

Volume VI Number 1

Spring 1983

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BOOK REVIEWS

Process Theology and Political Theology.

John B. Cobb, jr. Manchester University Press, 1983. pp. 160. £6.50

'Process Theology' is little known in Britain, although in the last few years its name, and some vague idea of its general approach have become somewhat more familiar. I believe that I am the only representative of it in either Cambridge or Oxford, although elsewhere (as in Manchester, where the contents of this book were given as Ferguson lectures) it is better known thanks to Dr David Pailin, senior lecturer at the university there. But of course most British theologians are aware of 'Liberation Theology' or 'Political Theology' with its Roman Catholic and Protestant advocates in Europe, Latin America, and the United States. Professor John Cobb's book is an attempt to bring these two contemporary movements together. It is the third recent discussion with this intention. The others known to me are Schubert Ogden's *Faith and Freedom* (Christian Journals Press, Belfast) and Delwin Brown's *To Set at Liberty* (Orbis Books, USA). To my mind these two books do the job better than does Cobb's. But having said that, I commend his discussion to any who are interested in either or both of these conceptualities, since it is more readily available in the United Kingdom. Cobb is a professor at Claremont School of Theology.

It is Professor Cobb's belief that the two, 'Process' and 'Liberation', both illuminate each other and also provide a complementary approach to the nature and function of theology in our own day. Hence he gives a useful account of each of them before the chapters which relate them and seek to show their mutual relevance.

For those who know little if anything about Process Theology – a name which I have always thought unfortunate but which was suggested many years ago by Professor Bernard Loomer when he lectured in Whitehead's *Process and Reality* at the University of Chicago Divinity School – that portion of Cobb's book will be both interesting and helpful. He indicates the main emphasis on this kind of philosophical theology: a world which is 'in process', whose constituents are not 'substances' or 'things' but events or occasions having both an objective and a subjective quality; inter-relationship or sociality (the world is 'organismic', in Whitehead's word); the pervasive presence of freedom with responsibility for consequences, at all levels of creation but with varying degrees of intensity and awareness; and the stress on persuasion (call it 'love') as more effectual in the long run than coercion or force. In this perspective, the linguistic veto (as well as the biblical theological veto) on philosophy in the grand style (or metaphysics) is rejected. There can be a 'natural theology' which is appropriate to the biblical and historical Christian witness and which is also more 'available' (or intelligible) today than older styles of metaphysical discourse. God, worshipful, dependable, and 'unsurpassable' is always related to and affected by the creation.

Professor Cobb writes well about the development in the United States of this mode of thought, from early days at Chicago to more recent and more general acceptance in many Christian circles, not least (and to some surprisingly) in

Roman Catholic ones both in the States and on the continent of Europe. He notes the invaluable contribution made by Charles Hartshorne, the leading American philosophical expositor of a generally Whiteheadian position. It is too bad that he does not give more attention to the Centre for Process Studies in Claremont, California, of which he himself is the director, with a brilliant younger theologian David R. Griffin as his associate.

When it comes to the 'liberationists', the author not only attends to the Latin American (and some European) representatives of the more socio-political side but also takes into account such movements as 'feminism', so vocal in the States these days, and the 'black theology' which is increasingly to the fore in North America. He does not speak of the 'gay' theology which is also part of the American scene, with its insistence that the 'gay experience', quite as much as the 'feminine' and 'black' experience, has something to say which may be of importance in theological re-conception.

I have commended this book because it provides a useful introduction to two significant theological movements today. But I have one somewhat negative comment. I do not see that Professor Cobb has made out his case that these two movements, 'Process' and 'Liberation', require one another. That case is much better argued, to my mind, in the two books already mentioned, by Ogden and Brown. What is more, in Ogden's book there is a valuable critique of 'liberation theology', which Ogden sees as both necessary and significant but which, as he also demonstrates, has far too easily taken either a more or less 'traditional' attitude to specific theological issues or has neglected the need for a metaphysical background and context by putting all its stress on *praxis* and by its centring attention entirely on action for liberation.

Since I am myself a supporter of Process Theology – and continually dismayed by the failure of its British critics to grasp its main points – I welcome this book. Since I am convinced that Christian theology must come to terms with the vigorous concern for liberation of oppressed men and women in all countries including our own, I am grateful that Professor Cobb and others are engaging in dialogue with its exponents. But I feel that we need a much more thorough investigation of the relationship of the two movements. The other thing which I find lacking in so much which my colleagues in this Process approach have written is a deep awareness of the long historical development of Christian thought, a keen sense of the significance of liturgy and especially of sacramental theology and practice, and a strong 'Church-consciousness.' Perhaps the Roman Catholic Process theologians will help here, although I wish that *Anglican* Catholic thought would also make its contribution.

Norman Pittenger.

The Archaeology of the Land of Israel.

Y. Aharoni. SCM Press, 1982. Pp.xx, 344. £12.50

The late Professor Yohanan Aharoni was a distinguished member of that first generation of Israeli scholars whose archaeological and literary work has done so much to revolutionise our knowledge of the Holy Land. His *Archaeology of the Land of Israel*, first published in Hebrew in

1978, represented a drawing together in convenient form of material previously available only in expedition reports and technical journals. Professor Aharoni himself died before the book was published; his widow was responsible for seeing it through the press, and she has entrusted another well-known Israeli archaeologist, A. F. Rainey, with the translation into English, which is clear and readable throughout. What is envisaged is, in effect, therefore, a replacement in the light of more recent work of such earlier textbooks of Palestinian archaeology as Albright's *Archaeology of Palestine* or Kenyon's *Archaeology in the Holy Land*.

It is almost inevitable that any worthwhile book dealing with the Holy Land will be controversial, and this is no exception. Such controversy can be observed at two quite distinct levels. Of the second more later; but offence will certainly be given by the astonishing assertion made in the Preface that 'Eretz-Israel' is used throughout the book rather than "the commonly accepted Palestine (because) Eretz-Israel is perhaps the only nonpolitical term in use today"! Equally remarkable is the claim that Israel is "the first and only people to make the country its natural habitat"; and similar unsupported assertions are found in the body of the book. "Eretz-Israel and Canaan are different from each other in an essential way . . . a deep and decisive break in the history of the land". The reader of this book must, therefore, always be on the alert for political propaganda of this kind.

Turning now to the contents, the first 90 pages or so relate to the pre- or proto-historic periods, and are very much an up-date of Kenyon's work, broadly sustaining her conclusions with various refinements and modifications. Aharoni's detailed knowledge of those sites which have been accessible to Israeli archaeologists is well in evidence; and this section of the book may be unreservedly welcomed as a clear survey of the current (i.e. c. 1976) state of knowledge. It is when the last and longest chapter ('The Israelite Period') is reached that problems emerge. Here is the second area of controversy.

The difficulty is a familiar one. To what extent is it legitimate to allow literary and archaeological evidence to influence one another, and to interpret each in the light of the other? At one extreme, it would clearly be absurd to evaluate the archaeological evidence from Iron Age Palestine as if there were no literary material that might be relevant, or to ignore the archaeological evidence when studying the book of Judges. At the same time the assumption that particular pieces of evidence of either kind relate to specific literary texts or archaeological finds is a highly dangerous procedure; and Aharoni seems rarely to give sufficient consideration to the problems.

Thus in the middle of his description of water cisterns found in various sites we have the note that "the tribes (i.e. of Israel) adapted themselves with amazing swiftness to the technological means prerequisite to settlement in the areas available to them" (p. 162). In fact the relevant archaeological evidence has nothing to do with 'tribes' or 'settlement', or even particular defined areas of the land. Perhaps even more remarkable is the assertion that "the penetration of the Hebrew tribes" into Palestine was part of a "great ethnic

movement for which there are few precedents in human history". It may be so; but it certainly cannot be established from archaeological evidence, and no indication is given of any acquaintance with the insights of social anthropology in questions of this kind. And, of course, the view of Gottwald and others, that one should not speak of movement of tribes into Palestine at all, is ignored. In addition to these examples of use of the literary evidence to interpret archaeological finds, there are occasions when the reverse process is found, and the archaeological evidence shapes the interpretation of the literary material, e.g. in the assertion that the well-digging of Beersheba described in Gen. 26 must be placed in the time of the conquest (pp. 168f).

The period treated ends – without explanation – at the time of the Babylonian invasion, and so nothing is said of the Persian or Hellenistic periods. The text is supported by a large number of figures (called 'plates') and of photographs; many of them very helpful, others not really clear as to their particular point of relevance. There is a select bibliography, but no footnotes, and the lack of references together with the very limited nature of the bibliography poses problems. Points are attributed to other scholars in an extremely allusive way, and it is virtually impossible to find out more detail. This becomes the more difficult because the references are likely to be to Israeli publications which are not readily available in Europe.

All told then this seems likely to be a book which will fulfil some but not all of the hopes associated with it. The accounts of archaeological work are clear and authoritative – not free from areas of contention, of course, but that is only to be expected. Where Aharoni goes beyond archaeology, much more serious reservations have to be expressed. The characteristic – and no doubt understandable – Israeli tendency to regard the 'historical' material in the Bible simply as evidence for the early history of their own land means that too often justice is not done either to the complexities of the historical process or to the problems posed by the inter-relation of literary and archaeological evidence.

R. J. Coggins

The Philosophical Frontiers of Christian Theology. Essays Presented to D. M. MacKinnon.

Edited by Brian Hebblethwaite and Stewart Sutherland.

Cambridge University Press, 1982. Pp. ix + 252. £17.50

Donald MacKinnon has been and remains one of the most important philosopher-theologians of recent times. This rather expensive volume of essays is a tribute both to the range of his interests and to the respect in which he is held, containing as it does contributions from leading authorities in Biblical Studies, Patristic Studies, Philosophy, Philosophy of Religion and Systematic Theology. As a collection the book also represents a wide range of theological positions, including papers from C.D.F. Moule, Don Cupitt, Bernard Williams and T.F. Torrance.

There are four sections to the volume, each of them representing one of MacKinnon's varied interests. The first, 'Athens and Jerusalem', explores areas where New Testament and Patristic writings engage with the culture of the ancient world. In this section is to be found one of G.W.H. Lampe's last writings, an account of how the early church dealt with such problems as astrology. The embarrassments of Matthew's birth narrative are set alongside patristic wrestlings with the question. This is a very illuminating paper for those in the modern church who must engage in a way unprecedented since the first few centuries of our era with the relation between Christianity and a pagan environment.

Part Two, 'Theological Enquiry after Kant', contains papers centring on another of MacKinnon's interests. Readers of this journal who are members of King's College will find some food for thought in Stephen Sykes' paper, which deals with the place of theology in the modern university. When University College London was being founded, there was a proposal for an interdenominational faculty of theology. The idea was killed by Anglicans, who insisted that there be 'Church of England dominance or no presence at all.' How far has the relative weakness of theology in British academic life – in marked contrast to some other European countries – to be attributed to quarrels among Christians?

Part Three, 'Metaphysics and Morality', contains three good papers, the third of them by Stewart Sutherland of King's College. In it he attacks with characteristic penetration a received view about the relation between religious belief and ethics. It is widely held that ethical principles can be held or discussed independently of their rooting in religious belief, so that, for example, the distinctiveness of Christian ethics lies in the fact that it is 'secular ethics + X and that if one doesn't like X, then one may still be said to share a great deal if not almost all of what constitutes an ethic with a believer.' But, as he argues and illustrates, ethics is too closely bound up with attitudes, intentions, etc., for the thesis to be credible.

The final section, 'Truth and Falsehood in Theology' contains a remarkable piece by Roger White. In it he discusses how our words can be used analogically of God, ranging over and linking ideas drawn from apparently diverse fields: Aquinas and Barth on analogy; Plato and Wittgenstein on language; and the New Testament on power and the exercise of kingship. The context is a discussion of the apparently paradoxical claim that the primary meaning of analogical concepts is to be found in their theological use, in contrast to the view that we use words of God by first understanding them in their everyday sense and then altering the sense appropriately for theological application. The course and outcome of the reasoning is so subtle, surprising and illuminating that it would spoil things to say more, except to urge the reader of this review to get hold of this book in one of the several ways often recommended, if only to read this piece.

Colin Gunton

Metaphorical Theology Models of God in Religious Language.

Sallie McFague. SCM Press, 1983, Pp. xi + 225 £6.50.

Sallie McFague's essay on metaphorical theology comes out of a 'post-Enlightenment, Protestant, feminist perspective', to use her words, a perspective which stresses discontinuities felt between God and the world, rather than continuities, and which is characterised as sceptical, relativistic, prophetic and iconoclastic.

Dr. McFague points to current difficulties in religious language, its literalistic tendency towards idolatry and irrelevance which, she believes, can be revitalised by a metaphorical perspective. Such a perspective strives to maintain a tension between seeing "this" as "that", as opposed to a symbolical or sacramental approach to reality which tends to see "this" as a part of "that". She draws heavily on the theology of Paul Ricoeur in her unfolding of a metaphorical perspective and to a lesser extent on another Chicago theologian, David Tracy. Metaphorical thinking is taken to be fundamental to all thinking in that it is intrinsically perspectival, dealing with expression and interpretation, similarity and difference, discontinuity rather than identity. Metaphorical thinking does not deal with its non-metaphorical 'base' which lies beyond all words in the depths of human existence. Thus, metaphorical 'vision' is always 'bifocal' rather than unitary.

Dr. McFague goes on to apply these insights to the religious language of the Christian tradition showing how the parables and scripture as a whole function as metaphors and models (i.e. 'extended' organisational metaphors) and how these become theological language as models and concepts. She sees Jesus himself as the 'metaphor' of the New Testament insofar as his life is grasped, by the faith of the New Testament, as paradigmatic for understanding the divine-human relationship. Such a 'parabolic' christology leads her to view Jesus' parables and indeed his own life as essentially a focus on relational life, that between God and Man. The sort of theological language which begins to emerge (and which she sees in Paul and theologians down the ages) is open-ended, tentative and essentially relational, rather than a dogmatic account of metaphysical realities. Metaphorical thinking thus regards Jesus as a parable of God which provides us with a screen for understanding God's ways with us and which cannot be discarded after we have translated it into concepts. If we understand Jesus at all, as a parable of God, we shall understand in a new way and find ourselves with new horizons. Now this relational understanding of Jesus cuts across the orthodox christological debates about his personhood, in a metaphysical sense. What matters is the revitalisation of the divine-human relationship (expressed in the root-metaphor of 'The Kingdom of God') not the metaphysical person of Jesus, which Dr. McFague regards as idolatrous and even irrelevant in an age when the credibility of God is undermined.

Dr. McFague 'extends' her metaphorical perspective in her treatment of models. First, she looks at scientific models and their possible relevance to theological ones, noting that they provide intelligibility for the unintelligible, that they are not pictures of entities, but structures of relationships,

focused on behaviour. Furthermore, models are paradigm-dependent, always partial and operating against their literalisation, against the loss of metaphorical tension. Theological models, however, differ from scientific ones insofar as they are directed towards comprehensive ordering rather than discovery. They are related hierarchically, unlike scientific models, and effect feelings and actions in ways scientific models do not. The creeds of the Church exhibit these theological models insofar as conceptual and metaphorical language lie side by side in them, evoking the divine-human relationship. Even so, such a metaphorical interpretation of the creeds as models, can easily be converted into literalism and idolatry. There is clearly a tension here between experience and interpretation (literalising the concept). But Dr. McFague, with Ricoeur, believes that the ultimate goal of interpretation (the conceptual component in metaphorical thinking) is to return us to the primary *experience* (the living God-Man relationship), which unites us to the ground of our being. Theological models are therefore primarily directed towards experience rather than systems of thought. They *re-describe* reality in the sense that they enable us to say something *new* about that reality precisely in the tension between what 'is and is not' expressed in the metaphorical reference. Dr. McFague concludes her essay by offering a feminist critique of the 'model' of God as Father, arguing for a multiplicity of models to do justice to the Christian paradigm.

This is not an easy book but it does reward careful reading. It raises fundamental philosophical issues and displays presuppositions which, on her own admission, are open to question and which could be usefully put into dialogue with different traditions of thought.

For instance, her contention that metaphorical thinking is to do with re-describing reality, or returning us to a primary experience which unites us to the ground of our being, could be interpreted in a way which implies a tendency towards identity and continuity (as in idealist traditions of thought) rather than a tendency towards relativity and discontinuity. This would be the case if there is an intrinsic convergence or 'mirroring' of experience and interpretation (or metaphor and concept) upon each other and a mutuality between them which intuitively "this" as a *part of* "that" rather than "this" which *is and is not* "that". What is at issue here is the nature or quality of that primary experience (to which metaphorical thinking pertains) which unites us to the ground of our being. Dr. McFague insists that metaphorical thinking rules out identity or continuity here in a 'prophetic' sort of way. Other traditions, of a more symbolical or sacramental nature, may be prepared to risk so-called idolatry in the pursuit of "this" as a *part of* "that". Dr. McFague certainly provides cogent arguments for one side of the dialogue in this important area of theological and philosophical concern.

Martin Roberts

The Secular Pilgrims of Victorian Fiction.

Barry V. Qualls. Cambridge University Press, 1982. £19.50

Several recent books have drawn attention to the problems of reading Victorian literature without an adequate knowledge of the Bible. In two important studies of Biblical typology, George Landow has discussed the widespread application of Old and New Testament analogy in the work of a range of Victorian writers and artists, Charlotte Brontë, Browning, Gerard Manley Hopkins, William Holman Hunt and D.G. Rossetti among them. Barry Qualls' *Secular Pilgrims of Victorian Fiction* turns to a related subject, the introduction into Victorian fiction of themes from devotional writings, whether by direct allusion or by typological analogy.

Professor Qualls' most important examples come from Puritan writings like Bunyan's *Pilgrim's Progress* and Francis Quarles' *Emblems*, both of which provided a familiar range of religious imagery for generations of readers. Today, even students of English are apparently cut off from such reference. During a recent seminar on *The Mill on the Floss*, I found no student who had read either *Pilgrim's Progress* or Thomas A. Kempis's *Imitation of Christ*, both of which are employed by George Eliot to expound the central themes of her novels. Professor Qualls also illustrates the way in which Dante's *Inferno* and Tasso's *Gerusalemme Liberata* influenced her last novel, *Daniel Deronda*, a useful excursion into a wider interpretation of religious writing.

As well as supplying some of the gaps in the knowledge of the modern reader, *Secular Pilgrims* relates religious themes and patterns in the work of three novelists, Charlotte Brontë, Dickens and George Eliot, to specific sources in the work of Thomas Carlyle. Professor Qualls sees Carlyle as a seminal figure in the adaptation of religious imagery to the demands of moral humanism. Although the pessimism of Dickens' later years led him to reject Carlyle's more positive and visionary philosophies, the argument is most effectively applied to him. 'Esther Summerson and Amy Dorrit are the greatest of Dickens's good women' is a sentence which would bring any reader of Dickens up short, but Professor Qualls goes on to give a particularly sensitive and revealing account of the progress of the heroine of *Bleak House*, whose path leads her from the apparent 'dunghill' of her illegitimate birth towards the 'Grace Abounding' of the novel's conclusion, while her mother, Lady Dedlock, dies 'in the clutch of Giant Despair'. Esther has been a much maligned character, and such an interpretation of the novel can help us to place her in a new context. It is perhaps surprising, however, that the author has not considered the most Carlylean of all Dickens's novels, *Tale of Two Cities*, here, since the progress of Sidney Carton surely represents an even clearer path to salvation than Esther's own.

Charlotte Brontë, who did not encounter Carlyle until after *Jane Eyre* was written, presents what is in some ways a parallel case. The author describes it as 'a synthesis of Romanticism with inherited religious traditions'. Charlotte Brontë, however, was unable to endorse Carlyle's 'affirmation of the romantic impulse' in her quest novels, where the heroines learn to look out from the wilderness of self and to find freedom in a true sense of others and of a wider world.

As any careful reader of her novels will know, Charlotte Brontë's familiarity with the Bible was exceptional. In *Jane Eyre*, a novel usually seen as a love-story, she surprises us by ending with a quotation from the Revelation of St John. This anticipates the death of St John Rivers, the most ascetic of her characters, whom the heroine has rejected in marriage. The divine marriage of the Revelation is set against the earthly marriage of Rochester and Jane, and, as Professor Qualls aptly puts it: 'This contrast constitutes Brontë's retailoring of the scripture . . . she asserts that the New Jerusalem can mean at once what St John 'sees' – the Celestial City – or it can be part of a 'New Mythos', can mean the 'natural supernaturalism' of this world'. All three authors are attempting to express this sense of the divine potential which lies in the human, and all three use the imagery most appropriate, that of religious and visionary experience.

This book is a challenging and revealing one, suggesting valuable lines of enquiry. It is noticeable, however, that few nineteenth century religious works are mentioned, and the emphasis on Carlyle is at times limiting. Professor Qualls' assertion that *Sartor Resartus* is 'the most famous' nineteenth century account of an 'orphan soul' is simply untenable in the discussion of an age which produced *Jane Eyre* and *Villette*; *David Copperfield* and *Great Expectations*.

Leonce Ormond

Church Music and The Christian Faith

Erik Routley. Collins, 1980. Pp. 156. £4.00.

The Church of England does not take music seriously. If it did a musical training would be part of the preparation of every man for the priesthood, and books such as this would be made compulsory reading for every ordinand. Dr Routley took church music very seriously indeed and most of his 35 books deal with some aspect of that subject. Here we have the results of a life-time of thought and research and an attempt to find a theological justification for the kinds of music that we use in worship.

He assumes at the outset that theology cannot be irrelevant to any consideration of music designed to assist the worship of God, and argues that although in Old Testament times the 'Spirit' was given to but few, we now live in the days of universal dissemination of the Holy Spirit, and that therefore we cannot be sure that the Spirit will not make his presence felt in public opinion, even though in many ways the manifestation of the Establishment most to be feared by church musicians is the Christian congregation. The author then examines the Old Testament which, he claims, is an excellent source for moral teaching about the religious use of music and quotes some of the famous denunciations of music-making, uttered in sorrow against a 'corruptio optimi'. He takes the view that as we believe that God has renounced absolute omnipotence (in the sense that he has made mankind creatures of free will) so the artist's rights over his 'creation' are similarly limited. Further, that whereas in the Old Testament the teaching was concerned with the avoidance of error, the New Testament principle is

about the achieving of positive good. This, he points out, has always been the basis of serious musical criticism (right notes are to be expected as a matter of course; we demand something more of a performance than that). This section ends with some useful remarks on standards for judging church music and contends that, if a Christian's goal must be maturity in Christ, any church music which inhibits growth to maturity must be censured.

Having mentioned the Prophets, Dr Routley now considers the Law in relation to the work of the musician. The Law as such is sound, but needs the New Testament ethic of grace if it is to be liberating rather than restricting. Using this argument, he then examines the musical 'Law' concerning the use of consecutive parallel fifths and octaves and its treatment by various composers, and then what he calls 'musical fundamentalism' – an exaggerated respect for the written notes in a musical score and its effect on such things as the performance of plainsong, different versions of a carol tune and the accompaniment of hymns, all of which call for a certain freedom of interpretation of the Law. On the other hand, he castigates the contempt for the Law which can allow musical illiteracy of the type to be found in the notorious *Celebration Hymnal*.

Then follow chapters on Beauty (with a timely reminder that 'Beauty' is not a NT word and that artists pay little attention to it during the creative process), Romanticism, J S Bach, the Body (of Christ), Methods of Criticism, Good and Bad Music and Practical Matters – in all of which are to be found much sound advice, wise statements and thought-provoking judgments. However, as in some of Routley's other publications, the individual parts do not add up to a satisfactory whole. The content of one chapter frequently seems to spill over into another and because of his very exuberance the main tract of a scholarly argument is often abandoned temporarily, while the author wanders happily down a side path examining some of those practical matters of which he was so fond and on which he was such an authority. Perhaps the history of the book is in some way responsible for its defects. It is a complete revision of *Church Music and Theology*, published in 1959, and like many another revision, shows marks of surgery. For example, on page 79 there is a comment on the words 'sensationalism' and 'mawkishness', but the passage in which they originally appeared has been removed. Generally, punctuation has been improved, a less colloquial tone adopted, spelling Americanised and infelicities such as 'the singing of the heavenly hosts in the book of Revelation' have been removed. A comparison of the two versions is instructive and reminds us of the immense changes that have come about in twenty years (for instance, there is no mention of Gellineau in the recent book).

The personality of Erik Routley leaps out from almost every page of this characteristic writing. How much we owe him. It is sad that he could not live to see what this book presupposes – a musically informed clergy.

E H Warrell

The Image of the Invisible God.

By A.T. Hanson. S.C.M. Press, 1982. Pp. 186. £6.50

In order to understand this book it is necessary to grasp first the christological views that the author (who is Professor of Theology in the University of Hull) propounded in his earlier book entitled *Grace and Truth*. There he maintained that although Jesus was a unique revelation of God he was not divine. 'I still believe', Hanson writes on p. 23, 'that the only satisfactory model for the union of God and man in Jesus is that which we meet in actual experience, God's mode of indwelling in the saints.' In this book he asserts that 'we ought not to claim that as a result of the incarnation humanity is more closely associated with the godhead or that Christians have access to God by means of Jesus' risen humanity' (p. 56). He concludes the chapter thus. 'I do not wish to exclude the risen Jesus from a continuing part in God's economy of salvation. He lives, king of saints, in the company of the blessed in heaven. We do not know what our relation to him will be hereafter because we do not know the conditions under which we may hope to exist then. But our relation now on earth is with God the Word known to us in the image of Jesus Christ' (p. 58). On p. 98 he states his thesis as follows. 'Traditional theologians have been accustomed to claim that ever since the incarnation mankind is integrally related to God: a new intimate relationship between God and man has been instituted. In so far as God the Son in traditional christology is still man his humanity can have no connection with Christians on earth, since it must be finite, or it would not be humanity.' However, Hanson affirms his belief in the Trinity (see p. 22) and Christ's bodily resurrection (see p. 55).

This book has many merits. Chiefly its author is to be commended for the frankness with which he states the extent to which his christology departs from tradition. Thus on p. 114 he admits that he teaches a doctrine of two Sons and so is vulnerable to the accusation that Cyril brought against Nestorius. Also if one grants the christological premise of his previous book the views he propounds in this one logically follow. If Jesus was merely human we cannot validly affirm that through him humanity was uniquely associated with the godhead or that we enjoy a present relation with him (any more than we can affirm these things of, for example, St Francis). So far Hanson's position is clear and consistent. Moreover this book contains valuable material (that is unaffected by Hanson's own christology) in chapters 1 (where he offers a survey of contemporary christological opinions), 2 (where he summarizes traditional accounts of the risen Christ's nature and power), and 3 (where I think he rightly criticizes Dunn for underestimating the New Testament's evidence for Christ's pre-existence). On the latter he affirms that both Paul and John 'consciously present a christology which relates Christ to God as a hypostasis within the godhead, to use later language' (p. 87). He concedes, therefore, that the New Testament supports the doctrine of the Incarnation that he himself rejects. My criticisms of his position are, mainly, three.

First, Hanson wants to retain the traditional claim for Christ's absolute uniqueness. Hence he affirms that 'the teaching, service, suffering and death of Jesus Christ were

the unique, necessary and indispensable method by which the true character of God could be manifested to us men' (p. 104) and that 'the final and normative revelation of God was in Jesus Christ' (p. 113). I fail to see how these claims can be justified if one does not ascribe divine status to Christ. Secondly, I also fail to see what grounds we have for believing in God's triunity if we deny the doctrine of the Incarnation. Surely we can affirm distinctions within the godhead only on the basis of the incarnate Son's relation to the Father and the Holy Spirit. However, my last objection that is most relevant to this book (in contrast with Hanson's previous one) is that the denial of any present relation between believers and Christ is no less contrary to tradition than the denial of Christ's deity in the first place. From the Pauline and Johannine writings onwards Christianity has been governed by the experientially based beliefs that we can know the risen Christ and that he communicates to us the life of his glorified humanity. Obviously these beliefs raise theological questions that I cannot discuss here but that have, I think, been insufficiently discussed in recent years. Perhaps the chief value of this book rests simply in the fact that it raises these questions afresh and in a generally christological form that must precede any answer to the particular question of the relation between the risen Christ and the eucharist. But of course Professor Hanson's own christology does not help us to answer the questions because through its denial of the hypostatic union it immediately invalidates the beliefs from which the questions arise.

H.P. Owen

Charles Lowder and the Ritualist Movement

L. E. Ellsworth. Darton, Longman & Todd, 1982. £17.95.

When the history of the Catholic revival in the Church of England comes to be written, not the least honoured name amongst those who won back for us her forfeited inheritance will be the name of Charles Lowder.

These words were spoken by W. H. Cleaver at Lowder's Requiem on Friday, 17 September 1880, and there can be no doubt that Lida Ellsworth has written a sort of history of the Catholic Revival that centres on Charles Lowder. Perhaps she could have done the same for A. H. Mackonochie of St Alban's, Holborn, who plays a supporting role here, or T. T. Carter, or the many others who promoted ritualism, founded religious communities, societies and confraternities, and worked unstintingly to bring Catholic Christianity into the most depressed and, by our standards, disgusting areas of the Victorian cities of England. There is, however, something particularly attractive about the figure of Lowder, and it is a shame that the only picture of him is on

the dust-jacket of this book. He appears throughout as a man with strong convictions and a mission. He is little concerned with 'optional extras' in worship. What he intends to do is to use outward and visible signs as a way of communicating most effectively the essential doctrines and practices of the Catholic faith. And he has no thought of doing it in some delightful middle-class area, but instead teaches the faith in exactly those situations where Christ's own ministry would surely have flourished.

His Mission was less than one and a half miles from St Paul's Cathedral. Dr Ellsworth tells us that "its poverty made it an unpleasant place to visit, while its notorious criminality made it unsafe". On the first day of 1866, 857 persons slept there in the workhouse; three times that number received out-relief. Jobs were few, poorly paid, and mostly in the docks. Life was unpredictable and irregular. A cold winter, like 1864-65 when the Thames froze, put men out of work and brought many families to absolute starvation. There were pubs and brothels everywhere. Prostitutes were 'the staple of the place' and all trade seemed to depend on them. Some streets were entirely inhabited by prostitutes; Bluegate Fields to the east of St George's church was 'nothing more or less than a den of thieves, prostitutes and ruffians of the lowest description', and of the 733 houses in the four streets around the church itself, 154 were houses of ill-fame.

After considerable work by Lowder, Mackonochie, and others, the mission chapels set up in the Parish of St George reached a regular congregation amounting to several hundreds. The daily and Sunday cycles of services were daunting by any standard. Complaints about the 'ultra-ceremonial form of the Service' started early, and in May 1857, the new Bishop of London, A. C. Tait, wrote to complain to Lowder of the 'foolish ritual observances which necessarily tend to confuse your ministrations with those of Roman Catholic priests'. At the same time he commended them for their good work and their perseverance in doing it. So began the long struggle over ritual, a struggle promoted by those, including the Church Association, who would rather not have the Gospel preached at all than have this 'mimicking popery'. On the whole neither bishops nor the evangelical opponents of ritualism come out from the struggle looking anything less than bigoted and impolitic. By 1877 the objections to Lowder's ritual practice include lighted candles, vestments, incense, a Gospel procession and kissing the Prayer Book, bowing at the *Incarnatus*, ceremonially kissing and putting on a stole before preaching, wearing a biretta, the eastward position, the use of sanctus bells, extra candles and bowing and prostration at the Consecration, non-communicating celebrations, giving notice of the times of confession, the existence and use of a second altar in the south aisle (!), and the stations of the cross! Indeed, very few churches today would escape without some censure by the standard. Lowder would not give up any of these, not because he was being difficult or stubborn but because, as he wrote in his book *Twenty-one Years in St George's Mission*, "the ritual of St Peter's is not a mere aesthetic embellishment but the outward expression of a great reality. It exactly meets the wants of those who have been taught to value their Lord's sacramental Presence; they rejoice to see His Throne made glorious, His priests ordering themselves as his representatives, and the whole arrangement typical of its heavenly counterpart." And he enjoyed a certain success in his ministry, with fifty communicants on ordinary Sundays, and at Easter as many as

280. Lida Ellsworth rightly says that St Peter's, London Docks, presented "the image of a church in which extreme ritualism seemed to work to a remarkable degree".

Even in his last illness, Lowder was not spared the attacks of his opponents, but we find here a hint of humour. Three men, Vile, Sallaway, and Sarfas, supported, perhaps, by the Church Association, made a complaint to Bishop Jackson about 'illegalities' in worship and asked him to use his 'Episcopal influence'. Lowder replied that, when he was recovered he would attend the Bishop, and meanwhile asked him if he would use his Episcopal influence 'with Mr Vile to withdraw from his dissenting Meeting Hall . . . , with Mr Sallaway to give up teaching in the Wesleyan Sunday Schools, and with Mr Sarfas to join the St Peter's branch of the Church of England Temperance Society'!

Dr Ellsworth has given us a well-documented and illuminating account of Lowder, his work and his principles; she has written part of the history of the Catholic Revival; but above all, she is to be congratulated on writing a thoroughly readable and enjoyable (if over-priced) book.

Martin Dudley

In Search of Humanity: A Theological and Philosophical Approach

John Macquarrie SCM Press, 1982 pp. vii+280 £8.50

Professor Macquarrie's twenty chapters do not form a metaphysical construct nor are they a theological axiomatic such as might be found in Karl Barth. They are an offering towards our greater understanding of what a Christian anthropology can or should be. At the same time the author keeps himself at a guarded distance from anything like a positivism of the empirically given. In his search for 'humanity' rather than say for 'man' Macquarrie makes it clear, as he says, that he intends to deal with the 'human' in an 'evaluating sense'. It then follows quite plausibly that we must speak rather of *becoming human* than merely of *being human*. The aim is not necessarily an exercise in simple or neat thinking. Anyone who merely desires to know what is man in that sense, will not use the term 'personal' in the way Macquarrie does. But anyone who is interested in recognizing himself somewhere in the effort to understand what humanity may mean in Christian reflection, will be given the chance to join in the effort.

The recognizable themes that belong to being human within the process of becoming human are in all conscience well and clearly presented in this book. The things that matter are stated in the chapter headings and the corresponding text fulfills the promise. Thus we have: Freedom, Transcendence, Egoity (in my view a useful neologism), Embodiedness (to get round dualism), Having, Commitment, Suffering. And rightly, as I think, it is in the last and not in the first chapter that Macquarrie comes to the question of Being. With such colours nailed to the mast it is not surprising that the ship's company includes Camus, Freud, Heidegger, Kierkegaard, Nietzsche and Sartre. Students of

Macquarrie would expect this. They would also expect him to eschew the instant answer to a problem and never to brush it aside as meaningless. They would, and certainly should, be prepared to join with him in taking more than one bite at the cherry when such a procedure enhances the quest.

The reader who holds much of the pattern of the old Augustinian anthropology in his head will find that now he is invited to a more subtle type of derived Augustinianism. Gone are the old out-of-hand anathemas either from Augustine or against Augustine. They had in any case become a waste of time. So the old language about the primal sin of origin is not to be found, nor are the laments upon its consequences. But in the way Macquarrie discusses sin and alienation the point of the old doctrine still lurks. Luther, Kierkegaard, Nietzsche and Heidegger were after all in Augustine's debt. So was Descartes. And when it comes to him Macquarrie does not strike me as wanting to throw out the now grown-up Augustinian baby with the useless bathwater. I also indulge the fantasy that Augustine would himself have enjoyed Macquarrie's use of Marcel. The *frui uti* distinction still has work to do.

It is beside the mark to ask how much of this book is philosophical and how much is theological. Macquarrie steps in and out of each mode as it pleases him. And why not? The paradoxes of freedom, especially for example in Luther, demand it. As to the paradoxes of transcendence in knowledge, thus in Lonergan's Augustinian-Thomism, they too demand that one should speak now in the theological and now in the philosophical mode. I find it a pity, if the reason was one of method, that there is little reflection on grace. In a silent or hidden way no doubt the topic abounds, but in the climate of an existentialist discussion one would think that the paradoxes of grace cry out for an airing. This should not have involved the author in any intolerable anthropologism. Mention of that danger recalls Schleiermacher, and this reviewer feels particularly grateful for Macquarrie's two-bite method in dealing with him.

Of course there will never be a definitive Christian anthropology. Macquarrie would be the last to suggest this. But thanks to his way of thinking, a profoundly Christian *Werde was Du bist* is nearer than heretofore. Its handy open-endedness is something that Macquarrie helpfully exploits. The work consists in a pleasant set of pieces to read, neither academic pop nor a tired academic conversation-piece. I am not sure that Moltmann gets a good run for his money. But we can't have everything. Most theologically-minded readers could make a reasonable list of topics they have found successfully treated.

B. R. Brinkman

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