

Book Reviews

THE EVANGELICAL FAITH

G. J. C. MARCHANT reviews two volumes by

HELMUT THIELICKE, translated and edited G. W. BROMILEY

Volume 1 Prolegomena: The Relation of Theology to Modern Thought-Forms

T. and T. Clark 1978 420pp £6.20

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Volume 2 The Doctrine of God and of Christ

T. and T. Clark 1978 477pp £7.20

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Although an academic of outstanding range and acumen, having occupied chairs in Tübingen and Hamburg, Dr Thielicke first became known in this country as a preacher of lively and penetrating sermons which made inspiring reading, quite apart from what their hearing might have conveyed. But this was by no means different from his reputation in Germany. In shattered Stuttgart after the war, and later in Hamburg, as well as in many conventions and conferences of men deeply involved in scientific, industrial and political life, he was recognized and honoured—indeed honoured publicly—for his exposition of the gospel for the needs of our times; and the crowds who came to the services where he regularly preached were evidence of the power and appositeness of his ministry. A considerable number of his writings have been translated into English, notably his *Theological Ethics* (1966) and books of sermons and addresses. We now have two volumes of his doctrinal trilogy, *The Evangelical Faith*, a title that reflects the Lutheran background of its writer and the basic thrust of its thinking. It can also be said, at the outset, that it is the work of both a theologian and a preacher. Indeed, as with Karl Barth, Thielicke affirms (vol. 1, p 378) that 'The value of a dogmatics depends on whether it can be preached.' In this work, nobody could fail to recognize both a preacher theologizing, and a dogmatician poised to preach. And there is much expository material that would provide for that acutely contemporary need (not least in the pulpit of evangelical Anglicans) for biblical material theologically digested and deployed, in the medium of a profound and wide-ranging understanding of the sociological and cultural, intellectual and pastoral conditions of our western world—in which preaching still can be effective, even if, for lack of this very content, it so often is not.

The first volume, as a prolegomena, has to engage in what Emil Brunner called 'eristics', the clearing of the ground in a heavily cluttered situation by entering into debate with a stream of theological interpretation, which in recent times has produced a variety of stress situations in the churches. The aim here is to clarify and establish the activity of dogmatics as an activity of the Christian mind, its rational endowment, in understanding the significance of faith in God revealed in his Son, Jesus Christ, by the power of the Holy Spirit. This is not to add anything to faith, but to enlist the capacities of the total man, and to bring him, as a whole, into obedience to the Word of God. Thielicke approaches this task by identifying two main types of theology within a survey that covers the period from the Enlightenment to the present;

a necessary preliminary, as others like Barth and Tillich have previously exemplified, to the objective of establishing his own theological position. These two types he entitles 'Theology A: Cartesian' and 'Theology B: Non-Cartesian', a terminology based upon the well-known residual philosophical principle of Descartes, 'I think, therefore I am'. Thielicke thus identifies a whole variety of dogmatic positions, from the time of Kant up to Bultmann, which in one way or another are essentially marked by the Cartesian legacy of grounding their theological position in human self-consciousness. Associated with this exploratory investigation is an assessment of the subject of 'The Death of God', not just in terms of the more recent American storm-in-a-teacup, but of the more long-term, wider and more profound theme in European thought involving again the influence of Kant, and of course Nietzsche, and the increasingly developed social aspects in terms of secularization.

Thielicke, it needs hardly be said, is not given to mere theological hatchet-work in all this; he explores the motivation and concerns in the positions reviewed and seeks to find important elements of enduring significance. Thus he agrees with Bultmann that to speak about God we have to speak about ourselves; there is importance in the existential emphasis. But the thrust of his evaluation is to put the relation of the responsive 'I' to the Word of God, which addresses him, away from the centre, so that subjective appropriation is not the criterion for the appropriateness of what is known and believed. The dialogue that Thielicke engages in with this whole theological tradition in the modern church in the western world, conscious as he shows himself to be of the cultural and pastoral conditions in which it has been taking place, specifically addresses Bultmann and Heidegger, van Buren and Bonhoeffer, W. Herrmann and Kierkegaard, and involves extensive studies in the work of Anselm, Kant and Schleiermacher. Issues of myth and demythologizing, the significance of existence, the ideal, ideology and utopia, and the significance of and relation to the world, are some of the contemporary contexts for theology receiving fresh and suggestive treatment for the ongoing debate.

From this emerges Thielicke's own hermeneutic programme, deeply indebted as it is to the teaching of Luther, to whom frequent reference is made. Taking seriously the incapacity of the natural human ego to 'know God' in any way as to illuminate his understanding, theology to be true to itself has to be rooted in faith that is created by the Holy Spirit in the renewed man—who finds his new self in being identified with the saving work of the Word of God in Christ, which not only addresses him but recreates him. Out of this renewal comes the possibility of understanding what has been given to us by God. It is clear that this position excludes the possibility or need for what is called 'natural theology'; it expressly rejects any attempt to establish a relation between God and the world in ontological terms. Rather, this is seen only in the light of the incarnation. Nevertheless, there are analogies which exist that makes talk about God intelligible, but it is held (p 376) that these are able only to operate in the light of faith. What is not altogether clear is how it is possible to proclaim anything about the gospel to the unbeliever if this is strictly applied, unless it is also said that in proclamation there is a universal work of the Spirit going on which actually enables all hearers to have the faith that sees the truth. Thielicke is fond of the parable of the prodigal, and expounds it in support of theological positions; but on this point there is no dealing with Luke 15:17, 'Then he came to his senses' (NEB), and still less reference to those who do not. And with this may be seen references (e.g. ch. 14 and p 324) where a transcendent reference within the naturally known universe can even suggest that 'reason may stumble across faith'. This problem apart, the strong emphasis upon the creative and recreative power of the Word as the epistemological principle of theology does not

at all reduce the close involvement with the world and all its features, which Thielicke sees as important as the 'penultimate' area of value, but set in the light of the gospel. Luther's doctrine of the two kingdoms is seen to have relevance here, although the degree of autonomy and independence in the secular world, while important and necessary, is so only as set in terms of a 'penultimate'. 'We live in the penultimate and believe in the ultimate' (p 356), so that the secular is given its relative but necessary evaluation, yet not absolutized by being made the ultimate. This whole estimate is itself a deliverance emerging from Thielicke's general acceptance of Gogarten's thesis that the modern scientific and technical society is a result of the freedom created by the Reformation's release of the desecralizing force of the gospel and the biblical revelation. An appendix chapter explores more fully the implications of this concept, just as the chapter preceding it looks at the tasks of Christian secularity in the modern world.

The first volume, therefore, has both the task of elucidating an evangelic theology from the tangle of nineteenth- and twentieth-century debate in its many-sidedness, and of demonstrating that such a theology grapples with the contemporary situation both in principle and in programme without compromising itself nor detaching itself into irrelevance. The second volume proceeds to examine that evangelic theology in terms of the first two sections of the Creed.

His approach to the doctrine of God is through the Christian understanding of revelation, and there is at once a debate on the issue of 'natural theology' and 'natural religion', as a preparation for faith which is both wide-ranging and penetrating. Thielicke continues his argument against 'natural theology' here. Indeed, his entire treatment of these credal themes carries on a critical attack against the whole post-Enlightenment trend which originated with Schleiermacher's approach and the attempt to reconstruct Christian doctrine in terms of an accommodation to Kant; and, further, the developing view of a closed physical universe. He hunts, through one form after another, any kind of theological approach or formulation that turns the *question* about God, arising from the human situation, into an *answer* about God derived from the same source. God transcends all and every concept or analogy men may use, yet at the same time is genuinely made known to us in the way he has chosen to reveal himself. In this context, the whole concept of 'personality' in God is explored, and leads to a consideration of the doctrine of the Trinity. In recognizing the doctrine as a formulation by Christian thought on the basis of faith in the gospel, centred in the person and work of Jesus Christ, Thielicke reviews various examples in Christian history where, on the one hand, either subordinationism or adoptionism has had its continuing representatives; or, on the other, the exponents of various forms of modalism have managed to affirm a kind of religious philosophy that has had—or still has—currency in modern times. Despite his taking Barth to task from time to time, it is interesting that the well-known form of modalism in Barth's *Dogmatik* is not referred to here; perhaps Thielicke felt that its profound difference from much that he attacks puts it into another category. There is much more on the relation of belief in the doctrine to saving faith; with important additions on the 'essential' and 'economic' terms of the Trinity, and also a valuable note on the *filioque*.

There follows an unexpected section (for English readers) on the relation of law and gospel for the understanding of the nature of salvation and the self-revelation of God in Christ. It introduces interesting debates between Lutherans and Reformed—though much of the latter is read through the writings of Zwingli, but not without reference to Barth. The kind of radical distinction drawn here by Thielicke as a Lutheran theologian between the OT and NT, law and grace, comes into some sharp debate with Reformed thinking. Yet in

later pages there seems to permeate the discussion on these matters, something of the Reformed view of grace in the OT and a place for the moral teaching of the law in the Christian life. The new deed of God in Christ forms the subject of the second part of the book, and again the historic types of Christology (Alexandrian and Antiochene) form basic patterns for setting out the present continuing debate from Schleiermacher onwards. Thielicke refers to Kähler's definition of 'suprahistorical' as a description of the person of Jesus Christ; 'the presence in the objectifiable historical phenomenon of a transcendent element which escapes objectification'; and this also refers to his work. The person of Christ, both as historical and individual, yet universal and transcendent, is to be known only obliquely through his works; and in these terms the Chalcedonian definition is itself examined, so as to lead on to a final exposition of the person of Christ as Prophet, Priest and King, in terms of his work. His Messiahship is manifested in terms of these offices; standing over against men as embodying the divine Word to men; standing with men in solidarity before God, genuinely enduring temptation, and accepting the costly depths of the cross; and then exalted through resurrection, yet as one who serves in love and who comes as the same Saviour at the consummation of history. Thielicke simply explores thoroughly the resurrection and its various vision hypotheses under the section on the kingly office, and interestingly has little to say of Christ's heavenly priesthood. The doctrines of the virgin birth and the descent into hell are discussed as not greatly important as confessional items, but to be highly valued as expressing Christological truth. The volume ends with a brief forward look to the third volume, yet to come, on the themes of the Holy Spirit—on which much has already been said—the church and eschatology.

Although the work is based on earlier lectures and studies in the period up to 1970, and refers to few books in this decade, it remains a powerful statement to continuing theological debate and in sharp critique to still dominant influences in the thinking of the present church. Thielicke's perceptive and incisive argument with the formative thinkers of the nineteenth century up to Bultmann is a contribution of great importance, together with his entirely contemporary positive exposition of a biblically directed spiritual epistemology, which is the heart of the matter. Anglicans, and perhaps especially evangelical Anglicans, will profit greatly from a study of this work, with its widely ranging discussion. It suffers somewhat from repetition, and the style is Germanic despite a very competent translation by Geoffrey Bromiley, but it is well produced and offers a resource for pastoral ministry that is characterized by the description which the work quite rightly claims for its title.

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THE BOOK OF AGRICULTURE

The Code of Maimonides Book 7

Yale Judaica Series Vol. XXI

translated ISAAC KLEIN edited LEON NEMOY

Yale University Press 1979 608pp £30.60

ISBN 0 300 02223 9

The Yale Judaica series has been making available in English translation medieval Jewish classics, such as the great code of Maimonides, which was compiled in the twelfth century AD and runs to fourteen volumes. The book of agriculture is the seventh in the code and deals with laws about mixtures, tithing, and the sabbatical and jubilee years.

The basic principles of the code are of course derived from the Pentateuch. Over the centuries the exact meaning of these laws was elucidated in the Mishnah, Talmud and the early halakic commentaries. Maimonides then brought these interpretations together in his own comprehensive code.

For example, Leviticus 19:19 states: 'Thou shalt not sow thy field with diverse seed.' This bald biblical prohibition needs further definition if the maxim is to have binding legal force. How pure must seed be not to count as a mixture? How close can different types of plants be grown together? What happens if someone breaks this rule? These are the sort of questions Maimonides is concerned to raise and answer.

If most of the book of agriculture is irrelevant to the situation of modern urban man, the principles Maimonides deduces from the biblical laws on tithing and assisting the poor have more interest. He defines charitable obligations in some detail, for he holds that 'it is our duty to be more careful in the performance of the commandment of almsgiving than in that of any other positive commandment, for almsgiving is the mark of the righteous man.'

Following biblical precedent, Maimonides insists that a man's greatest obligation is to support his own family, and the needs of near neighbours take precedence over distant neighbours. The great aim of charity is to make the recipient self-supporting: conversely, those who are poor should economize where possible to avoid becoming dependent on others. Anonymous giving, where neither the donor knows the destination of the gift, nor the recipient the source of the gift, is preferable to direct giving. But, in every case, a man should give willingly and joyfully.

Though more than two thousand years separate the code of Maimonides from the pentateuchal legislation, there is clear continuity between them. Furthermore, since Christian theology originated in a Jewish setting, study of late Jewish texts like the code of Maimonides can clarify the teaching of the New Testament. For these reasons, readers of *Churchman* may still consult Maimonides with profit—if they can afford it. For their money they will get a smooth and clear translation, accompanied by a short introduction and detailed notes on problems of translation and interpretation.

Queen's University, Belfast

GORDON WENHAM

THE FIRST AND SECOND BOOKS OF ESDRAS

The Cambridge Bible Commentary on
the New English Bible

R. J. COGGINS and M. A. KNIBB

CUP 1979 314pp hardcover £15.00
paperback £ 5.95

ISBN 0 521 08656 6
ISBN 0 521 09757 6

The Cambridge Bible Commentary on the New English Bible is bound to include the rarely read books of the Apocrypha as well as those that are better known. The format prints the text of the NEB section by section, followed by a discursive summary and adequate notes on the verses.

1 Esdras is an interesting variant of the biblical record of the close of the monarchy and the return from exile. In studying the records of the return, especially the relation between Ezra and Nehemiah, one naturally notes the variants, but most would agree with Dr Coggins that the confusion of the Persian kings and their dates makes the book definitely a secondary authority.

Dr Coggins does not attempt to find a specific origin for the famous story of the three guardsmen and the king's riddle (ch. 3). The omission of the great

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Nehemiah can be accounted for in several ways, and the suggestion is that there were two later parties, one pro-Nehemiah and the other pro-Ezra.

Dr Knibb is like the lonely man in the Beatles' song, writing a book which no one will read; for 2 Esdras must be one of the dullest of holy books, except for the spirited attack on God's judgement in chs 3-5, where Uriel bats on a difficult wicket.

It is strange, as the commentator points out, that this Jewish apocalyptic owes its preservation to the early Christians, although it depicts the Messiah as dying after the golden age. It is true that the Christians added a prologue and epilogue, but the Christian faith here is no more than a slight flavouring. Nonetheless this commentary is fully explanatory, and one can but commend the two commentators for producing such detailed interpretation for comparatively few readers.

Bristol

J. STAFFORD WRIGHT

PERSPECTIVES ON LUKE—ACTS

edited CHARLES H. TALBERT

Association of Baptist Professors of Religion, USA 1978 ISBN 0 932180 04 3
T. and T. Clark 269pp £6.45 ISBN 0 567 02359 1

The writings of Luke still command the attention of New Testament scholars to a very large extent. Since the stimulus of Hans Conzelmann's book on the theology of Luke, published twenty-six years ago, there has been a veritable flood of literature. This collection of essays is a very useful gauge of the current state of the discussion, and at the same time an indicator of a number of important questions still to be dealt with. The essays originated, in the main, in the discussions of the Luke-Acts group of the Society of Biblical Literature during the years 1972-1978. Two have been published before, and a number of the contributors have written on the subject elsewhere. The publication has been undertaken by the Association of Baptist Professors of Religion in the USA.

The essays are divided into two groups, the first dealing with introductory issues and the second with questions of literary form and themes. In the second section there are also two essays on particular sections, Luke 1 and 9. In the first section there are essays on semitisms in Luke-Acts, source criticism of the gospel of Luke, and an essay on poor and rich as a clue to the situation of the author. There is an essay on the role of the prologues in determining the purpose of Luke-Acts, and three essays which compare Luke-Acts with John, the pastoral letters and Paul. All the essays in this section are interesting and also valuable for the introduction they give to the debate. This can be seen, for example, in Fred L. Horton's essay on semitisms. He begins with a brief survey of the development of linguistic and philological study in relation to the New Testament generally, and then focusses on the question of semitisms. He questions whether it can be assumed that Jesus always spoke Aramaic, that the earliest Christians spoke Aramaic, or that there was an early Christian Aramaic literature now lost. It is not difficult for Mr Horton to show what a tricky business it is trying to define a 'semitism', and with some qualifications he is inclined to follow Max Wilcox in seeing semitisms in terms of morphology; that is to say, where normal Greek usage for a word or phrase gives way to normal semitic usage. Horton wants to see more evidence for the semitic character of the interference to normal Greek usage. He then takes a number of examples and goes on to discuss the role of the Septuagint in Judaism. Referring to

Matthew Black's suggestion that there was a kind of Jewish Greek, probably to be found in the spoken language of the synagogue, Horton then goes on to discuss the influence of the Septuagint on the language of Luke-Acts, and suggests that synagogue Greek, not the direct imitation of the Septuagint, seems to be the best explanation of the semitic elements in the language of Luke-Acts. He does not think that Aramaic has had any great effect on the theological vocabulary of early Christianity.

Conclusions as to the linguistic influences on the discourse of early Christianity will undoubtedly be influenced, not only by linguistic studies, but also by the more general considerations of the sources and the context of that discourse. Mr Horton has not discussed these wider issues, but his essay, like others in this collection, is stimulating and interesting. Altogether a very useful volume.

St John's College, Durham

B. N. KAYE

LUKE AND THE PASTORAL EPISTLES STEPHEN G. WILSON

SPCK 1979 162pp £8.50

ISBN 0 281 03676 4

This book is written in order to defend the thesis that the author of Luke-Acts also wrote the pastoral epistles. Dr Wilson here continues the theme which he set forward in his earlier book on Luke-Acts, that the author of Luke-Acts was primarily motivated by practical and pastoral concerns rather than theological issues. This interpretation of Luke-Acts has led him on to consider the pastoral epistles, which similarly appeared to have a practical and pastoral interest rather than theological ones. The thesis which is argued for is part of a broader hypothesis which constitutes an interpretation of the later life of St Paul. The wider hypothesis is as follows. 1) Luke wrote the pastoral epistles a few years after the completion of the Acts. 2) Luke, the author of Luke-Acts, was not Paul's companion of the same name, though he may have had access to material from him. 3) When he wrote Acts, Luke did not have access to Paul's epistles, though he may have known of their existence; indeed he probably had read some of them, such as I & II Corinthians and Romans. 4) After he had written Acts, Luke came into possession of several travel notes, the so-called 'genuine fragments' of the pastorals, and used them as the peg on which to hang his pseudonymous letters. 5) When he wrote Acts, one of Luke's major purposes was to defend Paul and Pauline communities against Jewish and Jewish Christian attacks. However, Luke wrote the pastorals to refute gnostic misinterpretations of Paul and to show the churches where the source of true authority and sound teaching lay.

The form of the argument is a series of comparisons of themes and historical subjects. This is preceded by some linguistic and stylistic arguments, mainly summarizing those of Moule and Strobel. After this preliminary argument on language and style grounds, eight different subjects are discussed and comparisons made between the pastorals and Luke-Acts, with occasional comparisons also with the Pauline epistles. The subjects are 'Eschatology', 'Salvation', 'The Christian Citizen', 'Church and Ministry', 'Christology', 'Law and Scripture', 'The Portrait of Paul', and 'Pauline Chronology'.

The discussion on eschatology, salvation and the portrait of Paul yield the most positive results in support of the hypothesis. The comparison of these three subjects encourages, suggests and lends support to the hypothesis which is being maintained. The discussion of Christology and the picture of the Christian citizen lead to less strong conclusions; the evidence is not

incompatible with the hypothesis, or the hypothesis is not unnatural in the light of the comparisons. Similarly, the comparisons on the subject of law and Scripture are not incompatible with the hypothesis and the discussion of language and style, while revealing, according to Dr Wilson, impressive congruence, does not actually constitute a compelling argument in favour of common authorship. The discussion of church and ministry requires the suggestion that the pastoral epistles are developing the picture which has already been portrayed in Luke-Acts.

The argument is presented in the spirit of suggesting connections between Luke-Acts and the pastoral epistles, and seeking to draw attention to evidence which has not always been considered in discussion of the authorship of pastorals. This modest intention is reflected in the conclusions of the individual chapters, though as the argument proceeds one gains the impression that there is greater confidence in the validity of the hypothesis than either the form or the formal statement of the conclusions within the argument would suggest. A number of other questions would, of course, need to be considered to deal with the question of authorship in the round; not least the question of pseudonymity. Proof in the sense of a convincing and compelling syllogism is, of course, not possible in this kind of discussion, but the argument here presented fails to persuade.

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B. N. KAYE

**THE GOSPEL ACCORDING TO ST JOHN : An Introduction
with Commentary and Notes on the Greek Text
C. K. BARRETT**

first published 1955

SPCK 1978 (2nd edition) 638pp £15.00

ISBN 0 281 03610 1

This is a beautifully produced volume, published at a price which, these days, is good value. The lay-out is easy on the eye, and comments are easy to trace.

It is a new edition of a commentary on the Greek text which, since it was published in 1955, has been a standard resource for undergraduates, theological teachers, and ministers. After 143 pages of introduction, the commentary takes the Gospel section by section. In each section a general statement, describing the contents and discussing the main problems, is followed by detailed exegetical notes which cover textual, grammatical and theological matters.

Barrett would have liked to rewrite his commentary. Twenty-five years on, he describes the first edition as 'a juvenile work' (p vii). But he has contented himself with expanding it by 100 pages, sometimes to modify his earlier opinions, but usually to include discussion of topics raised since 1955, to add bibliography, or to fill out comment at important points. He is now less dogmatic about the sacramental nature of the Gospel, less keen to find parallels between 'the Son of Man' in John and elsewhere, more convinced of the impact of the fourth Gospel on second-century Gnosticism. His additions and modifications all tend to tone down youthful dogmatism. But he still takes a low view of the historicity of John, believes that the evangelist was a Christian Philo, and holds that John is the end-term of theological development in the NT, 'clamping together' (p 97) the historical stream of Christian reminiscence enshrined in the synoptic Gospels with the theological stream of Christian reflection represented in Paul. As he himself recognizes, these views are out of step with the modern consensus, which is prepared to allow John historical validity independent of the synoptics, and sees him much

more in the Hebrew tradition than in the Greek. In fact, J. A. T. Robinson has been prepared to follow these trends to their logical conclusion and date the Gospel much earlier. This commentary took a long time to move from Barrett's desk to the bookshops, with the result that, although published over two years after Robinson's *Redating the New Testament*, it takes no account of it at all. The chapter on John lies at the heart of that book, and it would have been good to have had Barrett's response.

Barrett feels that John plainly shows knowledge of Mark, and infers from this that Mark was a major source for the fourth evangelist; hence his low view of the Gospel's historicity (Mark's was developed in the interests of theology); hence also his traditional dating of John (he puts Mark at c. 70 AD); and hence his 'moral certainty' (p 132) that the Gospel is not by John the apostle—for a writer who handles Mark in this way cannot also be an eye-witness of the events he records. It is, in fact, hard to resist the conclusion that John was acquainted with Mark, but the differences between them are not sufficient to compel one to the view that John adapted the facts to suit his presentation of the faith. There is a tension in Barrett's position here, for he is emphatic in his view that John stood out from the Gnosticism of the second century in holding to a historically rooted faith: rooted in the facts of the ministry, death and resurrection of Christ, and in the historical continuity between Christ and the apostles. He holds that this fact about John's theology became so clear during the second century that John became a pillar of the orthodox case against Gnostics who had found in John support for their mystical retreat from history. But at the same time, according to Barrett, John was prepared to modify history in order to present theology, and to add facts to the record simply in the interests of verisimilitude. This is a tension which some of us find intolerable.

The twin cornerstones of Barrett's case against the apostolic authorship of the fourth Gospel are his conviction, on internal grounds, that the author was not a Palestinian Jew, and the fact that it is not quoted specifically until Theophilus of Antioch (c. 180 AD). His conviction about the author's background is built up by showing that each pointer to a Palestinian provenance is capable of a different explanation (pp 119-23). But he recognizes that cases are only established or disproved by assessing the evidence *as a whole*. Barrett makes this very point in arguing for John's knowledge of Mark (p 45). He interprets the failure specifically to cite John in the first half of the second century as evidence that, if the Gospel was written, the author was an unknown to whose writings authority was not initially ascribed. To this two comments may be made. The proposed reminiscences of John in the writings of Ignatius (c. 115 AD) seem compelling enough—they are certainly as compelling as those which Barrett cites from the Homilies of Mileto (c. 165 AD), and which he accepts as real reminiscences. And the failure of Ignatius to mention the name of the author his words were reflecting is significant only if it was his habit to ascribe his quotations—which it was not. His writings abound with reminiscences of the Pauline epistles which are not ascribed, and it would be quite wrong to conclude that at that stage the epistles were not regarded as authoritative and apostolic.

For all his mastery, one feels in the presence of a man who, in this at any rate, views the evidence in the light of the conclusion he wishes to maintain. He may well reply that conservative critics are guilty of the same fault. Be that as it may, it would be wrong to let disagreements over points of criticism blur an appreciation of the real values of this commentary. The section on 'The Theology of the Gospel' is an absolute masterpiece, full of intriguing and tantalizing insights which make one wish that he had had time to rewrite more fully. The Commentary is detailed and painstaking, and always rewarding. One is thankful for the service Barrett has rendered to the church by

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devoting so much of his time in the last 25 years to biblical commentary. He supplies here the raw meat on which every ministry of the Word must be fed, if it is to be healthy and health-giving, and one prays that the undergraduates who will use it (for it is these for whom he writes) will catch from the commentary the love of the text which motivates its author.

Oak Hill College, Southgate

STEPHEN MOTYER

THE COMMUNITY OF THE BELOVED DISCIPLE: The Life, Loves, and Hates of an Individual Church in New Testament Times RAYMOND E. BROWN

Paulist Press USA 1978

Geoffrey Chapman 1979 204pp £3.50

ISBN 0 225 66256 6

What was the nature of the community which gave rise to the Gospel and letters of John? In this volume Professor Raymond Brown encapsulates the results of 25 years' research into John, to provide us with his innovative suggestions on this controversial topic.

Brown reconstructs the character of the Johannine community by positing four phases of its existence. a) In the pre-Gospel era (from the 50s to the 80s) the originating group, with its low Christology, was augmented by the arrival of Jews converted in Samaria. This caused the emergence of a high (pre-existence) Christology, and led to conflicts with normative Judaism. Simultaneously, the inclusion of Gentile converts brought about a universalist outlook. b) As the fourth Gospel was coming to birth (c. AD 90), the members of John's church were engaged in exoteric, Christological struggles with the world, the Jews and other Christians of inadequate faith. This defensive concentration on the person of Jesus split the community. c) In phase three, the epistles (c. AD 100) were written for two resulting rival groups, each of which used fourth-Gospel material for its own ends. The followers of the beloved disciple insisted on the 'flesh' of Jesus and ethical obedience, in contradistinction to the docetic secessionists. d) These esoteric polarities were finally crystallized during phase four, when second-century 'orthodox' believers were assimilated into the Great Church, and the heterodox approached gnosticism.

This intriguing study is clearly written and methodologically sound. Brown's thesis, however, raises some questions. For example, was the Samaritan influence really so formative? And how does the Apocalypse fit into Brown's complex scheme? But, in general, this is a book which will act as a significant marker for the course of all future Johannine studies.

Coventry Cathedral

STEPHEN S. SMALLEY

I BELIEVE IN THE CREATOR JAMES HOUSTON

Hodder and Stoughton 1979 288pp £3.95

ISBN 0 340 18648 8

Dr Houston is head of Regent College, Vancouver, an institution concerned with helping Christians to think out the relationship between their faith and their profession. Clearly the theme of this latest volume from the 'I Believe' series relates closely to Regent's concerns. After a chapter on 'The World We Live In', surveying the current problematic of man's place in the world, half

the book centres on the Creator himself—the nature of his creative work and of man in the context of his creation as Genesis describes these, the nature of his ongoing relationship with his creation, and the relationship of creation to Christ and vice versa. I confess, however, that I found the overall thread of this half of the book difficult to follow. The second half is clearer, covering life before the Creator in its various aspects: culture and civilization, wisdom, joy, and hope.

There are many attractive aspects of this book. It is interesting throughout (not always a feature of books about Christian doctrine), partly because Dr Houston keeps setting Christian affirmations in the context of non-Christian questions, ideas, and doubts. A warm, unwavering (yet not strident) faith in the Creator breathes life into Dr Houston's prose. And he often encapsulates insight in a nice phrase: In Christ's sonship I can say 'this is my Father's world' (p 146). 'Wisdom is the awareness of mystery in a structured world.' (p 181) Proverbs, Job and Ecclesiastes illustrate respectively 'living in a structured world, living in a suffering world, and living without the immediate presence of the Creator.' (p 195)

So far, so very good. I am puzzled to have to record that I nevertheless found myself disagreeing with Dr Houston over specific points in section after section. For instance, many of his comments on Genesis 1-2 seem questionable. And if I have problems with Dr Houston's handling of the biblical material, what would an expert in Tao or English literature want to query? Certainly pp 121-2 hardly do justice to Iris Murdoch's moving novel *A Word Child*; but then I'm a bit of a word-child myself. Nor, when I get the chance to hear ELO or Eric Clapton on somebody's stereo instead of my old mono, do I find that 'the technical efficiency of the hi-fi set . . . ends up by dominating the original motive of simply enjoying good music' (p 180): I just enjoy the fact that I can appreciate the drumming and the guitar work and the lyrics more. Perhaps overstatement or oversimplification contribute to the apologist's or the evangelist's effectiveness; but if so, his printed words need to be tighter than his spoken words, if his case is to seem as strong as it actually is.

St John's College, Nottingham

JOHN GOLDINGAY

THE NATURE OF MAN: Issues in Religious Studies DON CUPITT

Sheldon Press 1979 118pp £1.95

ISBN 0 85969 163 2

This volume is one of the series 'Issues in Religious Studies', which offers an introduction to some of the central issues involved in the study of religion. The series aims to be as dispassionate as possible in its attempt to meet the needs of students embarking on university and college courses, as well as pupils doing the revised A-level syllabus.

To what extent does *The Nature of Man*, by Don Cupitt, measure up to this aim?

Cupitt's comprehensive knowledge of the subject cannot be faulted. He draws with obvious delight from the history of religion, sociology, biology, contemporary literature, and many other subjects, to paint a picture of man searching to understand his existence. One cannot but admire the succinct way he has encompassed such a vast amount of material in so slim a volume.

But dispassionate—that is not what it is. Although Cupitt is attempting to work from a 'History of Religions' approach, the spirit which pervades is that religion, if not dead, is on its death-bed. Cupitt's sympathies are clearly with

secular man, and even though the book attempts to give a 'holistic' view of man, it ends by assuming that the secular concept of life is the only view that matters. Religion, if it is to have any future, must give up the idea that religious doctrines are absolute, divinely revealed, unchangeable truths, and accept instead that they are historical products, imaginative products of our human religious psychology! Cupitt proclaims the end of religious literalism on the doctrine that 'religious belief-systems are human and symbolic'.

Cupitt and I clearly live in different worlds. I challenge his analysis, because my experience of life in a parish and not in an academic world is that I see few signs to warrant his kind of pessimism. I wonder if he really believes that a faith can survive such a massive amputation? How many Christians would consider such a relativized faith worth living and dying for?

And again, it is not merely wrong, it is grossly misleading (especially for impressionable young students who will pay serious attention to what a text-book says) to claim that Jesus' message was 'essentially the old prophets' message, intensified and finalized; you must choose . . . the content and doctrinal background of Jesus' teaching was traditional and he did not preach a new religion.' How false this is! The 'new element' in Jesus' teaching, which not only fulfils the old but transfers it into something wonderfully different and new, is Jesus himself. The New Testament writers understood this well enough; hence their portrait of Jesus as 'Lord', 'Son of God', and so on. To talk of Paul as 'mythicizing' Christianity is unfair and inaccurate.

Cupitt is a splendid writer and a fine theologian—of that there is no doubt—but unfortunately in the book these virtues are not combined with the objectivity claimed for it. Written by a radical scholar who is already showing advanced signs of secularism, it offers a blinded view of life which leaves out the God of the Bible.

St Nicholas Vicarage, Durham

GEORGE CAREY

JESUS: The Man and the Myth

A Contemporary Christology

JAMES P. MACKEY

SCM Press 1979 311pp £4.95

ISBN 0 334 00772 0

This lively and accomplished book by T. F. Torrance's successor at Edinburgh stands with Kasper and Schillebeeckx as another impressive Roman Catholic Christology for our time. While Protestant Christology today, preoccupied with concessive apologetics, asks how, if at all, information about Jesus makes God and faith meaningful, its Roman Catholic counterpart focuses on the deeper and more religious question: How is it that in encountering this man we meet God? That is the question to which Professor Mackey speaks.

His title will make some expect a rehash of the scepticisms of Strauss, Bultmann and the authors of *The Myth of God Incarnate*, but in fact he is on a wavelength which enables him to outflank those scepticisms completely. Though understanding myth as the sceptics do—as a linking of significant symbols (that is, evocative interpretative images) in the form of stories which one way or another resonate with issues of self-understanding and decision—Mackey declines to follow them in opposing myth to history, in the sense either of fact or of narrative. Allowing, indeed insisting, that Jesus' theology of the kingdom and fatherhood of God, the apostolic theology of Jesus risen, and the patristic theology of Nicaea and Chalcedon, are mythical to the core, he vindicates myth as the natural and necessary way of relaying realities that

have relevance for interpreting our lives. So from being an imaginative construction not scientifically justifiable by appeal to public facts, myth becomes a name for any presentation of those facts which embodies their meaning for the speakers and hearers. Myth equals event retailed with personal applicatory interpretation, and faith and myth are correlative in the nature of the case. Verbally, Professor Mackey has stolen the sceptics' clothes.

Thus his embracing of the category of myth, which jaded Protestants might have expected to betoken yet another nose-dive bringing the Pauline-Johannine-Nicene-Chalcedonian jumbo down in flames, turns out to be rather an elegant looping of the loop, a dexterous stunt issuing in a claim of significance for classical Christology which should set it on an even keel and give it a smoother ride than it has had for years.

Though Mackey's mopping up of the needless uncertainty that has blanketed the quests, old and new, of the historical Jesus is a joy to behold, his analysis has one big blemish. In delineating the logic of Jesus' myth of the kingdom and the apostolic myth of Jesus, he reads declarations of the Godward, transactional significance of the cross as no more than pictorial reinforcements of the subjective, manward potency of Christ risen. This reductionism, though fashionable, is surely indefensible. In other places, too, Mackey's understanding of the New Testament seems unduly subjectivized, with too little recognition of the work of God known by revelation. But the necessary adjustments could be made without upsetting his main argument.

Regent College, Vancouver

J. I. PACKER

I WANT TO KNOW WHAT THE BIBLE SAYS ABOUT . . .

JESUS	GEOFFREY GROGAN	136pp	ISBN 0 86065 024 3
THE WORK OF JESUS	F. F. BRUCE	144pp	033 2
THE HOLY SPIRIT	JOHN PECK	144pp	032 4
THE CHURCH	JOHN F. BALCHIN	144pp	031 6

Kingsway Bible Teaching Series

Kingsway Publications 1979 all at £2.50

These four books are part of a series of twelve dealing with major areas of Christian belief and practice. The series editor is Gilbert Kirby of London Bible College. The overall feel is that of solid, reliable presentation of the Bible's teaching; but very much up to date and fresh.

The editor tells us that 'We have in mind a readership made up of people of all ages who are comparatively new to the Christian faith or who are feeling their way towards it.' All ages, yes; but not quite all abilities. Perhaps this is inevitable, but the books reviewed are all too wordy for the person who only reads paperback thrillers. Yet for one who is prepared to put a little work into them, they will all prove richly rewarding.

Mr Grogan is perhaps the best of the four authors for gripping readability. He gives us a clear, comprehensive and challenging picture of what the Bible does say about Jesus. He does not shirk using the Old Testament: indeed his 'Predicting the Facts' chapter is one of his best. And he does not overdo, either, the divinity or the humanity of Jesus. He is obviously acquainted with the theological literature, but the book is the best sort of written preaching: informative, direct, authoritative, humble.

Professor Bruce also offers us a treat. He makes clear in the preface his own misgivings about his ability to write for a series like this. But his mastery

of the subject and his enthusiasm to teach and help others come over very clearly. As one might expect, there is a good deal of brilliant thinking here. Several of the chapters deserve to become short classics. Like Mr Grogan, Professor Bruce does not restrict himself to the usual passages, and his sections on Revelation ('Worthy is the Lamb') and on Jesus' 'pre-incarnate' work provide mind-expanding and heart-warming material.

Mr Peck's approach is slightly different. Each chapter begins by suggesting half-a-dozen or so readings; you are then encouraged to read the whole chapter without stopping to look up too many references. This is helpful, as also are the very brief digests at the head of most chapters. For example: 'The Spirit brings experience of God; not as some vague supernatural being, but one with the nature and character of Jesus Christ', and 'The Spirit of Christ: not just any notion of Christ, but as he is found in Scripture.' This book is genuinely Trinitarian: Mr Peck tells us that 'I had the recurring feeling that what I was *really* talking about was the life of the Father and the Son in the hearts of those that love God.' That is enough to show us how useful and balanced a book we can expect.

The Church is the hardest of these four for an Anglican to review. Although there is much excellent material here, one is painfully aware of differences among evangelicals. The dismissal of the relationship between baptism and circumcision is oddly inconsistent with the helpful look at the Lord's Supper in the light of the Passover. It is probably because of the difficulty of the subjects that such matters as the ministry of women and the place of bishops are considered but left as questions. This is a good book, particularly for its brief glimpses into God's planned future for the church and for its emphasis that 'God deals with groups'. But it is the least satisfying of the four.

There is little doubt, though, that all four should be recommended and placed prominently on church bookstalls. They are thoughtful, clear and practical.

Sevenoaks, Kent

DONALD ALLISTER

THE DOCTRINE OF JUSTIFICATION IN THE CHURCH OF ENGLAND

Latimer Studies No. 4 R. A. LEAVER

Latimer House Oxford 1979 32pp 75p

Justification is back on the agenda, and none too soon. Robin Leaver has put us in his debt with this scholarly and readable little history of the doctrine in the Church of England, in which the claim is implicit throughout that justification is more significant than contemporary Christians, evangelicals included, seem to think. The first chapter sorts out the stages by which justification by faith came to be received as official Anglican teaching in the sixteenth century; the second surveys the various debates on the doctrine between the 1560s and the 1890s, allowing the main issues to stand out sharply, and the third examines the contemporary attitudes which have either allowed or actually encouraged justification to slip out of the centre of debate. An appendix prints Article IV, 'Repentance and Justification', from the important but not easily accessible Wittenberg Articles of 1536. All in all, an extremely useful introduction to the subject, with plenty of further reading indicated in the footnotes: Latimer House is to be congratulated both on the work of its staff and on its enterprise in publishing the stimulating series of which this is a part.

The book prompts two further questions to take the debate forward. First,

to what extent have Protestants, especially evangelicals, been guilty of that subjectivism for which Newman (perhaps wrongly) attacked Luther? And second, how many modern evangelicals would state the doctrine of justification coherently in a form which could have ridden out the storms of the last four centuries?

Downing College, Cambridge

N. T. WRIGHT

FROM SABBATH TO SUNDAY: A Historical Investigation of the Rise of Sunday Observance in Early Christianity
SAMUELE BACCHIOCCHI

Gregorian University Press, Rome 1977 371pp unpriced

no ISBN

First let the reviewer declare his interest. Being himself the joint author of a book on the origin and significance of the Christian Sunday (*This is the Day*, MMS, 1978), published after the book here reviewed but before it became available in this country, it was of particular interest to him to discover what a Seventh-Day-Adventist author, writing at the same time as himself, could say in defence of the Seventh-Day-Adventist thesis. It should be remembered that Mrs White, the nineteenth-century 'prophet' of Adventism, maintained that the early Christians observed the Jewish sabbath, and that it was only when Constantine was converted, in the fourth century, that he substituted the Christian Sunday, derived from sun-worship. Stated in this form, the theory is completely at variance with the abundant historical evidence for the Christian observance of Sunday before the fourth century, and it is a sign of progress that Bacchiocchi revises the theory radically.

His substitute theory is that, up to the middle of the second century but no longer, Christians observed both the Jewish sabbath and the Quartodeciman Easter. Then the Church of Rome, with its great influence on Christendom, replaced the Jewish sabbath by Sunday and the Quartodeciman Easter by Easter Sunday, both derived from sun-worship. (Pages 207-11 are on 'The Primacy of the Church of Rome'!)

This form of the theory is also open to grave objection, however. For, first, there is evidence for the Christian observance of Sunday well before the mid-second century in Acts 20:7; 1 Cor. 16:2; Rev. 1:10; Didache 14; Ignatius, *Magnesian* 9; and Epistle of Barnabas 15; all of which evidence the author has to evade by special pleading. Secondly, the theory that the Quartodeciman Easter goes back to the beginnings of Christianity is extremely vulnerable. Thirdly, Easter Sunday probably arose at Antioch at the beginning of the second century, and not at Rome in the middle of the century. (On the latter two points, the reader may care to consult my article 'The Origins of the Festivals Easter and Whitsun' in *Studia Liturgica*, vol. 13, 1979, no. 1) Fourthly, as a commemoration of Christ's resurrection on the first day of the week, the rise of the Christian Sunday is perfectly intelligible without any appeal to sun-worship.

In prosecuting his theory, the author makes many bold assertions and assumptions, where caution would be wiser. On p 161f and elsewhere, he misquotes and misapplies a statement of Epiphanius (does he in fact understand Greek?), which is almost his only evidence that the Jerusalem church observed the Jewish day of the Passover after the destruction of the Temple. On pp 157-9, he assumes that Christian attendance at synagogues in late-first century Palestine shows that they were not at the time observing Sunday: in fact, as much as a century and a half later, at a *Sunday service* in Palestine, Origen complains about this same practice, by some Christians

there, of attending synagogues (*Homilies on Leviticus 5:8*)! On pp 153-7, he evades the evidence from Ebionism that the Jewish Christians observed Sunday as well as the sabbath by assuming that the Nazareans did not do this, that they were distinct from the Ebionites, and that they were the true heirs of Jewish Christianity, all of which assumptions are quite uncertain. On p 162, he confuses Narcissus with his co-adjutor Alexander, and assumes that the lost treatise addressed to the latter by Clement of Alexandria dates from the time when he was working in Jerusalem, not in Cappadocia, and was prompted by opposition he was encountering from Jewish-Christian Quartodecimans: once again, all evidence for these assumptions is lacking. On p 198f, he confuses the Quartodeciman controversy with the different Easter controversy which was discussed at the Council of Nicaea (whether to date Easter Sunday by the Jewish Passover or by astronomy), and infers from evidence of the latter controversy that Quartodecimanism was once general in the church. On this last point also, the reader may care to consult the article in *Studia Liturgica* mentioned above.

Latimer House, Oxford

ROGER BECKWITH

MEDIAEVAL MONASTERIES OF GREAT BRITAIN

LIONEL BUTLER and CHRIS GIVEN-WILSON

Michael Joseph 1979 416pp £8.50

ISBN 0 7181 1614 3

Medieval monasticism seems to exert a perennial fascination, even for those evangelicals who deny the premises on which it was built. Most of us like to visit the ruins of early monasteries (perhaps because they are ruins!); and therefore most of us will like this magnificent book.

The book falls into two parts. The first 116 pages (written by Professor Lionel Butler) deal with a general survey of monasticism in England from its origins to the dissolution of the monasteries. There is nothing new here; indeed it may be a long time before anyone can say anything new about the monasteries of England (except during the so-called 'Celtic' period which is still obscure). What we have instead is a good up-to-date summary of medieval English monasticism, its development and its character (sections on life in the monastery and monastic property follow the history of the main orders of monks and friars). As usual, the friars are treated as a small appendage to monasticism (ten pages in all), an imbalance which Professor Butler owes to all other writers on the subject. It is perhaps a pity that the Celtic fringes (despite the title of the book) are largely ignored (five pages on 'Monks and Friars in Scotland' is the sum total; Lindisfarne is discussed but not Iona; there is nothing on Wales or Ireland!). Perhaps the best section is that on monks as 'creators, discoverers and thinkers'; the worst is one dealing with the religious life of monks and friars.

Then follows the 'Gazetteer' (after a brief glossary of architectural terms). Eighty monasteries in England, Scotland and Wales are chosen for discussion (on average three pages each). There is no indication of the thinking behind this choice; presumably it is a personal one. Some monasteries with extensive remains (both large and important ones and less well-known ones) have been omitted (Newstead and Blyth in Nottinghamshire, Hexham in Northumberland, Crowland in Lincolnshire and so on), while some of those included (like Croxden, Thornton Curtis and Basingwerk) have little to be seen today. But for 'the chosen', each site has a brief history and a brief architectural description. It is here, perhaps, that a hesitation arises. These notes are too short for the book to be used as a work of reference (there are

other, more handy collections of monasteries for library use, for instance); and yet the book is too bulky to be carried away on holiday. And although the architectural notes on such a scale present the authors with an opportunity to discuss the building of monastic houses on a comparative basis, they have not done so.

So much for criticism, however. The excellent illustrations clearly reveal the purpose of the volume. The first part contains 19 figures, all of them drawn from medieval manuscripts; the second section has 124 plates and 35 line drawings of plans of monasteries. Here is a feast for the browser, a museum of monastic building. And this alone would make this large and handsomely designed book cheap by today's standards. The book does not add anything significant to our understanding of medieval monasticism in this country, either its religious practice or its buildings; but it will give a lot of pleasure to those who buy it, either to give as a gift or even to keep for themselves.

University of Ulster

ALAN ROGERS

GOD IN HISTORY E. W. IVES

Lion Publishing 1979 185pp £1.95

ISBN 0 85648 160 2

Exactly thirty years ago there appeared Butterfield's *Christianity and History*, which was held to be the most outstanding pronouncement on the meaning of history by a professional historian since Acton. His theme was that those who see no divine scheme or purpose in history must fall into complacency or self-righteousness, two vices which threaten the very foundations of our present democracies. Possibly as a result of the unintended euphoria elicited during the ensuing decade, T. A. Roberts published in 1960 his *History and Christian Apologetic*. It contained a timely warning to beware of basing doctrine upon events because they 'really happened', including the statement: 'Evidence for the resurrection cannot in principle successfully pass the historian's tests of what is reliable evidence upon which historical accounts can be built.'

Mr Ives sets out to find out what happened in the past (history) and then goes on to examine what this 'finding out' means or achieves. As a professional historian, he is careful to keep to his own terms of reference. In the first part he deals with the question: In what sense can Christianity still be regarded as a historical religion? He is fully aware that in endeavouring to address the exponent of history and the committed Christian, he may satisfy neither category; indeed, he may even betray both. By attempting to combine the historical dimension and Christian faith, he is grasping a nettle before which some have either quailed or been baffled. Having looked at the historical element in New Testament Christianity, he does not shirk the problem of the miraculous or the claims of other faiths. The distinctiveness of Christianity when compared with Buddhism, Islam and Hinduism is shown to lie, at least in part, in the Christian attitude to history, which lays such stress on tracing patterns and perspectives. From this platform Mr Ives believes that the Christian historian stands on firm ground.

In the second part, the author applies his principles to the half century before, and the century and a half after, the Reformation. Here the spiritual disturbances evoked by Luther and Calvin are examined, and their consequences analysed in the context of secular authority and organized violence. The Protestant ethic in relation to capitalism is also discussed, together with the accusation that the church has often been a vehicle for repression—

always a popular charge. The result is a book which should be of real value to the theologian and the historian. Both will find a compact and closely argued discussion of the subject within the selected period, clearly providing useful guidelines also on contemporary issues.

Oxford

COLLISS DAVIES

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN

Vol. 2 Tutor of Oriel, January 1827 to December 1831

Vol. 3 New Bearings, January 1832 to June 1833

edited IAN KER and THOMAS GORNALL

Clarendon Press: OUP 1979 Vol. 2 416pp £20.00 ISBN 0 19 920108 0
Vol. 3 344pp £18.50 ISBN 0 19 920109 9

The two new volumes start with Newman aged almost twenty-six, already a tutor of Oriel. He becomes vicar of the university church, St Mary's, when Hawkins is elected provost of Oriel; then falls out with him over Newman's conviction that a tutorship is essentially a religious office. He weakens his heart by excessive labour at his great book on the Arians, and takes a long sea voyage to travel in Southern Europe with a close friend, Hurrell Froude. Volume III ends when the 32-year-old Newman arrives home, convinced he has great work to do. And he has written 'Lead, kindly Light' while crossing the Mediterranean.

As before, the volumes consist of the brief factual daily journal and the letters. A few of these are very long, such as the uncharacteristically incomprehensible argument sent to his atheist brother Charles; or very brief, even to two-line acceptances to dinner; but most are of the length which was natural among intellectuals in a letter-writing age. Included are a number *to* Newman, where they embellish or explain his own. The price is reasonable in view of the vast quantity of print and the clear format.

In Volume I the reader could follow with ease the development of the boy, youth and young man. In these next two volumes the deepening friendships with Keble, Pusey and others whose names would soon ring round the religious world are plain, but Newman's religious opinions require some excavating. This is partly because of the admirable arrangement in strict chronology, a useful corrective to writers who make a thinker's development look too slick and swift. Days and months move slowly, 'one step enough for me': it is only when a man looks back and sees the pattern of the years that certain small steps are recognized as great leaps.

Newman drops, as he puts it, 'the shreds and tatters' of his evangelicalism, although his funeral sermon for the man who had led him to Christ was evangelical in the highest sense, and greatly appreciated by the widow. Newman moved slowly, and what in hindsight is an obvious line of change was not so to those who met him at any one point in time. As early as September 1829, in a letter to Froude, he notes approvingly that Pusey has dropped the inspiration of all Scripture in favour of a theory of inspiration of all good men: 'His view is one which by fits and starts has occurred to me.' Later, they both reverted to a more conservative view. Again, the Irish Church question is found agitating Newman long before Keble's assize sermon.

He has already magnified the church as the sole guide of faith and morals, rather than Scripture, and gets thrown out of the secretaryship of the Oxford CMS. William Wilberforce, whose sons Robert and Henry appear frequently in the pages (and there is a delightful vignette of the great man in a letter to another correspondent), considered that the CMS Associations were a power-

ful means of evangelizing the British upper classes, but Newman sees them as evil because not controlled by the bishops. As for the Bible Society, Newman withdrew. And there is a hilarious account of a rowdy meeting, in a letter from Henry Wilberforce, when the Society split on whether to publish Scripture commentary.

The third volume contains much travelogue from Southern Europe, soothing bedside reading. Newman's descriptive pen makes the squalor, the discomfort and the sights, ancient and modern, leap from the pages of his letters. He takes a low opinion of the Roman Church, its priests and ceremonies, and there is no hint that conversion to Rome lies in 'the distant scene'.

South Molton, Devon

JOHN POLLOCK

CHURCHES THE VICTORIANS FORGOT

MARK CHATFIELD

Moorland Publishing 1979 171pp £7.50

ISBN 0 903485 1

To discriminating church crawlers and ecclesiologists, this book is long overdue. The author's opening sentences 'There is very little published material available on this subject. It is doubtful whether the majority of these churches have ever been treated in this way before' are only too true. He goes on to state that 'every church listed (plus many more rejected ones) was personally visited by me, mainly during the summer of 1977.' What a splendid way to spend a summer, especially if you happen to be a photographer! And Mr Chatfield is no mean photographer. More important, the whole contents are reasonably up to date. Fifty churches are described in detail and a further 84 mentioned in a gazetteer.

As the title suggests, these (mainly small) churches transport us back to pre-1840, 'opening a window upon the physical setting of the Protestant liturgy'. We are therefore in a world of box pews, prominent three-decker pulpits, collegiate seating, restrained east ends, all in equilibrium. Here is the indictment of Camdenianism with its rigid orientation, its altar-focus and its wilful separation of clergy from people. As if to emphasize the period-piece aspect of the subject, the author retains the old counties.

The photographs are superbly atmospherick, the only drawback being that details are not always clear; so we must take the book in our hands and make our own pilgrimages. Small key plans (even as freehand as Addleshaw and Etchells) would have been appropriate to the economical style of narrative and notes.

Mr Chatfield invites suggestions for augmenting the archive; how about Badley, Suffolk; Babington, Somerset; and Stragglethorpe, Lincoln? May we therefore look for two further volumes as fine as this?

London W1

KENNETH WHITE

CHURCH AND STATE IN YUGOSLAVIA SINCE 1945

STELLA ALEXANDER

CUP 1979 351pp £15.00

ISBN 0 521 21942 6

Yugoslavia is a particularly interesting member of the Communist bloc. Her independent relationship to Moscow led to her expulsion from the Cominform

CHURCHMAN

in 1948. Ecclesiastically, Yugoslavia has never had one dominant Christian tradition like, for example, Poland, where the Pope's recent visit has demonstrated the intense loyalty and strength of Roman Catholicism. Modern Yugoslavia, which dates from 1919, is made up of a number of fiercely nationalist kingdoms from the past. Among these, Croatia is Roman Catholic in allegiance, Serbia is Orthodox. Both churches have a baptized membership of over six million in the whole nation. Neither has been 'established', although both had special relationships with the authorities. Neither welcomed the absolute division of church and state insisted on by the Communist authorities in successive versions of the constitution.

In the war of 1939-45, bitterness between Croat and Serb, Roman Catholic and Orthodox, reached a new intensity through forcible 'conversions' induced by Roman Catholic Croats aligned to the Nazis in what was known as the *ustasa*. The Croats regarded Nazi occupation of Yugoslavia as an opportunity to overthrow Serbian dominance. They set about it with a degree of ruthless cruelty whereby 'even the SS themselves were shocked by the behaviour of the *ustasa* units.' (p 23) The SS report of February 1942 told of 'atrocities not only against male Orthodox of military age, but in particular in the most bestial fashion against unarmed old men, women and children.' In the eyes of Tito and the Partisans, the Roman Catholic hierarchy—and even the Vatican itself—were guilty of complicity in the atrocities.

No wonder that, after the war, in the great show trial of Cardinal Stepinac, head of the Roman Catholic community, the state prosecutors went to some lengths to try to implicate him in such activities. He was able to reply that he had never taken the *ustasa* oath 'as some of the court officials whom he saw before him that day had done.' (p 110) Both churches were well served by their leaders. Stepinac's uncompromising bearing in prison, his refusal to yield an inch on any side, gave the church the moral backbone it needed to help it to recover.' (p 150) Patriarch Gavriilo, a proven patriot in the war, had special standing: 'Tito counted on Gavriilo's strong Slav patriotism and his devotion to the church to reinforce his loyalty to Yugoslavia, and his calculation was correct.' (p 166) Both leaders were permitted elaborate funerals in Belgrade (Gavriilo) and Zagreb (Stepinac), and this latter act by the government ushered in a new day in relations with the Vatican. Post Vatican II, there was a period when 'liberalizing' was in vogue both amongst Roman Catholics and Communists (pp 150, 289-92), but a tighter State policy has prevailed since 1971. Altogether a fascinating study of a highly complex but important subject for Christian and Communist.

Darley Dale Rectory, Derbyshire

T. E. YATES

SCOTLAND'S LIFE AND WORK

R. D. KERNOHAN

The St Andrew Press 1979 215pp £4.95

ISBN 0 7152 0421 1

1979 was the centenary year of *Life and Work*, the Church of Scotland magazine which circulates to nearly 200,000 monthly. Its tenth editor, Bob Kernohan, is a Glasgow University and Balliol man, and only the second layman to hold the post (he is a former London editor of the *Glasgow Herald*). He shows himself a deft wordsmith and a writer of sensitivity and discernment, but he does not shrink from discordant notes. We hear, for example, of a former editor's clash with Cosmo Gordon Lang who, born into a Scottish manse, 'did rather well in the far country', but is compared unfavourably with the more ecumenical Hensley Henson. There is a courageous account of Kernohan's

immediate predecessor, who shook the assembly committee that contrived his dismissal by taking the issue to law and winning (sadly he died before there could be reinstatement and healing of wounds).

Kernohan does justice to oddly neglected factors like the Kirk's Chinese and Jewish missionary connections. Ample space is generally given to overseas interests, whether it be the Abyssinian War or the Zion Mule Corps, the high missionary mortality rate in Nyasaland or the attempt to understand the Boers. And there is good coverage of events leading up to the 1929 union which saw the majority of Scottish Free Churchmen rejoin the national establishment.

This wide paperback with big print throws up all sorts of nuggets along the way, like this from the magazine's founding editor A. H. Charteris: 'That Christ died merely for us, that we might have preachers and ecclesiastical rivalries and aesthetic services and guilds and parish halls, and sing our complacent hymns amid the roar of a frantic heathen world, is too awful to bear putting into words.' That was 1892 . . .

St Andrews, Fife

J. D. DOUGLAS

COMMON ROOTS: A Call for Evangelical Maturity **ROBERT E. WEBBER**

Zondervan USA 1978

Paternoster Press 256pp £5.00

ISBN 0 310 36630 5

Common Roots is written by Robert Webber, associate professor of theology at Wheaton College, Illinois. The book is written by an evangelical to evangelicals, although I hope it will be read by others who are not of that tradition. It is a criticism (strong in places) of a kind of evangelicalism which is too simplistic and confined to a narrow outlook. In particular, Robert Webber wants to look at today's church through a historical perspective—and then try to discern what aspects of the evangelical sub-culture are stifling growth. His hope is that 'sub-cultural evangelicalism' will succeed in breaking loose from ideas, attitudes, practices, associations, and values which have been holding it back from being a full and mature expression of historic Christianity.

First, it must be said that Robert Webber's book is written with the American evangelical in mind. Therefore, the Anglican will need to interpret much of what is said and apply it to his own situation. Much of the criticism that Webber raises about evangelicals has already been faced by evangelical Anglicans (because they are in a 'comprehensive church' culture, and are having constantly to justify their biblical presuppositions). For example, it could be said that for the American evangelical it will be a revelation that the Holy Communion (or Lord's Supper) was the central activity of the early church. Anglican evangelicals will be well aware of this through the development of the liturgical movement, and as was agreed (gladly) in the Keele National Evangelical Anglican Congress in 1967.

Although Webber raises some of the ills within evangelicalism, his main criticism is levelled at its historical blindness in neglecting the 1400 years prior to the Reformation (and in particular the period of the second to fifth centuries). Webber contends that the doctrine, faith and lifestyle of the early church were nothing less than the manifestation of the evangelical spirit.

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The book looks at the life of the early church in five areas (the church, worship, theology, mission, and spirituality) and then invites the reader to draw up an agenda for today. (Incidentally, there is a valuable source of reference material at the end of each section.)

Perhaps the most telling comments come when Webber is discussing the historic 'marks' of the church (and the obvious parallels with the modern ecumenical movement). He is ready to concede that differences between churches do matter, and then asks how we can achieve a church which includes the many facets of truth—rather than overlooking the differences (very different in attitude to much of the sectarian spirit that has often been the mark of evangelicalism).

This book deserves to be taken seriously. Here is a starting-point (with historical reference points) which should open up new areas for evangelicals that will take them beyond their well-defined grounds into the challenge of new pastures. The Anglican will no doubt want to take the history of the Reformation far more into account than Webber has done. But this is probably not so much a blind spot on Webber's part as a determination to force the present day evangelical to think 'historically'. I would hope that many Anglican evangelicals have already gone out in the new fields and are taking up the challenge of applying historical theology to today's situation.

Church Society, London

DON IRVING

MAN FROM A FAR COUNTRY MARY CRAIG

Hodder and Stoughton 1979 190pp £1.00

ISBN 0 340 24235 3

Pope John Paul II's visit to Ireland and the USA has been greeted with enormous popular enthusiasm, but also (because of his trenchantly 'conservative' pronouncements *en route*) with some dismay among Protestants and still more among those Catholics with whom Protestants find it easiest to talk. Yet we have to face the fact that much of what the Pope has said, like the story of his life so far in this book, constitutes the kind of call from an exiled iron-curtain Christian—to take a hard look at the way in which we in the West understand and live our Christianity—which we have heard in various forms before, from such varied personalities as Solzhenitsyn and Georgi Vins. There is an authenticity, and a clarity of vision, which perhaps only those who have faced persecution can achieve. At the same time, and while respecting this to the full, one can still feel that there is a certain unawareness of the totally different kinds of pressure, and the totally different kind of involvement with society, with which the church in the 'free West' has to cope.

However all this may be, Mary Craig's little book, highly readable and sympathetically and attractively written as it is, without a trace of the mindless adulation which is the normal stock-in-trade of Catholic books about a contemporary Pope, will help us all to come a little closer to someone who is undoubtedly a very unusual kind of man, and who will undoubtedly prove to be a very unusual kind of Pope. 'Few will read it unmoved', writes Cardinal Basil Hume in his short foreword; and one would have to be a very blinkered kind of Protestant indeed to be among them. Essential reading, most especially for those not too concerned about ecumenical dialogue with the Church of Rome.

Warkleigh Rectory, Devon

C. J. L. NAPIER

POPE JOHN PAUL II: The Life of my Friend Karol Wojtyla
M. MALINSKI *translated* P. S. FALLA

Burns and Oates 1979 283pp £6.95

ISBN 0 86012 074 0

Not surprisingly, there has been of recent months quite a spate of books about Pope John Paul II. For example, I enjoyed reading Mary Craig's *Man from a Far Country*, hastily researched and interestingly written. This book, however, is quite different in that it is written, as its sub-title indicates, by a close friend of the Pope's. Father Malinski is chaplain at the University of Cracow, a theologian who has studied under Karl Rahner. His knowledge of the Pope from boyhood until now, together with his theological and philosophical competence, means that he can give us a 'slant' on Karol Wojtyla which few others can do; there is an intimacy here denied to most other writers on this subject.

The author keeps the reader jumping between recent months and the earlier periods of the future Pope's life; which gives a somewhat 'staccato' effect to the book. Nevertheless it is lively, and one's interest is maintained. Further, there is a great deal of *oratio directa* in the book—conversations are recorded which must necessarily have been written up long after they took place, and cannot be assumed to be *ipsissima verba*. But the impact which a man such as the Pope makes on others must obviously be deep (I have met him, and know something of that impact); and the writer is a man of acute intelligence and, no doubt, clear memory. So we may take it that we have here a book which, if not exact in detail, gives a truly authentic picture of the development of a very remarkable 'servant of the servants of God'.

Scholar and linguist, man of prayer and of deep pastoral concern, lover of sport and of the open-air, voracious reader, poet and writer—all these and many other facets of a many-sided character are brought out in this book. If you are interested in this man—and who isn't?—you will get a fair impression of him here.

Lambeth Palace

+ DONALD CANTUAR :

THE DECLINE OF THE SACRED IN INDUSTRIAL SOCIETY
S. S. ACQUAVIVA *translated* PATRICIA LIPSCOMB

first published by Edizioni di Comunita, Milan 1966
Basil Blackwell 1979 289pp £12.00

ISBN 0 631 19100 3

This book, by Professor Acquaviva, considers four main subjects in its analysis of the decline of the sacred in industrial society. First, he defines what he means by 'sacred'. Here he considers this to be the reality which more or less coincides with the experience of the 'wholly other' in its psychological dimension. He sees religion as something which proceeds from the internal to the external; from the experience of the 'wholly other' to a definition of the ontological leap. This he believes gives the sacred a more universal definition as a reality in human life.

Second, he looks at the growing crisis for the sacred in industrial society. Here he lists a range of statistics on religious belief and practice, and on the number of ordinations—mainly from Roman Catholic sources. The evidence points to a decline of significant proportions in the sacred in our world during the past two decades. He claims that there has been a weakening of belief and ecclesial religiosity in all departments, and concludes that all the evidence suggests that religion undergoes a profound crisis in industrial society.

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Third, he looks for an understanding of this crisis. He locates the problem first of all in the changes brought about by industrialization. Signs of the problem had existed much earlier, but it was industrialization which speeded up the process. The effect of industrialization, urbanization, and the class society upon people was, next, gradually to bring about changes in their cognitive processes which were highly detrimental to the sacred. The sacred was squeezed out of increasingly large areas of our experience.

Fourth, Professor Acquaviva considers whether all of this means an end of the sacred in our society. He considers Marxist and other explanations which move in that direction, but points up the inadequacy of their conclusions.

Although he believes that there is a long dark tunnel to go through in human consciousness in our society which militates against the experience of 'the other', he refuses to conclude confidently that its days are numbered. He is not sure what will happen to our consciousness in this post-industrial society of ours. His conclusions, though gloomy in many respects, are cautious and wholly in line with the careful manner of his judgements elsewhere in the book.

The book considers an enormous range of questions and experiences. He looks at the privatization of religion, of the impact of Christianity upon history, and the nature of the changes going on all around us. Its thesis stands or falls upon its consideration of the relationship of social culture to our cognitive processes. Personally, I found much of it persuasive and, therefore, disturbing for the way the church thinks through its mission today. The book explodes the myth that the way for the church to succeed in its mission is to modernize its formularies, message, and style. The deeply pervasive propaganda of the past centuries which has led to the modern crisis of the sacred in our society will not be reversed by counter-propaganda campaigns. The task which requires our attention is fundamentally theological. It concerns the way we talk about God, and our experience of him in the context of a world whose cognitive processes have little place for the experience and idea of the sacred.

This book doesn't do the whole task. Not all of its conclusions carry conviction. It does, however, set some profound questions for all concerned for the impact of the Christian message upon our modern cultural order.

Shaftesbury Project, Nottingham

JOHN GLADWIN

THE FIRE AND THE CLOUD: An Anthology of Catholic Spirituality edited DAVID A. FLEMING SM

The Missionary Society of St Paul the Apostle, New York 1978

Geoffrey Chapman 1979 370pp £6.50

ISBN 0 225 66244 2

GUIDES TO HIDDEN SPRINGS

MARK GIBBARD

SCM Press 1979 94pp £1.10

ISBN 0 334 00562 0

During the last thirty years or so there has been throughout the church a renewed awareness of the corporate nature of the Christian life. This recovery has, however, to some extent been limited to the realm of space and, therefore, to our responsibility for one another in prayer and caring, both at the local level and throughout the world. That element of our corporate life which relates to our fellowship with Christians throughout time has been somewhat neglected. It has often been left to mystics of no particular Christian allegiance to initiate a recovery of the riches of spirituality given to us by

holy men and women of past generations and to draw upon the wisdom of such spiritual guides as Walter Hilton, Julian of Norwich, the author of 'The Cloud of Unknowing', or Richard Rolle, to mention only those of our own nation. Happily, the tide seems to be turning and Christians seeking for true and deep fellowship with God are realizing that, particularly in our life of prayer, we can be helped by our brothers and sisters in Christ of past centuries and of different though often no less demanding cultures. Happily too, their writings are readily available, as is the Penguin Classics series, but generally speaking, only in books which contain the works of one writer. Yet for spiritual reading it is essential that we turn to those who speak to our condition. A wise counsellor can help us to discover who is likely to do so, but many may have no one to guide them. For such, an anthology can be very useful and the collection made by Fr Fleming is to be welcomed. It has many good points. Although most of the authors represented are of the Roman obedience, some from the earliest centuries and from the Orthodox tradition are included. It does, however, have one defect. While some extracts are of such length as to enable the approach of the writer to be appreciated, some are very short indeed. It is difficult to see what is achieved by the inclusion of an extract of but a few words, as is the case of St Maximus the Confessor, St Gregory the Great, or Richard Rolle, to mention but three. In most of these instances the notes describing the author are longer than the extract. Anyone having heard of Jean Pierre de Caussade, wanting to discover his approach and seeing his name, would be disappointed to find but an extract of 21 words. However, many will find it useful, and what is particularly important, the selection is such as to evoke an overwhelming sense of the prevenient grace of God upon which all spirituality must depend.

Some, in seeking to find a spiritual guide who speaks to them, are helped by a knowledge of the lives and situations of those who have written on prayer and the spiritual life. Attracted or challenged by a particular person, they then turn to his or her writings. For such, Mark Gibbard's book is excellent. After an opening chapter on John Cassian and the significance of withdrawing to 'the desert' for today, there are four admirable chapters on the Scriptures. In these Fr Gibbard shows in a compelling and attractive way the relationship between our apprehension of the divine truth and the development of our fellowship with God. These chapters will not only help us to pray better; they will also help us to read the Scriptures more intelligently and more devoutly. His chapters on the classical spiritual guides such as Mother Julian, Ignatius of Loyola, and Francis de Sales, convey in a splendid way their particular ways of spirituality. Anglicans will welcome a chapter on Henry Vaughan. Quakers will be pleased to find a chapter on Rufus Jones. Those who have profited from Bede Griffiths' autobiography will find a useful chapter assessing his life in India. There is a useful bibliography. Mark Gibbard says in his preface that he hopes that his sketches will bring people to look into their letters and writings for themselves. He should not be disappointed, for, while emphasizing the commitment inseparable from a life of prayer, he introduces us in an encouraging and attractive way to some of the cloud of witnesses who want to help us on our way and share with us their experience of the love of God in Christ.

Lis Escop, Truro

+ GRAHAM TRURON :

LOVE AND LIVING THOMAS MERTON

Farrar, Straus and Giroux, USA 1979

McGraw-Hill Ryerson, Canada

Sheldon Press 232pp £4.95

ISBN 0 85969 290 6

The name of Thomas Merton is well known. Many people who have never

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read him will probably know that he was a monk who had some striking things to say about prayer and the spiritual life in general. But there was more to him than that. He did indeed write about old-established spiritual practices with a sharp originality, but the range of his interests was far wider. On page 136 of *Love and Living* he comments on what he regards as the proper outcome of detachment from the world and incidentally shows his interest in eastern religions: 'Even in Buddhism, which is far more world-denying than Christianity, one finds an exquisite affirmation of life and of human values. The student of these religions knows well that, having established a certain *distance* and *freedom*, by means of detachment, their believers were able to love the world all the more freely and purely, because they were liberated from it. So, too, with the Christian saints.' This is a pretty good indication of Merton's own position. It is certainly what he eventually felt called to teach. In this book there are illustrated for us the depth of his commitment to the world and his acute awareness of its perplexities and needs. There are chapters on the inner-city, the degeneracy of symbolism in the modern world, the current proclivity to violence and war, and the relationship between science and religion. Many other matters of contemporary moment are touched on. Here is the Merton who moved away from the close monasticism of his earlier years towards a vigorous engagement with the suffering world. His spiritual experience matured in the direction of lessening the distance between his awareness of God in states of prayer and his awareness of him in ordinary life.

Merton is a controversial figure still, ten years after his death, both for his views on Christian spirituality and for his views on the problems of the contemporary world. This book is well worth reading because of the insight it gives into his mind and because it has the effect of pulling one about intellectually and spiritually. Admittedly it's a bit exhausting, but it's undeniably stimulating as well.

Wheldrake Rectory, York

JOHN COCKERTON

WHEN THE PEOPLE SAY NO

JAMES E. DITTES

Harper and Row 1979 150pp £2.75

ISBN 0 06 061923 6

'How can I be a minister if they will not be a church?' Clergy who experience the pain and grief of that question will welcome a book which explores the cause and remedy for conflict between pastor and people. The author takes the reader deep into the area of role-conflict. The minister fired by his own vision tries to enthuse his congregation into a partnership and mutual commitment, only to discover frequently that he carries the heavy end of the log. The people, conditioned by years of tradition, appear to drag their feet and scuttle off at the slightest provocation. Far from being an occasion for despair, the grief and pain present opportunities for growth if and when the minister refuses the easy escape. Two particular temptations recur in the fascinating and sympathetic illustrations which make up the greater part of the book. First, the minister will fall into temptation if he denies the seriousness of his people's resistance. No amount of calls to new heights of achievement will cover the cracks of a loss of confidence.

Secondly, danger lurks for the pastor who tries to find some spiritual cry for help behind the opposition of his congregation. This subtle form of scapegoating only masks a problem which probably lies first within the pastor and his self-image. The author discloses a way forward at the moment when the minister acknowledges openly his own fear and resentment and goes on to

share openly his own frustrations in the common bond which unites him to his fellow lost sheep in the congregation.

Chester-le-Street Rectory, Co. Durham

IAN D. BUNTING

STRATEGIES FOR NEW CHURCHES **EZRA EARL JONES**

first published 1976

Harper and Row 1978 178pp £2.75

ISBN 0 06 064184 3

After a decade of very limited building projects, the churches are again beginning to face the need to establish new congregations in new buildings. Reluctant to lumber ourselves with costly plant, we have contented ourselves with schools, community halls, clubs and pubs, as our meeting-places. The limitations of these facilities, not to mention the threat of caretakers' strikes, have forced us to reconsider the possibility of providing our own places. Even though he writes from an American context, Ezra Earl Jones offers a sensible and eminently practical guide to church-planting.

The return to the churches has begun in America, and the author draws some interesting, and slightly alarming, conclusions from past experience. For instance, 'A congregation labelled as part of a mainline denomination will attract more people from other denominations than will an ecumenical, interdenominational, non-denominational or community church.' Where does that put our stated purpose of only doing apart what we cannot do together? No one should disagree, however, with the principle that the goal of 'outreach in ministry' needs to take priority over institutional survival. The trouble is that survival goals are easier to identify, to agree upon and work for. They reduce conflict and side-step the need for constant adaptation and change. Experience shows that the church which embarks on a course of survival is likely to suffer eventually from terminal decline.

The second part of the book enters into the practical process of strategic planning, site selection, feasibility studies, finance and organization. A number of critical points stand out. Good site location, visibility and accessibility are normally worth the extra price demanded. 'Selection of the right pastor is the single most important factor.' Aggressiveness, in the sense of ability to face problems and to accomplish stated goals, is essential.

Finally, a sobering note for the leaders of house churches, para-churches and satellite congregations determined to go on meeting in other people's property. Few of them have survived in America for more than a decade!

Chester-le-Street Rectory, Co. Durham

IAN D. BUNTING

THE MINISTRY OF THE WORD **D. W. CLEVERLEY FORD**

Hodder and Stoughton 1979 253pp £5.95

ISBN 0 340 24003 2

St Paul speaks about the 'foolishness of preaching', and we who have a lot of it to do know what he means. But do we? Preaching seems, to all but the most gifted, a strange, frustrating exercise in which we become painfully aware of the limitations of our understanding and the imperfections of our style. The exercise seems to many ministers of the Word a wholly irrelevant and outdated method of communication. It calls for certainties where there are no

certainties. It addresses itself week after week to needs and aspirations which are not shared by the bulk of those for whom it is provided. Foolishness indeed. Canon Douglas Cleverley Ford is well aware of the problem, as well he might be, after 35 years of parochial ministry, and in the latter part of it Director of the College of Preachers. He does not minimize the difficulty or offer magical remedies. But he does offer what seems to me satisfying rationale for preaching. There is no doubt that our Lord and his disciples preached both in the synagogues and in the open air. There is no doubt that revivals in the church ever since have been in some way or other associated with preaching, whether it be by a St Francis, a Luther or a Wesley. Of course the style and the content change. Of course we are bad at it, but we remain under obligation to do it. This book will be of the greatest service to all who in any way are ministers of the Word, not so much because it offers skilled advice in the preparation and delivery of sermons (this occupies only 34 pages out of a total of 235 pages), but because of the substantial biblical, theological and historical sections which revive our confidence in preaching as an instrument of the gospel, and as a means of grace.

Preaching is indeed foolish. But foolish in the sense that we so inadequately expose the unsearchable riches of Christ and so seldom convey the mystery and power of the gospel. But even in our weakness we may sometimes, as the author puts it, 'bring about the real presence of Christ in the congregation', and it need not be always as foolish as it seems if we put our hearts and our minds to it.

'A preacher is strong when he is learned, imaginative, vivid and thrusting in his speech, tender yet firm, fearless, yet kind, and above all, clearly a man in close touch with God.'

Bishopsthorpe, York

+ STUART EBOR :

CATHERINE WINKWORTH: The Influence of her Translations on English Hymnody ROBIN A. LEAVER

Concordia Publishing, USA 1978 182pp US \$13.75 ISBN 0 570 03788 3

The English congregation, with characteristic insularity, has not taken very kindly to the translated hymn. Thus the genius of William Williams is usually represented by the untypical 'Guide me, O thou great Jehovah', and the ebullience of Peter Abelard's '*O quanta qualia*' has never been effectively naturalized. All the brighter shines the brilliance of the 'queen of translators', who did her work so well that few congregations realize that 'Now thank we all our God' and 'Praise to the Lord, the Almighty'—to name only the two best-known examples—were not originally written in English.

Robin Leaver has given us a fascinating account of Catherine Winkworth's background, achievement and influence: her evangelical upbringing in Manchester; her introduction through her sister Susanna and the novelist Mrs Gaskell to the remarkable German ambassador, Chevalier Bunsen. This embodiment of German culture had a lifelong ambition to bring together the separated Protestant churches of Europe; he saw as conducive to this end the familiarization of English congregations with German hymns, and in Catherine a heaven-sent agent for the task. He encouraged her to complete a labour of love which she had begun with much diffidence, but which ended in the outstanding feat of translating nearly 400 German hymns. Most of these appeared for the first time in the two publications *Lyra Germanica* and *The Chorale Book for England*. Neither was really a book for general church use,

and hopes that some might be taken up either in the evangelical *Church Psalter and Hymn Book* or the influential tractarian *Hymns Ancient and Modern* were frustrated in part by the publisher's parsimonious attitude to copyright. In the USA and in Methodism the situation has been different, but the cause of Anglican impoverishment can be located here.

The singing of German hymns is bound up with German rhythms and tunes, and it is interesting to read of the struggles to deal with this problem. Baron Bunsen advocated adapting the German chorales (with their frequent feminine endings) to the squarer metres of Catherine's first translations, a principle unfortunately adopted by the editors of A and M and which is well exemplified by the unhappy bump which results from using Innsbruck for 'O Lord how happy should we be' (. . . if German music could be free from editors' four-squaring!). Miss Winkworth's musical editors were Sterndale Bennett and Goldschmidt—very much children of their time—and they married her translations to the more sombre chorales in their most four-square form. Their legacy is still with us.

Catherine's translations were not perfect, and those of others have often been preferred—especially those of Luther's hymns where she herself realized her inadequacy, being more in tune with the pietism of Gerhardt. But still, as Mr Leaver shows clearly, more of her translations are in use today than those of any other, and the book concludes with an impressive check-list of her work. So ends a scholarly study of the worth and abiding influence of 'what Katy did'.

Kendal, Cumbria

H. MARTYN CUNDY

OTHER BOOKS RECEIVED

Banner of Truth, *1 Corinthians*, Geoffrey B. Wilson, £1.50, 1978; *Hebrews*, Geoffrey B. Wilson, £1.25, 1979, revisions of earlier commentaries; *The Way of Life*, Charles Hodge, £1.25, 1979, first published 1959

Cowley Publications USA *Jacob's Ladder*, Charles C. Hefling Jr, US\$3.95, 1979

Darton, Longman & Todd *The Jerusalem Bible: NT*, £1.25, 1979; *Longest Journey*, John Dalrymple, £2.20, 1979

Geoffrey Chapman *Being a Christian Today*, Ladislaus Boros, £2.95, 1979; *Breath of Fire*, Samuel Ryan, £3.25, 1979

Hodder & Stoughton *A Severe Mercy*, Sheldon Vanauken, £1.25, 1979, first published 1977; *I Believe in the Great Commission*, Max Warren, £1.25, 1979, first published 1976; *I Believe in Evangelism*, David Watson, £1.25, 1979, first published 1976; *I Believe in the Resurrection of Jesus*, George Eldon Ladd, £1.25, 1979, first published 1975; *I Believe in the Holy Spirit*, Michael Green, £1.25, 1979, first published 1975; *A Preacher's Life of Jesus*, George B. Duncan, £1.40, 1979

IVP *Going Places*, Elizabeth Goldsmith, 60p, 1979

Paternoster Press *Can We Trust the Gospels?* Nigel Scotland, 60p, 1979; *Mark—Evangelist and Theologian*, Ralph P. Martin, £3.50, 1979, first published 1972; *Luke—Historian and Theologian*, I. Howard Marshall, £3.50, 1979, first published 1970

SCM Press *Mary: the Feminine Face of the Church*, Rosemary Radford Ruether, £2.50, 1979; *Prayer for Inner Healing*, Robert Faricy, £1.95, 1979; *Church Order in the New Testament*, Eduard Schweizer, £3.95, 1979, 3rd impression, first published 1961

Shaftesbury Project *Prisons and Prisoners in England Today—a Response*, Crime, Law and Punishment Group, 35p, 1979

SPCK *To be in Christ*, Hubert van Zeller, £1.25, 1979; *Let the Spirit In*, William E. Hulme, £3.95, 1979; *Women and World Religions*, Denise Lardner Carmody, £3.95, 1979