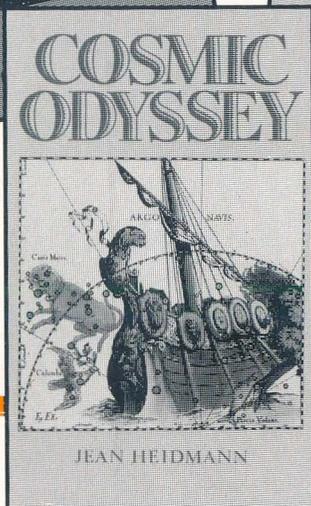
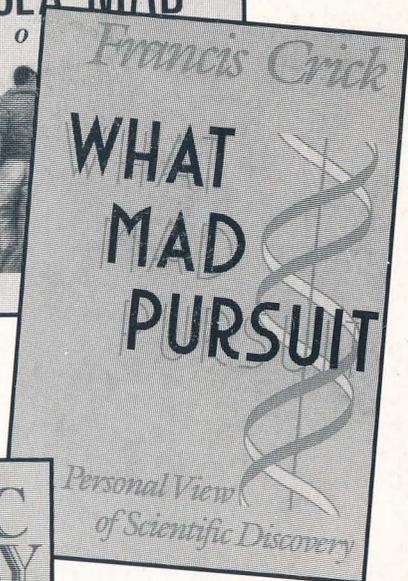
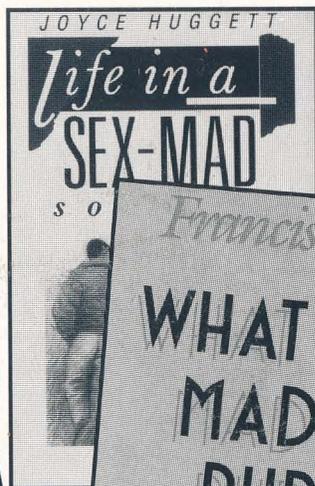
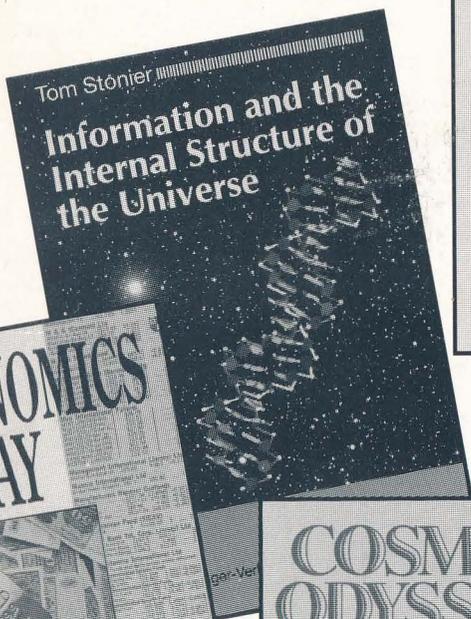


FAITH & THOUGHT

• BULLETIN •



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EDITORIAL

The Annual General Meeting for 1993 was held in May, and it is hoped to publish a full account of the lecture in a future issue. The Editor has a brief summary of the address by Donald Hay, and is willing to supply this to interested readers.

The two papers in this issue are very different. Colin Mitchell writes that his has resulted from research he has been doing into the Greek NT text. Readers will remember, perhaps, that much of the earlier publications of the Victoria Institute were concerned with just such issues. The paper by Christopher Myers is a philosophical discourse, which a reviewer comments upon as reminiscent of Teilhard de Chardin. It would be interesting to have readers' replies to the matters raised by Myers, who is a graduate of Princeton Theological Seminary, and a pastor in the United Methodist Church, Iowa, USA.

ANNUAL GENERAL MEETING 1993

The Annual General Meeting of the Victoria Institute took place on May 11th, 1993 at the London Institute, St Peter's Church, Vere Street, London. The chairman, Terence Mitchell presided, and after receiving apologies, the minutes of the 1992 AGM were accepted (published in the Faith and Thought Bulletin 12, October 1992). There were no matters arising.

The Chairman referred with regret to the declining membership, from 450 in 1990 to the present figure of 373. He also appealed to anyone who would be willing to administer the Victoria Institute's affairs to get in touch with him. A further appeal was made for ideas for future meetings—possibly a symposium.

Elections:—The President and Vice Presidents were confirmed in office, and those nominated for re-election to the Council, namely David Williams and the Revd. Dr. Michael Collis were re-elected. Mr. Brian H. T. Weller was elected Hon. Treasurer and Assistant Secretary, and then presented his accounts, which follow below. The firm of Benson Catt and Company were elected as Auditors for the coming year.

Honorary Treasurer's Report 1993 AGM:—The Accounts before members are as submitted to and confirmed by the society's Auditor.

They relate to the calendar year 1992 whereas the figures for the previous period cover 15 months ended 31st December 1991.

The Accounts when received from the Auditor will be circulated to members whose attention was drawn to the following points:

1. The surplus for the year is largely the result of receipt of a legacy of £500 under the will of the late E. H. Webb.
2. As advised in 1992 the retrospective adjustment on account of Editorial fees for the years 1974–1989 is included. As a result the Appeal Fund dropped back £652 during the year with General Fund cash now back in credit.
3. No award is appropriate for the years 1992 or 1993. The next Prize Essay Competition will be advertised with a closing date of 30th September 1994 with a prize of £200.00.
4. The effect of inflation has been to render the interest on prize funds derisory. To counter this your Council already advertised the Prize Essay Competitions bi-annually and is prepared to re-invest unused interest to boost Prize Funds. In order to be able to offer a more valuable prize Council is willing to advertise these Competitions every three years.
5. It is the Hon. Treasurer's intention to move a proposal at the next A.G.M. that the four separate Prize Funds be consolidated into a Prize Essay Trust Fund with proper acknowledgement of donors intentions whenever a Competition is advertised.

In conclusion appreciation was expressed for the continuing high level of donations, including tax recovered from members who were paying under 4 year Deeds of Covenant. Without this support the Victoria Institute would be unable to present such a satisfactory financial report. Your Council is very much aware of the debt it owes to members who voluntarily support the Institute in this way. All members were urged to make renewed efforts to recruit new members in order to take advantage of economies of scale, particularly in view of the significant drop in membership during 1992 which will be reflected in the 1993 accounts.

The Chairman then vacated the chair, and handed over to the Revd. Dr. E. E. Lucas, who introduced the speaker for the evening. This was Mr. Donald Hay, Fellow and Tutor in Economics at Jesus College, Cambridge who delivered his address on 'Can Economics be Trusted?'. This will be published in a future issue of this Bulletin.

SOME GEOGRAPHICAL AND ASTRONOMICAL EVIDENCES FOR THE NEW TESTAMENT TEXT

Geography has a bearing on the debate between the two main views about which Greek text of the New Testament most clearly approaches the autographs. The *King James Version* (KJV) of 1611 was based on what came to be called the *Textus Receptus* (TR), the *Revised Version* (RV) of 1881 on the Greek text of Westcott and Hort (1882). Although many manuscripts have been discovered since then and research has been continuous, the great majority of subsequent English language translations have essentially followed the Westcott/Hort text.

Advocates of the superior authority of the *Textus Receptus* point to the preponderant number and homogeneity of the manuscripts which support it (Pickering 1977), while advocates of the Westcott/Hort text emphasize its basis in the earliest uncial codices, especially *Vaticanus* (B) and *Sinaiticus* (Aleph) (e.g. Carson 1983). The majority of scholars still favour modified versions of the Westcott/Hort text. There are, however, two verses in the New Testament relating to geography and one to astronomy which strongly favour the TR.

In Mark 7:31, the KJV, following the TR, reads that Jesus went from the 'orion' (coasts or districts) of both Tyre and Sidon to the Sea of Galilee. By contrast, all modern translations without exception based on the Westcott/Hort text from the RV on, say that Jesus went there from the 'orion' of Tyre *via* Sidon.

The latter reading makes little sense unless Jesus had business in Sidon, since this would take Him more than 40 miles out of his way to the Sea of Galilee. Since no such business is recorded, it seems highly unlikely that so economical a writer as Mark would mention so long and apparently unnecessary a diversion. Only the KJV makes reasonable sense here. The most likely explanation of the textual difference is surely that the TR is correct and the codex readings are due to scribal error.

Similarly, the KJV, following the TR, of Luke 4:44 records Jesus as preaching in the synagogues of Galilee while the Westcott/Hort text, following B and Aleph, places the synagogues in Judea.

Since this preaching occurred during Jesus' uninterrupted Galilean ministry, and there is no reference to Judea in the parallel passages in Matthew (4:23) and Mark (1:39), the 'Galilee' reading is clearly correct. However, most modern versions: the *American Revised Standard Version* (RSV), the *New and Revised English Bibles* (NEB & REB), the *New International Version* (NIV), the *Jerusalem Bible* (JB) and *J. B. Phillips*, follow the Westcott/Hort Greek text in reading 'Judea' (or 'Judaea'). This translation is made even more questionable by the fact that Westcott and Hort's own version—the RV—reads 'Galilee'. This indicates that, in contrast to the later translations from this same text, they had insufficient faith in their own theory to follow it in this instance. The other versions which return to the 'Galilee' reading are *Weymouth* (1907) and *Knox* (1948). The *Good News Bible* (GNB) reads 'throughout the country', a compromise which is true to neither Greek original.

Luke 23:45 in the *Textus Receptus* reads *eskotisthee ho helios* ('the sun was darkened'), while the same phrase in the Codex Vaticanus reads *tou helion ekleipontos* and in Sinaiticus *tou helion ekliptomtos* both meaning 'an eclipse of the sun'. The 'eclipse' readings must be wrong because, since the Crucifixion occurred at the Passover on the 14th day of the first month and the Jews operated a lunar calendar, the moon must have been full and therefore no eclipse would have been possible. The parallel passages in Matthew (27:45) and Mark (15:33) say only that there was (*egeneto*, literally 'happened') darkness over the whole land. The evidence points overwhelmingly to a miraculous divine intervention.

Weymouth (1907), *Moffatt* (1913), *J. B. Phillips* (1960), and the *Jerusalem Bible* are consistent to the Greek, though less scientifically correct, in translating the phrase as an eclipse of the sun. Most modern versions, however, seek to escape from the dilemma by using phrases such as 'the sun's light failing' (RV), 'the sun's light failed' (RSV, NEB, REB), or 'the sun stopped shining' (GNB, NIV). Only

Knox (1948) rejects the codex readings and follows the KJV in translating the phrase 'the sun was darkened'.

There seems little doubt that for these three verses, the acceptance of the authority of Codices B and Aleph over the TR has led to error. The geographical and astronomical evidence favours a return to its authority.

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C. W. MITCHELL

WHAT PLACE IS THERE FOR THE IDEA OF GOD IN RELATION TO A SELF-CREATING UNIVERSE?

The point of departure for this article is Diogenes Allen's book *Christian Belief in a Postmodern World*.¹ Allen notes that most philosophical arguments for God operate with some version of the principle of sufficient reason which ultimately calls for a supra-universal Source for the universe. He admits upfront that the principle is subject to question, but his argument operates with the question. In other words, the question of the universe's reason for being leads the rational person on a quest for an answer which the universe itself cannot provide. David Darling, however, supposes the universe does answer for itself and the theory is elucidated in his book *Deep Time*.² This theory bypasses any supra-universal Source for the universe via a universal causal loop, meaning ultimately that the universe creates itself.

The thesis of this article is that even given Darling's theory, a benevolent supra-universal Being of unknowable power may still interact with the universe. In fact, it will be shown that Darling's cosmology *requires the possibility of such a Being*. The latter will be delineated with the help of the Kantian distinction between what is and what is not the phenomenal universe. Of course, given Darling's theory, such a supra-universal Being would not be the Creator of the universe in the traditional sense. The question of whether such a Being could be referred to as the 'Christian' God is left for another article. Let it be noted that the purpose of this article is not to critique Allen or Darling. Their arguments are summarized here for readers who are unfamiliar with their books, (although neither Allen nor Darling can be held responsible for what is said here).

Allen's starting point is William Rowe's book *The Cosmological Argument*.³ In analyzing Samuel Clarke's cosmological argument, Rowe successfully formulates the meaningful question of the world's existence *as a whole*. None of the members of the universe can provide the reason for the existence of the universal *set* of members and none can explain why the universe contains this *particular* set of members rather than another. As Allen explains, Rowe has avoided making the categorical mistake that David Hume and Bertrand Russell would object to in asking about the universe as an abstract entity. Rowe's question refers to the *membership* of the universe.⁴ Science, by the necessity of its methodology, must deal with a predefined object or set of objects in the world. It cannot address the question of the existence of the world as a whole, even as a concrete entity. The infamous exam question 'Define the universe and give three examples' is a humorous expression of the same idea. There is simply no methodology for dealing with the universe as a whole. Thus, there remains a question mark concerning the reason for the world's existence. That is, the world may or may not have a reason for being. Therefore, an intelligent cause with an intention for the world cannot be ruled out. If one accepts the principle of sufficient reason, i.e., that there is a reason for everything, then one ultimately arrives at some kind of supra-universal Source for the universe. One can deny the principle of sufficient reason, but even so, one does not *know* that there is no reason for the existence of any thing or the universal set of things. The question remains.

Human beings are naturally motivated toward their own self-interests. If there is a reason for the existence of the world, it may involve human beings on some level. Therefore, anyone understanding that the world *might* have a reason for being should be rationally motivated to answer this question for themselves.⁵ At this point Allen's

philosophical argument points out that while on the quest for an answer to the question of the world's existence, one may discover this answer in the Love of the God Who created the world.⁶

Allen's argument is philosophically sound and applauded for its apologetic content. However, the stated purpose of this article is to address the idea of God in a universe that is ultimately its own source, i.e., its own 'creator' and reason for being. This is a worthy discussion because of the rise of the recent 'history' that consciousness will evolve to an omega point⁷ transcending the temporal dimension and in a display of singular self-affirmation become its own alpha point in the creation of the universe. Let this 'theory' be called the 'Darling theory' as it has been popularly elucidated in Darling's book. The Darling theory has arisen out of an interpretation of quantum physics (Copenhagen) which regards reality as the actuality brought forth from potentiality by the observer, and the strong anthropic principle (SAP), which states that universal conditions must allow for the rise of intelligent life and observership. The synergism of the Copenhagen interpretation and the SAP calls for the universe's existence *the way it is*, because we, *as we are*, are here to observe it, and this intelligent observership creates the very universe in which we live. When combined with a universal temporal loop, the theory must be said to admittedly enjoy a measure of popularity due to its sheer, intellectual attractiveness.

Darling offers a panoramic view of the universe. It is the story of the universe from beginning to 'end' via the history of a proton. There are some interesting and illuminating interpretations of the evolutionary process of both the cosmos and intelligence. At the present historical stage, intelligence has just begun to think. It has recently occurred to the human race, as a product of the evolutionary scenario, that it might begin to control its own evolutionary development. Even more recently technology has advanced to the point of manipulating the inner workings of life itself. In the not-so-distant future it may be possible to perform genetic surgery on humans to correct everything from hereditary diseases to personality disorders. From here it may be a relatively short step to elective genetic surgery, whereby one may change one's own personal characteristics. With this sort of technological ability, creating humans of superior strength, intelligence and personality is a real possibility. As technological power and subtlety increases, technology will merge with biology. Darling's thesis demands that in successive stages of this synthetic technoevolution, intelligence expands throughout the universe and networks itself into a kind of cosmic consciousness where individuals participate co-consciously (individuals as recognized today would become

obsolete). The final evolutionary stage is reached when intelligence develops the power to manipulate its spatio-temporal context. At this omega point it transcends its origin in space and time and is able to survey, as it were, universal history. Then, in a cosmic move of universal self-affirmation, omega-intelligence focuses on the alpha point and the universe is created. Ultimately, it creates itself. In different words but hopefully the same substance, this is the Darling theory.

Although both a collapsing and heat-death end scenario of the universe are described, the crux of the story is how intelligence survives the end of the universe, which is, perhaps, the end of time. To resolve this dilemma, Darling suggests that there will come a time when the human idea and experience of time as a sequence of changing moments will become meaningless, given the evolved state of the universe in which no change occurs. From here it is a short step to the transcendent view of time which regards no priority (sequential or otherwise) of past, present or future. This is Darling's most philosophical (and theological) suggestion. When evolved intelligence becomes life transcending the timeline, it exists in all times in its ultimate universal form. Thus, it may stand in a causal relation to its own primeval cosmic origin in the Big Bang, i.e., paradoxically, it may create itself.

The theory operates on the same paradox one encounters in time-travel scenarios. The following is an adaptation of Sam Mines story 'Find The Sculptor'.⁸ Suppose the first time traveler journeys five centuries into the future to New York where he finds a statue of himself erected in Times Square commemorating his discovery of time travel. Suppose he brings the statue back to the present and erects it in Times Square. Sam Mines asks 'When was the statue made?'⁹ There is no answer to that question. If one were to ask how it got in the present, the answer is that the time traveler put it there. Where did he get it? From the future. But where did it come from in the future? It had always been there, since the time traveler put it there in the past. Paradoxically, then, the statue has no creator. Once the causal loop actually loops, it just keeps looping. One may ask how it looped in the first place. That is, one may ask whether or not it is true that if a sculptor had not sculpted the statue in the first place, there would have been no statue for the traveler to find on his first time-trip to Times Square. The answer, however, is that even on his 'first' trip to the future, the statue is discovered in place because that is where he put it five centuries earlier. There is not even a 'first trip'! The statue has no sculptor. It has appeared out of nothing and so may be said to have created itself. This is the classic time-travel paradox

that Darling applies to the whole universe. For Darling, this is not just a story, but a prophetic call to the universe to realize itself as its own reason for being.¹⁰

Still it was hard to comprehend, to accept. If the universe could only be created in its own future, then how could it ever have had a past? Surely there had to have been some special point of origin? But no. What was needed was a more panoramic view in which the universe, past, present, and future, was seen as having always been there—a permanent, all-encompassing space-time entity.¹¹

This is not a new or unfamiliar vision of the universe. Indeed, Augustine and Boethius both regarded God as the transcendent creator of time, comprehending the past, present and future of the universe as a simultaneous whole.¹² What is new is the suggestion that this transcendent view of the universe does away with the need for a supra-universal Source. The Darling theory is a popularization of a growing sentiment among a group of modern physicists. Stephen Hawking presents this simple, transcendent view of the universe through the quantum theory of gravity. He envisions the universe as a finite, four-dimensional spheroid space-time continuum with no beginning or end.¹³ 'What place, then, for a creator?' he asks.¹⁴

In answering this a distinction must first be made. Hawking provides a statement of this distinction which is an integral element of the Darling theory: 'The universe would be completely self-contained and not affected by anything outside itself.'¹⁵ So it must be in the context of its self-creation. Indeed, this is a basic requirement of the Darling theory. There is a distinction between the universe and what is 'outside' the universe. Let this be called 'the universal distinction'.

An interesting thing happens in the universal distinction of quantum mechanics. The possibility of parallel universes arises. It is not that there is any space 'beside' our universe in which another universe might lie, but that another universe is possible, as physicist Paul Davies writes, through another 'arrangement of matter and energy'.¹⁶ He continues: 'The two universes are disconnected from each other in the sense that it is not possible to travel from one to the other through ordinary space or time. They exist 'side-by-side' or 'in parallel' in some abstract sense.'¹⁷ In another place he writes, 'they are totally inaccessible . . .' i.e., to each other.¹⁸

Thus the universal distinction gives rise to the possible existence of parallel universes which could contain supra-universal beings, i.e., beings outside our universe (these beings would be supra-universal to our universe, though not to their own, of course). In fact, supra-universal humanoids are an integral part of physicist Hugh Everett's parallel universe theory.¹⁹ However, because these supra-universal

beings are of the universe-type essence (a combination of matter and energy) they are bound to their own universe just as we are bound to our universe. They are not a possible object of experience for us, but it is not because they are of a different essence. Rather, our universe constitutes all objects of possible experience for us as a boundary condition and their universe does likewise for them.

The nature of the distinction requires that it cannot be known if there are parallel universes because they are not objects of possible experience. Indeed, the universal distinction requires that it cannot be known what, if anything, is 'outside' the universe, whether it be positively conceived as a universe-type essence or negatively conceived as a non-universe-type essence. This means, ultimately, that it cannot be known whether a hypothetical supra-universal being's essence is a universe-type essence or a non-universe-type essence (not a combination of matter and energy). The fact that a non-universe-type essence is totally unimaginable is not an objection here but is exactly the point. Such an essence by definition would be unimaginable to beings whose possible experience is limited to a matter-energy continuum. The possible 'existence' of a supra-universal being of a non-universe-type essence is the negative conception following from the universal distinction. Kant's determination of the bounds of pure reason clarify the universal distinction.

But it would be, on the other hand, a still greater absurdity if we conceded no things in themselves or declared our experience to be the only possible mode of knowing things, our intuition of them in space and in time to be the only possible intuition . . .²⁰

According to the Kantian distinction here, there is apparently the possibility that the universe could be intuited other than the apparent spacetime reality that it is, even though any other intuition is unimaginable. It follows that the being intuiting the universe in other than a spacetime way must be other than a spacetime being. If the possibility of another kind of intuition exists, the possibility of another kind of being exists (hereafter the supra-universal being of a non-universe type essence will be referred to via the capital 'B' as in 'Being').

The question of parallel universes and even a finite but unbounded universe as a whole entity did not really arise for Kant, regardless of the antinomies,²¹ because the contemporary conception of Newtonian science assumed an infinite universe in space and time (there would be no space beside the universe in which a 'parallel' universe might exist). While the Kantian distinction is between the noumenal and physical realm and it is the noumena (things-in-themselves or the thing-in-itself) that pure reason cannot know, Kant would grant this

basic distinction of pure reason as appropriate in the present delineation between what is and what is not the universe of which we are a part, and between our universe and a supra-universal reality. The distinction is between what can and cannot be known as an object of experience. Kant writes,

the transcendental ideas have urged us to approach them and thus have led us, as it were, to the spot where the occupied space (viz. experience) touches the void (that of which we can know nothing, viz., noumena), we can determine the bounds of pure reason.²²

In this same passage Kant continues to draw the analogy between the bounds of pure reason and spatial boundaries and says that the transcendental ideas lead us to conceive an 'immaterial being'. Whether or not Kant is correct with this last statement, given the universal distinction, a self-creating universe does not preclude the existence of a supra-universal Being, i.e., a Being that by nature of Its different (and unimaginable) Essence/Existence has no natural relation with our universe. While there is no reason to assume something totally unlike the universe exists outside the universe, there is also no rational reason to preclude its possibility.

The universal distinction demands that we cannot impose limitations on what is not a possible object of experience for us, and even more, that we must refrain from any and all anthropomorphic impositions upon a possible supra-universal essence/existence.

While a universe-type essence of another universal continuum cannot interact with our continuum, how a world or a Being of an unknown essence/existence might relate with our continuum is necessarily unknown and unknowable. Therefore, there is the metaphysical possibility of the existence of a supra-universal Being which may have relations with this universe (and its individual members) even if our universe is self-creating.

The supra-universal Being's 'causal' relation to the universe is necessarily unknowable. Whether the Being is generally powerful enough to bring universes like this one into existence is unknown. However, given the Darling theory, the following is appropriately said in regard to our universe: Whether the being can damage or even destroy the universe is unknown. Whether the Being is/was powerful enough to stop the proposed self-creation of the universe is unknown. Whether the Being might have aided in the proposed self-creation of the universe is unknown. Indeed, the Being's disposition toward the universe is wholly unknown. It could be said that the Being was minding Its own business one day and this strange universe just popped (or big-banged) into existence! From a transcendent view,

the universe has come into existence *whole*, i.e., ready-made with its complete history from beginning to end, and looped! (If there was no loop, it would never have come into existence). In a sense, then, there is nothing for the supra-universal Being to do, except observe it. Perhaps the Being could have kept the universe from coming into existence or could now destroy it, but lets it be.

Given the metaphysical possibility of this proposed Being of unknowable power and unknown disposition, it is possible that It is interested in this fledgling universe and cares for it, enters its time and history and interacts with it and its individual members. The possibility exists that It acts to influence events for the better. Evolutionary processes operate without regard for the individual members in the midst of the process and wishes to communicate with them. Perhaps it has an eccentric affection for persons and desires to preserve a relationship with them beyond the bounds of the universe. Perhaps it has an intention for the universe which goes beyond its mere existence. Perhaps it is sculpting the essences within the universe to make it more beautiful. This would mean that the *whole* which is the universe changes with the action of the Being. Perhaps the Being's intention is no less than to smooth out the rocky road leading to the universe's self-creation and independent existence. All of this is unknowable within the bounds of pure reason.

At this point a question arises which is not explicit in Darling's argument. Once the universe's intelligence reaches the omega-stage of evolution and transcends the temporal sequence, can this 'omega-intelligence' return to previous times and places and encounter individuals (including us) as an other? The answer is a definitive yes. This is another classic paradox of time-travel. If at some point in the future I discovered time travel and returned to the present, 'I' would encounter 'myself' as an other, or my self from the future would relate with my self in the present as another person. Given the omega-intelligence's ability to transcend the temporal sequence, it could do the same and act the part of 'God'. Paradoxically then, omega-intelligence can operate in time and history to orchestrate its own evolution and self-creation. What the universe will have become is a living universal being with a unique history and personality which could come to individuals within its own history as god.

What need is there then, for a supra-universal Being? The question of 'need' for a self-creating universe is incorrect. The point remains that a self-creating universe with a universal being does not preclude the existence of a Supra-Universal Being which might have relations with members of the universe and even the universal being, if such a being exists. What kind of relation might a Supra-Universal being

have with the universal being? The former is by virtue of its unique (non-universe-type) essence and relational ability, at the advantage. Whatever powers the universal being possesses, it remains bound to the universe (this particular space-time continuum) which is itself. Even if it can move freely in its own time and space, it has no existence outside this universe or the ability to communicate with whatever might be outside the continuum. In a universe of universes the universal being remains alone. A Supra-Universal Being, however, might offer individuals and/or the universal being life and relationship outside its own continuum. It might offer relationship with other continuums or a new one, and even relationship of a wholly other kind than space and time or a simple transcendence thereof. It follows from the Kantian and universal distinction that there is the possibility of a benevolent Supra-Universal Being of unimaginable *trans-universal* power in relation with Darling's self-creating universal being or god.

Here is the crux of the issue: That God is an *Other* Being (not some sort of 'supreme holistic concept') that can come to us and have relationship with us.²³

Setting aside the traditional conception of divine creation, the present question is whether the above characterization of benevolent Supra-Universal Being of trans-universal power in relation with a universal being is otherwise compatible with Christianity. A major heritage of Christian theology is the spiritual communion of its members which transcends the bounds of natural human intercourse. There is the rich tradition of the spiritual communion of the saints expressed in the Apostolic and Nicene creeds of the Church. The major scriptural passages dealing with the nature of the Church as a body of individual believers in spiritual unity are in Paul's letters (1 Corinthians 12; Ephesians 1:22-3, 4:12-16, 5:23-31; Colossians 1:18, 2:19), although the idea is not unique to Paul (see John 17:20-23). Individual believers united via the spirit form a corporate consciousness networked through Christ. Indeed, the story of the faith is that the Church Universal is a new and unique corporate consciousness in a state of increasing unity, presently betrothed to the Divine-human One. This state of betrothal is a time for the Church to learn loving relationship in preparation for its marriage into the Godhead. Further, the eschatological destiny of this corporate consciousness called the Church includes either the co-creative reign over this universal continuum transformed or co-creation of a new universal continuum of a higher order (Rev. 21-22).

Allen states plainly that most people do not come to faith via the route of cosmology.²⁴ However, his argument does propel the rational human being on the quest which traditional Christian apologetics claim

ends in the supra-universal God. Nevertheless, advocates of the self-creating universe may consider themselves to have already arrived! If successful, the argument of this paper refits these advocates for the quest. The apologetic assumption here is that faith is ultimately inspired by God Who makes a difference in the life of the one who takes up the quest, aside from cosmological theory. Whether Christian faith is finally compatible with the idea of a self-creating universe is an issue worthy of further exploration but left for another article. For now it is appropriate to note that Allen's 'four major features' of faith do not seem to explicitly require the traditional conception of God as Creator²⁵ but this is better left for further exploration.

While it is true that one may find or be found by a Supra-Universal Being of trans-universal power even in a self-creating universe, it remains that only careful theological reflection upon the revelatory claim of the Being may yield the determination of a true cosmology and relation to the Being.

NOTES

1. Allen, Diogenes, *Christian Belief In a Postmodern World* (Louisville, Kentucky: Westminster/John Knox Press, 1989).
2. Darling, David, *Deep Time* (New York, NY: Bantam Doubleday Dell Publishing Group Inc., 1989).
3. Rowe, William, *The Cosmological Argument* (Princeton: Princeton University Press, 1975).
4. Allen, pp. 67-70.
5. *Ibid.*, pp. 85ff.
6. *Ibid.*, p. 105. Allen quotes Austin Farrer 'we are rebellious creatures under the eye of our Creator.' Allen's argument operates under the assumption of God as the traditional Creator of Christian theology, but it is noteworthy that the chapter entitled 'The Experience of God's Grace' specifically mentions God as Creator in a very limited context.
7. Barrow, John D., and Tipler, Frank J., *The Anthropic Cosmological Principle*, (Oxford: Clarendon Press, 1986). This is the contemporary classic in the field. For two apt reviews of the work, see Robert K. Clifton and Lawrence H. Osborn in the journal *Science & Christian Belief* (1990, Vol. 2, No. 1) pp. 41-52.
8. Mines, Sam, as quoted by Martin Gardner, *Time Travel* (New York: W. H. Freeman & Co., 1988) p. 3.
9. *Ibid.*
10. Darling, p. 186-7. Here Darling writes to the reader in a prophetic second and third person which is conspicuously indented.
11. *Ibid.*, p. 187.
12. Augustine, *Confessions*, Book XI. Boethius, *The Consolation of Philosophy*, Book V. Chapter XI.
13. Hawking, Stephen, *A Brief History of Time* (New York and London: Bantam Books, 1988) pp. 135-9.
14. *Ibid.*, p. 141.
15. *Ibid.*, p. 136.

16. Davies, Paul, *God & The New Physics* (New York: Simon & Schuster, 1983) p. 171. (London: J. M. Dent & Sons, 1983)
17. *Ibid.*, p. 173.
18. *Ibid.*, p. 117.
19. DeWitt, B. S. and Graham, N., *The Many-Worlds Interpretation of Quantum Mechanics* (Princeton: Princeton University Press, 1973). It must be said that Everett's theory which is detailed in the above article includes only universes which were related on the quantum level to our universe, but are now disconnected. However, the possibility of other universes outside our universe is based upon the universal distinction.
20. Kant, Immanuel, *Prolegomena To Any Future Metaphysics*, 351 standard reference (*italics mine*).
21. *Ibid.*, 339; see the first antinomy of pure reason.
22. *Ibid.*, 354.
23. Davies, p. 223. Davies does not deny the existence of 'God' but reduces 'God' to a level of description. He writes: 'So does this philosophy of a unique physical solution to the fundamental logical-mathematical equation of the universe deny the existence of God? Indeed not. It makes redundant the idea of God-the-creator, but it does not rule out a universal mind existing as part of that unique physical universe: a natural, as opposed to supernatural God. Of course "part of" in this context does not mean "located somewhere in space" any more than our own minds can be located in space. Nor does it mean "made out of atoms" any more than our minds (as opposed to brains) are made out of atoms. The brain is the medium of the expression of the human mind. Similarly the entire physical universe would be the medium of expression of the mind of a natural God. In this context, God is the supreme holistic concept, perhaps many levels of description above that of the human mind.'
24. Allen, p. 213.
25. *Ibid.*, p. 100. It seems that Allen's 'four major features' of faith may not at all require the understanding of God as the traditional Creator. The four major features are: 1) 'We must be changed in order to receive the good God intends us to have.' 2) 'We must submit ourselves to God's judgement.' 3) 'Suffering endured properly releases one from egocentric and anthropocentric perspectives, and 4) 'Barriers between people should be overcome because our well-being is found in community.'

C. MYERS

BOOK REVIEWS

David G. Myers and Malcolm A. Jeeves *Psychology through the eyes of faith*, Harper & Row, 1987; Apollos: Inter-Varsity Press, 1991, 224 pp., U.S. \$9.95, U.K. £7.95

This stimulating look at contemporary psychology from a Christian viewpoint is at last readily available in Britain. Do get it if you're curious about current undergraduate and A-Level psychology as it bears on Christian belief. Give it to a student of psychology or someone in a related discipline or profession who might benefit from the thinking of two leading academic psychologists committed to a biblical faith. It would enliven textbook study. Degree studies could not any longer be shut off from Christian things. Equally, this book challenges the separation of religion from everyday living and personal commitment. Also, those who think the Bible tells us all we need to know about human nature and those who think it tells us nothing factual are both encouraged to think again.

Psychology has long been big in 'Intro.' courses on American Campuses and substantial too among service practitioners in the U.S.A. In Europe, the discipline and profession has been relatively smaller, indeed absent from some countries until recently. Nevertheless, the experimental science of psychology started a century and a half ago in Germany and sits logically at the centre of the academic map. In Britain, cognitive and applied research is booming, as are the clinical and occupational professions. Even though highly specialised, the English psychology Bachelor's degree has grown steadily during the swings to and fro between other areas.

Myers is a social psychologist, teaching at a midwestern American College and undergraduate textbook author. Jeeves is a cognitive neuropsychologist who founded the Psychology Laboratory at the University of St Andrews, one of the top research and teaching departments in the U.K. They had both already written several books on psychology and Christianity. So the Christian College Coalition and their Psychology group had good reason to encourage them to work together on this introductory book. These hopes have been amply fulfilled.

This book is not about the psychology of religion or Christian approaches to counselling. Real psychology is empirical and so do not expect exposition of well known literary speculations about the human condition: Sigmund Freud and Abraham Maslow get no more mentions here than William James and B. F. Skinner. The book covers

a dozen or more areas of mainstream psychology, roughly corresponding to the lecture courses in most BSc degrees. Yet the treatment is firmly anchored to Christian thinking and biblical references: the index lists far more mentions of C. S. Lewis than any other author. The first and last of the 30 crisp chapters deal with general points about psychology and faith—science and the created order, complementary levels of explanation, the distinction between a belief's function and its truth, and whether there can or should be a Christian psychology.

The chapters are all clear and cogent but they vary in approach as widely as they do in topic. Maybe the most helpful ones outline research and provide Christian commentary on important matters such as parenthood, persuasive communication, prejudice, pride and the power of positive thinking. Both (or several) sides of the issue are explained. Sometimes the authors argue for a distinct position; sometimes they state they just don't know. There's a chapter of biblical teaching on human nature. Some chapters show their origin in Christian magazines rather than psychology teaching, being more like meditations, parables or a bit of psychology with a biblical moral stuck on. There is even a gee-whizz chapter: after quick snipes at a dozen myths' of popular psychology, we get twelve Believe-it-or-not 'wonders' from psychological research.

And why not? The light touch is not frivolous. Their firmest statements are not dogmatic. They marvel at the Creators work in the human mind and our awesome complexity. The book is meant to stimulate and orient the reader to further consideration of psychology and faith. Those who would like such a stimulus or guide are in for a treat.

D.A. BOOTH

David Booth is Professor of Psychology at the University of Birmingham, England.

M. Moate and D. Enoch *Schizophrenia: Voices in the Dark*, Kingsway, 1990, 154 pp., paperback, £5.99

This book is in two parts. The surprising title of the first part is 'Joy in the Morning' by Mary Moate. What a truly amazing title this is for a mother to choose for an account of her son developing schizophrenia.

Mary and her husband belong to the Salvation Army and it is their religious belief that gives them the strength and the ability to cope with an illness destructive of the sufferer and the family alike. A member of my own family has been schizophrenic for eleven years as

a result of which I have been involved with a Parents' and Relatives' Support Group during most Fellowship and the experiences of Mary and her husband and their son are common to all of us, with the exception of the last. Mary's story makes clear the desperate need families like the Moates have for Community Care and the desperation caused by its implementation being postponed until April 1993. The promise that more money would be allotted to Mental Health does little to relieve that desperation.

The second part of this book is called, 'Hope For Those Who Care'. Dr. David Enoch is the author of this section. He is a leading Consultant Psychiatrist and a Special Advisor to the Mersey Regional Health Authority. Illustrating what he has to say from Mary Moate's story he describes the onset of the illness, its prognosis, treatment, management and general care. At all stages he emphasises that the parents, relatives or other carers must be seen as close allies of the professional services for they will probably do most of the nursing.

Dr. Enoch is specially concerned at the poor support given to the severely mentally ill and their carers by the Christian churches. The Association for the Pastoral Care of the Mentally Ill was formed in 1987 by two Roman Catholic parents to correct this neglect. The national committee is now a thoroughly ecumenical group of committed Christians directing the growth of this organisation throughout the United Kingdom. It is an herculean task but it is going ahead.

At one time it was fairly common for doctors and other professionals to believe in the schizophrenogenic mother. I have for a long time believed that that had been discarded as a cause of schizophrenia. I was therefore surprised to read on page 108, '... it is not certain whether schizophrenia causes the family conflict or the family conflict causes the illness'. He is the only psychiatrist whom I have heard speak or whose books I have read who has expressed this uncertainty. Those of us who are involved as relatives and carers are extremely angry that such suggestions can even be made now.

There are comparatively few technical words used in the book but there is a good glossary for those who are not used to reading descriptions by a doctor of an illness. There is also a list of addresses of organisations which exist to help both the sufferers from schizophrenia and those who look after them.

This book ought to be compulsory reading for all who are involved in the care of those who suffer from schizophrenia.

LESLIE CAMPION

Lorna St. Aubyn *Today is a Good Day to Die*, Gateway Books, 1991, 102 pp., £4.95

'This timely book about conscious dying takes the fear out of death', claims the cover description. Its author founded and runs the Le Plan healing and growth centre in Provence and it is the second title in Gateway's *Nutshell Series*.

Ms. St. Aubyn is clearly well-experienced in pastoral care. Much of her counsel to the dying, would-be suicides and the bereaved is very sound. Her advice to be prepared for death at any time, not only by keeping one's personal affairs and papers in order but by eliminating anger, hatred, jealousy and other negative emotions, could hardly be bettered.

Her whole approach, however, is based on her belief in reincarnation. Most of us, she claims, have already lived many human existences on earth, with discarnate periods in between each incarnate life.

Her main guide here appears to be 'Western esoteric teaching'. None the less she mentions a wide variety of religious ideas and practices, including Buddhism, Tibetan tradition, karma, the shaman and his drum, spiritualist mediums, exorcism, occultism and even 'green' moral teaching, all of which she apparently believes have positive value.

The author writes of the immediate task of dying as that of 'moving towards the beauty of the Christ light awaiting us'. Yet Christ's teaching makes no reference at all to her style of reincarnation.

The book ends with three Rituals (for Forgiveness, for an Aborted Child and its Mother and for an Aborted Child's Father). These invoke one's Higher Self, one's 'guide' (in the spiritualist sense), one's guardian angel or 'whatever assistance you most rely on'.

Such doctrine could not but sound strange to most Western ears. Teilhard de Chardin, for one, could scarcely have contemplated the same soul being successively housed by several human bodies, each with a different DNA.

B. G. SKINNER

E. B. Uvarov and Alan Issacs (editors) *The Penguin Dictionary of Science*, New Edition, 1993, £6.99

This is an expanded seventh edition of this popular dictionary of 500 pages, the sixth edition being in 1986.

Hugh Montefiore *Preaching for our Planet*, Mowbray, 1992, 118 pp., paperback, £6.99

Hugh Montefiore, former Bishop of Birmingham, is a concerned environmentalist, as this book of sermons demonstrates. The book is one of the Mowbray Preaching Series, edited by D. W. Cleverley Ford, and covers all the issues which tend to threaten man's future on this planet—nuclear power, water, food, etc. There is no indication as to whether these sermons were given as part of a series to a particular congregation, or whether they have been collected together from a wider source. Perhaps, indeed, they have been specially written to guide other preachers concerned with the environment. Whatever the intention, the book stands as a challenge to all humankind to think seriously about the world's problems, and to steward the resources available. The author has a prophetic voice, much needed at this time, and speaks particularly to Christians who are, supposedly, trying to bring to fruition the kingdom of God.

Montefiore is remarkably well-versed in every aspect of science and its effects upon our planet for good or ill. There are perhaps one or two errors of fact, but the general sweep of the narrative and the deceptively simple way the arguments are developed is outstanding. When one considers the potential threats to our existence posed by our misuse in the past and the present, one could become pessimistic, and tempted to 'opt out'. Montefiore will not allow this. He is always positive, always challenging, especially to those who profess to be Christians. It is 'Creation Theology' at its best. Don't be complacent, thinking that God will work it all out for us 'we are meant to be co-creators with God, co-redeemers and co-sanctifiers' (p. 118). That is the challenge the author throws out to us; we are grateful indeed for the voices which have been heard in our generation, not least among them being that of Hugh Montefiore.

A. B. ROBINS

E. K. Victor Pearce, *The Science of Man and Genesis Hour of Revival* Publications n.d. 18 pp., paperback, £1.30

This booklet written by a member of the Victoria Institute, who is both an Anglican minister and a qualified anthropologist, seems to be a simplified (some might say simplistic) version of his book 'Who was Adam?' first published in 1969.

The author seeks to cover a considerable amount of ground in a very short space. The first chapter is concerned with the creation

generally and the DNA code in particular. Chapter 2 is entitled 'Eden Revisted'. The author locates the Garden of Eden in the vicinity of Lake Van in Eastern Turkey. He claims that water seeped through porous rocks and brought fertility to the garden. He suggests that the denial of access to the tree of the knowledge of good and evil finds support from the customs of the Hopi Indians where the owner could deny his tenant farmers the right to the fruit. He identifies Cain's city as a New Stone Age city like Catal Hüyük. In chapter 3 he argues that the flood of Noah was truly universal with its maximum height as 17,000 feet (enough to cover Mount Ararat). He believes the tower of Babel was struck by lightning and recounts how Professor Setan Lloyd had pointed out to him that bricks in the remains of that ancient city '... looked as if they had been melted and fused by some great heat. Setan Lloyd suggested that it had been struck repeatedly by lightning which had split the edifice from top to bottom' (p. 12).

The booklet may well have originally started out as a radio talk and its purpose is definitely evangelistic. The last chapter, which is entitled 'The Purpose of such Remarkable Records', claims that design in the universe points to God and that the purpose of the preservation of the records was to prepare for the coming of the Saviour through the line of Shem's descendants. The Saviour can reverse the curse of the Fall.

I am not sure what audience is being addressed but the booklet contains many claims which are hard to substantiate and others which are very questionable. For instance he believes that the light which appeared on Day One of creation was the intense radiation of the primeval atom. Doesn't Genesis 1.1. assume the existence of the heavens and the earth? Are the pre-Cambrian rocks 'utterly barren' (p. 3)? The arguments against a universe flood are well known and difficult to answer. His theory is that Noah's Flood was caused by a change in the earth's axis with waters at the poles starting to revolve around a new pole 15° away at speeds reaching 300 m.p.h. There is, he maintains, enough water in the oceans to cover the whole hemisphere to a depth of two miles. This apparently accounts for the ice-caves in Oregon, the preservation of mammoths in ice and the survival of the Australian marsupials who were protected from extinction because the flood did not reach them due to the angle of the new equator!

REG LUHMAN

Edited by David J. Pullinger *With Scorching Heat and Drought: a report on the greenhouse effect*, Church of Scotland/Saint Andrew's Press, 1989, 74 pp., paperback, £2.95

This little book, which consists of a series of commissioned essays by scientists, policy commentators and a theologian, 'attempts to explain what is meant by "The Greenhouse Effect", how scientists have arrived at such predictions and how we, as Christians, respond to the consequences of our own actions'. The scientists have tackled their questions with varying degrees of success and an unnecessary amount of repetition. Unfortunately I considered one of the chapters to be incomprehensible to the average reader, which raised the question in my mind of 'Who is the book for?—the scientifically literate who will already be informed, or the general public who will find difficulty understanding it?' I was, however, very interested in the two chapters by policy commentators which dealt with policy options for governments and the problem for policy makers of scientific uncertainty. I was less impressed by the chapter which aimed to present 'a theological context and comment'. Given the purpose of the book, it is a pity that this chapter covers only 3½ pages and gives the impression that it was the first time that the author had thought about the issues and theology involved, and didn't really know what to say. In conclusion I would say that the book is good in parts and tackles some interesting questions, but that it falls short of its aims.

LESLIE BATTY

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The *Faith & Thought Bulletin* first appeared in 1985 under the title *Faith & Thought Newsletter*.

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It is published by The Victoria Institute and mailed free to all Institute members, along with *Science and Christian Belief*.

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