalcedon was not, as most of my fellow liberal-progressive Christians seem to view it, the nadir of the devolution from the historical Jesus to a hopelessly idealized and increasingly irrelevant Christ. It was instead the culmination of a process that fortuitously (though inadvertently) produced what now proves to be a very useful archetype of the fully realized human being mystically understood, which is to say, as a person who is an integral union of obvious humanity and subtle divinity. For it to be truly archetypal, however, two things have to happen. First, the provision of the formula that the convergence of divinity and humanity in one person was a unique event has to be rejected in favor of a universalist view that such a fusion is the natural condition of all people, though visible and effectual only in those who are fully-realized spiritually. Second, as was the case with the Sacred Christ of devotion, the Archetypal Christ has to be liberated from the aforementioned sin-and-shame-based soteriology that was its original source and setting. For a mystical view of human nature is thoroughly optimistic and affirming, amounting in fact to a kind of spiritual humanism.

In a sense, the Archetypal Christ is the Devotional Christ writ large *and* freed from the fictional framework of the Narrative Jesus, and is thus thrice removed from the Historical Jesus. It is also largely divorced from the

teachings of the synoptic gospels, though not from those of the Johannine Jesus, whose explicit incarnation as the divine Word and distinctive "I am" sayings evince a mystical perspective, if only that of the evangelist. The Archetypal Christ is quite simply a stand-alone master image, validated not by its lineage—that is, because it derives from Jesus or a biblical author—but by its resonance with mystical experience and the sense of sacred Selfhood that it attests. Such experience is appealing, at least esthetically or intuitively, to a growing crowd of witnesses in the West, including, I suspect, a goodly number of disaffected and disillusioned Christians, both the active and the alumni.

Different Images and Spiritual Diversity

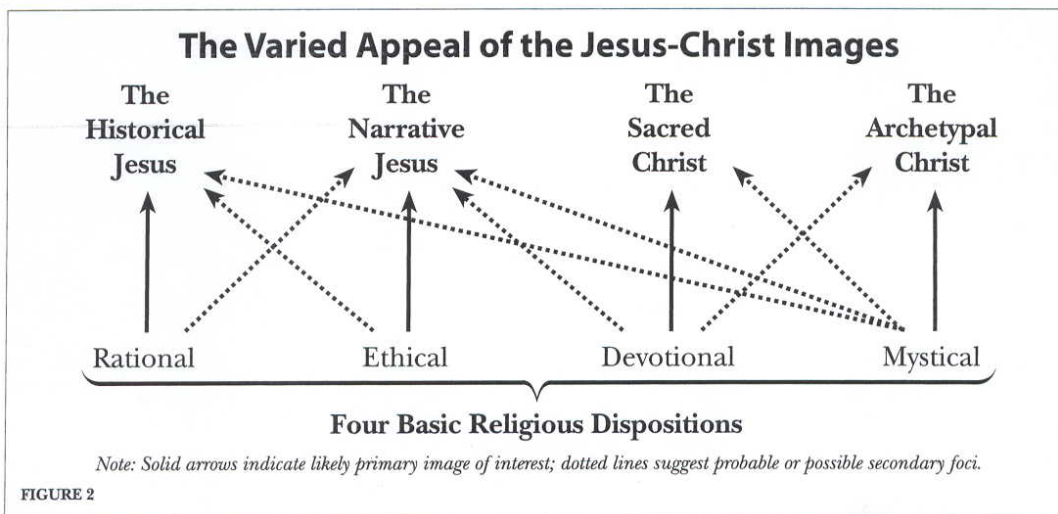
The greatest benefit of massaging the classic Jesus of history and Christ of faith dichotomy into a spectrum of four master images is that it extends the range of entry and engagement points for the Christian faith. This is important for what should be an obvious reason: people are naturally different from one another in disposition, orientation, and sensibility, and these differences extend to the realm of spiritual experience and religious expression. Moreover, the findings of scholars studying faith development suggest that different Jesus and Christ images may be appropriate for different stages of normal spiritual growth and maturation. If Christianity is to have a future as a major and viable world faith tradition, therefore, it needs to make allowances for human diversity.

As already suggested, even religions with a *philosophical* bent have generated *devotional* variations, ostensibly

to meet the needs of people with affective dispositions. All religions have also provided in varying degrees *ethical* expressions that appeal to those who prefer a more hands-on approach. Most of them have also presented *mystical* teachings and practices—sometimes boldly and sometimes as a minor variant—for those who have a more introverted spirituality that pursues an experience of (and, ideally, union with) the Ultimate by means of an inward spiritual journey.

As Figure 2 indicates, each of the four master images that we have presented—two of Jesus (the Historical and the Narrative) and two of Christ (the Sacred and the Archetypal)—also happens to resonate primarily (but not exclusively) with one of these four dispositions and their corresponding religious expressions. Those who tend to value the intellect and reason, for example, would take a great deal of interest in the Historical Jesus—which not coincidentally is a product of the rational pursuits of intellectuals—and to a lesser degree perhaps in the scriptural, mythical Narrative Jesus. (Again, the played and replayed Joseph Campbell interviews with Bill Moyers on PBS television come to mind.) The ethically-oriented would tend to concentrate on the moral teachings of the Historical or the Narrative Jesus (or both). The devotionally-prone Christians would naturally gravitate toward the Sacred Christ, with perhaps a few of the most inquisitive showing a bit of interest in the Archetypal Christ of the official Chalcedonian formulation. The latter master image, however, would be the primary focus for mystical Christians, capturing and encapsulating as it does the

Continued on page 18



that the author of Acts faced directly, but it is plausible to suggest that without the contribution of this author, the canonical status of the Old Testament would have been far more questionable than in fact it was.

Conclusion

A great deal rides on decisions about the date of Acts, which unfortunately cannot be determined with certainty. But judgments about the probable time of its composition inevitably affect the ways we read the book. If we think it was an early eyewitness account, it may be read as a basically reliable story of the first Christian generation. If we think it was written toward the end of the first century, we might read it with an effort to assess the author's understanding of Christianity as a Gentile movement with Jewish roots. If we think it was a second-century text,

we would approach it as an effort to counteract historical and theological teachings that challenged what the author believed to be basic to the Christian movement. If this last is right, as I think probable, we can but admire the author's achievement: Acts played a central role in the very process of defining Christianity. **TR**



Joseph B. Tyson is Professor Emeritus of Religious Studies at Southern Methodist University, Dallas, Texas. He is the author of several books including, *Luke, Judaism, and the Scholars* (1999), *Images of Judaism in Luke-Acts* (1992), and *The Death of Jesus in Luke-Acts* (1986).

Once and Future Christ *Continued from page 7*

deep and paradoxical experience of the mysterious intersection of divinity and humanity in everyone. But mystics might also find the two Jesus images appealing: the Historical for what his teachings imply, and the Narrative for the spiritual journey he exemplifies.

Conclusion

For the Christian faith to have a real and viable future, the four Jesus/Christ images expounded above and their counterpart spiritual orientations will somehow have to be acknowledged and accommodated. This could be accomplished by a continuation of the present pattern, whereby certain Christian denominations and groups cater to specific dispositions or combinations thereof. The ideal alternative approach, of course, would be an inclusive institutional form of Christianity that would openly acknowledge and accept all well-attested spiritual styles and stages as valid and make provisions for them. It would therefore provide a variety of entry points into the tradition. Equally important, rather than merely nurturing believers in their respective spiritual comfort zones, it would also encourage free, vigorous, sustained, and respectful dialogue and provide the sort of support system that would facilitate the wholesome spiritual growth of all believers in both familiar and unfamiliar spiritual directions. **TR**

Works Consulted

- Armstrong, Karen, et al. *The Once and Future Faith*. Santa Rosa, CA: Polebridge Press, 2001.
 Cain, Marvin F. *Jesus the Man*. Santa Rosa, CA: Polebridge Press, 1999.

- Campbell, Joseph. *The Hero with a Thousand Faces*. London: Sphere Books, 1975.
 ———, with Bill Moyers. *The Power of Myth*, ed. Betty Sue Flowers. New York: Doubleday, 1988.
 Fowler, James W. *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*. New York et al.: Harper & Row, 1976; republished by Dallas: Word Publishing, 1985.
 Funk, Robert W. *A Credible Jesus: Fragments of a Vision*. Santa Rosa, CA: Polebridge Press, 2001.
 ——— et al., *The Once and Future Jesus*. Santa Rosa, CA: Polebridge Press, 2000.
 Hoover, Roy W., ed. *Profiles of Jesus*. Santa Rosa, CA: Polebridge Press, 2002.
 Jung, Carl Gustav. *The Archetypes and the Collective Unconscious*, trans. R. F. C. Hull. Princeton, NJ: Princeton University Press, 1981.
 Smart, Ninian. *Worldviews: Crosscultural Explorations of Human Beliefs*, 3d. ed. Englewood Cliffs, NJ: Prentice Hall, 1999.
 Spong, John Shelby. *A New Christianity for a New World: Why Traditional Faith is Dying & How a New Faith is Being Born*. San Francisco: HarperSanFrancisco, 2002.



Paul Alan Laughlin is Professor in the Department of Religion and Philosophy, Otterbein College, Westerville, Ohio. He is the author of *Getting Oriented: What Every Christian Should Know about the World's Religions, but Probably Doesn't* (2005) and *Remedial Christianity: What Every Believer Should Know about the Faith, but Probably Doesn't* (2000).