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## Book Reviews

*Cosmic Man : The Divine Presence* : by Paulos Gregorios. Sophia Publications, New Delhi/Kottayam, 1980: Pp. xviii+265. Price: cloth Rs 42.00, paperback Rs 27.00.

Metropolitan Paulos Gregorios focuses his study of St. Gregory of Nyssa's works on some basic aspects of the Cappadocian Father's anthropology, his approach to man as related to God and to creation. He also links the study with visions of man as we have them today according to various ideologies, new and not so new, and therefore with the underlying perspective of modern sciences.

The whole treatment falls into two parts. In the first two chapters of Part One the learned author reviews successively : the intent of Scriptures, their central place, and the articulate use by Gregory of the best heritage of Greek philosophies, both Platonist and its offshoots, and Stoic. The Metropolitan shows, for instance, that man as microcosm according to the Stoics is not wholly acceptable to Gregory. Then while examining the starting point of Gregory's theological investigations, i.e., the refutation of the Arian-Aetian follower, Eunomius, we realise how the Bishop of Nyssa had developed his own ways of thinking theologically, his approach to the use of philosophies, and his ontology.

In Chapter III, the term *akolouthia*, i.e., order, sequence, coherence, be it logical or ontological consequence, is brought to the fore. It is the mental "following-up" of the coherent order of created reality which makes possible our knowledge thereof. Moreover it is the adherence to Scriptures which is the higher type of *akolouthia*, being the key to the coherence of the cosmos. Scriptures and the "teaching of the Fathers" complement each other. It is clear that Gregory, as a devoted disciple of Origen, makes much use of the allegorical explanation of scriptural passages. This is particularly the case when he exposes his admirable considerations on the Christian quest for perfection, the *akolouthia* of good. He remains, however, a discerning user of allegories.

In the second part of the analysis of Gregory's anthropology, corresponding to the last five chapters of his book, the writer exposes what is actually his main interest. Obviously it turns round man and his relations with God and with the cosmos.

In this respect *diastema*, i.e., discontinuity, is a capital notion in Gregory's thought. Such a discontinuity, or gap, interval, does not affect, of course, the Trinity (as pretended by Arians and Semi-Arians), but it exists indeed between God and the world he created.

Here also we come across one of the originators of the *apophatic* or negative approach to theology, of the Greek Christian tradition, i.e., we can never speak fully of God because we cannot have a direct conception or apprehension of the being of God (p. 93).

*Diastema* includes also "spacing-out" in time and place; it is change and movement, not a static reality, as far as created existence is concerned. The author then provides us with a rather long and detailed analysis of *diastema* under its three aspects: no *diastema* in the Creator: one way *diastema* as the character of creation; its causing man's inability to comprehend God. Another leading aspect of Gregory's thought is set forth in Chapter V, i.e., *metousia*, the participation of created beings "in the will, energy and wisdom of God" (p. 100). With much critical perception the author acknowledges his indebtedness to D.L. Balas' book entitled *Metousia Theou. Man's Participation in God's Perfection According to St Gregory of Nyssa* (Rome, 1966). In fact Gregory's views on the matter are hesitant. They deal with such a participation according to corrected influences arising from the Neo-Platonists, above all Plotinus. In the eyes of the Bishop of Nyssa there are found two types of participation, one by nature, the other in the qualities of another nature (pp. 124-125).

Chapter VI deals with freedom, which means both the absence of subjection and a self-ruled being. Man is free because he is the image of God redeemed by Christ. He thus becomes independent from external necessity and compulsion. He can reach real *apatheia*, dear to the eastern tradition (p. 150). It does not follow, however, that man cannot sin in the present historical circumstances in which he is living. This is why the learned Metropolitan goes on in Chapter VII to analyse the opinions of Gregory on sin and sinfulness. Obviously they are not the same as those of St Augustine, partly at least because these two Fathers start their respective investigations from different problems. Here the author sides with several eastern Fathers, including St Ephrem, according to whom, so it seems, sin is not attached to human nature as such. He castigates the so-called western tradition on this thorny subject, as a kind of almost dualist attitude with too much opposition between grace and nature.

Mar Gregorios admits, however, with other specialists of Gregory's theology, that there lies in it an unsolved contradiction about the reason that justifies *diastema* and its relation to sinfulness in the world as we know it. Even history is a consequence of sin, because it is contrary to the authentic existence of man; time leads to death which itself results from sin. But the use by Gregory of the symbol of "wings" indicates man's fall from and return to his pristine status.

What is, therefore, the meaning of man in history, of the redeemed man? It is to gather the whole humanity, the cosmos also, in order to fulfil everything in Christ. When this has been achieved, i.e., when the *pleroma* is completed, history will be over. Towards this

end man is to fight in the arena of time. This is the whole significance of the ascetical-mystical theory and practice of the Christian, on account of which Gregory, with other Christian teachers before and after him, borrows words and expressions from Neo-Platonism, while filling them with a deeper Christian outlook. Adaptation of Stoic ideas and attitudes is also noticeable, though much transformed and reintegrated. God's grace is, of course, capital, true Christian freedom arising from it as well as from human efforts. All is grace, but all is also response to grace, that is *synergia*. And God's grace is first and foremost manifested in the liturgical feasts which commemorate Christ's great deeds, and in his sacraments. Once more here the learned writer insists time and again on the real freedom of the Christian man.

In the conclusion of his book (pp. 219-233), the author summarises the chief results of his study, and also provides further insight on some more difficult points. He applies, not unsuccessfully, certain chief viewpoints of Gregory to our present situations, for example, in science and technology, as coming from man's freedom to act as a deputy of God. There also we come across Gregory's definition of Christianity: "Christianity is the imitation of the Divine Nature" (p. 230). Finally, he elaborates on Gregory's treatment of Baptism, while adding to it some forceful statements on the social implications of the gift of Baptism.

The bibliography is excellent, and almost exhaustive, though its division, particularly according to languages, may not appeal to everybody. The French translation of Gregory's *The Creation of Man* (Sources Chrétiennes, 1943, No. 6), by J. Laplace with notes by J. Daniélou, does not seem to be mentioned in the bibliography. It is important especially due to its introduction of 72 pages.

Mar Gregorios' contribution to the growing literature on St Gregory of Nyssa is both important and helpful. It does help towards a deeper understanding of Christian realities, as well as of the lasting foundations of eastern Christian anthropology. It is to be hoped that this work will inspire many in this country to "go back" to the Fathers, particularly the eastern ones, after having already gone back to the Bible.

May I be permitted to add a few additional remarks. The book is filled with well-selected passages from the Nyssean. These translations avoid, on the whole, too much literalism, and this is welcome. Yet, in some cases at least, they could have been more accurate, e.g., in the passage on p. 169 taken from *The Creation of Man*, where "passions" should rather be "sickness." The date ca. 330 A.D. given in the sub-title as the approximate birth-date of Gregory is approximate. It is given more accurately on p. xiv as between 335 and 340 A.D. Does Gregory really deny all possibility of *analogia entis* (p. 77)? If so, such a denial could be regarded as another root cause of the apophatic theology of the Byzantine tradition. Perhaps

the analysis of grace in Gregory's writings is a bit hasty (pp. 130ff.). Can it be said today that in the eyes of St Augustine sin is the distinct and decisive element in man (p. 138)? Yet, I quite agree that Gregory sees man's nature in a broader way (p. 140). Lastly, how far is Severus of Antioch still misunderstood in the West? For the last eighty years or so, much has changed for the better understanding of that illustrious champion of what has been called, rightly or wrongly, "verbal monophysitism." However, as the Metropolitan himself writes, he *was* formerly misunderstood in the West (p. 161).

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*When Prophecy Failed* : by Robert P. Carroll. SCM Press, London, 1979. Pp. 250. Price £7.50.

The sub-title, "Reactions and responses to failure in the Old Testament prophetic traditions," suggests the content of the book. Regarding the purpose of the book the author writes, "This book is an attempt to examine the prophetic tradition in terms of their predictive elements and the responses to the failure of the expectations aroused by them" (p. 2). Predictive prophecy is vulnerable to failure. Biblical prophecies, according to him, are no exception. They are not to be taken at their face value. When prophecy fails, immediately the ground for its continuance is created, a religious structure of a resultant system in which people who witnessed the failure of the prediction make their reaction. They reinterpret the prophecy in such a way as to provide a place for that prophecy in the prophetic traditions. Thus the prophecy that failed also finds its place in the prophetic tradition.

Dr Carroll makes use of the theory of cognitive dissonance (pp. 86ff.) propounded by the social psychologist Leon Festinger in order to examine the prophecies that failed and to explain their continuance in the prophetic tradition. He deals with the theory of cognitive dissonance elaborately for the sake of laymen. Selected prophecies from Isaiah, Jeremiah, Ezekiel, Haggai and Zechariah were dealt with prior to applying the theory of dissonance (pp. 130ff.).

The dissonance response gives rise to hermeneutics (p. 124). The text of a prophetic message only gives part of the prophetic tradition. The text remains ambiguous and meaningless without the accompanying hermeneutic. The hermeneut who comes as a dissonance response interprets and sometimes reinterprets the prophecy that failed. The study of the texts undertaken by Dr Carroll suggests that there are many interpreted and reinterpreted prophecies in the Old Testament. It was the hermeneutic that accompanied the dissonance response to the failed prophecy which helped to preserve the prophetic traditions.

The exilic period provided a religious structure in which the destruction of the temple and monarchy played a significant role in producing dissonance reaction. "Hindsight and expectation governed the subsequent interpretation of prophecy" (p. 197). The prophecy, fulfilled or unfulfilled, continued in the prophetic tradition through this process of interpretation and reinterpretation that came as a result of dissonance response.

The author has given serious thought to modern scholarship in prophecy. However, one wonders whether the application of a social psychological methodology is the right tool to unravel the prophetic phenomenon found in the Old Testament. No doubt, the book has a new approach to the study of the prophetic message. But whether this approach has enriched one's faith in God whose champions the prophets were is yet to be answered. The fact that the predictive element is only a part of Old Testament prophecy is not sufficiently brought out. The analysis of the texts in the book suggests that prophecy as prediction need not be taken seriously as a word about the future as predetermined by God through prediction.

The views expressed on morality (p. 193) and the concept of faith (p. 217) need to be explained. As it stands, it calls forth criticism. It seems that the author is here under the influence of some radical concepts that rock the West today. The expression, "Israel's monist outlook" is misleading in situations where "monism" has a different connotation (p. 201).

Overemphasis of a rational approach through the use of social psychology has its dangers. The theological concerns and impact of the prophetic tradition are left in the background. The main emphasis of the prophets was the rule of God on earth. Both the prophet and his hearers stand before the prophetic word, and both face the judgement of God. The prophets err in their understanding and the listeners fail to grasp the message. Yet the way back to God is opened before them.

The book is an honest attempt to explain the prophecies that failed. No serious student of the Old Testament can afford not to read it.

K. V. MATHEW

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*Theology of Christian Marriage*: by Walter Kasper. Burns and Oates, London, 1980. Pp. 102. Price £6.50.

Walter Kasper is generally considered a moderate in theological circles, and by the available evidence much accepted (so far) by the magisterium. His well-known *Jesus, the Christ* showed him to be so. His latest, *Theology of Christian Marriage*, is not only balanced in the discussion of the sacramentality of marriage but also pastorally

compassionate in the assessment of the problems of broken marriages and second unions. Almost inevitably the book is divided into doctrinal and pastoral parts.

Kasper maintains that the usual ethical answers drawn from Scripture and tradition are insufficient if they do not include the contemporary human experience of medicine, psychology, sociology, cultural anthropology, ethnology, etc., yet without submitting to the social pressures of today. Thus the book is an endeavour to present under new auspices St Thomas' resumé of human sexuality, responsibility and fidelity.

The natural sacramentality of marriage corrects the inadequacy of horizontal love. But proving the sacramentality of marriage as revealed runs into rough waters. Putting Christian marriage into the wider context of the salvific work of Christ is the best way to show the redemptive function of marriage. God's saving plan is indeed a historically present reality in Christ and the Church. One of the specifics of this reality is the conjugal love of a Christian couple. Even though Christian marriage makes God's salvation present, the argument is too diffuse for proving sacramentality. For that matter, anything within the Christian economy would be sacramental—preaching the Word, for instance; whereas a sacrament is a Christ-instituted sign of and within the wider apprehension of the redemption. On the other hand, assuming the natural properties (unity and indissolubility) of marriage into God's continuous saving activity makes the marriage picture integral, coherent and affirmative, avoids idealism and legalism, and leaves the partners at God's mercy and not at each other's. Though the author traces the *Privilegium Fidei* to divorce and remarriage allowed by the primitive community for adultery and absence, he cautions modern authors lobbying for dissolubility against confusing individual pieces of traditional evidence with tradition in the dogmatic sense. The Church's role is to serve the Gospel according to which divorce and remarriage are out.

Kasper's treatment of contemporary pastoral problems is realistic and compassionate and could provide the counterpoint to the conclusions of the Synod of Catholic Bishops on the Family. He asks if in today's historical instability the Church is not more hurtful than helpful to people in their difficult situations. The age-old pastoral exigency of readmitting the remarried to the sacraments is faced squarely and three practical conditions are suggested. Though the latter are not the last word in relieving the tension between principle and practice, they are worth a try, especially if one believes that there are more complications in the Christian life than foreseen by the law-giver. The supreme pastoral office of the Church must certainly make the ultimate decisions, but the latter must be in accordance with the self-understanding of the whole Church (community) which thinks in terms of the human and Christian understanding of faithfulness in marriage and the need for penance. That being so, the author visual-

lies divorce and remarriage as still somehow participating in the mystery of Christ and his Church, based upon the partners' faith and penance. The book concludes with some pastoral guidelines about marriage preparation and liturgy at the parish level.

*Theology of Christian Marriage* is a concise book (too much so, perhaps) of balanced theology and pastoral sympathy. English speaking readers will welcome this translation of the original text, *Zur Theologie die christlichen Ehe*, first published in 1977.

MERVYN CARAPIET

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*Turning to God*: by William Barclay. St Andrew Press, Edinburgh, 1978. Pp. 126. Price £ 1.25.

The name "William Barclay" is a very well-known name for people in the Church as well as New Testament students. He had the knack to simplify and popularise any New Testament theme or subject. *Turning to God* is one of his many books which has a brief but accurate outline of a major biblical theme. Many writers attempting such surveys read like mail order catalogues, a monotonous stringing together of many ideas of the Bible on the same subject, but not *Turning to God* of Dr Barclay. He writes simply but from enormous learning. He is lucidly clear when dealing with many complex problems which he confronts in the development of this book.

"Conversion," which is the other name of "Turning to God," writes Dr Barclay in his Foreword, "is a subject which very much needs our thought—very certainly, conversion is a word which can never be eliminated from the vocabulary of the Christian, but equally certain the means towards it and the result of it must alter from generation to generation." This book is a very useful and interesting introduction to the biblical idea of "Conversion" and highlights some important thoughts on this subject. I am sure that general Christian readers and theological students will enjoy reading this book and it will help them in their understanding of the subject.

In the first chapter on "Conversion in the New Testament," the author explains that conversion is a turning of a man's mind and heart and life in the direction of God. In the second chapter the title "The turn of Conversion" emphasises that it is a turning away from idols, from darkness to light, from powers of Satan to God. The third chapter, on "The means towards the change," describes how Conversion brings a change in man where man and God cooperate. Conversion is not due to any human effort but is the effect of a divine-human cooperation.

"The demand from the Convert" in the fourth chapter states that conversion begins with repentance, is confirmed in baptism and



is founded from beginning to end on commitment in trust to Jesus Christ.

Chapter 5, "The obligation of the Convert," points out that the converted man must convert others by the sheer radiant and attractive grace of his life. It is not without its significance that the word *charis* means grace, but it also means charm. The dreary, unattractive, dullness of so much alleged Christian living stands exposed and condemned. Chapter 6 deals with the subject "The obligation of the Church" and discusses how the Church helps the convert; from the Church the convert should receive the teaching, the strengthening, the admonishing, the encouraging which will help him to walk in the Christian way.

Chapter 7, "The Conversion today," deals with the idea that conversion will never be what it was meant to be until it happens within the Church, and the Church will never be what it was meant to be until each man who enters it does so in conscious and deliberate decision. All the "coming" must be decision for Christ. The final chapter explains how the meaning of real Christian conversion is a following of Christ, talking and listening to God, reading the Bible for instruction, joining the Church in its worship—in short the whole man is converted to God.

There were unfortunately mistakes in the binding of the review copy of the book. Pp. 33-48 are missing and pp. 49-64 appear twice. In spite of this, it can be recognised as a book in which the author has excelled himself as a commentator and an apologist for the Christian faith. The simple theological ideas will be of immense help for its readers. In a time like this, when many Churches are under the influence of charismatic movements and many of the believers are in confusion over this subject and many theological thinkers have plunged into creating abstract religious language to explain biblical themes, Dr Barclay's book will serve as a soothing ointment.

The only weakness of the book is that Dr Barclay has laid more stress on the background of the New Testament to explain the topic, and the treatment of present situations and problems in relation to "Conversion" is weak, although not entirely absent. Nonetheless, readers will find here a book which stimulates on every page.

A. BEHERA

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*Jesus and the Children: Biblical Resources for Study and Preaching:*  
by Hans-Ruedi Weber. World Council of Churches, Geneva,  
1979. Pp. x+96. Price Sfr. 7.90.

In his introduction to *Jesus and the Children* Hans-Ruedi Weber states, "The very heart of the Christian Gospel is expressed in Jesus' gestures and sayings to children." This statement gives an indication

of the importance to be attached to this book. It is not a book for children, nor is it simply a book for those interested in the education of children. It is for all who are interested in the Christian Gospel.

The book contains studies of four biblical texts on Jesus and children—the only such texts, surprisingly, apart from narratives of miracles where children are involved which do not differ essentially from miracles where adults are involved. The studies are scholarly, with background information, consideration of context, and comparison of parallel texts in the Gospels. The passages are made to come alive, e.g. the description of the children's game referred to in Matthew 11: 16-19 shows the children as real children. Against the Graeco-Roman and Jewish backgrounds the attitude of Jesus towards children and the teaching he draws from them are shown to be completely new. It becomes obvious that Jesus had a realistic view of children, unlike the idealistic view so often portrayed; the book provides a welcome corrective to a romanticised view.

Appendix A consists of a list of Greek words used in New Testament times to designate a child, together with explanations of the use of some of these terms. Appendix B is an annotated bibliography, helpful for a deeper study of the subject. The author is to be commended for bringing together in Appendix C information and text from the Greek, Roman, and Jewish backgrounds to help readers to think themselves into the world of thought in which Jesus lived.

Appendix D contains Study Outlines and Worksheets for each of the passages considered in chapters 1 to 4. The worksheets are especially useful, with the parallel passages printed side by side and information from ancient writers. The suggestions for tasks to be done by groups and the use of the time available must be adapted according to groups and circumstances, but contain valuable and interesting ideas to involve groups in study of the texts and in thinking out practical applications. One would like to discuss some of the suggestions with the writer, e.g., in Study Outline I why does he give as a basis for the first task (an impressionable time) what he considers to be a wrong interpretation? Or why should fifteen minutes be devoted to visualizing Jesus when it is not the visual image that is important?

In a book which contains so much information, it is a pity that the sections on the Graeco-Roman and Jewish backgrounds have not been more integrated in the studies; the way in which they are presented makes them seem somehow irrelevant. Sometimes a clearer impression is gained of what a passage does not mean than of what it does mean. Although the author wants his readers to study the texts for themselves and draw their own conclusions, he might sometimes point the way for them more clearly. For example, in his study of Mark 10: 13-16 he states that Jesus wanted to teach "not something about the nature of children. Rather, he wanted to reveal the nature of God." The positive teaching could have been made more explicit for study leaders,

and more suggestions for study and follow-up of this aspect might have been given. And while one might agree with the author's interpretation that the child is used "as a metaphor of 'objective humility,'" one would like more proof for his arrival at such an interpretation and more study of this phrase, for it is basic to his total understanding.

This book has been prepared to provide "Biblical Resources for Study and Preaching," and it contains ample material for study, thought and discussion. It is to be commended for opening up an area which affords interesting insights into the Gospel.

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*Faith, Science and the Future*: edited by Paul Abrecht. World Council of Churches, Geneva, 1978. Pp. 236. Price Sfr. 14.90.

*Faith and Science in an Unjust World*: (Report of the WCC Conference on Faith, Science and the Future). Volume 1: Plenary Presentation, edited by Roger L. Shinn. Pp. 392. Volume 2: Reports and Recommendations, edited by Paul Abrecht. Pp. 214. World Council of Churches, Geneva, 1980. Price (Vols. 1 and 2, in India) Rs 84.20.

It is no accident or mere editorial convenience that the Report on the WCC Conference on Faith, Science and the Future, which was held at the Massachusetts Institute of Technology, Cambridge, U.S.A., 12-24 July 1979, should bear the more urgent title *Faith and Science in an Unjust World*. For many of the participants were concerned not with cool philosophical or theological discussion of the relation between science and faith, or with what they saw as the myth of objective and value free pursuit of truth, but with the reality of exploitation caused or aided by the application of science and technology.

A group of Third World delegates produced a statement denouncing this trend, and in addition to this C.T. Kurien, Director of the Madras Institute of Development Studies, argued strongly that the conference was biased towards the domestic concerns of the developed nations. To describe the conference theme as "The Contribution of Faith, Science and Technology in the Struggle for a Just, Participatory and Sustainable Society" (Report vol. 1, p. 3) might be, as was claimed, an advance over previous thinking that was not aware of the vital role of ecological factors. But the idea of worrying about ways to sustain present levels of consumption, or about methods of conserving non-renewable resources for the future which were totally irrelevant to the present basic needs of the poor, seemed to him to be both hypocritical and unrealistic. For, as

Kurien pointed out, "Even indirectly the only scarce non-renewable source on which their lives depend is land for cultivation. This means that, even if all the petroleum were to be exhausted, all the coal and copper were to be used up, *the poor would survive*" (Report vol. 1, p. 223).

It could be argued from the preparatory readings in *Faith, Science and the Future* that the idea of "sustainability" is indivisible from that of justice and that it is concerned with far more than survival, as the paper on "Rethinking the Criteria for Quality of Life" (Readings, pp. 44-51) seeks to make clear. But the reaction of the participants to what they felt rather than what they read is worth noting, and it is to the credit of the editors of the Report that they manage to convey something of the feel of the conference.

Skilful editing, however, is no substitute for lack of indices to these three volumes. But if the reader tackles the preparatory readings first and then juggles the chapters of the second volume of the Report into the same order, he will have a useful outline which can be fleshed out with selections from the plenary presentations. There is a certain amount of repetition and overlap, but several contributions stand out on their own merits.

Mention might be made of the contribution of Metropolitan Paulos Gregorios, who was Moderator of the conference. Besides offering brief meditations at the opening and closing of proceedings (Report vol. 1, pp. 118, 378f.), he presented a paper on the relation between science and faith (pp. 46-55). A view based on process theology came from Charles Birch (pp. 62-73), and four papers on Islamic and Buddhist perspectives suggested, but had no time to do more than that, other possible approaches (pp. 125-153). The other papers generally covered ground that had been introduced in the preparatory readings under the five headings: "The Theological and Ethical Evaluation of Science and Technology, and their World-Views," "Energy for the Future," "Food, Resources, Environment and Population—Key Areas for Technological Judgement and Policy," "Science and Technology as Power—Its Distribution and Control," and "Economic Issues in the Struggle for a Just, Participatory and Sustainable Society."

The general impression given by both the preparatory readings and the Report is that the churches are just beginning to explore tremendously complex issues, and that apart from the unanimous resolution on nuclear disarmament (Report vol. 2, pp. 169f.), the proper and only possible response was and is to call for further study, both in science and in theology. Perhaps one should say especially in theology, as the theological element of all these papers is rather slight. Only three of the twenty chapters of the preparatory readings contain any discussion of doctrine and ethics and only one is a biblical paper. Why? It is candidly admitted in the discussion of the churches' attitude to the nuclear energy debate that division and

confusion arises from the lack of an agreed method of approaching ethical-technical issues (Readings, p. 107, cf. pp. 52, 113, 115f. and the brief discussion pp. 31-33). The key chapter of the final report "Towards a New Christian Social Ethic and New Social Policies for the Churches" (Report vol. 2, pp. 147-165) is equally tentative, and one is left with the question whether to say "We don't know" is an example of true Christian humility, or to suspect that lack of direction has something to do with too narrow an understanding of the role of Scripture. Is it enough to say that Christian revelation awakens our sensitivity, even if this is combined with the assertion that "our rising ecological sensibilities frequently make the Bible more, rather than less relevant to our decisions and to the attitudes that underlie those decisions" (Report vol. 2, p. 153)? And if it is, where are we to look for help in bringing the two together? This Conference offered little guidance.

Yet if anyone wants a compact guide to the *questions* that are being asked in social ethics today, these volumes, especially the first, are a very useful foundation for further thought. For they give a world-wide perspective that complements the specific Indian concerns of the "Science and Society" seminar held in New Delhi in November 1977, papers from which were published under the title *Science and Our Future* (C.L.S. 1978).

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*A Communion of Communion: One Eucharistic Fellowship:* by J. Robert Wright. Seabury Press, New York, 1979. Pp. xvii + 302. Price \$ 9.95.

Ever since the modern ecumenical movement gained momentum, i.e., since the middle of our century, one perplexing question has been at the centre of its concern. What would a united world Church look like?

For Roman Catholics the answer was easier; so long as the universal jurisdiction and authority of the Bishop of Rome was acknowledged, the faith of the Roman Church professed and the law of the Church obeyed, Churches of different cultures, rites and practices could form one united Roman Catholic Church. (See Fr Herbert Ryan's admirable survey of the "Roman Catholic Vision of Visible Unity," pp. 120-129).

For the Orthodox too the pattern was reasonably clear—once there was basic unity between the Churches in their "respect for and identity with the apostolic and historic tradition of the Church," as Fr Stanley Harakas puts it (p. 181), the multifaceted jewel of Christian Unity could reflect the one light of Christ in several different patterns and shapes.

The Churches of the Reformed Tradition are more influx, seeking still to discover a possible pattern that can manifest the unity of the one Church. Once it was thought that national churches should be organically united and then these national churches should be united world-wide in common witness, ministry and sacraments. This model had the advantage of being clear, albeit unfeasible. The new model, vaguely termed "conciliar fellowship" is only a model for muddle-headedness. Even though it makes precise a number of basic requirements like "the confession of a common faith, mutual recognition of membership, interchangeability of ministries, complete eucharistic fellowship, sharing of resources, streamlining of structures and maintenance and development of such diversity as enriches the whole Church" (Anglican Consultative Council—Trinidad quoted in present work, p. 160), some rightly suspect that "Conciliar fellowship" is for many a lazy alternative to organic unity—or as J. Robert Nelson puts it, "a deliberate evasion of the full, visible union of presently divided churches" (p. 161). This is in spite of the WCC's clear Nairobi affirmation that full organic unity and "conciliar fellowship" are not alternatives but that the latter is a "further elaboration" of the former, conciliar fellowship presupposing the unity of the Church (see p. 163).

The book under review is subtitled "The Detroit Report and Papers of the Triennial Ecumenical Study of the Episcopal Church, 1976-79." It is an attempt to articulate ecumenical goals to be pursued by the Anglican communion, to assess the general ecumenical posture of the American Episcopal Church, and to analyse theologically the four U.S. national dialogues of the Episcopal Church with Roman Catholics, Lutherans, Orthodox and the Consultation on Church Union (COCU). Its value is as a convenient collection of important documentation and as a compendium of some interesting analyses of the problem of visible unity.

For example, Fr Ryan says that Fr Congar is the architect of the modern Roman Catholic vision of Church Unity: "Rarely in the history of the Roman Catholic Church has a decree of an ecumenical council of that church owed so much to one man and to one book (Congar's *Chrétiens désunis*). It is fair to say that the Decree on Ecumenism of Vatican Council II borrowed heavily from Congar." Congar's book was written in 1937, and 25 years had to elapse before it bore fruit in the calling of Vatican II. Where will we be in 1987, twenty five years after Vatican II? There is still not enough clarity in the Roman Catholic Church about the possible shape of a future united Church, or for that matter, about the future structure of the Roman Catholic Church itself. The major bone of contention, of course, remains the role of the Bishop of Rome in a united Church. Some unresolved questions are:

- (a) Is Roman primacy a matter of divine institution and therefore of faith, or only of historical development sanctioned by the Ecumenical Councils?

- (b) Is this primacy of rank only (and therefore of honour) or also of jurisdiction?
- (c) What exactly would be the role and function of the Bishop of Rome in a future united church?

Strangely enough, these questions are not raised or answered adequately in most of the bilateral dialogues of the Roman Catholic Church with western Protestant Churches. But these are the most important questions for the Orthodox at least, in their thinking about the shape of the future United Church. Historically the Pope has a role in the West quite different from that of Patriarchs in the East. It is precisely this difference that makes it impossible for the eastern Orthodox to accept Fr Ryan's mild statement: "The Bishop of Rome because he is bishop of that local church which is sanctified by the martyrdom in that community of Peter and Paul inherits the global, evangelical and missionary task of these apostles" (p. 127). The Orthodox fail to see the logic of that assertion. The *whole* Church and especially the *college* of bishops in the world, according to the Orthodox, are the inheritors of the apostolic ministry and task; and the bishop of no local city can have such a special task, even if all the apostles suffered martyrdom in that city. If Fr Ryan's logic is right, the Bishop of Jerusalem where the One and only true Martyr, Jesus Christ, laid down his life, would have higher claims than that of Rome.

We can heartily agree with the other judgment of Fr Ryan: "The role of the Bishop of Rome is a vital issue for any Church that would enter into union with the Roman See. Yet the question of that role is too neuralgic and too universal to be investigated only by Roman Catholic theologians" (p. 127). The fact, however, remains that the western discussion of that role (e.g. The Venice statement of Anglicans and Roman Catholics) takes a significantly different track and arrives at conclusions unacceptable in the East.

Dom Immanuel Lanne's vision, as adopted by Cardinal Willebrands, proposes a different model—one that envisions the whole Christian Church as a communion of sister churches, each with its own tradition of theology, liturgy, spirituality and canonical discipline, and neither the Roman Catholic Church nor any of the non-Roman Churches would have to forego its identity or accept major changes, once there is a mutual recognition as sister churches on the basis of some agreed formula.

In the West there is a tendency to believe that communion with the See of Rome is an essential element for the unity of the Church. The Orthodox see such communion as no more essential than communion with the See of West Africa or of Northern California. The question is, do we need a genuine communion of communions, or do we need communions in communion with Rome?

One feels sometimes discouraged by the fact that a vast majority of Protestants find the foregoing largely uninteresting and irrelevant.

At the same time their conception of a United Church remains unclarified and inchoate.

One is even more discouraged by the fact that none of the ecumenical discussions has given adequate time or space to *love* as the bond of unity, within a community as well as between communities. All the emphasis usually falls on theological agreement, recognition of ministry and membership, and of course mission to the world. But true unity in Christ is also a matter of faith (which unites us to Christ and each other), hope (the common orientation of our common pilgrimage) and love (the bond that genuinely and eternally unites all—in the Holy Trinity).

Communion of Communion and Conciliar Fellowship are complementary and not contradictory. But what is communion (*koinonia*) or fellowship (*koinonia*) if it is not love? And can we ask the great question: what would a Christian Church united by love look like?

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*Partners in Life*: by Geiko Müller-Fahrenholz. WCC, Geneva, 1979. Pp. iv + 184. Price Sfr 14.90.

“When we are met in the street, people will ask my companion about my welfare. They are not uninterested, but to ask me directly is to them an embarrassment.” In this Year of the Disabled, this is a recurring comment found in the media, at least of the West, from cripples and other disabled persons.

*Partners in Life* (no. 89 of the Faith and Order Papers put out by the World Council of Churches in Geneva) asks how far the same sort of attitude prevails in the Churches, and what is being done, and can be done to make disabled people feel a part of their Community, “partners, not simply objects of Christian charity.”

The book begins with an Introduction showing the magnitude of the problem, a problem which is in some respects increasing with urbanisation in the world, because of pressures on the mind, and the increase of accidents, as well as increase in the average age of the population. An interesting table shows that there may be more than 500 million disabled people in the world, and more than 19.3 per cent of these are due to malnutrition.

The first part of the body of the work is headed “Theological Basis.” It includes an article by Bishop Newbigin, “Not whole without the Handicapped.” The Church must be not only a rebel, fighting Church, nor yet only a Church which accepts what is, resigned, “a pedlar of sedatives when surgery is needed.” Within this Church the handicapped are “indispensable” bearers of witness; they keep us close to the reality of the Cross.



The rest of the book shows ways in which handicapped people are being helped to realise their own part within the Community, being encouraged to help themselves and each other. Martin Schröter describes one such attempt at Scharnhorst near Dortmund. Undertakings by parishes in the Swiss Canton, Vaud, are described by Jean Wahl. Almost all the contributors point out the danger of isolating the handicapped by giving them special institutions rather than integrating them in the community as a whole, to the loss of the unhandicapped as well as of the handicapped. There are articles on the special subject of catechism for the handicapped. The important question of disturbance caused in Church worship by the presence of sometimes excitable mentally-handicapped people, and the equally vexed question of whether those who are incapable of an *intellectual* grasp of the teachings of the Church should be admitted into the sacramental life of the Christian community: these two questions are answered by emphasising that Christ himself voluntarily became handicapped, and the whole secret of the Gospel is manifested there.

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*Third-Eye Theology*: by C.S. Song. Lutterworth Press, Guildford and London, 1980. Pp. xiii+274. Price £6.95. (Originally published in U.S.A. by Orbis Books, Maryknoll, N.Y., 1979.)

This is a fascinating book. The very title is revealing. The West has tried to accommodate Christian theology by two eyes by even publishing *The Myth of God Incarnate* (John Hick, SCM Press, 1977), which sees Christ as a Man as a result of historical criticism of the New Testament. Unfortunately, the secularisation of the Enlightenment has blinded the intuitive faculty of the West more than that of the East. Hence the author writes in the Preface, "The theological treatise you are about to read is an invitation to join in the search for the lost heart" (p. xi). This reviewer would have desired the Holy Trinity as the theological circle which opens the third eye to understand the perennial theology of the Church, instead of Asian settings.

The author is Associate Director of the Faith and Order Commission of the World Council of Churches in Geneva. The book was written when he was the visiting Professor of theology at Princeton Theological Seminary in 1976-77. The Theological Education Fund also helped him to complete the book through a grant. The author quotes from many of the modern western theologians of repute as well as The Wisdom of Lao Tse, The Wisdom of China and India, Mao Tse-tung, C.T. Kurien (who is credited with the wrong initials, as C. K. Kurien), *Essays in Zen Buddhism*, *Ways of Thinking of the Eastern People*, *Theology of the Pain of God*, *Outlines of Mahayana Buddhism*, the Upanishads and the Gita, *A Source Book in Chinese Philosophy*, and many other eastern books by eastern authors.

There are twelve chapters in the book, divided into three parts, namely Beginning of Theology, Suffering unto Hope and Politics of the Resurrection. The book is a corrective to the elitist theology of the West and points to a God who takes the side of the poor. The viewpoint is more cosmic than ecclesial. It is appreciative of the Liberation Theology of Latin America and Black Theology. Community has precedence over the individual unlike western Protestant theology. Dialogue with other religions is superior to proclamation of the Gospel as envisaged by the West. "Doing theology with an Asian spirituality thus may bring about a conversion in Christians as well as in people of other faiths" (p. 10).

Doing theology with a third eye is to "see Christ through Chinese eyes, Latin American eyes, Japanese eyes, Asian eyes, African eyes etc." (p. 11). "Until Christian theology has acquired this third-dimensional formulation of Christian faith, it will remain a stranger outside the Western world" (p. 13). My own criticism of this interpretation is that it is not deep enough. The third eye is what St Paul prays for: "Having the eyes of your hearts enlightened" (Eph. 1:18) or "to be strengthened with might through his spirit in the inner man" (3:16). The tragedy of the West is that it wants to submit everything to the five senses without the sixth sense of the Inner Eye, namely faith or Logos-Intuitive sight, or Christ in us the hope of glory or the vantage point of the Incarnation-Revelation and Pentecost Event. It is significant that a collection of sermons by Henry Melvill Gwatkin published in Edinburgh in 1907 was entitled *The Eye for Spiritual Things and Other Sermons*. Was it not a western theologian, Paul S. Minear, who published *The Eyes of Faith*? But at present there is a tendency to secularise theology instead of deifying the secular.

We must remember that if Sankaracharya could build up Advaitic Indian philosophy on the authority of the Vedas and posit Unqualified Absolute as Brahman above Iswara, the Christian theologian with the third eye can also posit the Holy Trinity as God above God and point to Ultimate Love of God as infinite, eternal and ever active and not as a limitation. The theology of the Church during her golden era was Trinitarian and the Church will enter her next golden era with the insight into Godhead as Triune, not only to be worshipped and adored, but also to be emulated in co-equality in spite of distinctions. The main distinction between Indian philosophy and Christian theology is that *Kevaladvaita* sees the Ultimate as *Nirguna*, Non-Dualistic One without a second, whereas the Ultimate in Christian theology is the Triune God who is eternal love in eternal action. The author should have gone to this theological insight into the Godhead as the universal third eye instead of limiting it to the Asian insight with its intuitive capability.

It is difficult to summarise Dr Song's *magnum opus* in this brief review. In chapter I, on the Double Darkness, he puts his finger on the poverty, injustice and exploitation in Asia, especially by the West through the trivialisation of human issues even through television.

His criticism of the Logos in western theology is not quite objective as the Asian intuitive approach is not devoid of the Logos dimension. The chapters on God's heartache and love as possibility of theology are an attempt to relate the pain of God to the love of God and it is a commendable viewpoint. In Part II which relates suffering and hope, he has a number of excellent quotations from Asian writings of ordinary people, novelists, poets etc., to get across hope in suffering quite forcefully. The third part on the political God ought to be an eye-opener to western as well as eastern readers who want to put God "up in the sky" with no historical relevance. An excellent book indeed.

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*The Challenge of the Cults:* by Maurice C. Burrell. Inter-Varsity Press, Leicester, 1981. Pp. 160. Price £1.60.

Dr Maurice Burrell is a long time student of sects: he has already co-authored *Some Modern Faiths* on "established" sects, such as Jehovah's Witnesses, Mormons and Christian Scientists. In the book under review, he looks at sects of more recent origin; some originating in the Christian milieu, such as the worldwide Church of God, the Family of Love and the Unification Church, some owing more to Hinduism, such as the Divine Light Mission, Transcendental Meditation and the Hare Krishna Movement.

The author's intention is essentially pastoral: he is aware that people do become trapped by aggressive conversion tactics in groups which tend to dehumanise them. His brief treatments inevitably run the risk of oversimplification. He is generally well-informed, understanding the sincerity and dedication of sect members and even willing to learn from them at certain points. At the same time he asserts in an uncompromising manner the points at which the sects deviate from orthodox Christianity.

A useful book to put into the hands of a "simple" believer who is troubled by the sects.

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*Two Testaments, One Bible:* by D. L. Baker. Inter-Varsity Press, Leicester, 1976. Pp. 554. Price £ 4.95.

This book studies the problem of how the two Testaments of the Bible are to be related. The major part of the book is a critical examination of some modern writings on the subject. Dr Baker takes eight views. There are those who give priority to the Old Testament (Van Ruler, Miskotte) and to the New Testament (Bultmann, Baumgärtel). Neither of these approaches is satisfactory, the one failing to take account of the radical newness of Jesus Christ, the other

depreciating history and making an unnecessarily radical cleavage between the Testaments.

Thus an approach which takes both Testaments seriously as Scripture is needed and Dr Baker proceeds to outline four examples. "The Old and New Testaments are equally Christian Scripture" (Wilhelm Vischer), "The Old and New Testaments correspond to each other" (Typology), "The Old and New Testaments form one salvation history" (Von Rad) and "The Old and New Testaments are continuous and discontinuous" (Th. C. Vriezen, H. H. Rowley, C. H. Dodd). Dr Baker is able to recognise dangers in all four, but all take the whole Bible seriously and all can help us towards an understanding of the relationship between the two Testaments.

This is a very thorough piece of work and very useful in the way it brings together and surveys an immense amount of material. One would have liked the author to be a little less "safe" in his conclusions. In particular, one would have welcomed some discussion of canon and authority—for the decision taken on these matters would affect the rest of the argument.

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*Bliss in the Upanishads:* by G. Gispert-Sauch SJ. Oriental Publishers and Distributors, New Delhi, 1977, Pp. ix+269. Price Rs. 55.

*Anand* (bliss, joy) is an important religious-philosophical word. A detailed study of this word was badly needed. Fr Gispert Sauch's book supplies this need. Lovers of the Upanishads especially will be thankful for a work of scholarly competence and painstaking labour.

The author begins his work with a detailed discussion on the etymology of *Anand*. He discovers that this word is rather a late arrival in the vedic literature. It is probably a "loan word" from a Dravidian language. In this connection he discusses the views of eminent philologists and grammarians like Belwalker, T. Burrow and Gonda. His discussion is scientific and up to date.

The author need not have been apologetic for including a section on the method of study followed by the Upanishads. We would even say that his treatment of *bandhuta*, "homologation," is rather sketchy and unclear. A little more elaboration and some more illustrative quotations from the Upanishads would have made the topic more intelligible. Probably the feeling that he was writing his book for specialists made Fr Gispert-Sauch reticent. But surely he is writing for ordinary readers also.

We liked very much his second and third chapters which deal with liturgical-psychological-cosmic speculations regarding ultimate things in the Taïttiriya Upanishad valli 2 and 3. These of us who studied Sanskrit, philosophy and theology in the universities 40 years ago were

brought up in the belief that there was a breach in the Vedic society. The priests developed the ritualistic religion, while the warriors got interested in the mystical spiritualisation of the Upanishads. But modern studies of scholars like Edgerton and Buitenen have shown that the Upanishads rather "prolong the liturgical preoccupations of the *Brahmans* and that they aim at a revalorisation and spiritualisation of the ritual" (p. 25). Thus our author would interpret the "five *koshas*" of the Taittiriya Upanishad as a reflection and meditation and the five layers of the Vedic altar which people used to build in the days of *Shatpath Brahman*. All this is very refreshing, relevant and illuminating. But why furnish this description of the five layers with such a wealth of detail? It is probably due to the fact that the book was originally a thesis for a doctoral degree: otherwise half the details regarding altar-building would have been sufficient.

However, we would draw the attention of the reader to the author's attempt to trace the ideas of the five *koshas* in other Upanishads like the Katha, Mundaka and Chhandogya. This is something original. Opinions will differ in matters of detail, but all will agree that Fr Gispert-Sauch has done a good job here.

Chapter 4 tries to discover the relationship between *Sushupti* (deep sleep) and *Anand* (bliss). Some people seem to think that if they develop the habit of sleeping soundly they will realise the bliss! Not so! What the author means is that the expression "I slept like a log. I had no consciousness" is wrong psychology. There is consciousness of a sort in deep sleep and this consciousness is without duality of subject and object. The sleeper reaches a state of mind in which he is undistracted by desires and attractions of the world. He achieves a temporary unification which is in some way similar to the *advaita* experience of bliss. The yoga practices, mentioned vaguely in Upanishads like the Katha and Mundak, hint in the same direction. These practices produce temporary unification in an aspirant's life and this leads to some sort of pleasure or happiness which is transient. Although the Mandukya Upanishad postulates a fourth state, the *Turiya*, beyond *Ananda*, "most Upanishadic speculations relate the experience of bliss with that of *asabda*, *amrit*, and *akala* aspect of Brahman, the ultimate experience of non-duality" (p. 228).

Chapter 5 deals with *philosophical speculations on sexual experience*. Vedic society was not puritanical in its outlook. It did not regard the sexual act as an act on the animal level, it was something as attractive and as holy as sacrifice itself or the chanting of psalms.

Sexual embrace is a pointer to the spiritual bliss. Says Yagyavalkya: "As a man embraced by his beloved wife knows nothing that is outside, nothing that is within, so this person embraced by the intelligent self knows nothing that is outside, nothing that is within" (p. 144).

But why this intensity of *Anand* in the sex embrace? The Brihadaranyaka Upanishad points out that in this embrace there is a unity

and a return to the original wholeness from which the division of sexes is already a departure (pp. 142-44). Sexual pleasure is due to advaita feeling. Still we should remember that sexual experience is but a faint echo of the bliss of Brahman, *Brahmananda*.

Chapter 6 notes the evolution of ideas about *life after death*. The early hymns picture heaven as a place full of pleasant things of the earth. The Brahmins and the Upanishads retain this imagery but alongside they develop more refined ideas of immortality and total liberation. What is of importance to us is that all along the theme of *Anand* remains central. Thus *Anand* is found not only at the source of man's being (as in the doctrine of 5 koshas), but it also becomes the focal point of man's aspiration. Originally related to the experience produced by the *soma* drink, *Ananda* is to be the characteristic of heavenly realities and total liberation.

The last chapter enters more deeply into the *metaphysical implications of Ananda*. Here we see that *Ananda* (bliss) presupposes *Bhuma* (fulness of Being) and is established on its own greatness. That is why it is said that *Anand* is *Brahman* and *Brahman* is *Anand*. "All other beings live on a fraction of this *Anand*." Thus *Anand* is not only the supreme Reality of *Advaita* philosophy; it is also in a certain way the goal of the religious seeker.

So far we have greatly simplified and rapidly surveyed the complex argument of Dr Gispert-Sauch's difficult book. We now offer some general remarks. First, we would like to commend the author for his exegesis of many Upanishadic passages. It is a delight to the soul to see how a foreign scholar has laboured on our ancient texts with such care, consummate scholarship and deep respect.

The author has shown respect for Indian scholarship by quoting from standard works of Belvalkar, Ranade, and G. Mukhopadhyaya. I am not sure how deeply he has read them. The case is otherwise with the continental scholars. They are quoted more often and more to the point. But the great thing is that the author relies mainly on original Sanskrit texts, and pandits of the Upanishads will like him, even respect him, for this.

There are some errors in the book. Page 139, line 3, attributes to Janak what was taught by Yajnyavalkya. Page 199, second line in the notes, "word" should be substituted for "ward." But these are minor matters.

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