

## Book Reviews

*The Bible: Its Authority and Interpretation in the Ecumenical Movement*: edited by Ellen Flesseman-van Leer. World Council of Churches, Geneva, 1980. Pp. X+79. Price Sfr. 8.50; US \$ 4.95; £ 2.25.

The way in which the Church relates itself to the Bible is of central importance in the ecumenical movement. On the one hand, the Bible is a uniting factor, the authoritative source to which all the churches appeal. On the other hand, the churches derive very different, sometimes contradictory, conclusions from the Bible because of different hermeneutical methods which they employ. The hermeneutical question is also inescapable because it affects the witness which the church is to give on social, political and other issues.

It was against this background that the World Council of Churches organised several conferences on the nature of biblical authority from which issued the report *Guiding Principles for the Interpretation of the Bible* (1949). This by no means resolved the issue and in the following years certain particular aspects of the problem presented themselves for more detailed analysis, for example tradition and traditions, the relationship of the Old Testament to the New Testament.

The book under review collects together some of the key documents in this ongoing discussion, beginning with the 1949 report *Guiding Principles* and concluding with the 1977 report *The Significance of the Old Testament in Relation to the New*.

Parts of the book are in the not very attractive style of (especially ecumenical) reportese. In spite of this, the documents here reproduced not only chart the course of

important discussions, but provide a considerable resource for those who continue to explore it.

MICHAEL R. WESTALL

*Bishop's College, Calcutta*

*Introduction to the Old Testament as Scripture*: by Brevard S. Childs. SCM Press, London, 1979. Pp. 688. Price £ 17.50.

The book under review is not an Introduction in the ordinary accepted sense of the term. It is programmatic—and has already produced some very mixed reactions. Walter Harrelson thinks Childs is mistaken if he believes he "can do more than supplement currently available approaches" (*JBL* Vol. 100, No. 1, p. 103). J. Gerald Janzen regards the main argument as possibly "epochal" (*Interpretation*, Vol. XXXIV, No. 4, p. 414).

The plan and purpose of the book is given in Part One (pp. 27-106). Childs sees himself as offering a new way over against two others which have been found wanting. Uncritical introductions may take account of the claim of Old Testament to be Scripture, but fail to place it in its developing historical contexts. Critical introductions place the text in its historical *Sitz im Leben*, but at the expense of any clear view of it as Scripture. What Childs terms "canonical criticism" meets these shortcomings. It does not reject the critical approach to the Bible, but it starts with the presupposition that the Hebrew Bible is Scripture.

This does open up a new programme, because it means that the significance of the text lies in its final form. "The significance of the final form of the biblical text is that it alone bears witness to the full history of revelation...Scripture bears witness to God's activity on Israel's behalf, but history *per se* is not a medium of revelation which is commensurate with a canon. It is only in the final form of the biblical text in which normative history has reached an end that the full effect of this revelatory history can be perceived" (pp. 75-76).

The biblical text arose from a number of traditions

which originated in and often referred to historical events and situations. But in the course of transmission the texts were reshaped as their meaning was actualized in new situations. This meant that the texts gradually left behind their original historical context. Further, especially as the texts were drawn into larger units, the meaning of a unit was related not only to its new historical situation, but also to its new textual situation. The standard critical approach insists that the text must be interpreted within its originating *Sitz im Leben*. Childs argues that this means that a (reconstructed) original text is locked into a particular (reconstructed) *Sitz im Leben*, with little if any help offered towards appropriating the text for a contemporary *Sitz im Leben*. On the other hand, by seeing the text as repeatedly interpreted within new contexts, we can also discover a variety of references and so become able to appropriate the text within our own socio-historical situations.

The bulk of the book (pp. 109-655) works out this conception in relation to the individual books of the Old Testament. The treatment of each book is divided into three sections: (1) historical-critical analysis; (2) analysis of the canonical form of the book; (3) theological and hermeneutical implications. The first section—which roughly parallels the material to be found in the standard Introductions—is brief in comparison. Child's programme is worked out in the second and third sections. The proposals offered here are frequently richly suggestive; sometimes, however, the repeated reinterpretation of the text tends to lead to a meaning—so general as to be unhelpful.

The last section of the book (pp. 569-671) deals with the question of the relation of the Hebrew Scriptures to the Christian Bible. This section (which argues for the Hebrew canon as the correct extent of the Hebrew Old Testament) is perhaps the most helpful in the whole book.

Childs is not alone in his realisation that the critical method alone, as it has developed, does not succeed in making the Bible available in contemporary situations. It is an exaggeration to say that what he has offered is:

"epochal", but if he does not do more than "supplement currently available approaches," it is an important supplement which should be taken seriously not only by professional scholars, but by those with responsibility for interpreting the Scriptures in the pulpit and in other contemporary contexts.

MICHAEL R. WESTALL

*Approaches to Old Testament Interpretation*: by John Goldingay. Inter-Varsity Press, Leicester, 1981. Pp. 191. Price £ 4.75.

The aim of Inter-Varsity Press's series "Issues in Contemporary Theology" is to survey questions of current biblical and theological interest. In this volume John Goldingay, Registrar and Lecturer in Old Testament at St. John's College, Nottingham, summarizes the debate that has taken place over some selected questions in Old Testament interpretation during the past twenty to thirty years. In so doing, he offers a helpful guide to a vast amount of literature, and gives his own carefully considered evaluations of the issues involved.

These issues, it should be noted, fall within the domain of Old Testament theology. The book does not attempt to survey recent research in all branches of Old Testament study; it is not a rival to the Society for Old Testament Study's *Tradition and Interpretation*, for example. The closest parallel, in terms of the issues surveyed, is Gerhard Hasel's *Old Testament Theology Basic Issues in the Current Debate*. It is perhaps unfortunate that Goldingay's title does not specify more clearly the nature of the content of the book.

Indeed, even in reading the book it is several pages before the author's intention becomes fully clear. The question raised in the Introduction is how the Old Testament is to be understood within the Christian Church in the modern world. The author categorizes five approaches as ways in which the Old Testament can be understood: as a faith, as a way of life, as the story of salvation, as witness to Christ, and so Scripture. At this

point the reader might be forgiven for expecting a discussion that might be helpful to a lay person seeking to understand the place of the Old Testament in the Scriptures of the Church. Only as one enters into the heart of the book, five chapters following the outline of the five approaches listed above, does it become apparent that what is involved is a summary of scholarly debate that has taken place in the last quarter of a century or so.

Chapter One, "The Old Testament as a Faith," considers the aim and approach of Old Testament theology, the form of an Old Testament theology, and the difference between Old and New Testament faiths. Chapter Two, "The Old Testament as a Way of Life," looks at Old Testament ethics, dealing in particular with Old Testament law. Chapter Three, "The Old Testament as the Story of Salvation," gets into the question of God's activity in history and whether there is such a thing as "salvation history." Chapter Four, "The Old Testament as Witness to Christ," deals with typology, allegory and promise-and-fulfilment. Chapter Five, "The Old Testament as Scripture," deals with the canonical process, the defining of the Old Testament canon, and the interpretation of the Old Testament as Scripture in New Testament times.

Once the purpose of the book becomes clear, it can be appreciated on its own terms. It is not a book that will be helpful to laypeople; it is intended for serious students of Old Testament theology. Students in courses in Old Testament theology on the B. D. and M. Th. levels will find it exceedingly helpful in its treatment of the issues involved. Their instructors also will find it useful, both because of Goldingay's succinct summaries of various positions that have been taken by Old Testament scholars as well as his discussion of the issues with these scholars that takes place in the text and in the notes. Goldingay's command of the relevant literature is impressive, if not awe-inspiring: the index of authors cited lists no less than 427 names. Unlike some British Old Testament scholars, he makes good use of American scholarship along with British and German contributions.

Goldingay himself, in voicing his own opinions on the issues raised, avoids extremes, and usually comes to a balanced, mediating position. On the question of the proper approach to Old Testament theology, he maintains that no single stand-point can enable one to see the whole of the Old Testament landscape; a multiplicity of approaches is needed. In a memorable phrase he states his belief that the Old Testament cannot be studied in isolation from the New Testament. "In my view it is better to give parallel status to both Testaments, as joint witnesses to the one God whose speaking in each helps us to understand the Christ who came between the Testaments" (p. 34).

Concerning Old Testament law he says: "...while the Christian ethicist is not going to take Old Testament law as God's last word on behaviour, it seems equally clear that it would be odd for him simply to ignore it as a possible source of guidance for decision-making over the way of life God expects of his people" (p. 51). He is appreciative of the salvation historical approach, yet he emphasizes that God's acts in relating to Israel embody his way of dealing with all his creatures. Goldingay finds value in typology when one looks back from the perspective of the cross.

With respect to the fulfilment of prophecy, while rejecting literalist approaches, he emphasizes that prophecies are statements of the purpose of God which, applied in the New Testament to Christ, can be reapplied in the future. He further says: "Old Testament prophecy bears witness to Christ, but not merely by pointing to a coming historical event. It ever calls people to look at the future in the light of the past, so as to see how to live in the present" (p. 122).

His handling of the history of the definition of the Old Testament canon is cautious; he does not read into the rabbinic evidence more than that evidence will bear (as is usually done when it is claimed that the "Council" of Jamnia "closed" the Jewish canon). While his preference appears to be for Christianity to accept the same

canon as Judaism, he does not polemicize against the larger Christian canons.

One of the strengths of the book is its usefulness as a bibliographic guide to the issues discussed. The Bibliography runs to thirty-three pages, over one-sixth of the whole. Unfortunately, the Bibliography is not classified according to the issues treated. Such a classification would have enhanced the value of this important tool.

All in all, once I discerned its purpose, I found this to be a helpful book. I would recommend that students in Old Testament theology classes use it in conjunction with, not as a substitute for, Hasel's *Old Testament Theology: Basic Issues in the Current Debate*. But let the buyer beware: the nature of the book is not spelled out in the title, the brief description on the back cover, or even in the Introduction itself.

THEODORE N. SWANSON

*United Theological College, Bangalore*

The book under review is one of the "Issues in Contemporary Theology" series which is a series of brief studies which tackles questions of current biblical and theological interest. All the subjects are of importance and arouse controversy among scholars of different outlooks.

The book has five chapters. One can easily see from the titles of these chapters how useful the book is for all Christians. The reader need not be a professional theologian to understand the content of this book. A very simple lucid style is adopted in the treatment of the subject matter. Those who are seriously interested in the theme are given a very extensive list of books related to the topic under discussion and also a useful index at the end. The author makes the subject both profound and simple.

The burden of the book is to leave the Bible to speak for itself. The author comments "Kept independent of systematics, biblical theology may be enabled to listen to the whole Bible" (p. 21). "So", he continues, "the task of OT theology is to mediate between the

religions of the OT and the religion we believe and practise today" (p.23).

Certain statements made by the author while discussing the difference between the Old Testament and the New Testament are questionable. He says: "... whereas the OT emphasizes Yahweh's special relationship with and commitment to Israel the NT emphasizes God's concern for the whole world" (p.29) ....In the NT, faith generally implies an assured knowledge of one's relationship with God on the basis of the achievement of Christ, and the indwelling of the Spirit. In the OT, men more often struggle, doubt, rage and protest" (p. 30). These statements may not adequately represent the view one finds in the Bible. Of course, everyone has the freedom to have his own personal views. The author of this book notes his own disagreements with scholars. He quotes Hesse's view that "salvation in the Christian, NT sense is essentially a spiritual matter" and Gunneweg's opinion that "The OT is actually the story of unsaved man, open to the saving act of God. Christ then rescues us from history..." (p. 83); and then makes his own, correct, judgment. The Old Testament history "cannot be dismissed as *Unheilsgeschichte* any more than it can be accepted without qualification as *Heilsgeschichte*. It is both." (p. 86). The author is judicial in maintaining a balanced view.

John Goldingay has done a careful study on the available resources for Old Testament interpretation. Almost all contemporary issues are raised in this book.

I am happy to introduce this book to all lovers of the Old Testament, hoping that it will create a new interest in the study of Old Testament theology.

K. V. MATHEW  
*Mar Thoma Theological Seminary,  
Kottayam*

*Love to the Loveless: The Story and Message of Hosea:*  
by Derek Kidner. Inter-Varsity Press, Leicester, 1981.  
Pp. 142. Price £ 3.25.

This is one of the books in "The Bible Speaks Today" Series. These books, the editors say, have three characteristics (i) expounding the biblical text with accuracy, (ii) relating it to contemporary life, and (iii) they are readable.

The author, out of his experience as a teacher, has succeeded in maintaining the characteristics of the books in this series. His concern is to make Hosea intelligible to the man in the street. He speaks first to the reader, (cf pp. 11-15). In very simple language Kidner communicates the message of the book. The author's preface "Suggests that a discouraged and flagging reader should turn to the 'bird's-eye view' at the back of the book, to get his bearings and return refreshed to complete his journey with this remarkable prophet". However, following this suggestion is not necessary for a reader to have an intelligent understanding of the book.

The author makes use of several commentaries in the preparation of this book. But he has taken care that the use of such books should not confuse the reader, but should clarify his own mind about the intricate problems of the book. The chief abbreviations and the footnotes show his acquaintance with the current books on the prophet Hosea.

The addenda contains maps, a chronological table and a bird's-eye view of the book. These all help the reader to understand the message from its particular historical setting.

The book is not strictly a commentary. However it has certain characteristics of a commentary. The author, it seems, wants to make the word of God simple, and comprehensible to the ordinary member of the Church. This is something one must appreciate, and it is usually lacking in the writings of biblical scholars. Kidner, through his own style has proved that biblical erudition is not merely to cater to the needs of scholars only but

it is to be made available for interpreting the word of God for the edification of simple men and women in the church.

I am happy to recommend this useful book which opens up the message of Hosea to the many Bible-loving children of God.

K. V. MATHEW

*Studies in the Gospel of John*: by Matthew Vellanickal. Asian Trading Corporation, Bangalore, 1982. Pp. 223. Price Rs. 20.

The book is a collection of twelve studies based on the Fourth Gospel prepared by Fr. Matthew Vellanickal. Though the book gives no bio-data of the author (like the Beloved Disciple in the Gospel), probably a mark of his humility, Matthew Vellanickal is a well known New Testament Scholar in India teaching at St. Thomas Apostolic Seminary, Kottayam. If my memory serves me well, most of these studies have already appeared in *Bible Bhashyam* and such other Indian Catholic theological journals during the past few years. But it is good to get them together. These are carefully researched and well documented studies which will add to the titles written by Indian authors, though there is nothing particularly Indian in these.

While I am happy with this collection, I must say that I have a number of reservations and disagreements with the conclusions of the writer as well as his exegesis. Some of them are of a general nature while the others deal with particular studies.

The general ones are :

(1) The writer brings the other Johannine writings into the body of his exegesis of Fourth Gospel texts to support his conclusions, which might be weak without these additional props. Methodologically speaking, this is a faulty approach to exegesis, granted that one is free to note parallels in other New Testament writings which might be shown in the footnotes. There are several

instances to point out in this regard : pp. 4, 33-34, 75, 162-3, to name a few. Otherwise, the book should have been titled "Studies on Johannine Themes." Moreover, one gets the impression that our writer sees the same hand behind the composition of all the Johannine writings, which would be the simplest solution to the problem of authorship of those writings that one could think of. I wish it were so !

(2) As a good exegete, Vellanickal restrains himself from reading into the text the views of his Church (Catholic) in most cases. However, at times one finds the "true Catholic" in him coming out of the text, though the text does not come to his aid. This is particularly so in his analysis of Peter (pp. 195-9) and in his depiction of Mary in the last study. One is disappointed to see our writer over-arching himself in his exegesis (or is it *eisegesis* ?) to show that Mary is the living personification of the woman in Revelation 12 (p. 223), and as the living personification of the heavenly Jerusalem, the archetype of the Church (p. 224).

(3) One would have expected Vellanickal to go a little deeper into the crucial texts. At times one finds him spreading his study too thin, even resorting to generalizations and abrupt conclusions. While all will agree that Raymond Brown is one of the greatest authorities on the Fourth Gospel, one finds Vellanickal referring to him endlessly (*ad nauseam*) as his support and strength.

(4) One notices several instances of theological oversimplifications in this book. Some of them are listed below :

(a) Vellanickal forces the virgin birth of Jesus into Jn. 1 : 13. This text speaks about the new person in Christ who is qualitatively distinct from the one born under the natural process of procreation. Vellanickal takes the "persons" in this text to be singular and interprets it as an incarnational text. This is questionable. But it is even more curious that he sees the virginal incarnation in this text because "woman" is not mentioned along with man.

(b) While he analyses almost all the Christological texts in his first study, on Jesus, one wonders why he omits any reference to 14 : 28 ("the Father is greater than I"), which smacks of a subordinationist Christology!

(c) Vellanickal tries to force a connection between 3 : 3-10 and 19 : 33-37 (pp. 71-2), which is not there. It is surprising that he sees only a sacramental motif in 19 : 33-37 and not the anti-docetic motif which is more pronounced. Zechariah 12 : 10 is not a strong text in support of the sacramental interpretation of this passage. The same text of Zech. 12 : 10 is also alluded to in Rev. 1 : 7.

(d) Vellanickal sees a wide difference between the breath of the natural man (first birth) and the Spirit in the redeemed man (born of the Spirit). Was it not the same Spirit of God that was breathed into the first man as well? Our writer seems to make a wider gap between matter and Spirit than there is already in the Fourth Gospel. He sees too much allegorical meaning in the words "wills" and "voice" (p. 80).

(e) The expression "spiritual thirst of Jesus" make strange reading; it is equally strange that Jesus asking for water in 4 : 7 and his thirst in 19 : 28 are seen as examples of the "spiritual thirst" of Jesus (p. 86).

(f) In study 8 the writer uses terms such as "mutual immanence", "reciprocal interpenetration" which are terms liable to be misunderstood. If it is a mutual immanence, then the corollary of the divine immanence in man must be the human immanence in God or the humanization of God (as opposed to the divinization of man). Incarnation is not *enanthropism* nor is man's redemption a deification of man. It is true that the unity between the Father and the Son is the model for our relation with Christ and with one another, but it is not of the same quality (essence) as that of the former because we do not become Christs but only children of God "by adoption".

(g) In study 6, "The Spirit and Christian Life," the writer subordinates the Spirit to Christ. It is true that the Spirit interprets what Christ has already told. But

the role of the Spirit in the Fourth Gospel is not on a subordinate level but more as the *continuum Christi*, and the unity of God's salvific action is expressed in both the second and third Persons of the Trinity.

(h) "The flowing of water is a symbol of the giving of the Spirit as a result of His glorification through death and resurrection" (pp. 149-50) is a forced conclusion. As I have already mentioned, the most obvious intention of mentioning the flow of water and blood from Jesus' side is to show that his body was indeed a human body (anti-docetic motif).

(i) Vellanickal makes a curious statement: "Jesus handed over the Holy Spirit to those who were at the foot of the cross, in particular to his mother who symbolizes the Church or new people of God, and to the Beloved disciple who symbolizes the Christian" (p. 151). This is another example of his curious exegesis.

(j) When a writer gives his study (No. 10) the title "Righteousness or Dharma", one would have expected him to do a more detailed treatment of Dharma and its relevance to the Christian concept of righteousness. Only a scanty reference to Dharma is seen in this study (p. 174).

(k) Vellanickal sounds a bit naive in his interpretation of the unbroken net in John 21 as meaning the Christian community (p. 195), and Peter's hauling of the net ashore by himself as symbolic of Peter's unique role in the future mission of the Church (p. 196). One finds an undue eagerness to glorify Peter and to vest him with a special authority in Vellanickal's treatment of the section on the "Rehabilitation of Peter" (pp. 197-9).

(l) One wonders whether the writer's conclusion of his eleventh study (pp. 201-2) is based on what has been dealt with earlier!

The many comments that I have made above do not dilute my appreciation of Vellanickal's good work in all the studies, especially studies 3 and 7. I hope he will give some thought to my comments, before rejecting them, and see that the spelling and printing mistakes are eliminated in the next edition. The Church in India will

look forward to more such studies from Matthew Vellanickal.

M. V. ABRAHAM  
*Leonard Theological College,  
Jabalpur*

*Paul the Apostle : The Triumph of God in Life and Thought :*  
by J. Christian Beker. Fortress Press, Philadelphia,  
1980. Pp. 452. Price \$ 22.95.

Here is a major and significant work on Paul by Dr. J. Christian Beker, professor of Biblical Theology in Princeton Theological Seminary. The book is a product of several years of teaching and learning. The main thrust of the book is that: (i) Apocalyptic Theology is the key to Paul's theology; and (ii) Paul's theology is to be understood in the distinction between the *Coherent Centre* (the constant) and the *contextual contingency* (variable). Romans and Galatians may be cited as typical examples of Beker's hermeneutic in action, where the interaction between the coherent centre and contextual contingency is seen at its best (Beker seems to go with those scholars who see Romans as addressed to a specific theological situation).

Though one might say that Beker's hermeneutic is not entirely new and that he owes much to earlier writers (this can be true of all scholars), what may be called characteristically new is what he shows to be the coherent centre of Paul's thought. The majority of scholars have located the coherent centre in Paul's emphasis on justification by faith, and life in Christ (some may prefer to call the latter "Christ mysticism"). Beker believes that apocalyptic as interpreted by the Christ-event is the real centre from which other motifs and concerns get their direction. "I posit the triumph of God as the coherent theme of Paul's Gospel; that is, the hope in the dawning victory of God and in the imminent redemption of the created order, which he has inaugurated in Christ" (p. ix).

In the chapter on "Paul's Apocalyptic Theology;

Apocalyptic and the Resurrection of Christ", Beker attacks the demything of liberalism, demythologising of Bultmann, realised eschatology, and the collapse of eschatology into Christology by neo-orthodoxy. In his opinion all of these deny the centrality and, ultimately, the reality of apocalyptic. He does not spare the evangelicals, either, for their literal view. Beker argues that Paul's apocalyptic is theocentric rather than Christocentric, and the resurrection of Christ is not an isolated event, independent of the total apocalyptic drama about to be unfolded.

Beker thinks that Paul has modified the traditional Jewish apocalyptic. When Beker says that "both modification and intensity are henceforth determined by the Christ-event" (p. 145), is he not indirectly acknowledging the importance of Christology in his theocentric apocalyptic? Again, on the same page, he says: "The major apocalyptic forces are, for him, those ontological powers that *determine the human situation* within the context of God's created order and comprise the field of death, sin, the law, and the flesh." One might ask whether Beker is not coming closer to Bultmann's existential interpretation? Again, when he says that "the 'age to come' is already present, so that Christians can already rejoice, can already claim 'the new creation', and can already live in the power of the Spirit" (p. 145), is he not acknowledging some aspects of realised eschatology? Beker sees "hope" more pronounced than "faith" in Paul's theology. His criticism of Bultmann is that he collapsed "hope" into "faith" (Faith "has no inherent virtue in and of itself", p. 148).

Beker sees apocalyptic present in all Paul's letters (he takes only seven letters as genuine) from 1 Thessalonians (the earliest) to Philippians (the latest), the only exception being Galatians. Its strongest evidence is seen in 1 Corinthians 15. In this chapter Paul is imposing on the Corinthians an apocalypticism, against their liking and in violation of his own contextual hermeneutic. Apocalypticism is inherent in the truth of the gospel (p. 171). Any non-apocalyptic translation of Christian

truth "leads to a perversion of the gospel because it ignores the temporal and cosmic coordinates of the resurrection of Christ" (p. 173).

On the above foundation Beker builds his interpretation of the traditional Pauline themes such as cross, sin, death, salvation, life in Christ, Church, and the destiny of Israel. All these motifs have their meaning in the central concept—the "triumph of God".

Beker argues that the contextual contingency in Galatians was so overwhelming as to push the coherent centre of the Gospel out. But how, then, could Paul force the central theme down the throat of the Corinthians? Considering the predominantly Jewish influence in Galatia, Paul would have found his epistle to the Galatians the ideal vehicle to impart the central message of the Gospel (apocalyptic). This should have been the case, even more so, when Paul strongly defends the *real Gospel* in Galatians (Gal. 1:6-9). Would it not be more realistic to say that Paul was constrained to stress apocalyptic in 1 Corinthians 15 because the situation demanded it, while in Galatians Paul had to harp on liberty and the meaning of the gospel because the situation demanded so in that case?

One problem that I experience in this book is Beker's use of the word 'apocalyptic'. As I see it, it is a theology of hope, hope in the ultimate victory of God and his reign that is central to Paul's thought, in Beker's opinion. But when he uses the word "apocalyptic", can he avoid the Jewish trappings associated with it, if he were to be true to Paul's apocalyptic thinking, although Beker argues that Paul modifies the Jewish apocalyptic, especially its futuristic time-tables (p. 146)? Does the term "apocalyptic" serve a better purpose to express Paul's dominant thought than "eschatology" (a word that Beker is not happy with, and perhaps rightly so)?

It is not possible to comment on all aspects discussed in such a packed book or attempt a detailed review. The book undoubtedly is a major contribution to Pauline studies. It is loaded with excellent insights. It is worthy of being placed among the prominent titles on Paul that

have appeared so far. The most important contribution of the book, to my mind, is that Beker has been able to present "apocalyptic" as a viable alternative to the over-emphasised thesis that the centre of Paul's theology lies in Christology and justification by faith. Whether Beker's thesis is the only alternative possible or not, it cannot be denied that "apocalyptic" is certainly one of the dominant motifs of Paul's thought. As Beker himself is aware, he may be overstating or exaggerating at times ("Moreover, a thesis always exaggerates", p. x). The book reflects elaborate research and careful exegesis, and is well documented. The wealth of references and bibliography will be of great help to students of Paul. Hats off to Dr. Beker for this excellent work !

M. V. ABRAHAM

*Songs of Heaven* : by Robert E. Coleman. Fleming H Revell Co., Old Tappan, New Jersey, 1980. Pp. 159. Price \$ 6.95.

When I was in the seminary my scripture professor told us that those who wrote commentaries on the book of Revelation either went mad or became heretics. In fact he did this and suffered neither fate.

The book under review is a model of sanity and orthodoxy. Moreover it is hopeful and inspiring. I am particularly glad to be asked to review it because I have a personal devotion to the songs commented on here and have used them to inspire prayer services I have conducted.

Another reason why I welcome this book is that it draws attention to a kind of prayer somewhat neglected these days—I mean the prayer of adoration. The author himself makes this point very strongly in his comments on the first song.

Significantly, it is the holiness of God that is first emphasized. Listening to the chatter of our experience-centred culture today, we might have thought that the singers would start with love. But then, the songs of our day seldom reflect the priorities of

heaven. Certainly God is love, but it is holy love, a love always in unmitigated opposition to evil. Such love wants only the best for its beloved, and the best God knows is himself. "So he says 'You shall be holy for I am holy' (I Peter I:16) (p. 34).

The author's method is to isolate each song, explain the background and any technical words or ideas that may be there and then draw out practical suggestions for our spiritual life. It is difficult to fault him on his scholarship though scripture scholars may niggle at some of his more fundamentalist biblical interpretations.

My own hope as I hinted above was to draw from the book nourishment for our spiritual life. Here I must confess I was not entirely satisfied. There are nuggets, certainly, but they are so surrounded by cross references and not always relevant digressions and illustrations that it is not easy to isolate and benefit from them.

Perhaps the difficulty lies in the fact that the author is writing for too wide and disparate a readership—the scholar as well as the simple reader, eager to be inspired.

Perhaps he could write another book—*Songs of Glory for the Layman*, in which while not discarding his scholarship he could concentrate on exploring and exposing the spiritual wealth here. There is a mine of wealth here and I know of no one better qualified than Coleman to explore it.

The merit of the book as it stands is that it does draw attention to these magnificent songs which have been far too neglected for far too long, perhaps because they were hidden in the most mysterious book in the Bible. For this the author deserves our grateful congratulations.

R. H. LESSER  
*The Cathedral, Ajmer*

*Doctrine in the Church of England: The 1938 Report:*  
introduction by G. W. H. Lampe. SPCK, London, 1982.  
Pp. 1x+242. Price £ 8.50.

*Worship in the Church of England:* by D. E. W. Harrison

and Michael C. Sansom. SPCK, London, 1982. Pp. x+181. Price £ 3.95.

The titles of these two books are indicative of their content. *Doctrine in the Church of England* is the reprint of a report by the Church of England Doctrine Commission under the chairmanship of Archbishop William Temple which originally appeared in 1938. Unlike later reports by the Doctrine Commission, *Christian Believing* (1976) and *Believing in the Church* (1981), it is concerned with *what* to believe rather than in the *how* of believing.

Perhaps the most important feature of the Report is the way in which Anglicans of very different persuasions were able to break through their surface disagreements and register a remarkable degree of unanimity. It is true, as the late Professor G.W.H. Lampe points out in his long and generous introduction, that this degree of agreement was assisted by the unfortunate omission of any real representative of Conservative Evangelicalism among the members of the Commission and also because the members came from very similar cultural and academic backgrounds. In spite of this, not all differences were eliminated and where these persisted, the divergent views were clearly set out.

It is also true that the proportions of the Report are symptomatic of what seemed to be the most significant or divisive issues at that time. Thus the Sacraments get 75 pages as opposed to the Doctrine of God which is disposed of in 17 pages and Christology in 22 pages. A similar report today would surely have a very different balance.

There are considerable differences of style in the report—hardly surprising for something which took sixteen years to produce. The earlier part tends to consist of brief sections, sometimes little more than notes, while the latter parts contain some extended essays.

It is possible to fault the Report in many points of detail. Professor Lampe gives some instances of faulty argument: for example, "Anglican apologetic often tends by a kind of sleight-of-hand, to substitute *the ministry* for a *ministry*: to demonstrate that ministerial order is

essential to the Church's life, and then to create the illusion that what has been shown is the necessity of the particular, historic episcopal form of ministry. The Report is no exception" (p. xxxix).

However, having said all this, the Report is a monument to a serious attempt to discover the degree of agreement within a body of believers and the different viewpoints which might be charitably held alongside each other within the same Communion. Although with the united churches in India attempts were made to chart the degree of common belief at the stage of negotiation, no real attempt has been made since then. It would surely be worthwhile to invite the Theological Commissions of the churches (either separately or together) to embark on a similar project, since the years of living and worshipping together must surely have had some effect on belief.

*Worship in the Church of England* is an extensively revised edition by Michael C. Sansom of an earlier book which first appeared in 1946 under the title *The Book of Common Prayer* and was revised by D. E. W. Harrison first in 1959, then again in 1969, when its title was changed to *Common Prayer in the Church of England*. The main point of the latest revision is to take account of the appearance of the *Alternative Service Book* (1980).

The book is divided into three sections. The first contains a brief treatment of the meaning of Christian worship and a sketch of the history of Christian worship, beginning on a broad front and then narrowing its focus at the Reformation to Anglican worship. The chapters are brief, but they are clear, well-written and informative.

The second section deals with the contents of the *Book of Common Prayer* and the third—entirely new in this edition—with the *Alternative Service Book*.

In their judgement of the various stages of the development of the Prayer Book, the authors use charitable and yet discerning eyes. The treatment of the *Alternative Service Book* is also balanced. The introduction of this book generated a considerable amount of heat in the Church of England, some welcoming what they consi-

dered to be a more contemporary form of worship, others fearing that the *Book of Common Prayer* which had nourished worship for three hundred years was being quietly mothballed. The author understands the fears of those who have been fed by the *Book of Common Prayer* as well as the desire of many for change. He is also fair in assessing the strengths and weaknesses of the book.

This book obviously is of limited interest outside the Church which is using the books whose history is here described. It does, however, provide a salutary reminder of the need for Churches to assess their worship critically and reflectively. Bishop Garrett, to some extent, performed this task for the Church of South India in his *Worship in the Church of South India* (1965), although it is now in need of revision. It is to be hoped that—perhaps at a slightly later stage—the orders of service which the CNI Liturgical Commission steadily produces will be similarly evaluated.

MICHAEL R. WESTALL.

*The Concept of Transcendence* : by Sabapathy Kulandran.  
Christian Literature Society, Madras, 1981. Pp. viii  
+368. Price Rs. 35.

The Christian Conference of Asia commissioned the author to write this book on the concept of "Transcendence" in the various religions of the world. The purpose being to show that no religion can exist without a recognition of something beyond the universe.

Religion arose and has existed as spontaneous response with no ulterior motive, a response not to something within the universe but outside the universe—the Transcendent. A religion without transcendence is inconceivable. With this view in mind, the author has discussed the concept of transcendence in four religions : Buddhism, Hinduism, Islam and Christianity. It is not a review of four religions. As the author puts it "I am dealing with the concept of Transcendence in each of the religions; their history and tenets come in, only in so far as they bear on that concept" (p. vi). This constitutes the major portion of the book.

The author affirms that Buddhism is a religion teaching redemption and deliverance (p. 62), despite the warning from some quarters that "salvation" and "redemption" should be used of Buddhism with some care, for in seeking to fulfill its purpose it is a metaphysics only incidentally. Then he has tried to search for the Transcendent in two main types of Buddhism—Hina Yana and Maha Yana. In discussing three schools of Hinduism: Kevala Advaita, Visishta Advaita and Dvaita, the author observes that Sankara has carried transcendence to an extreme to which it should not have been but that does not mean it was devoid of all meaning; Ramanuja keeps a balance between transcendence and immanence because of him there is no anti-thesis or even difference between Brahman as he is and the Brahman of religion; Madhva was able to prove that the Deity was not merely distinct from everybody and everything else but that He stood over and above them.

The discussion on Islam and Christianity is based on the premiss that in all monotheistic religions, it is God who fulfils the requirements of the Transcendent. Therefore it is easy to find in Judaism and Islam a concept of God which meets them beyond doubt. Christianity asserts the divinity of Christ and Holy Spirit, which raises the question of the fulfilment of these requirements. But the author remarks that "The Christian concept of God has widened" but "it has not so widened to include any pantheism" (p. 354).

While reading this major portion of the book, a reader may get the impression that it is just a collection of information on the concept of transcendence in the four religions. But if the object of the author is to set forth the essence of transcendence in a way within the reach of everyone, then the systematic presentation of the history and teaching about the concept in each religion may be justified.

There is a separate chapter on monotheism, dealing with modern attacks on this concept. The objections are from the psychological, metaphysical and moral point of view. The author's contention is that psychologically the

objection is that the idea behind monotheism is man's own projection of himself into the realm of the infinite.

If it be said that the concept involved in monotheism is false because in this case the mind has thrown out a concept resembling a human being, why cannot the same objection be made even if the concept on this subject resembles anything else like a machine without a mechanic, or a chaos ruled by mere chance—if chance can rule anything—or is ruled by a number of beings, as in the case of polytheism? (pp. 161 f.).

Morally, the objection to monotheism is based on the presence of evil in the world. But monotheism has fought its way to a faith not in ignorance of the tragedy in the world but in the very face of it. The view is supported by the author that "In spite of all evil and injustice we see, justice and truth triumph in the end;" and "not merely at the end but alongside of what is evil there may also be seen, at the same time, much that is good in the world (p. 166).

While anyone reading this book would appreciate the author's concern, deep conviction and a positive attitude of life, a reader may raise the question as to whether the author in sometimes rejecting other arguments on the basis that they are "question begging" theories, is free from the same fault himself.

The author clarifies the concept of immanence. As religion is the response of man to the Transcendent, the Transcendent must be felt and present among men, in order to be meaningful for man. So there is a relation between the Transcendent and the immanent. But it ought to be understood in the sense of the immanence of the Transcendent and it therefore is different from immanetism which excludes the Transcendent. "Immanetism therefore, being a creed that disavows the Transcendent, must give up the pretence of posing as the kind of religion best suited to the present age and declare itself to be an-anti-religious movement" (p. 360).

The book shows a good comprehension of the subject

by the author. He has done justice to the subject within the compass of a comparatively small book.

DHIRENDRA SAHU  
Serampore College

*Metaphorical Theology : Models of God in Religious Language :*  
by Sallie McFague. Fortress Press, Philadelphia, 1982. Pp. xi+225. Price \$ 11.95. Also published by SCM Press, London, at £ 6.50.

According to the critical acclaim of the feminist theologian Rosemary Radford Ruether, "*Metaphorical Theology* is a brilliant piece of writing which will make an important contribution both to new thinking on the nature of religious language and also to the dialogue between Christianity and feminist theology" (Cover page 4). This reviewer agrees that it is a brilliant piece of Protestant writing echoing the Orthodox viewpoints of apophatic theology which speaks of the unknowability of God and kataphatic theology which speaks of God on the basis of the authority of the Scriptures, the Incarnation and the gift of the Holy Spirit, without giving due importance to the latter. The scholarship and research behind the book is certainly laudable as evident from the 27 pages of Notes and the three page index of authors. But none of the eminent Fathers of the Church like Gregory of Nyssa and Naziansus are quoted in the book and I consider this a major drawback as they had a better way of bridging the unknowability and knowability of God than this book.

I must confess that I have not read the author's earlier book, *Speaking in Parables* (Fortress Press, 1975) which had the sub-title *Metaphor and Theology*. She pictures Jesus as the Parable of God and rejects Incarnational Christology as "'Jesusolatry', a form of idolatry" (p. 18). Jesus Christ is not of the same substance with the Father, but shows the relationship with God and Man. She says that the Protestant tradition is "metaphorical" and the catholic "symbolic". "A sacramentarianism of the medieval sort is not viable today, nor is it supported by most Catholics who seek revitalisation of this tradition"

(p. 13). She has addressed her parabolic Christology and metaphorical theology "for the Protestant sensibility and modern mentality" and I am sure she has done a signal job to make Christian theology relevant to the so called post-Christian ear of the West, with dim "eyes of faith". Her attitude to Jesus Christ, like that of the Hindus, is that he is also a relative person like all great men and not the absolute, final, unique revelation of God. To quote, "The religious revolution identified with the name of Jesus of Nazareth and minor revolutions of Paul of Tarsus, Francis of Assisi, Martin Luther, John Wesley, Frederick Schleiermacher, Karl Barth and present day liberation theologians occurred because the traditional paradigm could no longer cope with significant dimensions of experience" (p. 82). We, in India, are fighting against this trend.

It is difficult to summarize each chapter of this philosophical treatise in a brief review. The opening chapter, "Toward a Metaphorical Theology", opens with a crucial quotation from Simone Weil, which she quotes elsewhere also in this book: "There is God. There is no God. Where is the problem? I am quite sure there is a God in the sense that I am sure my love is no illusion. I am quite sure there is no God in the sense that I am sure there is nothing which resembles what I can conceive when I say that word" (p. 1, p. 131). This paradoxical dimension of theology is not a new insight. Soren Kierkegaard called Jesus Christ "the supreme Paradox" to maintain this paradox. The well-read author wants to avoid the "idolatry of dogmatic religious language and the skepticism of irrelevant religious language" and finds herself in the relativity of philosophical and metaphorical language. The question she has yet to answer is whether there is any absoluteness in history or only relativity? When I say "everything changes", and if it is true, then that sentence is changeless and absolute.

Chapter Two, entitled "Metaphor, parable and scripture," dethrones Scriptural authority. To quote, "metaphorical theology, one based on parables and Jesus as parable, will differ from traditional views of the auth-

ority of Scripture. The Bible is a metaphor of the word or ways of God, but as metaphor, it is relative, open-ended secular, tensive judgment" (p.54). While St Thomas Aquinas put the *analogia entis* of Aristotelian philosophy at the bottom and faith above it, and Karl Barth placed *analogia fidei* at the bottom, Dr McFague does not see the need of faith either in the authority of the Scripture or in the Incarnation, as everything is metaphor to her.

Chapter Three deals with "Models in Science." The author's thesis is that there are models in the social sciences and technology, in natural science, the humanities and in paradigms. If models are necessary in science and technology, how much more is it necessary for theology! "Thus they are always partial, even when deemed appropriate, necessitating both alternative and contemporary models as well as eternal vigilance against their literalization, *against the loss of the metaphorical tension*" (p. 102).

The fourth chapter on "Models in Theology" shows the differences between scientific and theological models. While science has only very few models such as "wave" or "particles", theological models are many. "Not only are metaphorical languages and models ubiquitous in theology at a subconscious level, but many models have flourished and been encouraged at conscious level" (p. 106). Like most of the liberal theologians, Dr. McFague places the Kingdom of God in the centre as "the new root-metaphor" and has very little concern about the person and work of Christ, the one redeemer for the whole world. When the Church Fathers distinguished between the unknowable *ousia* or *substantia* or essence of God, and the knowable *energia*, and gave tremendous importance to the work of the Holy Spirit, the stress of the author of this book is on the relationship. She thinks that the focus of the contents of the Creeds "is relationship, not only relationship of the Father to the Son and to the Holy Spirit, but also relationship of God to the world, to its creation and salvation" (p. 112).

The provocative title of the fifth chapter, "God the Father, Model or Idol?", is a corrective to the conservative theologians who are dead against all feminist theology

and who cannot accommodate the term "God the Mother". I have tried to show in my treatise on the *Theology of a Classless Society*, that if God can be addressed as "Father" without sexist connotation, He can also be addressed as "Mother" without sexism. To quote the author, "A metaphorical theology, guided by Protestant sensibility, insists that we will not relinquish our idolatry in religious language unless we are freed from the myth that in order for images to be true, they must be literal. It also insists that we will not find religious language relevant unless we are freed from the myth that in order for images to be meaningful, they must be traditional" (p. 145). In the brief Conclusion the author repeats that religious language is largely metaphorical and theological language is "composed principally of models...Since models are derived from metaphors, they continue the basic characteristics of metaphors and two of these characteristics—indirection and partiality—are especially important for addressing the issues of idolatry and irrelevance" (p. 193).

This is a very useful book for discriminating readers who already have a firm foundation in the tradition and faith of Holy Writ and the Fathers. It is a needed corrective for fundamentalism, but not as profound as the Patristic tradition which holds that theology is surrounded not only by silence, but also by revelation, especially the Incarnational theology which will remain for ever.

METROPOLITAN GEEVARGHESE MAR Osthathios  
*Kottayam*

*The Fatherhood of God in an Age of Emancipation*: by W. A. Visser 't Hooft. World Council of Churches, Geneva, 1982. Pp. xi + 163. Price SFr 16.90, US \$ 8.95, £ 4.75.

It is about time some patriarchal figure joined the fray about fathers, patriarchs and matriarchs. Dr. Visser't Hooft's purpose is "to meet the challenge of the 'society without fathers' which is being announced", (preface p. x) not only by mothers (actual or potential) but also by

Alexander Mitscherlich, about whom the present reviewer has never heard before (or since),

Dr. Visser 't Hooft clearly states that the history of Western thought shows that "the fatherhood of God was used sometimes as an argument for emancipation and sometimes as an obstacle to it" (p. 95). The issue as the former General Secretary of the W.C.C. puts it is this: "We cannot eliminate fatherhood from the gospel without destroying its very meaning. On the other hand, could children, growing up in a society in which fathers were less and less respected and played a decreasingly important role, be expected to respond to such a message?" (p. 1). The same question could be put to the author: "What about the concept of the Lordship of Christ? Is not Lordship something arbitrary and to be discouraged? Can we continue to preach that Jesus Christ is Lord, and expect a positive response from children or adults?"

My own answer is that society will always change its concepts, which will render it always more difficult to understand the Bible. Concepts like demon possession and Christ casting out demons, (which the present reviewer regards as somewhat central to the Gospel—for it is they who exercised Lordship before Jesus Christ overthrew them and was announced as Lord), are no longer fashionable; but the West manages to carry on some kind of demythologized and de-demonised theology, which may not be very faithful to the gospel, but still makes sense to some people.

Similarly both "Fatherhood" and "Lordship" are likely to become out-dated concepts in our democratic, egalitarian modern society. We may be on our way to a "fatherless society" as Mitscherlich puts it; we are on our way also to a Lord-less society.

Perhaps we have mis-used the concepts of Father and Lord, and in the process mis-understood them. There should not be any idea of domination and arbitrariness in either concept. Today some think we can be free only killing our Father and Lord. Dr. Visser 't Hooft identifies Karl Marx, Friedrich Nietzsche and Sigmund Freud as

the trio that have assassinated God the Father in Western culture (p. 97 ftm.). Proudhon and Bakunin operated with a concept of God the Father as envious of man, arbitrary and unreasonable, a tyrant killing whom becomes a holy act for the emancipation of man. European atheism is thus a deliberate patricidal act against their father—the tyrant God.

Visser 't Hooft is still very much a child of the West and when he describes emancipation as a 'universal' phenomenon he covers all of Europe—Immanuel Kant and Peter Kropotkin, Emmeline Pankhurst and Victor Hugo, Dietrich Bonhoeffer and Guiseppe Mazzini—and then adds, almost as an afterthought, Martin Luther King and Jawaharlal Nehru (p. 101). But he does not show the sensitivity to trace Nehru's emancipationism to his Western training, nor how the same Nehru, the stormy petrel of freedom, had to submit to the "paternal authority" of Gandhi.

The present reviewer took up the book in the hope that it would at least in part answer the charges made by Mary Daly, Rosemary Reuther and others that it is a male-dominated chauvinist society that created the dominance-oriented Western science and Western civilisation. The author does refer to the *Kosmische Runde* of Schwabing (Munich) and Prof. Bachofen of Basel who published several books suggesting the advantages of a matriarchal-apollonian society. The conflict here seems to be between a Father-God and a mother-goddess. There is in the West today an effort to revive a mother goddess cult as the answer to the problems brought about by the dominant male God conception. Ludwig Klages and D. H. Lawrence, H. G. Wells and C. G. Jung—all seek to do away with the dominant Father God, and either take over as "man come of age" or do with a tame mother goddess who would not repress our basic instincts and drives.

Visser 't Hooft admits that there are images in the Bible which clearly affirm the motherhood of God—Isaiah 66:13, 49:15, 31:5, 42:14, Hos. 11:3, 4, Ps. 18:8, 36:7, 57:2, 63:7, and Luke 7:35 and 13:34, to mention only a few. But he thinks it is precisely the societies which believed

in a mother goddess which oppressed women, and so we should be forewarned. He warns us also against the Eastern Orthodox theological speculation about "Sophia", the wisdom of God, which is regarded as feminine (pp. 129 ff). He feels that we will lose our sense of God being personal if we do not think of him as Father. I cannot quite see how a mother can be less personal than a father, but for Visser 't Hooft, as a good Calvinist, the idea of a Mother God is obviously repugnant. He would finally settle for a non-paternalistic God the father.

An interesting book—much research has gone into it and much profit comes from reading it. I hope Dr. Visser 't Hooft will continue to have health enough to write another book really dealing with the issues raised by the women's liberation movement.

METROPOLITAN PAULOS MAR GREGORIOS  
*Orthodox Theological Seminary, Kottayam*

*Does Chalcedon Divide or Unite?*: by Paulos Gregorios, W. H. Lazareth and Nikos A. Nissiotis. Geneva, World Council of Churches, 1981. Pp. xii+156. Price SFr 15, \$ 7.95, £ 3.95.

This is a book which both thrills and informs. If you are interested in the unity of Christians, you will likely be thrilled when you read the four Agreed Statements made by the unofficial conversation groups, representatives of the Eastern and Oriental Orthodox families of Churches, and what Metropolitan Paulos Mar Gregorios wrote about those conversations: "Among ourselves we find basic agreement about our Christological positions... We are no longer afraid of pursuing further the possibility of restoring communion between our two families of Churches" (pp. 129, 130). And if you are interested in extending your knowledge of the nuances of theology of sister churches, you will be informed by the eight essays selected almost at random from among those read in the course of those conversations.

In an attempt to help to "overcome the 1500-year schism" between the Eastern Orthodox Churches who

accept the proceedings of the Council of Chalcedon in 451, and the Oriental Orthodox Churches who do not accept those proceedings, representatives of those churches met "unofficially" four times during 1964-1971. This book helps the reader to understand that which has kept the two apart for these fifteen centuries, as well as to see the progress which has been made in their theological understanding of each other.

The essays published in this volume were written by four Eastern Orthodox and four Oriental Orthodox theologians. Three discuss basic theological matters, centering around the issue of "one nature" or "two natures" in the incarnate Christ; two present the Oriental Orthodox faith as it is manifested in the order of worship of the Armenian and the Coptic Churches; one deals with the terminology of the Christological dogma; and two discuss the ecclesiological issues involved in Eastern and Oriental Orthodox Church relationships. Oriental Orthodox churches have always insisted on speaking of one nature in the Incarnation and have thus been called Monophysites, whereas the Eastern Orthodox churches, using the language of Chalcedon, have said that the Incarnate Lord Jesus Christ "must be acknowledged in two natures".

Prof. J. N. Karmiris (Eastern Orthodox; Church of Greece) in writing of Cyril's formula, "*mia physis*.." showed that the terms "nature", "*hypostasis*" and "person" were synonymous at the time of Cyril. Thus he holds that Cyril used the term "nature" in the sense of "*hypostasis*", and "does not hold that there is one nature in the monophysitic sense" (p. 34). He understands Cyril's "*mia physis*" formula as "the dogma of Chalcedon about the hypostatic union of the two natures in Christ...expressed in the style of the theological school of Alexandria which emphasizes the one person of Christ". The reason for this emphasis can be found in the Alexandrian opposition to the Nestorian division of Christ into two persons. He holds that Cyril taught that in the incarnation Christ was consubstantial with the Father in divinity and consubstantial with us in humanity, that the union was "without confusion, change or transformation" (p. 40). Thus there was no absorption of the humanity by the divinity.

This Eastern Orthodox acceptance of Cyril's position, presented as it was in the context of the first gathering (Aarhus, 1964) apparently went a long way to clearing the atmosphere. The lengthy notes on the discussion which followed Prof. Karmiris's paper indicate a remarkable progress toward an attitude conducive to reconciliation. The Agreed Statement accepted there which, refers to Cyril's *mia physis*, says, "On the essence of the Christological dogma we found ourselves in full agreement," (p. 3) and goes on to say, "We see the need to move forward together" (p. 4).

The next essay in this volume is that by Prof. John S. Romanides (Eastern Orthodox; Greek Orthodox of N. & S. America, Patriarchate of Constantinople), in which he also deals with Cyril's "one *physis*". Prof. Romanides approached the matter by pointing to Nestorius's rejection of the "double consubstantiality" of Christ, i.e., that he did not become man by nature, a position rejected by Cyril, of course. On the other hand, because John of Antioch confessed the "double birth" ("Son of God" and "Son of Mary") and the "double consubstantiality" (with the Father and with us), Cyril found it possible to participate in the reconciliation with John in 433. Nevertheless Cyril's own preference was to speak of One Nature.

For Cyril *Physis* mean a concrete individual acting as subject in its own right and according to its own natural properties. Thus the One Nature of God the Logos Incarnate, having by His second birth appropriated to Himself a perfect, complete and real Manhood, has as His Own both the *ousia* and natural properties common to all men, whereby it is the Logos Himself who is Christ and lives really and truly the life of man without any change whatever in his Divinity, having remained what He always was. To speak about two natures in Christ would be somewhat equivalent to a Chalcedonian speaking about two Hypostases in Christ (p. 54).

Prof. Romanides holds that part of the thtological problem arose because of an early lack of distinction among the terms *hypostasis*, *ousia* and *physis* until the Cappado-

cians equated *physis* with *ousia*, while the Alexandrians saw *physis* as synonymous with *hypostasis*. Thus the Chalcedonians say there are two *physeis* after the union, meaning two *ousiai*, and the non Chalcedonians say there is only one *physis* after the union, meaning one *hypostasis*, not one *ousia* (p. 70).

Prof. V. C. Samuel's (Oriental Orthodox; Syrian Orthodox Church) paper entitled "One Incarnate Nature of God the Word" indicates that non-Chalcedonians have rejected the teaching of Eutyches since he was at least "hesitant to affirm that our Lord was of the same substance with us" (p. 78). By that rejection, Prof. Samuel makes it clear, they have affirmed the consubstantiality of Christ with us in humanity.

He also demonstrates most cogently why non-Chalcedonians find the phrase "One Incarnate Nature, etc..." so apt to affirm the mystery of the Incarnation. He points out various incorrect assumptions made about the phrase, all having to do with erroneous ideas regarding the humanity of Christ, and all of which are rejected by non-Chalcedonians. Father Samuel gives a convincing exposition of the teaching of Severus, who is said to have used *physis* in the sense of *hypostasis*. He also saw the phrase "one incarnate nature of God the Word" to mean that Christ "is at once God and man, being of the same substance with us as to manhood" (p. 87). Severus not only preferred the phrase "one incarnate nature...", but he condemned "in two natures" after the union because the Nestorian school used the phrase to assert a doctrine of two persons (p. 88). For Severus it was the one incarnate Person, "the one incarnate nature of God the Word", who was the subject—the originator, the doer—of all the words and deeds of Christ (p. 89).

On the other hand, the Tome of Leo, to which the non-Chalcedonians take such radical exception, says that "each nature performs what is proper to it in communion with the other". To the non-Chalcedonian this is rank Nestorianism!

Dr. Samuel's presentation is brilliant on the explanation and defence of the non-monophysitic position of

the non-Chalcedonians; but his conclusion as to why they refuse to accept the phrase "in two natures" as defined by the Council of Chalcedon (the phrase "*must* have ment the same teaching as that of Bishop Leo" and therefore cannot be accepted [p. 89]) displays a weakness of argument that is uncharacteristic of Dr. Samuel. He does not pursue the meaning of the insistence by Chalcedon, that although the property of each nature is preserved, the natures concur in *one* person and *one hypostasis*, not divided or separated into *two persons*.

The papers of the two Oriental Orthodox theologians (Dr. Mesrob K. Krikorian of the Armenian Orthodox Church, and Dr. Hakim Amin of the Coptic Church) were interesting demonstrations of the use of theology in liturgy, but did little to advance the purpose of the consultations. It was a happy thing to be told that the hymn including the following phraseology, although used for many centuries in the Armenian Church, had been dropped from the hymnal more than 250 years ago:

"...Great witness of Christ, holy Dioscurus, in disagreement with the unlawful Council, anathematized Leo and his blasphemous Tome" (p. 104).

It is hard to see that God could have been glorified or his people edified by such words.

Prof. Georges Florovsky (Eastern Orthodox; Greek Orthodox of N. & S. America, Patriarchate of Constantinople), writing on "The Theological Dogma and its Terminology", holds that the Christological problem is essentially a soteriological one, not merely a terminological one. "Divergence came and still comes in the sphere of spiritual vision and not in language" (p. 123). Divergence is between an *enhancement* of the place of man, which leads to minimizing the divine element in Christ, and a diminution of the place of man, which leads to maximizing the divine element in Christ (p. 122).

The final two papers, on ecclesiastical issues arising out of the relations between the Eastern and Oriental Orthodox Churches, were written by Metropolitan Paulos Mar Gregorios (Oriental; Syrian Orthodox Church in India)

and Prof. John D. Zizioulas (Eastern ; Church of Greece). The former picked up an idea from an earlier paper by Prof. Konidaris (not included in this book) which indicated that only the formulations of Nicea (325) and Constantinople (381) were basic, while those of later councils were merely expositions of the first two. Mar Gregorios is quite optimistic about the implications of this statement for the relationships of the Chalcedonian and non-Chalcedonian churches, for the two church families are in essential agreement on the first two. With regard to the third (Ephesus, 431) both agree in the condemnation of Nestorianism. With regard to the proceedings of Chalcedon, both groups have agreed that Christ is consubstantial with us in his humanity ; that his human nature "remains distinct and unabsorbed in Christ" ; and that both condemn the (Eutychian) denial of double consubstantiality. It is here that the Metropolitan says that the two groups find themselves in basic agreement on Christology, and thus are no longer afraid to pursue further the goal of restored communion.

Mar Gregorios argues quite convincingly against the Tome of Leo (in its *separation* of the two natures of Christ), but he does so in the context of the Sixth Ecumenical Council (Constantinople III), without raising the question of Chalcedon, which, of course, has always been the main bone of contention between the two groups of churches.

He makes quite optimistic suggestions for a future course of action.

Prof. Zizioulas, on the other hand, is much more pessimistic and rigid on ecclesiological matters. He indicates that a state of schism has existed and still exists, so that the *communio sanctorum* no longer exists between the two groups. He says that when heretical teachings caused the turmoil, "the issue passed from the doctrinal to the eucharistic and ecclesiological level" (p. 143). It would certainly appear, therefore, that when the teachings were seen as *not* heretical—even after 1500 years!—the issue can again pass, this time with healing and unity, from the doctrinal to the eucharistic and ecclesiological levels, that with the new understanding of truth, the

eucharistic and ecclesiological gulfs can be bridged or seen as, in fact, non-existent because their causes are no longer present.

Prof. Zizioulas, however, does raise relevant problems with regard to the Tradition of the Church and the matter of jurisdiction, especially in terms of "one bishop in one place", in the event of a restoration of communion. He feels, though, that perhaps these obstacles can be overcome.

It was interesting to note that out of a total of 55-60 participants only three theologians attended all four of the unofficial sessions, although seven others attended three of the four, while more than 60% of the participants attended only one session. Surely the consultations would have benefited from greater continuity which would have given evidence of greater interest in the serious purpose of the consultations.

It would have been helpful if an indication had been given as to the session at which each essay was presented, and if the essays related to each consultation had been followed by the Agreed Statement prepared at that gathering. In this way the development of the agreement between the two groups would have been more obvious.

A moderately serious problem with the volume arose in the mechanics of editing the papers and discussion notes for publication in this volume. That is, in many places there are references to page numbers which have nothing to do with this volume, but must relate to the form in which the materials were originally presented to the consultations. In some cases it was only by diligent "detective work" that the references could be discovered.

Also on p. 120 there is confusion with regard to the presentation of the discussion notes on papers by Dr. Hakim Amin and Bp. Samuel.

In the publication of this volume the theologians of the Orthodox Churches and the World Council of Churches have performed a distinct service to those who are interested to learn something more of the deep issues

which divided "dyophysites" and "monophysites" and to those who would celebrate any movement of Christians toward greater unity.

W. P. PEERY  
*United Theological College,  
Bangalore*

*Jesus Christ—The Life of the World*: An Orthodox Contribution to the Vancouver Theme, edited by Ion Bria. World Council of Churches, Geneva, 1982. Pp. iv + 121. Price SFr 1'90, \$ 5.95, £ 3.50.

The title explains the very nature of the content of the book. The Orthodox Church at Pan-Orthodox and at ecumenical levels have had several consultations on the WCC theme, *Jesus Christ the Life of the World*. The Orthodox task force of the WCC, at the recommendation of the Central Committee (Dresden, August 1981) held a theological symposium on this theme at Damascus in February 1982 from the point of view of Eastern Christology and tradition. The book under review consists of a number of papers presented in that symposium. The other articles are taken from contributions of Orthodox theologians given at particular preparatory meetings. Most of the contributors relate their reflections directly to the WCC theme. The writers represent the Eastern and Oriental Orthodox churches.

Although the contributions vary, we find a continuous chain of thought resounding the Orthodox ethos: Life comes from God. It is, therefore, essentially related to God. God is living. The living God created life on earth. God is living and eternal, but life in the universe is mortal and transient (p. 57).

A new life has been given to the world through the incarnation of Christ, a new pattern of life for humanity (p. 22). This is life eternal, a qualitative life which should penetrate and transform death into life, the transient into the eternal. Life in Jesus Christ when shared by human beings would transform this world truly into the Kingdom of God. (p. 51). The economy of salvation is the work of the Holy Trinity (p. 70f).

The reflections of some of the articles on Individualism, and Capitalism as contributions of the Western church give the impression that Eastern Christianity is free from such unwanted products. However, we find differing notes in some other contributions. Prof. Theodore Stylianopoulos, commenting on the recommendation that the Orthodox contribution to the Vancouver theme should concentrate on "The Patristic teaching of Jesus Christ as the life of the world", says that he must respectfully disagree with this recommendation (p. 31). If we see any sharp difference of opinion or strong criticism in these articles, we should understand it as the result of isolated Christian reflection. The Oriental Orthodox churches were cut off from the Western world for many years.

We see a conscious effort on the part of the organisers to give as wide a representation as possible in this Pan-Orthodox contribution to the Vancouver theme. The effort must be appreciated and should be consistently maintained in all WCC sponsored consultations. Sometimes in such efforts the quality expected of the contributions may not be maintained. The book under review is also not free from such shortcomings.

As an Orthodox contribution to the WCC theme this is a commendable work. This point of view, which quite often tends to be forgotten or pushed to the background, will be heard and read through this book. Both East and West, North and South should be heard in the WCC assembly. Its decisions should be the consensus of the Church universal. To prepare member churches for the Vancouver Assembly, the WCC has also taken the initiative in organising team-visits and ecumenical study circles in different parts of the world. We hope that these efforts will bring forth their desired results. May the WCC continue to work for the unity of all the churches and encourage its member churches to produce books like the one here reviewed so that they may know and learn from one another.

K. V. MATHEW

*Jesus Christ the Life of the World*: by Ron O'Grady.  
Christian Conference of Asia, Singapore, 1962. Pp.  
34. Price \$ 1.

This small book is a meditation on "Jesus Christ the Life of the World", the theme of the World Council of Churches Assembly, 1983. It draws on Asian resources, Christian, Hindu, Moslem and Buddhist; and its message is conveyed in words and through illustrations by artists from India, Korea, Srilanka, Japan, Singapore and Indonesia, and through the sacred calligraphy of China, Korea, and Hebrew script.

It speaks not only to the head but more deeply to the feelings stirred by these images. In 34 pages there is much to feed our prayer and challenge our faith. Jesus Christ is the life of the world. The risen triumphant Christ overshadows the Cross on the cover of the book. The "Man of Sorrows" identified with suffering humanity is shown explicitly or implicitly as we look from a new angle at the concepts of the Way, Birth, the Tree of Life, the Crown of life, and the Choice of life which is denied through injustice to millions living in degradation below subsistence level. Christ the Life-giver, the Bread of Life, confronts us in the words of Bishop Claver of the Philippines: "When we talk of hunger for bread...we are really talking of a hunger for humanness...justice...love...security...for the dignity of God's people." and again: "Into our world of plenty and want... comes the stranger...the Christ the Eucharistic Lord who said 'I have come that they may have life and have it to the full.'" And this abundant life is revealed in the peace of the Christ Mandala, offering his life and his blessing:

To be possessed and not possess  
To serve and not to be served  
To find joy in simplicity  
hope in adversity  
to stand up and say 'Yes'  
to be alive.

The Water of Life with the mystical associations which water has in Asian thought, is offered by Christ to

the Samaritan woman—a well of water springing up into eternal life. Finally the Ark, which saved the few from the waters of destruction, illustrates the ultimate question to each of us: “As it was in the days of Noah, so shall it be at the end of time. And in that day of death and destruction who will choose life?”

This is a book to ponder, which may move us to pray to be open to the suffering Christ in the miseries and injustices of our world, that with those who share involuntarily in His Passion and Death we may come to the glory of his Resurrection Life.

CECILY CLARE CSMV

*Lonavla*

*Doors to the Sacred*: by Joseph Martos. SCM Press, London, 1931. Pp. xiii + 530. Price £ 8.50.

Most books on the sacraments are heavy going for the reader, often loaded with Greek terms the full meaning of which is hard for many of us to grasp. Joseph Martos has written his book for the ordinary Christian person and has done a remarkable job in putting the concepts across in a lucid way. For the most part, it will be readily understood by most people—though there are areas that assume some background knowledge of early Church history and philosophy. The first part of the book is a general introduction to sacraments in the Christian church. Here, the phenomenon and the use of sacraments in common religious experience is explored and followed by the origin of the sacraments in the Church at large and the way Protestant and Roman Catholic theologies of the sacraments have developed. The major portion of the work is devoted to the seven sacraments in the Roman Catholic Church.

Martos is very systematic in his approach to the subject. Each sacrament is looked at in terms of parallels and precedents in the general religious experience of people, the particular origin and significance of the sacrament, and the development of the use of, and thinking about, the sacrament in the Middle Ages and up to the present time.

The title of the book arises out of the meaning of the word sacrament. Since a sacrament is a means by which we get in touch with or experience the sacred, sacraments are viewed as "doors to the sacred".

The value of the book for the ordinary Christian person has already been stated. But it is also invaluable to students of theology. It is a superb introduction which would make a deeper study of more scholarly works on the subject a lot easier. If I were teaching theology today in a college, I would certainly recommend this book to my students before directing them to a study of the sacraments in any other books! And for Protestant Christians it is a very helpful introduction to sacraments in the Roman Catholic Church.

There is only one question in my mind. I am just wondering if the Roman Catholic Church, by and large, have the sort of understanding of the sacraments that Martos talks about. My own experience with many Roman Catholics is that they continue to have a magical view of the sacraments. They could certainly read this book with profit. For Protestants, such as I am, who have just two sacraments, the idea of viewing life and all our relationships as sacramental—especially marriage—could be a real eye-opener.

Though the subtitle does say that the book is a *historical* introduction to the sacraments in the Christian church, the fact that it ties things to parallels in life today makes it of more than mere historical value. For example, writing on the sacrament of the Eucharist Martos says :

For the fathers of the church, then, the eucharistic liturgy both represented the mysteries of redemption and made them present to those who consciously entered into the experience of liturgical worship...

The general population, however, did not always share this interior appreciation of the liturgy. The wholesale conversion of the Roman empire in the fourth century, the baptism of Christians from infancy in the fifth century, and the mass

baptisms of the Germanic peoples beginning in the sixth century meant that many attended the liturgy because of custom rather than conviction. For them the liturgy was a public religious function rather than a personal religious action, an act of formal worship rather than an act of deliberate worship, the preaching of the bishops notwithstanding (p. 259).

One cannot miss the fact that this is still true today. And Martos' book is a call to change our habitual use of the sacraments in a formal way to a deliberate use of them as doors to the sacred, a means of encounter with God.

SOLOMON G. GOKAVI  
*Bangalore*

*Baptism, Eucharist and Ministry*: Faith and Order Paper No. 111, World Council of Churches, Geneva, 1982. Pp. x + 33. Price SFr 6.90, \$ 3.50, £ 1.95.

*Growing Together in Baptism, Eucharist and Ministry: A Study Guide*: by William H. Lazareth. Faith and Order Paper No. 114, World Council of Churches, Geneva, 1982. Pp. 107. Price SFr 7.90, \$ 3.95, £ 2.25.

At a time of rising prices it is a common practice among reviewers to work out the cost per page of the volume they are reviewing. *Baptism, Eucharist and Ministry* would not do very well under that kind of evaluation as there are wide margins and plenty of blank spaces on the 33 pages of the main text. However, there are occasions when the value of a book is inversely proportional to its length, and this is one of them. Here, in 23 paragraphs on baptism, 33 on the eucharist and 55 on ministry, we have the distillation of 50 years of ecumenical discussion going back to the first Faith and Order Conference held at Lausanne in 1927. The present text was unanimously approved by the theologians who met at Lima in January 1982, for circulation to the Churches not only for discussion and comment, but it is hoped, for agreement and acceptance. Official responses are request-

ed by the end of 1984 so that the question can be taken up at the next Faith and Order Conference, perhaps in 1987.

It is hoped that response will be encouraged, not only by study of the actual text of the Lima document,<sup>1</sup> but also by the use of other materials published by the World Council of Churches. These include a volume of theological essays, *Ecumenical Perspectives on Baptism, Eucharist and Ministry*; a collection of old and new ecumenical liturgies, *Baptism and Eucharist: Ecumenical Convergence in Celebration*; and a discussion guide for lay study groups, *Growing Together in Baptism, Eucharist and Ministry*. The *International Review of Mission* for April 1983 was devoted to the subject. The whole Lima text is published there along with nineteen articles, including one by Samuel Ryan on "The Lima Text and Mission", and another by V. C. Samuel on "The Mission Implications of Baptism, Eucharist and Ministry".

Doubtless many more thousands of words will be written in the next year. There is really no substitute for reading the whole Lima text paragraph by paragraph, but perhaps a reviewer can make some comments on the relationship between *Baptism, Eucharist and Ministry* (1982) and its immediate predecessor: *One Baptism, One Eucharist and a Mutually Recognized Ministry* (Accra, 1974). The latter document, together with a summary of the responses made by the Churches to it, is still available in *Growing Together Into Unity* (CLS, Madras, 1978), pp. 37-112.

The Lima texts on *Baptism* and *Eucharist* hold few surprises for those familiar with the earlier ones. But we shall have to wait and see if the very careful wording of the paragraphs on the presence of Christ in the eucharist (E 13, 14) is found acceptable as a statement of what all admit to be, in the end, a mystery; or if it is judged unacceptable as an ambiguous form of words covering too much.

Both Lima texts raise the question of the admission of baptized children to the eucharist (B 14, E 19). This

question will become more pressing if the suggestions that frequent if not weekly celebration of the eucharist is normal (E 10, 31) are taken up by Churches who at present practise otherwise.

A third comment is that it may be felt by some that the statement on the ethical or "sign of the kingdom" aspects of baptism and eucharist should be spelt out more, as our usual interpretations tend to be too "spiritual". On the other hand one has to ask if this is appropriate in statements which are primarily theological. There are notes in the Lima text on some socio-cultural misunderstandings of baptism that obscure its intended significance, but readers in India will be disappointed that the question of the acceptance of "unbaptized believers" is not raised.

The Lima text on *Ministry* is half the length of the 1974 statement and very different. This is partly because the Accra statement on ministry, unlike the others on baptism and eucharist, was not a summary of previous ecumenical agreements. Discussion on agreement about ministry had almost lapsed between 1937 and 1963 because of difficulties with the ideas of "authority" and "function". The 1974 statement was therefore a summary of current discussions on ministry and also a rather unhappy mixture of theology and sociological or psychological comment—inserted, one feels, as ammunition for persuading people to change their minds.

The Lima text is different. It is more irenic in intention. It is more logically structured. It is more theological, though, on the face of it, more traditional in theology. The three-fold ministry of bishops, priests and deacons rated only one paragraph in 1974 in a section on the diversity of ministry (although the relation between bishops and apostolic succession is discussed at length in another section in both documents). In 1982 this one paragraph becomes the framework and content of a major section on "The Form of the Ordained Ministry" (M 19-33).

This does, of course, present a problem to Churches of the Reformed tradition which value their ordained eldership. They must wonder if it would just disappear in

the silence necessary for ecumenical agreement. Time will tell. but, to take one United Church, the experience of the Church of North India so far suggests that the question is not an easy one to resolve, as can be seen from the cautious procedural provisions of the Constitution. The CNI Constitution allows for the appointment of elders "for a term or for life" (*Constitution* Pt. I, Ch. 1, s. VII, ss. A, Clause 5 (1981 edition, p. 19)), but it also declares that "no pastorate shall designate any elder as life elder hereafter without the express permission of the Diocesan Council" (Pt. 2, Ch. 1 s. IV, Clause d (*Ibid.*, p. 36)).

Yet one must also note the plea in the Lima Text (M 26-27) that the values of presbyterial and congregational systems of church government should be recognised and pursued; and that ministry in the church should be "personal, collegial and communal". In addition to this qualification, there is also the candid admission (M 31) that in many churches the need, rationale, status and function of deacons remains a problem.

But, to be fair to the Lima text, the traditional theological framework of this section is balanced by a much clearer expression at the beginning of the statement that "the Calling of the Whole People of God" (M 1-6) is prior to any discussion of the place of the ordained ministry among them. There is a very sensitive treatment of the relation of the ordained ministry to lay ministry (M 12-16). There is no insistence, for example, that the ordained minister *must* preside at the eucharist. Only that, "If the ordained ministry is to provide a focus for the unity of the life and witness of the Church, it is *appropriate* (our italics) that an ordained minister should be given this task" (M 14—*Commentary*).

The Lima text is not the last word on baptism, eucharist or ministry. Several omissions, such as the lack of even a passing reference to the question of the primacy of Peter were noted during the Lima meeting itself. But we are glad to agree with that meeting's decision that the text published as *Baptism, Eucharist and Ministry* is ready for further discussion by the Churches. Some

groups of lay people may find *Growing Together in Baptism, Eucharist and Ministry* helpful in this. It has twelve chapters, four on each statement. In each chapter a brief case study (which can be studied on its own) introduces extracts from the Lima text. This is followed by a set of questions (which can also be studied independently). Not all the case studies are immediately applicable here, but the general idea can be quickly picked up and adapted. We hope both the Lima statement and a suitably adapted study guide will be made available in India at a reasonable price.

PHILIP N. HILLYER  
*Bishop's College, Calcutta*

*The Social Ethics of the Lord's Prayer* : by Donald W. Shriver Jr, CLS Madras. 1980. Pp. vi+75. Price Rs. 4.

This book contains four lectures of Dr. Shriver, President of Union Theological Seminary, New York which were given at the Annual Clergy conference of the Mar Thoma Syrian Church in 1978. The theme of the conference was "The Social Ethics of Jesus". In his lectures Dr. Shriver focuses on the social ethics of the Lord's Prayer.

The first lecture is on "The Bond of Tender Supremacy: 'Our Father'" (p. 1). By using the word 'Father' to address God, Jesus used the "ordinary talk of human babies" (p. 8) and thereby provided his followers with an easy human word for God which focuses on the *basic trust* learned by babies with good parents (p. 11). The author challenges readers by saying, "if Jesus put 'basic trust' in one whom he called 'Father', so also can we" (p. 12). Jesus enabling his disciples to call God 'Father' helped them to understand anew the dignity of human beings—the dignity of the children of the Father.

The author also points out that in the Lord's Prayer there is no first person *singular* language. The first person *plural* we, us, our is used nine times in the prayer. So he concludes that the prayer is not a personal but interpersonal prayer and the "nine-fold 'our' of the Lord's

Prayer forms a large open door to the whole human community to join in this prayer". In other words "all the petitions there reflect the needs of human beings, not just the needs of Christians" (p. 17).

The second lecture is on "Food and Freedom: 'Thy Kingdom Come'" (p. 19). When one speaks of God's kingdom it should be distinguished from all human kingdoms, powers and wills. It means God's ultimate claim on us and subjection to him. Subjection to God means "freedom from ultimate subjection of any of us to any of the rest of us" (p. 26). However our freedom from the power of the world means also that we are freed to care for our neighbours as fellow human beings, which according to the author is the inescapable universality of the Lord's Prayer (p. 26).

One important aspect of freedom is freedom from hunger. "The cry for bread and freedom is a universal cry of humanity today" (p. 38). Christians cannot be passive about it because in Jesus "the social problem, the problem of food, has become God's problem" (p. 27). Christians all over the world or the Church universal must respond to this cry in the best way they can. The Church should not forget that food and freedom belong indissolubly together and in fact to pray 'thy kingdom come' is nothing but praying for a "society in which all are free to praise God and all have the strength to do so" (p. 32). This means that the authentic praying of the Lord's Prayer should drive us to join the struggles for social change which besides other things aims at solving the hunger of our neighbours. This we can hope to achieve by supporting political movements and programmes which aim at bringing freedom both from hunger and other subjugations. So the author's view is that "the freedom to search with our neighbours for new embodiments of freedom and justice is part of the Christian's freedom to belong to the Kingdom of God" (p. 35).

The third lecture is on "The Hope for Community: 'Forgive us our debts'" (p. 41). The author discusses at length the three major objections against the forgiveness of sins put forward in the history of the Christian debate

with other religious and ethical points of view. They are that forgiveness is ethically *wrong*, that it is pragmatically *useless* and that it is personally *degrading*. The author rejects these objections. He claims that "the heart of love, in Jesus and all the apostles is *forgiveness*... The life of the Kingdom of God rests on a ground, nourished by the airs and the soils of forgiveness, the most distinct and indispensable of all spiritual gifts" (p. 46). On the basis of Matthew 5:25 he suggests that today forgiveness and the spirit of reconciliation are better instruments for dealing with human conflicts than solutions through courts of law (p. 44). "Half the hostilities that wreck human community can only be overcome by acts of reconciliation resembling forgiveness" (pp. 53 f.). From these points of view the author is prepared to argue that "Forgiveness may be the most useful human action in the world" (p. 54).

The fourth lecture is "On the way to the Coming Kingdom: 'Deliver us from Evil'" (p. 59). As we know, the petition 'For thine is the kingdom, power and glory forever' entered the prayer liturgically between the second and sixth centuries. This might have been added during these early centuries of persecution when Christians eagerly looked forward to the future liberation of all the children of God (p. 61). However this petition and prayer was said by Christians "not just as the remembered teaching of one long dead but as the words of one triumphantly alive, with the Father, in the Spirit, with the Church, in the world" (p. 59).

Through this petition we are also reminded not to put too much confidence in our own ability to control and guide history and do good to all and resist evils. History has shown that our over-confidence has often resulted in grave failures. So Christians have to pray the last petitions of the Lord's Prayer 'Lead us not into temptation...' not only on behalf of themselves but also all humankind (p. 64). When we stop praying, it means we have "stopped putting ultimate hope in God" which is our ultimate temptation (p. 65).

The author concludes by asserting that "a serious

study of the prayer in its ethical dimensions makes the praying of the Lord's Prayer more difficult for most of us" (p. 74). This is the challenge Christians have to take in the right spirit if they are to remain true to the concern of their Master for the whole of humanity. The treasures in the Gospel of Jesus Christ—love, forgiveness and reconciliation—cannot be left to remain idle (p. 73), they have to benefit people through active participation by Christians in the life of the world.

The author has made the presentation interesting by giving some of his experiences with Indian Christians in the USA and in India ; his own experience as a Christian in the USA and also by giving relevant quotations from reports, books and articles.

One finds quite a bit of material in this book for rethinking the mission of the Church and the role of Christians in the world today. One can appreciate the way he has expounded the Lord's Prayer to this effect. This book could also be used as study material in equipping churches in their role as agents of social change.

HENRY WILSON.

*Bangalore*

*The Gospel, the Church and Social Change* : by Donald W. Shriver Jr. CLS, Madras, 1980. Pp. viii+56. Price Rs. 4.

This book contains three lectures delivered by Dr. Shriver, President of Union Theological Seminary, New York under "The Abraham Malpan Memorial Lectures" at the Mar Thoma Theological Seminary, Kottayam, Kerala. The main thrust "of these lectures centered around the Church's responsibility to bring social justice and peace among the people of the world" (p. iii).

The first lecture is "Christ and Cultures : Is the Church called to change Society ?" (p. 1). The author, pointing out "the slowness of the Christian movement in history to claim this vocation" (p. 2), proceeds to give an evaluation of the ministry of Jesus and its possible implications for socio-political changes in his time. He also tries to see

the role of early Christians and in a sketchy way the role of Christians down through the centuries as agents of social change. While he cautions "no ideology or religion should call its adherents to the tasks of social change in a glib, dogmatic or absolutist way" (p. 2), he strongly asserts that "the Church has a real, limited and ambiguous vocation for changing society" (p. 14). He explains what he means by the words "real, limited and ambiguous" in the conclusion.

The second lecture is "Christ and Poor : What is the ministry of the Church in the struggles for social justice ?" (p. 17). Even though for many centuries Christians talked about justice, in the face of the plight of the poor, today there is a new urgency to concern ourselves about justice. The author points out that the Greek and Roman notions, which perhaps for a long time affected the history of Christian thought, explained justice in some rational abstraction. But today we Christians should recapture the Hebrew notion which is expressed by the prophets who speak of justice "not so much (as) a stern, rational virtue but a warm compassionate going out of the powerful towards the weak" (p. 21).

The Church in the spirit of prophets who are called to "do justice" should move from discussions and definitions "to action concerning the needs of the poor" (p. 20). This calls for Christians to take part in political options. While accepting that "the New Testament presents us with no blueprint for social changes nor with a comprehensive social philosophy" (p. 31), the author emphasises the role of Christians in politics. The frequently debated question "either justice or freedom must give way to the other," or the relation between justice and freedom, is also dealt with in this lecture.

The third lecture is "Christ and the warring world : Can a community of faith serve to unite humankind ?" (p. 40). Though throughout history relations have been a leading cause of social conflict (p. 41) and "have collaborated historically with too many of the forces that make for war" (p. 51), the author calls religions today to perform a service for world peace. Today in the world "killing people for their political convictions seems to be

the disease of the twentieth century...twentieth century political leaders have killed far more millions of people for political heresy than sixteenth century theologians killed for theological heresy." (p. 49). In this situation the Church, which is multinational, corporate and a fellowship of equals across cultural inequalities (unlike the multinational corporations) should become a force for bringing world peace. This we cannot do in isolation. We have to do this through regular dialogue and co-operation with religious and other forces which are striving for world peace. This task is very much part of our faith which the author explains by saying that, "our own Christian faith impels us towards such dialogue and practical comradeship with the forces of good in all the world, for we read in the New Testament that God loves the world and not just the Church...Since a number of the other religions of history also have a world outlook, we must proceed to walk with them through all possible doors towards the day when humans have learned to live in peace in our one world household" (p. 53).

Dr Shriver has made his these lectures lively by giving illustrations from India, quoting Indian writers as well as other outstanding writers. I am sure this book will help and challenge Christians once again about their role in this world as agents of change.

HENRY WILSON

*Your Kingdom Come* : Report on the World Conference on Mission and Evangelism, Melbourne, Australia, 12-25 May 1980. World Council of Churches, Geneva, 1980. Pp. xviii+283. Price SFr 18.90, \$ 10.90, £ 4.75.

This is the official report of the World Conference on Mission and Evangelism held in Melbourne, Australia from 12-25 May, 1980. More than 500 members drawn from many of the world's nations met in four sections for twelve days and deliberated on the theme 'Your Kingdom Come' and the book under review is the result of that. The sectional themes were Good News to the Poor, The Kingdom of God and Human Struggles, The Church

Witnesses to the Kingdom and Christ-Crucified and Risen-challenges human power. In addition to the official delegates there were other categories of participants such as advisors, observers, stewards, and the press. This could be described as the most representative mission conference of all times, beginning with Edinburgh 1910.

In the words of Jacques Matthey, the conference secretary, Melbourne was a christological as well as a methodological and ecclesiological conference. It declared that in the world perspective and within many countries of the world, mission under the kingdom of God cannot be faithful today if it is formulated as Good News to the materially poor. With this emphasis Melbourne has spoken on many of the classical mission themes discussed in previous IMC or CWME conferences. Melbourne's message to the churches said :

"The Triune God, revealed in the person and work of Jesus Christ, is the centre of all peoples and all things. Our Saviour Jesus Christ, was laid in a manger "because there was no place for him in the inn" (Luke 2 :7). He is central to life yet moves toward those on the edge of life. He affirms his lordship by giving it up. He was crucified "outside the gate" (Hebrews 13 : 12). In this surrender of power he establishes his power to heal. The good news of the kingdom must be presented to the world by the church, the Body of Christ, the sacrament of the kingdom in every place and time. It is through the Holy Spirit that the kingdom is brought until its final consummation" (pp. 235, 236).

Melbourne's vision of world mission may be summarised as follows :—Mission and evangelism are concerned with the poor, blind, captive and oppressed and their condition which is brought on by unjust economic, political and religious structures. The poor, the powerless and the oppressed may have the clearest vision, the closest fellowship with the crucified Christ who suffers in them and with them. They have the most significant word for the rich and powerful that Jesus must be sought on the periphery and followed "outside the city". Following him involves a commitment to the poor. The conference saw

the 'poor' churches of the world as the bearers of mission world mission and evangelism may now be primarily in their hands; and the conference made suitable recommendations to that effect.

In addition to the reports of the four sections, the book includes sixteen essays—plenary presentations in the conference—by eminent ecumenists and theologians exploring facets of the conference theme, biblically and in terms of its relevance to various issues raised from different quarters. The contributors include Jacques Matthey, Soritua Nababan, Philip Potter, Emidio Campi, Emilio Castro, Metropolitan Geevarghese Mar Osthathios, Julia Esquivel, Ernst Kasemann, Krister Stendhal, Raymond Fung, Joaquim Beato, Canaan Banana, Daniel von Allmen, John V. Taylor, Halina Bortnowska and Kosuke Koyama.

The appendices include among other items a Message to the Churches, a list of participants and a bibliography of conference materials published by CWME. The book is well brought out and it provides sufficient food for further study and reflection.

PHILIPOS THOMAS

*Orthodox Theological Seminary  
Kottayam*

*Building the Church*: by Roger E. Hedlund. Evangelical Literature Service for Church Growth Research Centre, Madras, 1982. Pp. vi + 142. Price Rs. 6.50.

Here is a book on mission and evangelism. The stress of the book is obvious in the title itself. There is no doubt that the purpose of the book is to affirm that the mission of the Church is clearly intended for the growth of the Church. "The Church is central, in God's missionary purpose" says Theodore Williams in its foreword. Dr. Hedlund, without apologies, begins with the New Testament basis. "Our Lord said, 'I will build my church' (Mt. 16: 18)." Although this is a crystal clear statement says the author, "the place and purpose of the Church is unclear to many theologians and leaders of the Church

today" (p. 1). To support his arguments he quotes from H. Kung, Oscar Cullmann, William Barclay, the Melbourne Conference on Mission and Evangelism, the Second Vatican Council and several other important authors and documents (cf. pp. 10-11). The author is very particular that what he argues out should have sound biblical and theological foundations.

The book has three parts which discuss the biblical, theological and practical dimensions of the theme respectively. The chapters in this book were originally presented as papers in several conferences in India in 1981. Later the papers were modified and re-issued when found necessary. Hedlund says that "the papers are not final work on any of these subjects. But they represent an attempt to bring together pertinent information and current thinking related to the evangelistic mission of the Church" (p. viii).

The Church exists for its mission, the sending into the unevangelised regions of the world. Here the mission is identified with the missionary movements from the west. The author says that the mission, the new churches and the older sister churches should work together as partners or participants (p. 34). Dr. Hedlund, I feel, has diluted the concept of mission in this context. Mission should mean, whether it is from the east or west, the missionary vocation of Church. It should not be for perpetuating the old machinery of the traditional mission boards.

The writer is careful in maintaining a balance. "The world must hear from the community of Christ that the new world of God has begun", he quotes Blauw (p. 49). "Evangelism is the chief contribution of the church, to hasten the visible establishment of Christ's kingdom on earth, 'so that the kingdom of this world shall become the Kingdom of our Lord and His Christ' (Rev. 11: 15)".

In chapter Five an attempt has been made to raise some of the recent issues in mission reflected both in ecumenical and evangelical circles. He observes that if previous conferences (Madras and Willingen) had been excessively *church-centric*, Uppsala was to be *world-centric* (p. 57). These mission was defined as "participation

in the struggle of a just society" (p. 58). At Bangkok, "mission meant participation in the liberation movements of the day, a striving for the new humanity in every situation. (p. 59).

On the other hand Lausanne 1974 stressed the need for evangelising the two billion "unreached" non-Christians. The impact of Lausanne was acknowledged by the WCC session at Nairobi (p. 61). However, the Evangelicals do not see eye to eye with the view of a "Christ-centred syncretism" in which God is at work outside the church in other faiths and no faith (p. 62). They welcome the renewed emphasis on evangelism, but do not agree with the suggested goal of a secularized humanism. So the evangelicals feel strongly that it is up to them to undertake the neglected task of world evangelism. There are hopeful signs.

The third section covers some practical dimensions which include a survey of the growth of the Church in India, structures of mission and the status of missionary work in India.

Only one or two minor factual observations might be made. Statistics given on p. 96 and p. 111 do not tally. There are a few repetitions (cf. pp. 70, 94).

The book under review certainly is a stimulating work. It challenges every serious Christian with a call to mission. That the goal of the mission is to build the Church, or to build the Kingdom of God in the world, need not be regarded as two opposing views, but are to be taken as complementary goals in missions.

K. V. MATHEW

*Theology Encounters Revolution*: by J. Andrew Kirk.  
Inter-Varsity Press, Leicester, 1980. Pp. 188. Price  
£ 4.50.

This is another useful volume in the "Issues in Contemporary Theology" series which surveys the present state of affairs in a particular area and makes suggestions about possible ways forward.

Andrew Kirk is known for his detailed study of Latin American *Liberation Theology* (1979). So it is no surprise that this book has chapters which expound and comment on J. S. Segundo's *The Liberation of Theology*, point out the problems of basing a theology on a Marxist world view, and stress the considerable biblical resources for a theology of revolution.

All this is very helpful, but perhaps the Indian theological student will benefit as much from having his eyes opened to revolutionary theologies in Europe and, more cursorily, North America. The author starts by sketching the historical development of the idea of revolution and its influence on theology. He notes the appearance of the theme in Rauschenbusch, Reinhold Niebuhr, Karl Barth and Dietrich Bonhoeffer. In Western European theology, which Kirk summarises as a state of "pragmatic atheism and theoretical Marxism", these seed thoughts come to fruition in the work of Moltmann, Metz and Gollwitzer. Exposition and criticism of their contribution is followed by discussion of the Eastern European situation of "practical Marxism and dogmatic atheism". The theologians noted here are the rather less well known J. Hromadka and J. M. Lochman (although some of Hromadka's writings are now more easily available in *Looking History in the Face*—C.L.S., Madras, 1982). Further rather slim chapters indicate the contributions from White North America of Paul Lehmann and Daniel Berrigan, and from Black North America by James Cone. These are followed by two appendices: one tries to evaluate the attitude of the World Council of Churches to revolution: the other is a longer and more satisfying discussion of violence, non-violence and the validity of the just-war theory.

Kirk writes very little about Africa and nothing about Asia, although his concern for an adequate biblical hermeneutic is very relevant there too. This leaves the reader with plenty of homework to do, beginning, one might suggest, with the Ecumenical Association of Third World Theologians (EATWOT) Conference papers from

Dar es Salaam (1976), Accra (1977) and Wennappuwa (1979).

PHILIP N. HILLYER

*Did Marx Kill God: Man and History in Marxism and Christianity*: by Moti Lal Pandit, ISPCK, Delhi, 1981, Pp. xx+120. Price Rs. 25.

Karl Marx, (1819-1883), has helped the Christian churches to rethink and reorient their understanding of social responsibility and has provided not only the ideological motivation but also tools for social analysis to those who are committed to social change, especially in those societies where there is glaring disparity between the haves and the have-nots.

In India one can find groups both religious and secular including Christian groups which apply Marxian tools for social analysis and praxis.

What should be the attitude of the Church and Christians towards Marx and his social philosophy? What are the points of convergence and divergence between them? Such questions concerning Marxism have always troubled Christians. The monograph under review by Moti Lal Pandit is an attempt "to assess, within the Christian context, how far the reality of the Word of God can be actualized in the lives of those who, as it were, experience the total absence of a transcendent reality and limit their values and goals to the time space structure" (p. 1).

Moti Lal, as a student of philosophy and religion, has been true and honest in presenting the views of Marx on man and history in about thirty-nine pages, although one may not quite agree with his criticisms.

In Chapters One and Two the author gives a biographical sketch of Marx and the people who influenced his socio-philosophical outlook. Marx's views on man and history are presented in Chapters Three and Four respectively. Themes such as "work as means of self-realization", "the alienation of man", "history as a movement

of means of production", critique of religion", "the messianic goal of history", are outlined and interpreted. Chapters Five and Six are Moti Lal's juxtapositions of a Christian understanding of man and history and he points out where Marx and Christianity meet and differ. Themes like "man in the image of God", "human freedom", "creation as a free act of God", "man as an historical being", "history in time" and "Christ-event and history" are treated briefly.

To this reviewer Chapter Seven: "A Christian Critique of Marxism", is important, for it is a Christian response to Marxism. Taking the creation story as a paradigm, Moti Lal criticises Marx's concept of man for whom "man is nothing but a being 'at' the World" and who sees every activity of man from the "perspective of labour". Man is seen simply as a social being and "pure historicity". And therefore man's alienation is explained in terms of economics (p. 74). For Moti Lal, God creates man in his own image and of his free will, and shares his freedom with man when God allows him to participate in the process of creation and production (Gen. 2, 3).

The ethic of "Love thy neighbour" is absent in Marxian philosophy. Does a neighbour impose upon an individual only material demands? Or are there other demands too? To Moti Lal, "Marx's ethics seem to be negative" because in order to attain "the proletariat revolution, all human considerations have to be sacrificed" (p. 77). Unfortunately, Moti Lal's reference to the USSR seems to this reviewer to be biased because he does not wish to see similar things which are also happening in other communist countries. And, moreover, the USSR is not the ideal "communist state" Marx envisaged.

The author takes "the revelation of the Word", which for him is from God, as the source of truth (p. 83) and is not disturbed by the atheism of Marx because he feels that the question of God was never taken seriously by Marx.

The concluding chapter, the "Epilogue", offers the author's own understanding of Christian faith and life.

Moti Lal is convinced that without the Cross the drama of human history cannot be understood. Man is the centre of world history for he "exists in relationship to God through his personhood", and this relationship asks him to "respond to the call of God's love" (p. 104). The book is in a way an affirmation of the author's faith in the realism of the Bible and in Christian life which is determined and sustained by faith, hope and love and through which a Christian gains his freedom (p. 112). Such freedom is not available in Marxism, because Marxist freedom consists in obliterating human authenticity "by reducing man to the level of *homo faber*" (p. 112).

The monograph is written in a simple style and the writer has done well in presenting Karl Marx's thoughts on man and history in readable and understandable English with proper footnotes and references. For those interested in reading more about Marx a selected bibliography is also supplied.

Clergy and theological students are asked to read this book. Any one who wishes to have it as a personal copy will not be disappointed.

SATISH C. GYAN  
*SCM House, Bangalore*

*The Challenge of Marxism : A Christian Response* : by Klaus Bockmuel. Inter-Varsity Press, Leicester, 1980. Pp. 190. Price £ 2.25.

*Marxism and the Religions of India : Spirit and Matter* : edited by Clarence O. Mc Mullen. ISPCK, Delhi, for Christian Institute of Sikh Studies, Batala, 1979. Pp. 118. Price Rs. 15.

*Communism and Christianity* : by J. F. Butler and Chandran Devanesan. CLS, Madras, revised edition 1980. Pp. iii + 93. Price Rs. 5.

Communism is not a question which has to be faced only by the Christians in the West. It has become an important question on the Indian sub-continent. The State of Bengal is ruled, and Kerala has been ruled by

Communist coalitions. A number of Christians have also been attracted to these ideologies and also hold offices in Communist cadres. The Indian voter, not only in these States but in other States also, has to decide whether or not to cast his vote for a Communist candidate who seems to be generally more honest and more sensitive to the needs and grievances of people. Therefore, it is important that a Christian in India be aware of the various ideologies of Communism which have emanated from the original Marxism. He ought to know something of the theory and practice of various Communist parties, and should be able to compare them with the tenets of Christian faith, so that he can decide where he stands in relation to Communism.

There is also a need for opening a dialogue with secular ideologies like Marxism and Leninism which have come to claim the allegiance of many Indians. So far Christianity in India has been primarily concerned with religious faiths. It is now gradually becoming clearer that secular ideologies promise salvation and claim and require similar allegiance and fidelity. There is need to discover the common ground where Christianity can join forces with such ideologies, and yet there is need to proclaim clearly where fidelity to God the Father of our Lord Jesus Christ call for a parting of the ways and even condemnation of certain theories and practices of such ideologies.

A mass of literature has been produced by Christians on the subject. Much of it has a capitalistic bias. Therefore, it considers Marxism as the very antithesis of Christianity, particularly that of Evangelical Christianity.

However, we must not forget that Engels, one of the architects of the "Communist Manifesto", came from a conservative evangelical background. Self-examination reveals that the other-worldliness of evangelical Christianity has often left little room for social reform and recognition of the need for social justice. Hence, it has sometimes happened that evangelicals have turned to Communism because they have been unable to find a

solution to social problems within their own evangelical faith.

Perhaps this is a reminder to us that there is scope for using Marxist ideology for self-examination in order to see where Christianity has deviated from concern for man, his dignity, equality, and liberty.

Three books on the subject of Marxism and Christianity are briefly reviewed here :

Klaus Bockmuehl's book, *The Challenge of Marxism* was first published in Germany and soon translated into English. This deals primarily with the challenge which Marxism poses to Western Christianity. Disillusionment among some Christians about the effectiveness of Christianity in social reform and creating human values has led a number of young people to seek other options, of which Marxism is one.

This book tries to understand Marxism and Leninism on theological and philosophical levels. The author gives particular attention to ethical values and motivations. While the motivating force for a Christian is God, Communism emphasises the dominance of man and atheism. Even though there is a great deal of identity between the aims of Christians and Marxists, there is a difference in the way that objective is to be achieved. The author says that "Christians trained in the Bible should never adopt the complete ethical relativism motto covering Marxist-Leninist action. 'The End Justifies the Means' " (p. 122).

With regard to the final aim, the author concedes that the 'New Man' as conceived by Marxists is very close to what Christianity desires. But Marxists believe that the new humanity has to be created by humanity itself, while Christians believe that this must be received and it must come from God. He does point out however the danger that since evangelicals are individualistic, they may be tempted to opt for other programmes of social reform. Therefore, the author says: "Evangelicalism needs to break out of its traditional narrow circles to take responsibility for society..." (p. 165).

This book has been written particularly in the light

of interactions between East and West Germany, but it raises some important questions about rediscovering and redefining Christian theology in the light of the challenge of Marxism. It is at this point that it is of particular relevance to Christians in India. Evangelical Christianity which came to India also emphasised individual salvation. Isolation from culture and a minority complex also aided other-worldliness. Programmes for alleviation of suffering were undertaken but without an adequate theology of social reconstruction. Perhaps the challenge of Marxism may help in formulating a programme and theology of social action which would percolate to the grassroots levels.

*Marxism and the Religions of India* is perhaps the most useful of the three books for students of religion and theology in India. The book consists of papers read at a seminar on "Indian Religions and Marxian Theory" organised by the Institute of Sikh Studies. The inspiration seems to have been provided by Dr. S. J. Samartha, formerly Director of the W.C.C. Programme on Dialogue with People of Living Faiths and Ideologies.

The papers in the book seek to examine the interaction of four major religions in India: Hinduism, Islam, Sikhism and Christianity with Marxian ideology. Scholars in each of these religions have tried to see the points of continuity and discontinuity between these religions and Marxism. While it would be difficult to summarize each of these papers in the present review, some outstanding ideas might be mentioned.

There is a general consensus that Marxist ideology is posing a challenge to traditional faiths in India. Hence, there is need to examine how far these religions embody ideas of social reconstruction and freedom from exploitation. It is recognised that religions go beyond the material needs of individuals and society, and that ultimate truth and satisfaction is found above and beyond the material and the phenomenal world. On the other hand there is recognition that a religion which is not interested in the material and immediate needs of man is likely to become irrelevant. It has been recognised that all relig-

ions have concepts and ideas relating to welfare and freedom from oppression. Yet concerns for the realms beyond have tended to ignore immediate concerns. It has been recognised that Marxism has come as a challenge claiming that "Religion is the sign of the suppressed creature, the heart of a heartless world, just as it is the spirit of a spirit-less situation. It is the opium of the people" (p. 4). The challenge of Marxism has led to a rediscovery of elements in religions which were there, though dormant, for the alleviation of suffering and the reconstruction of a new society. Finally, it has been recognised that there are inherent juxtapositions between Marxism and religions. Yet, there is a recognition that Marxism is a reality which has come to stay and is to be reckoned with. Therefore, the papers explore areas where religions and Marxism can work together for the welfare of man and society.

The papers tend to become academic and the comparisons tend to be text-book like, rather than taking the reality of Marxism and religions as they are practised today in India. Yet the book is valuable in drawing attention to the necessity of a dialogue between religions and Marxism rather than a total rejection and condemnation of each other.

The first edition of *Communism and Christianity* was published in 1949. Subsequently it was revised by Dr. Devanesen and published in its second edition in 1980. The foreword of the second edition makes interesting reading. It is a kind of autobiographical note by Dr. Devanesen tracing his contact with Communists and Communist leaders from the 'pink thirties' in England onwards. This included contact with some of the outstanding Indian Communist and pro-Communist leaders. This gave him a chance to understand Communism first hand. While he appreciated some good points in Communism, his Christian connections prevented him from totally subscribing to that ideology.

This is a fitting foreword to the work. While Communism is presented to the reader more or less without bias, there is an equally good section from an appropriate Christian view point. In fact, this book can be fruitfully

used as a study booklet for groups in Christian congregations. It has already been said that Communism has come to stay in India, and it is important that Christians in this country understand this ideology.

This book falls neatly into parts. The first part describes Communism and the second part compares and contrasts it with Christian faith and practice. The first part is useful because it contains long quotations from the works of Marx and Engels. Thus it not only describes Communism, but also provides necessary sources which have been judiciously selected to let the reader get a feel of the original writings of these two architects of Marxism. Perhaps the quotations which appear both in the text and the footnotes are lengthy and also too frequent. Nevertheless a serious student ought to be grateful for this attempt to present a fair picture of Marxism.

The second part of the book tries to compare the faith and practice of Christianity with Marxism. The first few pages are an exhortation to Christians to take Communism seriously and not to reject it summarily. Then the authors go on to examine the positions of Marxism and Christianity on various issues, eg. 'Power and Authoritarianism,' 'Politics and Culture', 'Science and Religion'. Here also sources from Marxist as well as Christian authors are cited, though not as copiously as in the first section. The discussion brings out certain important reminders to Christians to wake up from complacency and to see how Christianity offers a challenge to Marxism.

All three books reviewed here are useful in one respect or another. However, there is one serious drawback which is particularly applicable to the first and the third, and to some extent also to the second. These books tend to be academic. They have taken Communism to mean what it appears to mean in its classical literature. Perhaps the writers are falling into the same error into which the scholars of comparative religions fell. They tended to build their hypotheses on religions as they appeared in their spiritual or philosophical expression. They hardly had the inclination to look at religions as they were

practised in every day life. Similarly, Communism is a living ideology and it must be examined in terms of how it is actually practised and lived. This is very necessary in India where religions, cultural heritage and traditional institutions in society have affected the practice of Communism. Does an Indian Communist renounce his faith altogether? How does Communism interact with caste, communalism and regionalism? Are they totally renounced, or are they made use of by Communists? Similarly, Christianity in India also has to be studied in its interaction with the social and religious climate. New equations and new challenges may emerge if Communism is treated as a living ideology and Christianity as a living faith. Perhaps there is need for more literature, and new perspectives on this subject to educate the Indian Christian to grapple with the temptations and challenges it raises in everyday life.

D. V. SINGH  
*Bishop's College*  
*Calcutta*

*The Hope we Share: A new Christian Approach to Marxism ; with a study on Karl Marx the man :* by J. Kottukapally, S. J. Dialogue Series, Barrackpore/Madras/Madurai/Varanasi, 1983. Pp. xi+160. Price Rs. 25 (\$ 6.50).

There has been no dearth of anti-Marxist vituperative writings. There have been the Struve's and the Kantsky's on the one hand who represent the within—Marxist break aways who turned into revisionists. On the other hand, we find those, who befogged by preconceived ideas of heaven and earth lash out at Marx as the devil's own representative on earth. Richard Wurmbrand falls into the latter category. It was a booklet by Wurmbrand, *Was Marx a Satanist* (Revised edition, New Delhi : Love-in-Action Society, 1981) which inspired the book under review. It is the innate dogmatism inspired by a predominant "blind spot" in analyses such as Wurmbrand's which are responsible for the increasing bifurcation of doctrines. To mitigate this state of affairs dialogues are necessary.

Denys Turner's *Marxism and Christianity* (Oxford : Basil Blackwell, 1983) tried to bridge the gap between the two by raising questions of morality. Kottukapally's is a more dialogic stance, for he professes that achievement of the absolute goal is a conjoint endeavour of all the pathfinders. However, he remains confined to the Marxist and Christian doctrines.

The book has nine chapters followed by an epilogue and an appendix on "Karl Marx, the Man", in which little-known qualities of Marx, such as his poetry, his passionate love for Jenny Marx, reverence for Heinrich Marx (his father) are brought out, possibly to refute Wurmbrand's gross misinterpretations of his character.

It is possible to identify the different parts in the book. (1) the areas where Marxism and Christianity converge (Chapters 1, 2 and 3); (2) the Marxist critique of Christianity and the Christian critique (Chapters 4 and 5), where the author identifies ground for relearning and self-correction for both. Finally the doctrinaire areas of Marxism and also of Christianity, (Chapters 6, 7 and 8) which are also the areas where they are most weak. However, it is in this area that dialogue can be most fruitful if adherents of both doctrines approached each other more openly.

The author believes in the blood relationship of Marxism and Christianity. Not only did Marxism take birth from schools of thought originating from Christianity, but in the second century, Christianity played the same revolutionary role which is inherent in Marxism. Moreover the conjoint proliferation of Marxism and Christianity is apparent not only in Latin America but in this country as well, i.e., in Kerala. That dialogue between the two is not just a matter of private opinion but warranted by the highest authorities on both sides is proved by the opinions of the second Vatican Council (1962-65) cited in the *Pastoral Constitution on the Church in the Modern World*, and the *Conference of the Communist and Workers' Parties of Europe*, Berlin, 29-30th June 1976. Both stressed the necessity of dialogue and joint action.

One point of convergence for both belief-systems is their common aim. Union with the Godhead for Christians which essentially means realization of absolute truth; Justice to end exploitation for Marxists, which also points at truth. Similarly, Marxism and Christianity lay emphasis on man, his welfare and development. Despite Christianity's Christocentrism and Marxism's avowals of dialectical materialism, fundamental interpretations of both central themes point to a basic humanism.

From the Marxist critique it is possible to learn that the Christ of the gospels has been relegated to an ontological or cosmological sphere. What alienates him from the common man is the preeminence of the "salvation of the soul" rather than provisions for daily succour. However, the Christ of the *Acts of the Apostles* is present in fellow Godless stricken men, "inviting, challenging and judging man" in terms of whether or not the well-endowed man "proved neighbour" to the stricken. It is this humaneness, embodied in the precepts of Jesus which is also the crux of Marxism.

However, Marxism balks under the Christian critique. (1) Over-emphasis on materialism is its primary shortcoming. As matter divorced from consciousness is unthinkable, so also within—systemic change without extraneous force or influence is also not plausible. (2) Marx's denial of religion is also contradictory of the role of religion in modern history. Martin Luther, Gandhi, Mother Teresa—all these are modern representatives of the revolutionary role that religion can play. (3) Marx remains almost silent on the existential evil, death. (4) He falters in his dialectics of history as well, whereas the dialectical process of contemplation can serve to enthuse life into Christianity steeped in metaphysics. Yet, we cannot accept that "all relation is ambivalent, shot through with antagonism and conflict." (p.71) (5) Proletarian class struggle is the source and aim of Marxist ethics. This being so, the paths to it are also manifold, changeable according to time and circumstances. Thus all "extra" human "safeguards" being absent, "we must

expect the Stalin and Pol Pot phenomena as natural and inevitable consequences" (p. 94).

Finally, the proletariat being unenlightened themselves, the bourgeoisie is the source of their enlightenment. So we can conclude that on the basis of such assimilation, proletarian ethics of self-denial or self-sacrifice can at best be limited.

In the epilogue, Kottukapally asks a very pertinent question, is it possible to be a Marxist Christian? The official Christian line is that Marxist movements and programmes are essential for Christian activity. Nevertheless, one should be prudent enough to distinguish between the Marxist ideology and Christian faith. The author maintains that the Marxist ideal, i.e., "the higher form of communism" can be distinguished from and is superior to the Marxist ideology. Access of Christians to the former is always possible, as for affiliations with party ideology, with prudence a Christian can profess adherence only to those parts of the ideology, which are not at crosspurposes with his faith.

As with all ideologies, Marxism's acceptability is only relative. Its claim to infallibility is contradictory of its own dialectical stand.

Kottukapally is well grounded on both doctrines, but the tilt in the favour of one is unmistakable. While it is unthinkable to be value-free in such analyses, yet as far as possible objectivity should be retained. Some minor irritations appear in the book. For instance absence of sub-titles make it difficult reading. Moreover a proper bibliography would also have enhanced its worth.

BONITA ALEAZ

*Women's Christian College,  
Calcutta*

*Seven Years of Change*: by Mumtaz Ali Khan, CLS,  
Madras, 1979. Pp. xii+232. Price Rs. 21.

Mumtaz Ali Khan is a social scientist. It is evident from reading this book that he is interested in the life of

depressed classes and concentrates on the struggles of those people. This book is a second attempt to study the plight of the Scheduled Castes in Bangalore District. The author had already done a survey in 1970. The present study was undertaken to measure the changes that have taken place between 1970 and 1977.

Bangalore District is a strategic point for the whole State. It is the natural centre for education, industrialization and development. As such the area is the right one for such a study as this.

The author has developed his work in six chapters. The four main chapters are divided into subsections according to the variables measured.

The author's inspiration for this study rests on two factors. The first is the changes in the political situation in the country between 1970 and 1977. The second is the enactment of new laws regarding the Scheduled Castes. The author tried to find out what the government has done to bring about changes in the life of the Scheduled Castes. He also tried to find out what the so-called upper classes and the local authorities have done. Finally he tried to find out what the people in the study have done for themselves to bring about changes in their situation. These three dimensions of study are visible throughout the book.

The author has taken the following variables to measure changes in these seven years: education, landholdings, income, indebtedness, habitation, political participation, leadership and inter-caste relations (p. 13). His analysis of the variables is well supported with data shown in tables and figures. One has to agree with him that socio-economic factors are the basis for any change. He attributes the root causes for the state of the Scheduled Castes first to oppressive caste structures supported by religion (p. 34), and secondly, but just as importantly, to economic structures (p. 37).

Two main criteria, 'opportunities' and 'oppressions' are used to study the situation. Under 'opportunities' the author notes many developments. He found the number

of schools increased. New projects like adult education have been introduced. Landholdings have increased, mostly by government donation. There are more tiled houses now. The Scheduled Castes are now more aware of the new social organizations that have come into existence to help them. Yet all these new opportunities have not improved the lot of the Scheduled Castes and many remain illiterate, poor and traditional.

The author gives two reasons for this situation. The first one is that he found in his analysis that many of these opportunities are not available to the Scheduled Castes so their economic condition is not changed.

Almost as a rule, poverty leads to social handicaps and degradation. There is ample evidence from history that the Scheduled Castes have gone on suffering under the disabilities of untouchability, social exploitation, ignorance, illiteracy and denial of basic human rights, because of their poor economic conditions (pp. 33f.)

The second reason is explained in the section that deals with 'oppressions'. The author found that the Scheduled Castes are oppressed even today through untouchability, caste conflicts and economic oppressions such as the eviction of tenants (p. 136) and bonded labour (p. 142). Of all forms of oppression, religious oppression is so great that any attempt to achieve change met with harassment (p. 128) and failure (p. 129). His study shows that even the law is on the side of the oppressors (p. 131). These two chapters make it clear that the Scheduled Castes are caught in a vicious circle of economic dependency which causes illiteracy, ignorance and even poor living conditions. Religion supports this situation (p. 164).

The next chapter of the book shows that when the author tried to compare the situation in 1977 with that of 1970 he found that there was very insignificant change in any given area of the life of the Scheduled Castes.

The author appears to be impartial in his judgement. On one hand he holds the Scheduled Castes themselves

partly responsible for their present condition. He says that the level of desire for change showed little increase (P. 188). Lack of self-effort (p. 202) and misuse of schemes given by the government (p. 203) are some other reasons for their condition. On the other hand the author also holds the government responsible. Laws have been enacted to improve the lot of the Scheduled Castes, but there are only a few changes. The author says "the major reason is the weakness of the enforcement authority. The police were unhelpful and not much progress could be seen." (p. 219).

In spite of all the above factors, the author retains his optimism that it is possible to improve the lot of the Scheduled Castes. Change at greater speed would be possible if caste Hindus change their attitudes towards the Scheduled Castes and if the facilities allotted to caste Hindus are extended to them (p. 232).

A reading of the book evokes sympathy towards the cause of the Scheduled Castes. The language is from the life of the people. Yet the book is not always easy to read. One reason is that the large number of statistical tables are not easy to translate into reality. Another reason is that there is a lot of repetition arising from the author's discussion of each variable three times. A careful reader will also come across some apparent contradictions. On p. 195 the author says that the Emergency helped the emancipation of bonded labour. Yet on p. 183 he notes that while bonded labour was not required as security for loans in 1970, it was required in 9.22% of cases recorded in 1977. Secondly, the author states that the economic condition of the Scheduled Castes had improved by 1977 (p. 182). But on the very next page he notes that the indebtedness of the Scheduled Castes, Shown by the number who had taken loans, increased between 1970 and 1977. Thirdly, on p. 191 it says that incentives were extended to the Scheduled Castes, but earlier on p. 32 the author stated that generally these government grants for books, slates and clothes are not available for children. Fourthly, the author criticises educated members of the Scheduled Castes for leaving their homes and

depriving their communities of leadership. But he notes that some members of the Scheduled Castes played a very big role in education and other areas of leadership (p. 192).

What is lacking above all in the book are suggestions for change. The author could have indicated some specific measures to be taken by social agencies, government and the Scheduled Castes themselves. However, this is a valuable study of the Scheduled Castes in Bangalore District which may perhaps be generalised for the whole country. It is also a good study from which to learn about the role of economics, religion and social structure in the growth of a community.

M. DEVADAS