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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

Book Reviews

THE SEARCH FOR GOD: CHRISTIANITY, ATHEISM, SECULARISM, WORLD RELIGIONS. *Hans Schwarz.* SPCK, 1975. 288 pp. £2.95.

This work is described on the cover as 'an ideal text for the traditional first course in Christian theology'. It therefore deserves very careful consideration. Professor Schwarz has covered an immense field, starting with the problem of any kind of belief in God, proceeding through philosophical arguments for the existence of God, the nature of religion as such and the religions, the gradual emergence of the idea of God in the Old Testament, and leading up to God as the God of history, the final manifestation of whose grace and righteousness are to be found in Jesus Christ. It is clear that he has read very widely on every section of this vast theme, and has provided for us notes and a bibliography so extensive that I fear that the first year student is more likely to drown in them than to swim.

The method followed is the American—a very brief and condensed summary of the teaching of a thinker, followed by an even briefer criticism, introduced with somewhat monotonous iteration by the phrase 'we may wonder'. I have myself experienced so much difficulty in various contexts in ascertaining exactly what Schwarz means that I wonder whether the student will be able to follow his exposition without considerable elucidation on the part of a teacher. But perhaps that is what is meant by calling the work an ideal text-book.

When this method is followed, clearly a great deal depends on the selection of writers to be considered. I must confess to having been a little astonished at finding so much space given in 1975 to the 'god is dead' movement, which was as dead as the dodo by 1970, and to the absurdities of Thomas Altizer. I would not myself have even mentioned in such a book the even greater absurdities of *The Sacred Mushroom and the Cross*. This means no more than that on such subjects judgments will differ.

I have, however, a rather more serious anxiety. I asked myself the question, if I were giving a course on this subject, who are the writers with whose works I would specially wish my students to be familiar? Without giving myself time to reflect, I wrote down twelve names; here is my list—William Temple, Lionel Thornton, John and Donald Baillie, Kenneth Cragg, Ninian Smart, John Macquarrie, H. D. Lewis, Ian Ramsey, C. H. Dodd, Austin Farrer, Eric Mascall. Only two of these names are found in the

index to this book—Macquarrie and Mascall each get one rather faint commendation in a note. I would not wish my students to be so ignorant of the immense travail of philosophical and religious thought which has been carried through in Britain in the last fifty years.

This is not to say that this is not a good book. I shall be glad to have it on my shelves as a work of reference. I am sure that it will be useful in America, particularly in those parts of America where the Germanic tradition is still very strong. I am less confident that it will be useful in those areas where the great British tradition in philosophy and theology is taken seriously.

More could have been done to bring the style into conformity with the generally accepted standards of English writing. Proofreading has been carelessly carried out. In the index, A. T. van Leeuwen appears as van der Leeuwen (he is not the same person as G. van der Leeuw). And poor Harris Rackham ought not to be condemned to appear as R. Hackham (p. 228, correctly on p. 218).

STEPHEN NEILL, *Bishop*

TOWARDS WORLD COMMUNITY: THE COLOMBO PAPERS. *S. J. Samartha.* WCC, 1975. 163 pp.

Followers of five major religions met at Colombo in April 1974 in multi-lateral dialogue to discuss the resources and responsibilities of religious people with regard to world community. They were for the most part academics who were not truly representative of the faith they professed. This book is a record of the papers given together with some critical assessments. Those who were present found it a memorable occasion and 'a sign post on a long road'. But there were evident difficulties and Dr. Samartha draws attention to three of them. There were the differences between theistic and non-theistic faiths, the interpretation of contemporary situations and the understanding of history and, of course, of terminology. One of the Muslim contributors sees it 'as a fact of history in almost every religion that most fundamental religious tenets have been re-interpreted from time to time to harmonise with the changed thinking of the time'. The doctrine of re-incarnation with its implication that in other births men could behave and be quite different from their present experience made the Buddhist see all the differences that keep men apart quite absurd and unrealistic.

ALAN S. NEECH

THE WORLD'S RELIGIONS. *Norman Anderson.* IVP, 1975. 244 pp. £1.95.

For the past twenty years previous editions of this book have been one of the best introductions to the study of the great non-Christian religions. Now in a revised edition, which has been much improved, the publishers have produced a tool which future generations of students who want concise, factual accounts of the origin and teaching of these religions will greatly value. None of the writers is a follower of, or a convert from, the religion he describes but all of them have lived in the countries where those religions are practised and, from the acknowledgments, it is clear that there has been consultation with some who are. Wherever possible articles have been brought up to date and extensive book lists follow each chapter. I found the chapter on the 'Religions of pre-literary societies' (surely a better term than 'primitive' or 'animistic'!) especially understanding and sympathetic.

But 'Hinduism' and 'Islam' will be most referred to by readers in this country because of our increasingly pluralistic society as a result of recent immigrations. Professor Anderson's concluding article on the Christian approach to other religions will be of great help to many who are losing their way in the current debate on dialogue. This little book cannot be too highly commended. It really does help readers to understand what men of different religions mean by the words they commonly use and that is all important in any discussion.

ALAN S. NEECH

THEOLOGY AND CHANGE: ESSAYS IN MEMORY OF ALAN RICHARDSON. Ronald H. Preston. SCM Press, 1975. 211 pp. £4.50.

It is impossible in some two or three hundred words to review a volume of eleven essays by as many different authors. It is possible to do little more than indicate the occasion which called for the production of the book and to glance at some of the authors.

Alan Richardson, a dear friend of the present reviewer, would have been seventy on October 17th, 1975. This collection of essays was to have been a *Festschrift* to be presented to him on that day. As events turned out it was presented to his devoted wife, Phyllis, for Alan had died on February 23rd.

The opening essay, 'After Liberalism: Reflections on Four Decades', is written by his contemporary Lord Ramsey. The two theologians had known one another since the nineteen-twenties. 'The years when the foundations of York Minster were found to be crumbling and its Dean was diverted from his study to the courageous leadership in saving it,' Lord Ramsey writes, 'were also the years when the rumblings of theological foundations were heard.' The parallel is an interesting one. Everybody knows how much Alan Richardson did to ensure the strengthening of York Minster's foundations. I venture to think that history will show how great was his contribution to the strengthening of our theological foundations at a time when many felt that they were slipping, and some, less competent than Alan, were doing much to unsettle them. Quietly and with an astonishing persistence, over some four decades, Alan, as canon, lecturer, professor and dean, wrote, lectured and preached, and the church is the richer for his work.

The writers of some of these essays were his pupils, others his close friends. All are in debt to him. It is a good team, including John Bowden, Anthony and Richard Hanson, Robert Leaney, Ronald Preston and John Bennett.

Another book waits to be written—*Alan Richardson, his life and thought*. It could be a great book.

DONALD CANTUAR:

THE COMMON CATECHISM: A CHRISTIAN BOOK OF FAITH. Search Press, 1975. 690 pp. £5.50.

The Common Catechism is an attempt by Catholic and Protestant theologians to offer a joint statement of the Christian faith. It is the work of some thirty-six continental scholars acting off their own bat, and was first published in German in 1973. Some of the names (André Dumas, Alois Grillmeier, Heinrich Ott, Wolfhart Pannenberg, Ferdinand Hahn, Claus Westermann) are familiar to English readers through the translation of their scholarly writings. The team was equally balanced between Protestants and Catholics. (The authors are at pains to point out that such epithets are largely labels of

convenience and should not prejudice the question of whether others besides Roman Catholics may not rightly be called Catholics.)

The first thing that strikes one is the sheer bulk of the book—nearly two and a quarter inches thick. But when the reader opens it, he will be relieved to find that this is not a catechism in the accepted sense of the term. It is not a series of questions and answers to be memorized. It is rather a text-book of systematic theology, pitched at the intelligent layman's level, which gives biblical references but omits all reference to recent scholarly writing. An appendix does, however, contain the texts of various agreed statements by members of the Catholic and Protestant churches on both sides of the Atlantic since 1967.

The whole work falls into five parts: God, God in Jesus Christ, the New Man, Faith and World, Questions in Dispute between the Churches. The preface cheerfully speaks of four-fifths of the book stating 'unequivocally the common faith of Christian men and women, and only the last fifth . . . devoted to those lower levels of the hierarchy of truths where matters in dispute between the churches have still to be resolved.' It may come as a matter of some surprise to some readers to realise that they were as existentialist in faith as some parts of *The Common Catechism*.

It would make an interesting exercise in source criticism to attempt to detect who drafted what. Some parts quote the fathers, chapter and verse, while others are content with the most general of allusions. The section on God seems to end up by inviting us to put our money on Teilhard de Chardin. At any rate, it does not offer inviting odds on any other runner. The question of the Trinity hardly comes into the question of God at all. It is not (as with Barth) the basis of all Christian doctrine. It is more like (as with Schleiermacher, himself the author of the first ecumenical dogmatics of modern times) the 'coping stone' of Christian doctrine.

The dust-jacket contains some rather fulsome tributes from ecclesiastics on both sides of the great divide hailing the book as 'an ecumenical breakthrough', and prophesying 'new growth in understanding and in common witness'. No doubt, the volume is a genuine achievement. Those who work through it and, more important, discuss and think through it, will come to a deeper understanding of what Christianity is about. Nevertheless, I cannot help feeling that as a book it suffers from the defect of proclaiming itself to be one thing and actually doing something else. Instead of giving us a common catechism that can be easily read through, thought about, and discussed by clergy and laity alike in joint study groups, it gives us a commentary on a catechism *which is not there*. It is too big for the layman and too general for the minister. Alas, all too often the text of *The Common Catechism* reads like the finals papers of the kind of student who ends up with third class honours; some of the answers show considerable promise, but many more are content to talk around the subject with not enough depth or detail to resolve the questions set.

COLIN BROWN

A SECOND COLLECTION: PAPERS BY BERNARD LONERGAN. *Edited by William F. J. Ryan and Bernard J. Tyrrell.* Darton, Longman & Todd, 1974. 300 pp. £6.00.

Bernard Lonergan is one of the seminal thinkers in the Roman Catholic Church today (for an appraisal see C. Brown, *A Man to be Wrestled with:*

Loneragan and the Question of Knowledge: The Churchman, Vol. 88, No. 1, 1974, pp. 47-53). In his monumental work on *Insight* (1957) Lonergan analysed human consciousness on the three levels of experience, understanding and reflection. Since then a major shift in his interests has become apparent. It is characterised, on the one hand, by an awareness of a fourth level of human consciousness, the existential level, the level of evaluation and love, and, on the other hand, by the significance of historical consciousness.

In speaking of religious experience, Lonergan repeatedly cites Romans 5:5: 'God's love has flooded our inmost hearts through the Holy Spirit he has given us.' Standing Nietzsche on his head, he calls religious experience the transvaluation of all values. At the same time Lonergan makes it clear that we can no longer accept the classicist idea of a single normative culture. Culture is seen as any set of meanings and values which inform a common way of life. Diversity and development are legitimate in human institutions, not least in theology.

The eighteen papers in this volume reflect the issues that Lonergan has grappled with between 1966 and 1972. They range from 'The Transition from a Classicist World-View to Historical-Mindedness' and 'The Dehellenization of Dogma' to 'Insight Revisited'. They include such fundamental questions as 'The Absence of God in Modern Culture', 'Natural Knowledge of God' and 'Philosophy and Theology'. To ask whether Lonergan is a traditionalist or a radical, a conservative or a liberal, is beside the point. To understand this book, one has to see it as part of a massive programme of reappraising the main areas of human intellectual endeavour. It may even be compared with the one that Kant undertook in the Age of Enlightenment when he proclaimed it time for man to come of age. Lonergan is concerned with the coming of age of Christian man. What he has to say is surely of concern to those who stand outside his own church.

COLIN BROWN

ENCOUNTER WITH MARTIN BUBER. *Aubrey Hodes*. Penguin Books, 1975. 245 pp. £0.70 (paperback).

Although he was primarily both a Jew and a humanist, Martin Buber has exercised considerable influence on Christian theology, especially through his book *I and Thou*. His influence is particularly marked in the thought of Paul Tillich and J. A. T. Robinson, but no student of modern theology or philosophy of religion can afford to ignore him completely. Buber had something important to say, even if its novelty is too often grossly exaggerated.

In the present volume, Buber is depicted not simply as a theologian, but as a many-sided thinker, teacher, and friend of the writer. Mr. Hodes writes as an intense admirer of Buber and this admiration shows in every chapter. The effect of this is often moving, although sometimes a little counter-productive. He explains, 'To me he was a revelation. Other writers and thinkers had answered some of the questions I had asked. But Buber answered the questions I had not asked. He had the unique gift of seeing through the protective cloak of evasion to the hidden core of my anxiety—an X-ray of the heart which astonished and enthralled me at every new encounter with it' (p. 17).

The word 'encounter' in the title is well-chosen. Buber *lived out* the attitude of person-to-person encounter and dialogue which he so strenuously

advocates in his writings. He was a great listener as well as counsellor. His thought on every matter was always concrete and rooted in the real world. His individualism also stands out. 'He was completely against any dogma or system imposed upon the individual' (p. 33). Systems place a shelter around a man so that he no longer has to make *his* decision (here we may compare Kierkegaard, Bultmann, and Robinson). Dogma states supposedly absolute truth in advance of given situations which may call it in question (compare Tillich). 'Meeting' means opening oneself, and leaving the shelter of the crowd, code, system, or party. In Buber's own words, 'Everything depends on myself'. This is illustrated in practice from Buber's relation to Jewish religion and Israeli nationalism. He opposed all oversimplified ideologies which rested on mass-appeal rather than on personal trust. One of the best chapters is on Buber as a teacher. Education, he believed, opens and expands the mind for discovery; propaganda, by contrast, closes and stunts the mind by directing it to pre-packed answers.

This book is useful for two purposes. For those who already know Buber as a religious thinker, it introduces us to Buber the man. To those who do not know him at all, it may provide an easily-read introduction to his thought as a whole. But it also has two limitations. It is in no way a *critical* appraisal; nor does it say much to the theological specialist about issues in his own narrower field. It appears that an earlier edition was published in 1971.

ANTHONY THISELTON

AN ATHEIST'S VALUES. *Richard Robinson.* Blackwell, 1975. 256 pp. £2.25.

I recall Richard Robinson as a judicious commentator on Aristotle with a lugubrious air, who sprinkled otherwise uncontroversial lectures with acid comments on people's loose language. These other lectures, now enjoying the favour of a paperback reprint, confirm my undergraduate impressions. Whether Robinson's particular ability is the best equipment for an atheist Moral Theologian, we may doubt. The assignment of space within the first of two major sections, on 'Personal Goods', suggests a squint-eyed view of life: 'Principles of Choice', 'Life', 'Beauty', 'Truth', 'Love', 'Conscientiousness', 30 pages in all; 'Reason', 35 pages; leaving 45 pages for a sustained attack, unremarkable except for its bitterness, on the 'vice' of Religion.

Robinson belongs to the old British empiricist tradition (and is vulnerable to the usual charge of liking nothing between Aristotle and Hume). He is at his best distilling this tradition, as in the introductory discussion, 'The Nature of the Question', and in the second major section, 'Political Goods'. This latter shows him to be a 'liberal' in the conservative sense, after J. S. Mill. He has a minimizing conception of the duties of government, is sceptical of all political ideologies, and pleads eloquently for freedom and tolerance (though we should be careful about appointing Communists and Papists to official positions, p. 217).

Many of the observations about British society suggest that the book took its final form rather before its first publication in 1964, perhaps, to judge by the literature, around the mid-fifties. However, its value today is not entirely nostalgic. There are such things as 'old-fashioned virtues', and in this our new age of superstition we may feel that a passionate interest in rationality could be one of them.

OLIVER O'DONOVAN

GOD BEING HISTORY: STUDIES IN PATRISTIC PHILOSOPHY. *E. P. Meijering.* North-Holland/American Elsevier, 1975. 185 pp. 60 Dutch Florins. **GRACE AND TRUTH: A STUDY IN THE DOCTRINE OF THE INCARNATION.** *Anthony Tyrrell Hanson.* S.P.C.K., 1975. 134 pp. £2.50.

Patristic scholars will welcome this reprint of various articles, chiefly in English but also in German, by a Remonstrant scholar from Holland. Their common theme is the use of Platonism by a selection of Fathers ranging from Irenaeus to Cyril of Alexandria. His scholarship and judgment are excellent but, while the unity of theme is always preserved, the cumulative force of the argument is not always apparent. This drawback is perhaps inevitable in the republication of a series of originally separate articles in book-form. The author takes the familiar judgment of Harnack as his starting-point, though he is rightly critical of many details of its presentation. The final chapter 'What could be the relevance?' was specially written for this book and represents a cross-bench approach to the relation between ontology and theology.

Professor Hanson has written a notable book on the Incarnation. Its special strength lies on the biblical side and is linked with the concepts of Grace and Truth. Christ is alike the Revelation of God in a man and the Vindication of God through the saving obedience of Christ as a man. The Divinity is revealed through the humanity but it is necessary for man to recognise God in Christ through faith. He rejects the classical solution of the impersonal manhood and its modern variant, the Kenoticism of Weston and Forsyth. He prefers a relational Christology to one which uses an ontological framework though he still leaves room for a more Chalcedonian approach. His own interpretation is offered as an alternative rather than a replacement. Among recent writers he stands closest to Pittenger though he finds the American scholar defective in his treatment of the recognition of God in Christ. His critique of Robinson's discussion of pre-existence is trenchant and decisive. The New Testament writers both maintained that in some sense Christ was pre-existent but also that he was a man. So much for John Knox's dilemma, somewhat uncritically accepted by Robinson. His rejection of the classical solution takes no account of the fact that its main exponents (John of Damascus, Aquinas and Barth) all agree that the humanity assumed by God the Logos was a concrete, particular humanity; nor, it seems, of the fact that the human nature included both the human soul of Christ and a human will.

It might be thought that a moderate Kenoticism would meet his requirements but he rejects, surprisingly, the notion of a self-limitation of God despite the fact that he argues that the divine revelation of God in Christ involved an element of hiddenness and must be recognised by man through faith. He regards kenosis and plerosis as two alternative descriptions of the same fact rather than as two distinct, yet inseparable moments making up a single operation. In this moderate and sympathetic exposition of the doctrine of the Incarnation we miss inevitably two elements in the classical solution, whether in its strict or more moderate Kenotic form: the sense of Redemption as requiring a rescue operation from the side of God at uttermost cost, and the personal presence of God the Logos as Revealer and Redeemer in a single divinely centred, yet authentically human, person. This the classical framework (despite difficulties) supplies, and without it something must be regarded as missing from a doctrine of the Incarnation.

H. E. W. TURNER

MODERN ECUMENICAL DOCUMENTS ON THE MINISTRY. S.P.C.K., 1975. 141 pp. £1.50. LUTHERANS AND CATHOLICS IN DIALOGUE I-III, V. *Paul C. Empie and T. Austin Murphy*. Augsburg Press, U.S.A., 1974. 200/255 pp. \$2.95/\$1.95. A CRITIQUE OF EUCHARISTIC AGREEMENT. S.P.C.K., 1975. 79 pp. £1.50.

'The Ecumenical Movement is dead. Long live the Ecumenical Movement.' Those who believed, whether regretfully or exultantly, that the Ecumenical Movement had run out of steam must obviously think again. The four publications reviewed here provide evidence that it is very much alive and making preliminary but substantial headway in areas which bristle with problems.

The first work includes one document from the World Council of Churches and three Agreed Statements between representatives of the Roman Catholic Church on the one hand and of the Anglican, Lutheran and French Reformed Churches on the other. An excellent introductory essay by Bishop H. R. McAadoo of the Church of Ireland puts them in perspective. The most notable point is a growing recognition that the apostolicity of the church cannot simply be reduced to the question of a ministry in unbroken apostolic succession, but must be more widely assessed to include a faith which can be described as apostolic because it is founded on the Bible and based on the Creeds—apostolicity of life and proclamation as well as a form of ministry which can be recognised as an effectual sign of apostolicity. This is a considerable advance beyond the somewhat monotonous harping on the apostolic succession in isolation from other equally or even more important aspects of apostolicity. Another significant point is that the notion of ministerial priesthood, frequently understood as being the priesthood of Christ in his church, is now beginning to be understood as *reflecting* the priesthood of Christ. This should be more acceptable to Evangelicals, who feared that the previous emphasis detracted from the unique and unrepeatability of our Lord. It is remarkable to find Roman Catholic priests and French Reformed pastors discussing the problem of the recognition of ministries, the rock on which recent reunion schemes have unhappily foundered. It still remains the crunch in approaches towards union between episcopal and non-episcopal traditions, as well as particularly between Anglicans and Roman Catholics in the special situation created by the irrefrangible (though not technically infallible) Bull *Apostolicae Curae*.

By far the most substantial of this group of books are the reports of Lutheran-Roman Catholic Dialogue in America. In most cases the working papers are published together with the reports and add considerably to their value. They are heavy going in places, partly because Lutherans possess more confessional documents than Anglicans, and dogmatically at least have a tighter and more uniform theological tradition. Both partners in the Dialogue have a common problem: the reinterpretation of dogmatic statements compiled at a time of maximum divergence in the new setting of growing understanding and convergence. The degree of this convergence is remarkable though on both sides full allowance must be made for the standpoint of particular contributors. Frequently what the historic documents actually say, and how they can be interpreted in a wholly different situation, seem not one thing but two. It seems that it is not only the biblical scholar who has a hermeneutical problem on his hands. The long and careful treatment of Papal Primacy and the Universal Church is particu-

larly relevant here. It is difficult to see how a Roman Catholic interpretation which sets the Papal Primacy in the context of collegiality can avoid falling foul of Vatican I. Granted that Papal Infallibility is a separate issue which has not yet been approached, there is some force in the dry comment by one Lutheran writer that the acceptability of Papal Primacy might depend upon the breadth of vision and sympathy of a particular Pope. The questions listed on either side as needing further discussion and elucidation are most revealing and indicate a quest well begun rather than solidly completed. Both sides genuinely believe in theology and practice it in much the same way. They are therefore much aware of the danger of papering over the cracks and on the whole succeed in avoiding it. As sourcebooks and models for the way in which a meeting of two long separated traditions should be conducted, the two American works have much to commend them.

The English volume is a much slighter production. The Bishop of Leicester writes attractively on the sources and frontiers of the Agreements. He sets out the changes of perspective which have made agreement possible: increase in mutual knowledge, a common approach to the Bible which accepts the methods of criticism, and the changed situation of the churches in the world, which involves a change in what is considered to be most significant and relevant in theology. Yet despite the area of agreement problems remain: the question of the minister of the sacrament, the gap between the agreements and the theological apprehension of the ordinary faithful, and above all the delicate relation between liturgy and doctrine. How far does liturgy depend on doctrine or actively create it? This question is well raised and deserves most careful consideration, especially by would-be liturgical reformers. Bishop Hanson warmly approves the Agreement but incidentally puts his finger on one of the principal problems: 'What is meant by speaking of the body and blood of Christ as present in the sacrament?' I infer from what he says that we should both agree in interpreting the dominical words as implying a sharing in the life of Christ. What matters in the sacrament is not what is there but who is present. The dynamic approach of the Agreed Statement in terms of movement, action and encounter is most significant. He emphasises the importance of agreements between theologians even though the older epoch of a denominational theology is gone for ever. His warning that the Church of England should display a more serious interest in theology is timely and may serve to explain why the Lutheran-Roman Catholic Dialogue in America seems more satisfying than the results of Anglican-Roman Catholic encounter. The Bishop of Truro returns to the question of the relation between liturgy and doctrine. He agrees with Mr. Beckwith that the Agreement takes insufficient account either of previous formularies or of liturgy, whether traditional or revised. The agreeing theologians are rather coy about their co-ordinates. Philip Hughes expresses a more radical disagreement with the document. Its co-ordinates are faulty and its starting point misconceived. Dr. Mascal continues his discussion on recent thought on the doctrine of the Eucharist with his usual presentation and lucidity. Even those who cannot share his highly traditional approach will find much to instruct them. Whatever else this book achieves, it displays openly the extent of Anglican pluriformity on the doctrine of the Eucharist. Not the least significant of the questions confronting those whose task is to record convergences and to produce Agreed Statements, is the extent to which the requirement of a substantial

unity in faith before reconciliation is possible can be harmonised with the pluralism in faith which is and has been so significant in Anglican practice and theology. This may well prove no less difficult than some of the other issues which are under discussion.

H. E. W. TURNER

PRIEST OR PRESIDENT? *A. E. Harvey*. S.P.C.K., 1975. 74 pp. £1.25.

Mr. Harvey begins his book by considering the threat to the ministry by the decline in numbers of ordinands and the amount of money to pay for them. He also suggests that there is a widespread uncertainty about the meaning and necessity of the ministry today. Some recent research, however, does not confirm the statement that there is an alarming increase in the number leaving the ministry, at least not in the Anglican church.

Against this background he suggests that the main principles of ministry to be found both in the teaching of Jesus and in the rest of the New Testament are oversight and service, which in turn are carried out by the Bishop and the Deacon. As for the Presbyter, he was 'simply the result of a normal historical process in the developing organisation of the church'. Because of this historical process the Presbyter attracted to himself a role in the Eucharist, a role as a Pastor, as a Preacher, as an authority figure, having regard to absolution. In actual practice today most of these functions are shared by lay people and even in regard to the Eucharist there is a wide participation in the action so that virtually only the 'Prayer of Consecration' is reserved to the priest. When today it is the whole action which is regarded as important, even here question marks may be placed against the essential role of the priest.

Mr. Harvey's conclusion is that all the functions are primarily reserved to the priest, but not exclusively. The priest is to be the focus of leadership and unity. This leads Mr. Harvey to query the proposed patterns for auxiliary ministry. The author believes it would be better to authorise laymen to celebrate the Eucharist but in such a way that the normal presidency of the minister is seen to be assured. This book was written before the publication of the Anglican/Roman Catholic report on the ministry and they make an interesting comparison since, as the author says, although their presuppositions were often quite different, their reasoning at many points converges.

P. S. DAWES

IS THIS ME? *A. J. Prescott*. S.P.C.K., 1975. £0.30. **THE GOSPEL AND THE PRIEST.** *Mark Dalby*. S.P.C.K., 1975. 54 pp. £0.50. **THE PRIEST AND WORLD.** *Barney Milligan*. S.P.C.K., 1975. 64 pp. £0.50.

These three booklets are part of a series of studies in ministry today. All share a modern catholic emphasis.

Mr. Prescott's is a straightforward description of the life of a single handed priest in an inner city parish of 15,000 people with an initial congregation of 29 adults and 22 children. It is a pity that the wider issues which this very situation raises were not, at any rate briefly, touched on, even if more fully dealt with in the other two booklets. The other two are wider studies, though there is considerable overlap in subject matter and some will wonder if they do not overlap a little too much theologically. The pressing financial problem whether we can afford to train and maintain more priests is only mentioned by Mr. Milligan, and his intention to 'outflank' it is never really

successful. Indeed his later defence of what worker priests can do over against dedicated laity merely strengthens the other side of this argument.

If I am doubtful about the expressed intention of all three booklets to be a help to those considering the ministry, it is only because I wonder how far any literature does this. The second aim expressed in one of the booklets, to give Parish Priests a new vision of their task, seems more hopeful. If the Clergy Chapter is stuck for something to study then they might do worse than tackle either three or four in this series.

P. S. DAWES

ALL ONE IN CHRIST? THE BIBLICAL VIEW OF RACE. Edited by Patrick Sookhdeo. Marshall, Morgan & Scott, 1975. 98 pp. £1.95.

This little book contains ten essays related to the general theme. One on 'Race and the Overseas Student' mainly concerns an evangelistic opportunity and so is less relevant than the rest. Geoffrey Grogan has contributed a brief but detailed study of 'The Biblical Doctrine of Race', concluding that 'we have discovered nothing that could act as a support for racism of any kind. . . . The fundamental unity of humanity is explicitly taught. . . . More could have been made of the concern of the Mosaic law for the total well-being of the alien, whom the Israelite is to 'love as himself' (Lev. 19:34). An article by David Bronnert deals historically with 'The Churches' attitude to race'. Little is said about the first fifteen centuries, but much space is rightly given to the horror of the slave trade and Christian attitudes to it. Perhaps something could have been said also about Christian attitudes to the appalling treatment of the American Indians and to racialism in colonial territories, both areas of moral blindness on the part of many.

Two essays by black writers spring from deep feeling and justified indignation, which makes them perhaps the best in the book. To quote them: 'Racial integration was not an optional part of the gospel . . . the modern Evangelical Church is usually on the wrong side of the fence concerning the most challenging social issues' (Morris Stuart). 'How can a white Christian who knows and believes the Bible refuse to have fellowship with his black brother?' (Joseph Daniels). Stephen Olford's account of his battle against the colour barrier in his New York church and of the praying and thinking behind it is very good reading.

I cannot help thinking that Ernest Oliver is too kind to his fellow missionaries. In view of South Africa how can he say that 'the Church all over the world . . . accepts equality in the family of God'? I well remember an old missionary hailing General Dyer as the saviour of his people twenty years ago, after the Amritsar massacre in 1919. Even in the 1940's it was not unusual for mission bungalows in rural India to be shut to Indian visitors (save for the offices), and up to 1960 a missionary society in Pakistan, associated with a church of 100,000 people, held weekly 'station prayer meetings' attended by whites only, and kept the running of every institution in its own hands.

The question of inter-racial marriage is handled scripturally and practically by David Truby. In a final article Leighton Ford deals frankly with the issues before churches in the U.S.A. The whole collection is very honest in recognising Evangelical blindness in the past, though I miss any reference to the economic factors involved and any tribute to the fine witness of many Christians other than Evangelical, such as the Church of the Province of South Africa. Another book on this theme could well include Asian and

African Christian viewpoints and some account of work being done for Christ in bad racial situations in this country. R. W. F. WOOTTON

PRACTICAL THEOLOGY OF LIBERATION. *Hugo Assmann.* Search Press, 1975. 146 pp. £2.95.

'The first duty of the Christian now is to make the revolution. . . . Its (the Church's) first responsibility is to preach Communism' (Ernesto Cardenal, adapting Fidel Castro, in the Preface to this book).

Assmann is the last of the famous liberation quartet of theologians (Gutierrez, Segundo, Miranda and Assmann) to have his writings translated into English. Of the four, he is the least theological in his orientation and the most ideological. These extracts from his book, much more accurately and pungently translated, 'Theology out of the Praxis of Liberation', are devoted to arguing the points made above by Cardenal.

Assmann, because he is so convinced that traditional theological discourse has betrayed the subversive message of Christianity, finds it almost impossible to include theological reflection at all in his discussion of revolutionary practice. His work is basically divided between a sustained broad-side against all Christian political thinking which, starting from the vantage point of philosophical idealism, does not acknowledge Marx's interpretation of the last, Capitalist stage of pre-history—the final accumulation of human alienation and misery—as scientific, and an attempt to say why his radically 'de-ideologised' version of Christianity still contributes a dimension to revolution not found in Marxism.

This struggle of Assmann, against bourgeois Christianity and its false theological methodology, and against himself (in his personal struggle for real identity), is carried on in four chapters dealing with man's liberation in history as the context of faith; the Theology of Liberation as an innovative theological hermeneutic, involving a transmutation of classical theological language; and the meaning of Christian commitment to man's real liberation in the historical circumstances of Latin America.

It is right that this book has been published, for Assmann's unique contribution to 'theological-ideological' thinking on revolution deserves to be known beyond the Spanish-speaking world. Comparing him, however, with Gutierrez, whose essay on 'Liberation and Preaching the Gospel' is included as an introductory extra (it is subsequent to his 'Theology of Liberation'), one is forced to admit that his juxtaposition of theological thought and revolutionary practice is arbitrary and continually begs the question of the true relationship between Christian 'theory' and liberating practice. The point at issue is not, as Cardenal maintains, 'that there is a revolutionary interpretation of Scripture just as there is a counter-revolutionary one', but that there are true or false interpretations, and the true ones give their own unique understanding of revolution.

J. ANDREW KIRK

'MARILYN MONROE' AND OTHER POEMS. *Ernesto Cardenal.* Search Press, 1975. 136 pp. £2.50.

Within Latin America the poetry of Cardenal is causing a deep division of opinion. Though some people may object to his works on aesthetic grounds, many more do so on ideological ones, for Latin Americans, still deeply influenced by the piety of their Catholic past, find it difficult to reconcile

themselves to revolutionary priests and to the words of Holy Writ being paraphrased in modern terms, like this for example: 'I am but the travesty of a man . . . laughed unto scorn in every daily paper . . . their machine-guns have set their sights on me, barbed wire besets me round . . .' (Psa. 22).

The polemic surrounding Cardenal at least means that his poetry is widely read, and deservedly so. The present publication in English is an anthology selected from his output between the years 1947-70. It excludes, therefore, the poetry written after his seductive experience of Castro's Cuba, recorded in his book, *In Cuba*. One presumes that another selection of his post-1970 poetry will swiftly be translated into English to give the non-Spanish specialist a comprehensive view of the way he writes politically committed poetry.

The present anthology can be divided, not necessarily chronologically, into three groups: there is his impressionistic poetry, like 'Above the rain-soaked track'; his poetry written on the Mayan and Incan cultures; and the collection of poems, the largest group, written as a satire on the greed and folly of the consumer society.

Between the last two groups there is an antithetical connection, as Cardenal portrays the Mayan and Incan civilizations in the romantic terms of near primitive innocence ('religion was the only bond between them, but it was a religion freely accepted, imposing no burden. No oppression') and modern civilization as an affluent hell, exemplified by the advertisements in 'The New Yorker' (cf. especially, 'Apocalypse', 'Night' and the 'Death of Thomas Merton').

At this stage of his poetry Cardenal's protest is negative, pacifist and cynical of all traditional answers: 'Do not think that in the perfect Communist State . . . riches (will) be no longer UNJUST.' As Robert Pring-Mill says, in an introduction of brilliant condensation and imaginative information (he also provides a perceptive translation), 'Cardenal has a powerful, but in many ways a naive, mind.' The power of his poetry, often achieved structurally by the bathos of the throwaway line (e.g., 'Time? is *money, mierda, shit* time is but *the New York Times* and *Time*. And all things seemed to me like Coke . . .') is remarkable, reflecting also perhaps the view of an enlightened Latin American peasant, politically aware of the need for society to be constructed on a new basis, of the Western pursuit of happiness. The naivety comes through in Cardenal's tendency to withdraw, either into an idealised past or into a present of wistful sobriety (he lives, withdrawn, in a community on an island in the Great Nicaraguan Lake).

J. ANDREW KIRK

GROWTH AND INFLATION. *E. R. Wickham*. 24 pp. £0.45. POWER-SHARING IN INDUSTRY. *G. Gilbertson*. 20 pp. £0.40. ETHICAL CHOICE AND BUSINESS RESPONSIBILITIES. *K. Adams*. 12 pp. £0.30. All published by the Church Information Office for the Board for Social Responsibility of the Church of England, 1975.

These three books provide an interesting contrast in the approach of their authors as Christians to issues in contemporary society which, as one of them says, are 'highly specialised, technical and controversial issues on which experts differ, with which governments wrestle, and on which the Church as such can claim no particular competence—though there may be Christians who can—and on which Christian doctrines do not obviously bear—though, by inference, may well do'.

Kenneth Adams, a former director of a large property company, writes about the lack of codes or guidelines for business managers about the responsibilities of companies to their customers, employees, shareholders, suppliers and society at large, and the need for public debate about such a code of corporate behaviour. He makes no reference to God, Christ, the Church or any distinctively Christian doctrine (although there are thirteen Reverends and five Right Reverends among the list of people consulted). His model is that of the Christian who, having worshipped in church on Sunday, takes his place as a member of the community and, without any distinctive 'Church' or 'Christian' label, seeks to further the welfare of society. I thought it was the best of the three, and in particular found in the first chapter a short sharp description of several significant trends in modern industrial society.

Geoffrey Gilbertson, until recently General Manager, Personnel, of ICI, starts with a chapter on 'The Interest of the Church', but once this is behind he too writes without reference to Christian doctrines. He argues the need for a Code of Good Industrial Practice, and favours the idea of large public companies having Trustee Councils, which include members representing the interests of the wider community, rather than Supervisory Boards on which only employees and management are represented.

Ted Wickham, Bishop of Middleton and founder of the Sheffield Industrial Mission, starts by saying: 'It is first necessary to argue the propriety of the Church concerning herself with what are clearly highly specialised, technical and controversial issues on which experts differ.' He goes on to write of 'Christian premises and moral insights', argues on 'Christian and moral grounds' and speaks of 'the Church's word on economic issues'. His 'Church' and 'Christian' label is there for all to see.

He argues in favour of continued economic growth, a statutory incomes policy to control inflation, and a social contract 'publicly subjected to some kind of social audit' as a way of ensuring that underprivileged and economically weaker groups in society have prior claims on increases in consumption. The book offers a useful analysis of the current economic situation and its dominant trends.

I did not find his attempt to relate his views to theological ideas convincing. Decisions about the management of the economy, or of an industrial company, rest very largely on the assessment of technical factors, and different assessments will lead people of similar theological convictions to quite different conclusions about economic policy or commercial behaviour. Their Christian faith will mould people's vision of the kind of society they aspire to (and much more importantly it will influence the way they act) but this is a long way from providing guidance on specific policy issues.

Kenneth Adams and Geoffrey Gilbertson seem to recognise this by concentrating on the technical issues and allowing their faith to remain latent. In terms of the oscillation theory of religion (see, for example, *CTT Newsletter To Love your Neighbour*) they are in the intra-dependent phase. So is Ted Wickham much of the time, but at times he seems to slip back into the extra-dependent phase.

To speak of 'the Church's word on economic issues' in the way he does is confusing, implying a kind of authority that does not exist. Attempts to justify the church's interest in major social issues are redundant. If people find that books published by the Board for Social Responsibility have something stimulating and illuminating to say about these issues, they will read

them and pay attention to them. If they don't, they won't: and asserting the church's right to make comment won't make 'em.

DAVID DURSTON

CHRISTIANITY AND IBO CULTURE. *Edmund Ilogu.* Brill, 1975. 262 pp. 54 guilders.

This is a fascinating and scholarly study of the interaction between the traditional culture of an African people, the Ibo of S.E. Nigeria, in which no hard and fast lines are drawn between the spiritual and material, and the culture which has come to it from 'the West', of which only in recent years have its recipients sensed how great was the tension between its elements of technical and material progress and the Christian spirituality their teachers professed. Missionaries here as elsewhere have set out to preach Christ, but have been heard to preach at least as much themselves and their own Christianity with all its cultural accretions. The outcome today is a generation critical of the Christianity of its fathers as being a foreign religion. The author insists that it is time to pass beyond this phase; there is a sense in which Christ is necessarily foreign to every religion, including our Christianity, but he comes to men where they are. The message is received conditioned by our preconceptions: attempts to start with a tabula rasa, say with Christian villages, have proved a dismal failure: the African who has lost his traditional background is less of a man and so makes less of a Christian, and he has lost the power to communicate to his fellows.

This book should be of service to the African Church far beyond the Ibo people with whom it is primarily concerned in bringing this process of interaction to the light of day and so to the judgment of Christ. The author's main plea is that Christians should use their faith to reinforce, purify and widen the still-living sense of community and right dealing inherited from their traditional religion and so provide standards and inspiration for men to live amid the confusion of the modern world. A similar plea is increasingly heard in this country but, like so many good things, morality proves elusive when sought as an end in itself. The question comes to us again and again: what, or who, is our God? Does Christianity exist to subserve the Ibo (or the English) way of life, or does salvation, with all that it brings in its train, come only through 'seeking first . . .'? The author might well reply that Christianity must first become Ibo for Ibos to be able to concede that being Ibo is not enough.

GEORGE E. I. COCKIN

VISITING OURS: A LAYMAN'S GUIDE TO HOSPITAL VISITING. *Norman Autton.* Church in Wales Publications, 1975. 127 pp. £1.00.

Another gem from the pen of Norman Autton, but not a handbook of pat answers to be skimmed through before invading the privacy of the unsuspecting patient! Like the subject it tackles, this book needs much thoughtful prayer, and may best be used as the basis for a study group.

The introduction stresses the need for greater involvement in the hospital, as it is a part of the local community.

The reorganised Health Service is explained clearly, and this should enable us to recognise familiar people, such as the Matron hidden behind the less familiar title of Principal Nursing Officer (or is she now Divisional N.O.?).

Whilst stating that 'There can be no stereotyped approach when ministering at the bedside' (p. 39), the author shows that there are ways of approaching

the patient that reveal Jesus, and ways that do not! He offers practical advice on general ward conduct, opens up something of what it means to be a patient, and discusses the various types of illness and their effect on the person. Chapter 5 discusses the particular role of the church in healing; and the final chapter points to the qualities needed in the visitor.

The reviewer's only criticism of this little book is that it made him think more deeply than before a good proportion of his ministry among the sick. A book aimed at the layman—but one clergyman, at least, learned a good deal from it.

ALAN MAUDE

REPORT OF THE WORKING PARTY ON THE PASTORAL MEASURE, 1968 (GS 248). CIO. 81 pp. £0.75p.

The Pastoral Measure, 1968, came into operation on 1st April, 1969. By the end of that year comments were being made on the working of the Measure (notably by the Advisory Board for Redundant Churches) and in the years since then it has become clear that it would be useful systematically to review its operation. This document, the Report of a Working Party of some twenty members, offers considered suggestions 'to improve and refine the procedures for which the Measure provides' (page 38). It uses the fruit of 30 meetings (4 of them residential) and over 600 separate suggestions. These touch on many—perhaps most—aspects of the Measure, and propose that alongside any amending legislation there should be produced a 'Code of Practice'—itself a very important document. It would, for example, lay down certain guidelines for the proper use of the powers to suspend presentation to benefices, about which there has been considerable misgiving among both parishes and patrons.

Perhaps the area in which most dissatisfaction has been expressed with the Measure is in its dealing with Redundant churches. The Working Party recommend (among other provision) the reduction of the 'waiting period' from 12 to 6 months; and for the transfer 'forthwith' to the Redundant Churches' Fund of a church of great importance unlikely to attract alternative use.

Other significant suggestions include, for example, the recognition of the progress of synodical government, seen in making a Deanery Lay Chairman an interested party, along with his Rural Dean; and the extension of mandatory consultation to all clergy in a team ministry over the appointment of colleagues.

Already, however, this painstaking document is in its turn being 'worked over'; and it would be rash to assume that all its suggestions will be followed. Its main theme, that the 1968 Measure has broadly achieved its purpose and needs amendment rather than wholesale revision, seems unlikely to be overturned.

TIMOTHY DUDLEY-SMITH

RELIGION AND SECULAR EDUCATION. J. W. D. Smith. Saint Andrew Press, 1975. 122 pp. Paper Back, £1.75.

Even for these inflationary days this revised edition of the author's 'Religious Education in a Secular Setting' (published in 1969) is steeply priced. The central theme of the book is that whereas traditional Christian belief once unified the educational process and provided an ultimate interpretation of its content, it can do so no longer. 'Traditional religious language has become a minority language because traditional Christian commitment has become a minority experience. This is the basic problem of religious

education today.' But is Christian commitment, as distinct from nominal assent, any more a minority experience today than formerly? Note too the repetition of the word 'traditional'. Dr. Smith constantly reiterates his view that traditional Christianity has no place in religious education. "Traditional religious words like "God", "providence", "creation", "grace", "sin" and "forgiveness", cannot be translated into the language of contemporary culture.'

Dr. Smith does not say whether or not some other kind of Christianity would be appropriate, but on one of those rather rare occasions when he is positive and specific, he asks 'Would an open-ended examination of *agape* in its New Testament origins, and in the language of ordinary experience, be possible and acceptable as a basic element in religious education within the state school system?' Because *agape* is manifested best in the life of Jesus and 'is symbolised by the cross', Dr. Smith's prescription for 'the religious dimension in primary education' turns out to be 'Jesus of Nazareth as a historical figure' (based upon the gospels demythologised). 'Primary pupils in state schools should learn that "Jesus of Nazareth taught men to trust God's love and to show love to others"' (In spite of the fact that the word 'God' is meaningless to contemporary culture?) The argument would appear to be that religious education in state schools can swallow the humanist view of Jesus, but not the Christian view.

However, the reader who perseveres in the face of this constant advocacy of a reduced Christianity will discover much of interest. In particular he will appreciate the sound arguments against replacing religious by moral education, and an effective demonstration of the weakness of religionless morality. Interesting too is the way the religious questions of life and death are considered by reference to the existentialist Heidegger's doctrine of the 'thrownness of human existence' and man's consequent 'fallenness in his relationship to the present'—though whether the notion of 'authentic living' supplies what traditional Christianity is thought to lack is at least doubtful. After quoting John Milton's famous dictum 'The end and aim of education is to repair the ruin of our first parents by regaining to know God aright', Dr. Smith continues the quotation: 'But because our understanding cannot in this body found itself but in sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is to be followed in all discreet teaching.' This may be a good argument for 'Goldmanism', but hardly, as Dr. Smith appears to think, for the abandonment of traditional Christianity in state schools.

H. J. BURGESS

SACRED AND SECULAR: A COMPANION. *Compiled by Adam Fox, Gareth and Georgina Keene.* John Murray, 1975. 336 pp. £4.50.

I find this a deeply delightful book. Following the pattern of the traditional church year the compilers have picked out for each Sunday and major festival, a theme embedded in the Prayer Book collect or lessons for the day. This theme is then developed by passages from the Old and New Testaments, and then by quotations from a wide range of other literature. Each sequence ends with a brief paragraph by the compilers in which they suggest a line of thought or action to be pursued further.

Each of the sixty-three sequences is illustrated by a picture, and an appendix suggests passages of music which can be listened to or recalled as one

reads or meditates. An attempt has also been made to make the themes and the readings suitable for those who use the 1968 calendar. The fruit of this enterprise is a book to treasure. It brings together many minds and many worlds, and as one passes from one to another of the 440 readings there is the sense of passing from room to room in some great and delightful mansion of the mind.

The development of the theme suggested by the sequence is not an expository one. Its powers are those of allusion, association, connotation. So it is that the Bible passages throw much light on the 'secular' writings, and these in turn throw into mountain range relief the massive powers of the Bible, helping us to see new dimensions in familiar truth. The readings and music could well be used for times of corporate and group meditation as well as privately. It is a well produced book, a joy to handle, and a standing invitation to refreshment of mind and spirit. It is well called a companion.

DICK WILLIAMS

THE CALL TO HOLINESS. *Martin Parsons*. Darton Longman and Todd, 1974. 96 pp. £0.70. KNOWING JESUS. *Ralph Morton*. The Saint Andrew Press, 1974. 153 pp. £0.90. FAITH AND LIFE. *Benjamin B. Warfield*. Banner of Truth Trust, 1974. 458 pp. £0.90.

Martin Parsons' book is an endeavour to set out, in the authors' words, 'the tradition of holiness associated with the evangelical revival and the Keswick Convention, assessing its relevance today in the light of the call to holy worldliness and the rise of the charismatic movement'. That aim is worthily fulfilled within the compass of this short work. One of its supreme values is its clarity of thought combined with conciseness of expression and simplicity of style. There is no wordiness or obscurity in Martin Parsons' writing. He goes straight to the point and constantly challenges the attention of the reader.

In a series of short chapters, rich in spiritual teaching and biblical exposition, he relates his subject to the experience of conversion, the means of grace, the life of sacrifice and service, and the call to evangelism. His aim is to make plain not only what holiness is, but how it works and what it costs. This is an excellent study which should find a place on every church bookshelf, since it is written at a level that will be intelligible to the ordinary church member.

The theme of Ralph Morton's book is that we know Jesus in the same way that we know other people. So he poses the questions, What does knowing a person mean? and How do we get to know others? He draws a proper distinction between 'knowing' and 'knowing about' someone and applies this to our knowledge of the Lord—not after the flesh, as was the case of the first disciples, but in the power of the Spirit. 'It is because of the Spirit that we can dare to talk about knowing Jesus now and not just knowing about him. But, of course, we have first to know about him, just as we have to get to know something about our contemporary friends before we begin to know them personally. This business of knowing about Jesus demands intention and application' (p. 84). Again, Dr. Morton emphasises that we get to know people through doing things, by sharing activities and getting involved in the same tasks. So we learn to know Jesus by the things we do, and more especially by the things we do not in isolation but together.

All these ideas are worked out, illustrated and applied in considerable

detail. Perhaps the theme is a bit overdone, somewhat drawn out; but the thoughtful reader will find plenty to occupy his mind and enrich his spirit.

Probably most of us think of the late Dr. B. B. Warfield as a fighting Protestant and fundamentalist who contended earnestly for the faith (as he understood it) and wrote massive works in defence of historic Calvinism. In this book, *Faith and Life*, he appears in a more gracious light. The forty or so chapters had their origin in the devotional addresses Warfield delivered to his students at Princeton Seminary on Sunday afternoons. They are simple, sound, solid expositions of biblical texts and passages, with the emphasis perhaps on the word 'solid'. Their appeal is likely to be limited to those who relish old-fashioned evangelical preaching of this kind.

FRANK COLQUHOUN

THE CALL TO COMMUNICATE. *Murdo Ewen Macdonald.* Saint Andrew's Press, 1975. 182 pp. £2.50.

This is a book about the ministry. Dr. Macdonald discusses the qualities needed in the man who is to minister in today's world and the type of selection procedures and ordination training that are requisite. He draws on his experience in the Church of Scotland. He then outlines the key areas in which the minister must function as a communicator. Some of these sections are limited but others, such as that on pastoral ministry and counselling, are more full and interesting. He sums up by crystal ball gazing about the church of the future, seeing this as a multi-structured organisation, well advanced on the ecumenical road, suited by its flexibility to meet our pluralistic society.

Present doubts about the significance of ordination and calls to draw on gifts of ministry in the whole body of the church are recognised. However the author argues for the primacy of a professionally trained, ordained ministry. It is to be supported by specialists in other disciplines, and could be aided by theologically trained part-timers. The full time professional will always have his place, as 'the total communication of our knowledge of God must not be left exclusively in the hands of amateurs'.

In a new book that tackles the complex problems of communicating the faith, it is strange to find only slight treatment of the ministry of the whole body of believers, and the relationship of the ordained man's work to this.

The cover design puts this book at an unfair disadvantage!

PETER ASHTON

KING FOR EVER. *James S. Stewart.* Hodder and Stoughton, 1974. 157 pp. £2.95.

Here are seventeen sermons by one who will be numbered amongst the finest preachers of our century. He is known for the heraldic note in his preaching and those who have heard him will, as they read, be transported in imagination to the scene and will picture the man and listen again to that unmistakable and appealing accent. James Stewart is also known for his impatience with the arid scepticism of secular Christianity. This reviewer read part of the book immediately after a depressing survey of the nature of the church's task today. It was like a fresh wind of the Spirit with its confidence in a God who lives and reigns. The sermons have that unyielding kerygmatic tune which calls the hearer to Christ. Yet another typical characteristic is the fine literary style. Few preachers can be as readable

and colourful in their use of words without falling into the trap of drawing attention to the messenger rather than the message. He always seems to avoid the danger.

James Stewart's unusual method is to start with the text, beautifully brought to life within its context. He then moves into the application within the church and the world of today. He ends in a way which catches up the hearer and thrills him with the challenge of the gospel. You can see the pattern clearly in these latest sermons.

There will undoubtedly be those who feel that James Stewart is a child of the Romantic movement and strikes a hollow chord within the uncertain themes of our generation but the Christian message is 'good news' and, God knows, we can do with more of that in the church today.

IAN D. BUNTING

FURTHER ANGLICAN LITURGIES 1968-1975. Edited by Colin O. Buchanan. Grove Books, 1975. 428 pp. £10.75.

'This volume,' the Preface reminds us, 'stands third in a line of liturgical reference books.' The first was B. J. Wigan's *The Liturgy in English* (OUP, 1962) which included practically all the Anglican eucharistic texts from 1549 to 1960. The second was C. O. Buchanan's *Modern Anglican Liturgies 1958-68* (OUP, 1968). The third, now before us, presents us with the new eucharistic liturgies which have appeared since the publication of volume II. So the man who is lucky enough to have all three volumes is provided with a conspectus, with texts, of the whole of Anglican eucharistic liturgy since 1549. The indefatigable editor indicates that he would be glad to produce a fourth volume which would give us the liturgies of other episcopal Churches which are in communion with Anglican Churches. It is to be hoped that he will be encouraged in his good design.

He would be a bold reviewer who could lay his hand on his heart and say that he had read every word of this stout volume. Certainly the present reviewer has not done so. Nor should anyone be expected to do so. This volume, like the others in this fine trio, is a book of reference, done with admirable care and, so far as one is able to judge, with a good degree of accuracy.

Mr. Buchanan is not only the editor of this book; he is also a major contributor. In addition to the Preface, he has written Part I: Anglican Eucharistic Liturgy 1968-75, and, in Part II: The United Kingdom and Eire, the section on the Church of England. He has also written other sections, as, for example, those on the Church of the Province of the West Indies, the Episcopal Church in Brazil, the Diocese of Iran, the Church of Pakistan, the Church of North India, etc. We are much indebted to him as well as to the considerable team who have worked under his guidance.

I am tempted to utter a gentle protest against what I should regard as the use of a tendentious adjective in the note 4 on p. 38. The writer has been pointing out that, as a result of the passing of the Church of England (Worship and Doctrine) Measure 1974, 'Parliament retains no power over the liturgical arrangements of the Church of England (except that the 1662 Prayer Book cannot be abolished without General Synod bringing another Measure before Parliament)'. So far so good. But in the footnote the writer expresses the view that that power will be conferred on Synod long before the year 2000 'in some further *disestablishing* moves' (*italics mine*). But whatever the 1974

Measure was or was not, it was never meant to be a 'disestablishing move'. It was designed to ease the relationship between Church and State, but in no way to serve as an introduction to disestablishment.

Two minor errors may be mentioned. On p. 39, note 4—for p. 398 read p. 396. On p. 424, the reference to Archbishop A. M. Ramsey on p. 32n should in fact be to the late Bishop I. T. Ramsey.

DONALD CANTUAR

LITURGY 1975, ENGLISH: MINISTER'S BOOK AND PEW BOOK. Church of Province of South Africa.

A General Synod report in 1973 proposed the production of a 'People's Service Book' to bring together under one cover new services which are currently in use. In this publication from the Church of the Province of South Africa, we have an indication of the sort of book that we might expect. Two editions have been produced. A 'Pew Book' contains the Holy Eucharist, Morning and Evening Prayer and a selection of canticles (pointed for singing), while the 'Minister's Book has in addition, the lectionary and collects, the calendar and 'a Commentary on festivals and commemorations'. No doubt expense has been a major factor in not including the psalms, but this would clearly have been an advantage, especially if they could have been pointed like the canticles. Another omission, which is not so understandable is that of the Baptism service. This is needed if we are to encourage the practice of placing baptisms in the context of the main Sunday service.

The eucharistic rite that has been produced is in Series 3 language and is designed so as to be generally acceptable. In the South African situation this means the provision of a number of alternatives. There are 4 options available for the Prayer for the Church—the last one being that The Priest and congregation may offer free and spontaneous prayers for the Church. . . . There are 3 alternative Eucharistic prayers; a revision of the prayer in the 1969 South African rite, the English Series 3 unaltered, and one of the modern Roman Catholic prayers.

The end of the Minister's Book contains an unusual feature in a 40 page 'Commentary on the festivals and commemorations of the Calendar', which consists of a brief biography or explanation for each festival. The selection is wide from Willbrord to Charles Simeon, plus the more usual Biblical saints. The information would seem to be of limited value, and if required could surely be obtained in far greater detail from other sources. I'd rather have the psalms!

RICHARD MORE

A NEW PRAYER DIARY. *Leonard Barnett*. Hodder and Stoughton, 1975. 96 pp. £0.50.

This is a collection of extended prayers for the mornings and evenings of a thirty-one day period. They are true to common human experience, related helpfully to the Bible, and concerned with the wider needs of the world. As such they will be useful for people trying to acquire the habit of daily prayer, those going through times of staleness in their own well-established pattern, and those who simply want to introduce some variety into their personal devotions.

One cannot, of course, guarantee to wake up feeling sluggish on Day Three, nor can one always expect to be unwilling to pray on the Twentieth Evening. But that there are mornings and evenings like that one cannot

deny. And Dr. Barnett's own experience in coping with the common stuff of life makes the book ring true.

Recognising life's assorted difficulties we are shown how to cope by coming to God and by being concerned with others. Various routes to a balanced and alert Christian attitude are pursued. There are periods of meditation, and times of intercession, of grappling with the Word of God, and of trying to apply it to oneself. These activities build themselves into one another and give a sense of progress. *A New Prayer Diary* is suitable for young and old alike, and will help to establish or confirm the habit of prayer by introducing a worthy measure of pattern and purpose. **DICK WILLIAMS**

YES TO GOD. *Alan Eccleston.* Darton, Longman and Todd, 1975. 133 pp. £1.85.

God is committed to mankind. The fact and the measure of this is expressed in Christ. He is God's 'Yes' to mankind, and in Him we can see what mankind's 'Yes' to God can be. The commitment of God to man, and of man to God, is at the heart of prayer. Praying involves commitment to life in all the depth and diversity of its challenge.

Upon this splendidly conceived and stated platform Alan Eccleston explores the relationships between prayer and our experience of such things as pain, art and poetry. Pain has its part in prayer. 'We cry out like men who take soundings of the deeps between us and within. . . .' 'All praying begins with such a cry' (page 32). Art too has its function. It is 'no substitute for prayer but . . . sorely needed to withstand the impoverishment of prayer' (p. 48). It can open our eyes and teach us to see. And poetry is deeply concerned with the questions raised by an attempt to talk of God. 'A new language had to be learned, and poetry had to teach it' (p. 60). 'It is the poet's job to enable words to become bearers of the Word' (p. 69).

Alan Eccleston is also concerned to discuss the ways in which prayer relates one to what is happening in the world at large. 'The business of prayer is to help us to care for the world as God cares for it' (page 76). 'It involves a sober and alert concern for the particularities of history in the making.'

Prayer, too, is concerned with sexuality. For . . . 'together the two sexes are to build and furnish the house in which it pleaseth Him to dwell' (p. 103). And in an age when emphasis upon the individual has eroded appreciation of the personal, prayer is vital. 'We must needs pray if we are to become and continue to be persons at all' (p. 33). 'Our praying is what we have made of life so far. It is also how we are going further' (p. 40). This book is a cogent, comprehensive, and often lyrical out-pouring of a ripe and vigorous mind in full flood. **DICK WILLIAMS**

HUNGRY FOR GOD: PRACTICAL HELP IN PERSONAL PRAYER. *Ralph Martin.* Collins, 1975. 157 pp. £2.50.

Written by a Roman Catholic layman who has been influenced by the charismatic movement, this book is far more than a manual to help people say their prayers. A quotation from an early chapter will reveal the kind of book it is: 'Praying to a "God" you do not quite know is different from praying confidently and joyfully to One who you *know* loves you, cares for you, hears you, is always close, and is your Father. Genuine Christian

prayer begins with the realisation of being reborn into the family of God, being sons of the Father, brother of Jesus, indwelt by God's own Spirit.' There is in fact very little in Ralph Martin's teaching which would not be heard in identical terms at Keswick. Apart from a short section on 'tongues' there is little that suggests 'Pentecostalism' in a party sense, and of distinctive Roman Catholic doctrine there is nothing. It is what most Evangelicals have been hearing all their lives, but it comes over with the excitement of a new discovery. It is a testimony. Here and there one detects a lack of theology by which to test the experience, but there can be no doubting the reality of the fellowship with God. One sentence bothered me a little: 'Even when we have committed our lives to God, many of us have been surprised a year or five years later to discover how deeply our self-will is still operative'. Surprised? Perhaps it takes more than five years to learn with St. Paul that 'nothing good dwells within me, that is, in my flesh'.

MARTIN PARSONS

THE BIBLE IN ORDER: JERUSALEM BIBLE VERSION. *Joseph Rhymer*. Darton, Longman, and Todd, 1975. 1,197 pp. £15.00.

It is now a truism that the scriptures have to be understood against their historical background. So here are 'all the writings of the Bible, arranged in their chronological order, according to the dates at which they were written or edited into the form in which we know them; seen against the history of the times, as the Bible provides it. With introductions and notes.' And a fascinating volume it is; one never knows what will turn up on the next page. In theory one does know: we are accustomed to the conventional wisdom that exodus faith comes before creation faith, that Paul's letters are earlier than the gospels, that P and Isaiah 40-55 and Ezekiel 40-48 need to be seen together as responses to the exile and expressions of hope for the future. But it is a shock, and it brings the point home, to see them printed that way. And I am grateful for the experience.

Of course, precisely because the Bible as such does not concern itself with exact historical background in the way that we do, many features of Rhymer's reordering are controversial. And what principles governed the choice of material thought to embody early Christian traditions? The prominence of Matthew in this Roman Catholic work is suspicious! Many parts of the Bible cannot be dated with certainty—for instance, the last word may not yet have been said on pentateuchal criticism! Indeed scholarship itself is showing renewed interest in the significance of books such as Genesis and Kings and Jeremiah as they stand. To put it theologically, the fact of the historical origin of the Biblical message needs to have added to it the fact that it is the final form of the books which belongs to the canon; the inspiration of J or Q (who, however, does not appear) is a more speculative question.

Further, although Rhymer acknowledges that the biblical material needs to be looked at both within the context of the period to which it refers and within the context(s) to which the material in its written form belongs, he compromises (perhaps inevitably) on how far he takes this principle. Thus the Books of Kings are treated as the historical background into which the pre-exilic prophets are set, while the parallel coverage of the period in 2 Chronicles is treated under the heading 'Organising the Post-Exilic Community'. But Kings is not fully understood unless it is read as a whole as

a theological response to the exile; while Chronicles contains material not found in Kings which has just as good a claim to be 'the Bible's history of the times' as Kings has. Indeed it would have been helpful to have Kings and Chronicles printed synoptically. And why were the psalms, the proverbs, and the laws, not arranged by *Gattung* rather than merely by number?

So overall my response to *The Bible in Order* is 'Yes, but . . .'. Rhymer has achieved a lot and given clear exposure to further current questions.

JOHN GOLDINGAY

THE BOOK OF JUDGES: THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE. *James D. Martin*. Cambridge University Press. 234 pp. £6.00/£2.60. THE BOOKS OF RUTH, ESTHER, ECCLESIASTES, THE SONG OF SONGS, LAMENTATIONS: THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE. *Wesley J. Fuerst*. Cambridge University Press. 267 pp. £6.90/£2.75.

These volumes are additions to a well-established series which has been regularly reviewed in *The Churchman* over the past two to three years. The contribution on Judges by J. D. Martin is an example of the genre at its best—an introductory commentary with a high standard of lucid exegetical comment. Coverage of the text is much less sketchy than in some of the earlier volumes, and in view of the limitations imposed on the series this is much to the author's credit. The book serves as a good introduction to current views of the literary structure and historical background of Judges, suggesting a fundamentally Deuteronomistic presentation of varied traditions (no J or E), and offering a view of the history which tends to preclude the idea of an Amphictyony.

Within the overall discussion is an alternative to Noth's amphictyonic view of the 'minor' judges, and some notably clear comment on the Gideon/Jerubbaal/Abimelech traditions. Martin argues for the separation of the Samson stories, and though drawing full attention to mythological features, prefers to see them as essentially 'folk-tale' or 'hero legend'. Discussion of the Song of Deborah has to be limited mainly to the readings offered by the NEB, but the standard is maintained. The maps are adequate, but sparse; some indication of hills, plains and valleys on page 19 would have helped appreciation of the nature and extent of the Settlement.

The commentary on the Five Scrolls by W. J. Fuerst is in some ways a little less successful. Exegetical comment is occasionally thin, and the reader will sometimes have to look for illumination elsewhere. Overall the author's sights seem set at a more basic level than Martin's. On the other hand exegesis is sometimes very useful, notably in the Song of Songs.

The main strengths of this book seem to lie in its judicious assessment of overall purpose and message. There is no overstatement of the case for polemical or legal motives behind the Book of Ruth; it emerges essentially as a 'pastoral tale . . . illuminated by divine providence'. Mythological interpretations of Esther are rejected in favour of 'historical novel' or 'festal legend'. Its message is seen to have contemporary force against anti-Jewish discrimination and persecution, while underlying faith is to be discerned in Israel's guidance and protection. A fertility cult background for the Song of Songs is rejected in favour of love songs with a folk setting, and possibly a wedding cycle—a Book celebrating human love rather than teaching hidden religious messages. Whether Fuerst does full justice to

Qoheleth's pessimism is debatable, but good insights are offered for both Ecclesiastes and Lamentations.

The merits of the Series remain, an uncomplicated, uncluttered approach to the text, ideal for initial investigation. Whether clergy or students generally will pay these prices for volumes with the full NEB text remains to be seen. The editors' ideals, the consecutive systematic reading of text and comment together, are obviously worthy. It would be a pity if economics defeat them.

P. J. BUDD

PSALM 119: AN EXPOSITION. *Charles Bridges*. Banner of Truth, 1974. 490 pp. £1.80.

This exposition, or series of meditations, first published in 1827 by a young clergyman, attained an amazing and immediate popularity, running to 24 editions in the author's lifetime. It is a devotional work, written in the characteristic Evangelical style of the day, earnest and copious, with frequent exclamations and appeals to the reader. At the same time it reveals a good grasp of doctrine (there is at one point an eight-page footnote on Christian assurance!) and a diligent reading of Christian authors, especially Augustine and the Reformers, whose works provide some apt quotations.

Like the psalm itself, the book would probably be best read a little at a time: perhaps as an aid to a daily meditation on successive single verses. There are two to three pages on each couplet, relating to psalmist's words to many other parts of Scripture.

DEREK KIDNER

ISAIAH 40-66: CAMBRIDGE BIBLE COMMENTARY. *A. S. Herbert*. Cambridge University Press, 1975. 204 pp. £5.50/£2.50. ISAIAH 40-66: NEW CENTURY BIBLE. *R. N. Whybray*. Oliphants, 1975. 301 pp. £6.25.

By any reckoning the later chapters of the Book of Isaiah are one of the most significant parts of the Old Testament, and the simultaneous appearance of two commentaries on them is to be welcomed. Each in its own way is an excellent addition to the series to which it belongs, and while inviting comparison with each other on the immediate ground of their treatment of the prophecy, they also provoke a comparison of the general character of the respective series. There can be no doubt, for instance, that the New Century is better value for money. Not only does it contain half as many pages again as the Cambridge, but a good deal of space in the Cambridge is taken up with the printing of the New English Bible text. For the extra 75p the New Century provides more than twice as much material by way of introduction and commentary. Each series is tied to a particular English version—the New Century to the Revised Standard Version and the Cambridge to the New English Bible. In each case this is a limiting factor, since the commentator has to justify a particular interpretation or explain his dissent from it; unfortunately there is no English translation currently available that could claim to represent a consensus of scholarly opinion on the interpretation of the Hebrew text, and it would perhaps be impossible to produce one at the present time. The non-Hebraist is always at a disadvantage when it comes to the serious study of the Old Testament text.

When we turn to a comparison of these commentaries from the point of view of their approach to Isaiah 40-66, we find them in agreement on the main issues. Both assign chapters 40-55 to an unnamed prophet at the end of the exile in Babylon, and chapters 56-66 to the period following the fall of

Babylon in 538. Both incline to the view that chapters 56-66 are of multiple authorship and that the whole of chapters 40-66 reflect the work of a continuing community of disciples of Second Isaiah. These positions are widely held at the present time in relation to the origins of these prophecies.

But while Herbert consistently follows the 'majority line', e.g. in recognising a 'missionary' and 'universalist' note in these prophecies and in identifying the 'Servant' as essentially Israel, a course very proper in a series which is intended primarily for students and teachers, Whybray strikes a more unusual (though not original) note in arguing that the prophet's main concern is for the restoration of Israel and denying the 'universalist' and 'missionary' strain in his message. He also identifies the 'Servant' of the poems with the prophet himself, except for the passage 52:13-15 which he regards as a separate prophecy about Israel. All in all, therefore, Herbert may be recommended as a straightforward commentary for the general reader, while Whybray will be welcomed by those who already have some familiarity with the prophecy as a more stimulating and controversial commentary.

A. GELSTON

THE GOSPEL OF JOHN AND JUDAISM. C. K. Barrett. Translated from the German by D. M. Smith. SPCK, 1975. 101 pp. £3.50/£1.95.

The appearance in English of the Delitzsch lectures, delivered at Münster in 1967 and published in their original German in 1970, is an important addition to the literature on John's Gospel—a field in which C. K. Barrett is an acknowledged expert. In this monograph he comes to grips with the controversial question of John's background: was it Jewish or Greek, or both?

Given, as most scholars would now admit, that the Fourth Gospel 'stands in a certain relation to Judaism' (p. 13), what precisely is that relation, and with what *form* of Judaism is the Gospel to be associated? In answer, Professor Barrett reminds us of the changes which Judaism underwent after AD 70, when apocalyptic faded, gnosticising tendencies increased and institutionalism developed. Barrett finds these same characteristics in late first century Christianity and also in the Fourth Gospel, which (he thinks) exhibits marked diversity as a result: it is at the same time Jewish and anti-Jewish, gnostic and anti-gnostic, and so on. This ambivalence, Barrett concludes, was a deliberate attempt on John's part to present the Jesus tradition to a diaspora Christian audience (used to Jewish-Christian tensions) in a way which would clarify the real relationship between Christianity and Judaism, Gnosis and institutionalism.

We hope that Professor Barrett will at some point develop this illuminating thesis, and in particular show us how John's diverse christology—surely an over-riding concern in the Fourth Gospel—may also (against a Jewish-Greek background) be the product of the fourth evangelist's thought and purpose. Meanwhile we welcome this book as a clear and masterly treatment of an important but complex issue.

STEPHEN S. SMALLEY

ROME AND CANTERBURY THROUGH FOUR CENTURIES. Bernard and Margaret Pawley. Mowbrays, 1975. 395 pp. £7.50.

That a Roman Catholic bishop should be invited to address the General Synod of the Church of England and be loudly applauded would have been inconceivable only a very short while ago. Such events do not happen in a

vacuum, and it is to explain the complex relationships that have developed between these two churches from 1530 to 1973 that this book has been written. Unfortunately the field is too vast to explore adequately in one volume. Consequently the authors have chosen to scan briefly the years up to 1830 and to elaborate more fully the subsequent period. This is a pity, since the fundamental issues of the Reformation are only surveyed briefly. Yet, despite the passage of time, they still constitute the crucial areas of debate, even if the ground has shifted somewhat.

The authors are well fitted for their task, since Bernard Pawley was appointed the Archbishop's liaison in Rome prior to the second Vatican Council and attended all its sessions. They stress the turning-point in ecumenical relations that came with the Decree on Ecumenism in 1964. A long thread of attempts at reconciliation is traced from the sixteenth century divide. For the most part this is described in terms of outstanding personalities on either side, striving (usually in vain) to achieve some kind of *rapprochement*, be it a Dom Leander in the sixteenth century or Archbishop Wake on their own under a veil of secrecy. If the Church of England has often caricatured Catholicism, we see how continually the Roman Catholic authorities (Pope John included) have been very ignorant of the nature of Anglicanism. The media have exalted him as the pioneer of liberalism, but the authors point out that, for all his great achievements, he was in fact deeply conservative. The battle for political rights for English Catholics in the nineteenth century is elaborated fully.

To attempt such a survey is certainly valuable. The chapters on the Malines Conversations and the Second Vatican Council provide the most stimulus from fresh material, while the other chapters have been more expansively dealt with elsewhere. It is a sad tale of prejudice, intolerance and fear, punctuated by rays of light (John Wesley's open-mindedness is remarkable for his day). We may not always agree with the authors' judgments, but we should be able to recognise with them that 'times are a-changing' and the horizon holds at least some bright lights.

JULIAN CHARLEY

WHAT IS CHURCH SOCIETY ?

Church Society is an Anglican Society which publishes *Forum*, a quarterly bulletin which aims to keep PCC members and others informed on issues in the Church of England. The Society also publishes *The Churchman* (editor the Rev. Robin Nixon) designed to keep clergy abreast with matters of theology and practice. A wide variety of audio-visual aids are available.

A very successful conference was organised at Oxford last year dealing with relations between the Roman Catholic Church and the Church of England and was well supported by leading members of both churches. A follow-up conference will be held in September 1976.

The Society is also engaged in Parish Affiliation, linking parishes whose aim is to apply to parish life the Biblical and reformed principles of the Church of England. These parishes receive *Forum*, *The Churchman* and other publications. In addition, through Church Society Trust, the Society is involved with 119 benefices.

Church Society was formed in 1950 and stands for the conviction that

Anglican doctrine is to be found in the 39
Articles and is in accordance with Canon A5.

The Society exists to witness that when the Church of England is true to its formularies it is both Catholic and Protestant.

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