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Book Reviews

Commentary on Romans: by Ernst Käsemann. SCM Press, London, 1980. Pp. xxix+428. Price: £ 12.50.

Käsemann begins the preface to his commentary thus: "When on the third day of my first semester in May 1925, full of curiosity, I attended Erik Peterson's lecture on the Epistle to the Romans, the course of my study and in some sense, as befits a theologian, my life was decided." Listening to the lectures of H. von Soden, R. Bultmann, Karl Barth and Adolf Schlatter and studying the writings of Luther and Calvin deepened Käsemann's interest in Paul, particularly Romans. His own commentary on Romans comes, therefore, at the climax of a lifetime of study and at the end of his academic career as teacher and interpreter. The quality and wide popularity of Käsemann's commentary is evident from the fact that the original German edition, which was published in 1973, was reprinted twice in the same year.

The whole commentary is Käsemann's own interpretation of the epistle, making his own translation of the text (almost a literal translation) and with little discussion on the ideas of other scholars (but with full bibliographies). There is no introduction (rather unusual), and it is theological exposition from the beginning to the end. Only after going through the whole commentary does one realise how he answers the critical questions and what in his opinion are the salient features of the apostle's teaching.

Apart from two very minor glosses and the whole of chapter 16, he believes the letter to be a unity with a carefully constructed plan. Each section of the epistle is to be understood in the light of the whole. In his opinion the epistle to the Romans is not a theological tractate or a missionary writing. Paul was attempting to win over the Roman Church, and especially its Jewish Christian minority, to his side in the face of the hostility that he anticipated in Jerusalem. He also hoped to secure the active support of the Roman Christians for his mission to the West. This is only a conjecture, but one which has a high degree of probability in his opinion (p. 406).

Käsemann's penetrating exposition of Pauline theology in this tightly packed work is hard to deal with in this brief review. Therefore, I may be pardoned if I pick only a few samples for comment.

Käsemann thinks that C. H. Dodd's interpretation of "the wrath" as an impersonal process, an immanent causality, is wrong. God himself (as the subject, is secretly at work to take retribution (pp. 43, 138). Faith is "the act and decision of the individual person" (p. 109). "In Christ," though often used to mean no more than a Christian, has a deeper meaning. "To be in Christ is to be determined by the crucified and risen Lord" (p. 221). It is not limited to meaning to belong to the Church, the body of Christ. Paul uses the phrase more pointedly to show that Christ has taken total possession of our lives. *En Christô* means, in fact, "standing in a field of force" (p. 223).

According to Käsemann chapter 7 is not autobiographical. When this chapter is seen in the total setting of the letter a psychological interpretation becomes out of place. "It is not just that the creature repeatedly comes up against its limits after the fall, but precisely the religious person crashes and the pathway under man fails" (p. 209). A true understanding of the chapter, therefore, sees it in the context of Paul's eschatological teaching of the two aeons and his theology of justification, and it provides the foil for the picture of the man led by the Spirit in chapter 8.

Paul never speaks of forgiveness except when he adopts *paresis* (letting go unpunished) in 3:25. "For the apostle salvation, as avoidance of the plural "sins" also indicates, is not primarily the setting aside of the past guilt but freedom from the power of sin. A different theological horizon results in a different set of terms" (p. 113). "Abba, Father" in 8:15 is not a reference to the Jesus tradition, nor a quotation of the Lord's Prayer, nor a primitive Christian confession, nor a baptismal formula. Rather it is the ecstatic cry of the congregation in response to the message of salvation, akin to "Maranatha" and "Amen" (p. 228).

The whole exposition in this commentary centres around two major themes which are inter-related: justification by faith and apocalyptic eschatology. Käsemann is against the idea of Pauline mysticism. "The inclination to call Paul a mystic disappears to the same degree that one becomes aware of his eschatology" (p. 220). But to speak of "eschatological mysticism" as Albert Schweitzer did is a contradiction in terms. Justification is an "eschatological act of the judge at the last day which takes place proleptically in the present" (p. 112). Yet it has also the sense of making righteous. The two strands are held together by the divine word. Thus justification is "that acquittal by the judge which sets us free for new creation and

alone makes us capable of it" (p. 113). Paul is concerned not with sinlessness as freedom from guilt but with freedom from the power of sin, not with development to perfection but with a constantly new grasping of the once-for-all act of justification through grace (p. 174). So deeply does Käsemann see Paul's theology as rooted in his doctrine of justification that he finds in it the key to the unity of the epistle and the interpretation of the various parts. Chapters 9-11 are explained as the linking of salvation history in its universal breadth with the doctrine of justification. Käsemann asserts that Paul's ecclesiology is shaped by the same doctrine.

Käsemann's emphasis on justification springs from the centrality of eschatology in his understanding of Paul's thought. He thinks that Paul everywhere presupposes and adapts the apocalyptic doctrine of the two aeons. Chapters 9-11 are the "apocalyptic dream of a man who tried to do in a decade what two thousand years have not managed to do" (p.307). Christian ethics are "lived-out eschatology" (p. 185).

Käsemann notices two lesser concerns also beneath the above-mentioned major themes and they too strongly colour Paul's thought: pro-sacramentalism and anti-enthusiasm. Paul is a sacramentalist though it is Baptism rather than the Eucharist that is dominant in his thought. Besides chapter 6, which is the central passage on baptism, may be seen other allusions to baptism (8:29-30; 9:9). Paul's desire to be cut off from Christ for the sake of his Jewish brothers is the "reversing of the integration into Christ accomplished in baptism" (p. 258). The catchwords of "conforming" and "transformation" in 12:2 come from the change from the old to the new aeon in baptism. The time of first believing mentioned in the highly apocalyptic sentences in 13:11-13 is so obviously baptism that the parallel between sacrament and faith is clearer than usual, while it is through baptism that God welcomes someone into the community (14:3).

The other subordinate theme which is given some prominence in the commentary is Paul's alleged attack on "enthusiasm". Käsemann is able to discern in many passages in the epistle "enthusiasts" similar to those Paul opposed in Corinth. Sometimes he took their vocabulary to serve his own purposes (e.g. "driven by the Spirit" in 8:14). Elsewhere he interprets their claims. The entire chapter 12 is directed against "enthusiasm" and can be interpreted from that perspective. Käsemann even thinks that the exhortation to be subject to the ruling authorities in 13:1-7, far from being a later insertion

into the letter, belongs to this polemic: "Paul is calling enthusiasts back within the limits of earthly order" (p. 350).

Käsemann is well known for his original interpretations (sometimes quite different from others). Whether we agree with his exposition of Romans, to a small or large extent, or totally disagree, we cannot but marvel at the profundity of his thought and the most penetrating exegetical insights that are evident in this book.

The translation by G. W. Bromiley is rather heavy and tedious with lots of parentheses. The absence of an index is felt very much in the absence of an introduction and section summaries. One has to turn the pages all over to look for dominant concepts and words.

This work is a fitting finale to the creative life of one of the greatest New Testament scholars of our time, and this commentary deserves to be placed alongside the great commentaries on Romans by Luther, Calvin and Barth.

M. V. ABRAHAM

Leonard Theological College, Jabalpur

Community and Growth: by Jean Vanier. St. Paul's Publications, Allahabad, 1979. Pp. 252. Price: Rs 18.

This is certainly one of the most interesting and penetrating books that I have read in recent times. It is a book about "Community," and with special reference to the kind of community that the author has lived in for several years. But it speaks to all situations where people live in community, including the family and the Church.

For communities like L'arche it is a manual. For communities like the family and the Church it is a book that calls us back to the essentials of Christian commitment and responsibility. One cannot read this book without stopping several times to reflect and to whisper to oneself, "How true." One also has to stop often to pray and at times to confess to the Lord how far short one falls of His ideal for His community — the Church.

The book is difficult to read because the delivery is very staccato. And this is not surprising, seeing that it is a translation from the French. But it is also put into beautiful and readable English. The author is right in his commendation of the translator (on the verso page).

At times it reads like a manual for communities, a set of homilies, a manifesto; at other times it reads like a journal. And sometimes it reads like reflections of the author's life in community. But it is always incisive on every page and gets right to the reader's heart.

Some of the things said about community apply so aptly to the Church—which is a community (although it often gives the impression of being just a club!). Like when the author speaks of the three deadly sins of a community:

The first sin of a community is to turn its eyes from the one who called it to life, to look at itself instead. The second sin is to find itself beautiful and to believe itself to be a source of life. If it does this, it turns away from God and begins to compromise with society and the world; it becomes renowned. The third sin is that of despair. The community discovers that it is not a source of life, that it is poor, that it lacks vitality and creativity. And so it withdraws into its sadness, into the darkness of its poverty and death (p. 123).

I heartily commend this book to all Christians, for we all live in community. But I suggest it be not read casually—that would be an insult to the author who, as one will find abundantly evident, has reflected very deeply on his many years in community and has been very honest in his expression. I personally have read it once and again before writing this review—and I did it over a 12 month period! It has been a great blessing to me to read it this way.

This book will certainly challenge those who read it.

SOLOMON G. GOKAVI
Bangalore

From East to West: Man in Search of the Absolute: by Mayeul de Dreuille OSB. Theological Publications in India, Bangalore n. d. Pp. 207. Price: Rs 10.

This is a useful book for those who are interested in monastic tradition. The original French text has been translated into English by Felicitas Corrigan OSB and Wilhelmina Morrissey. With considerable skill, the author chooses from among the treasures of monastic experience amassed by the ancients and presents them so as to elicit contributions to “the resurgence of an authentic religious life in harmonious development with the past, integrated into the culture of each country and adapted to our own time” (p. 10). His

intention, he says, is, above all, "to help the reader enlarge his perspectives in reviewing the rich development of the Christian monastic tradition with the possibility of comparing it with that of other religions" (p. 9).

The first four chapters (pp. 11-71) deal with Hindu (including Jaina), Buddhist, Egyptian and Hebrew monachism respectively. The next fourteen chapters (pp. 72-197) discuss the various sources of Christian monastic traditions, and the last chapter (pp. 198-203) outlines briefly some points of convergence. Each chapter is well documented: there is an effort to make use of specialised studies in the specific fields. The longing for union by love with a personal God of the Bhakti schools, the striving of the Advaita current for identification with the Absolute which is the source of all beings and of the Jainas for omniscience, omnipotence and bliss, and the Buddhist effort to achieve immersion in the Ocean of Peace by way of interior emptiness are all taken note of. The background of Egyptian religions helps to explain the behaviour of the Jewish and early Christian monks. The author also envisages a link between the Jewish monastic movements of Qumran and Therapeutes and Christian monasticism.

The Alexandrine Fathers, Clement and his teacher Pantaenus and, later, Origen developed the ideas on which monastic life was founded and developed. Antony was the father of Christian monks and their model. The achievement of Pachomius and his disciples, Theodore and Horsiesius, lies in giving shape to an organized type of monastic cenobitism. The Desert Fathers specialised in studying the passions of the human heart and the way to combat them so as to reach union with God.

The author goes on to say that the striking characteristics of monachism in Syria and Palestine were the practice of extreme penance and the insistence on personal prayer. All the ascetical writings of Basil are so full of balance and New Testament doctrine that they have been used by most of the great monastic writers and are still the foundation of the life of monks in the eastern churches. What is striking about Gregory of Nazianzus's attitude to monasticism is his spirit of proportion, moderation and flexibility. Gregory of Nysa's achievement was to complete the work of Basil in giving to monachism a theology and a mysticism at once deeply Christian and deeply Trinitarian. John Chrysostom discerns the role played by different religious vocations in the Church. The originality of the Pseudo Macarius is primarily in choosing certain themes from

Gregory of Nyssa, isolating them and giving them a new emphasis. Evagrius the Pontic gives us a synthesis of the spiritual and psychological experience of the Desert Fathers.

According to the author, Jerome helped considerably to make known to the monks of the West important aspects that linked them with oriental monasticism. It was Augustine of Hippo who gave to the spirituality and monachism of Europe many of the traits that still characterise it. Later Benedict was to adopt Augustine's ideas in his Rule. The aim of Cassian, a contemporary of Augustine, was to transmit to the monks of Gaul the monastic tradition of the East, particularly that of Egypt. He is the most important link between East and West.

From the fifth to the seventh centuries there was a flowering of monastic rules in the West — for example the Rule of Caesarius of Arles and the Rule of the Master — fortunately collected for posterity by Benedict of Ariane at the end of the eighth century. According to these rules, humility, obedience, charity and patience are the primary virtues of the monk. Fasts, vigils, poverty, manual labour and silence provide a support and all these are orientated towards prayer.

After thus tracing the monastic heritage of Christianity as well as other major religions, the author in the last chapter identifies the common elements in it and also what he thinks to be specific to Christian monachism. The search for the Absolute, the stress on the need for an experienced guide to show the way, the conception of the spiritual journey as an effort to overcome vices, and precise rules as a means to control all details of life are common elements in all monastic traditions. The Christian monk differs from monks of other religions by the position occupied by Christ in man's search for the Absolute. In Jesus the true man and true God, the Christian contemplates body and spirit reconciled, and for him the created world becomes a means of union with the Infinite instead of being an obstacle to it. The author does not forget to provide the following words of justification in favour of Christian monasticism: "If monks usually withdraw from the world, it is not as an escape from its problems, but in order to keep a certain distance which will allow them to listen better to the complaints of mankind, to receive them in their hearts and bring them to God" (p. 202). It is left to readers to agree or disagree.

K. P. ALEAZ
Bishop's College, Calcutta

Lakdasa De Mel: by Joan De Mel. ISPCCK, Delhi, 1980. Pp. xii + 159. Price Rs 25, \$6.50.

Both the publisher and the author should be thanked for this book which is a faithful portrayal of a Father-in-God who revealed himself to those who knew him and who worked with him, in spite of his laughter, jokes, humour and wit, as a humble, human and humane follower of the Lord in his Church. To those who did not have the privilege of knowing him, the publisher's blurb along with Bishop Christopher Robinson's Foreword and the Introduction by the author should serve as an appetiser not only to read the book but to be prompted to read more about the fascinating history of the Church in India, Pakistan, Burma and Sri Lanka and to realise how much the Church in these lands is integrated into the Church in the world of yesterday and today, as well as in the developing national, political and cultural life of the countries in which the Church is rooted. Long before phrases like "rooted in Christ and related to the soil" became clichés, he was working out the implications of the principles of indigenisation for theology, prayer, liturgy, pastoralia, and church architecture etc in the diocese of Kurunagala of which he was the first Bishop.

Mrs Joan De Mel divides her book into ten chapters after the Introduction. In these chapters we see how from his own writings the portrait emerges of one who knew that his vocation was to be God's servant, world citizen and Lanka's son. Chapters 7-10 need to be read and pondered over. This book should be read by Bishops in the CNI and CSI so that they may know and perceive that much needed dimension in the episcopal ministry, which freed from the money of the western Churches enables Bishops to understand and appreciate their identity as integrated into the continuity of the Church and in the unity of the Church. This will liberate them from crippling narrow ecclesiastical denominationalism and episcopal pride even as Lakdasa was liberated. We thank God for his episcopate and the reviewer regrets that with Lakdasa ended the Metropolitan Line and with it also his much needed brand of Spirituality for Today.

BASIL MANUEL

St. James' Church, Calcutta

In the World: God and I: by Finbarr B. Connally CSsR. TPI, Bangalore, 1977. Pp. 237. Price Rs 11.

This book contains lectures on Spirituality and is an attempt, as the author says in his Foreword, "to present the insights of Modern Christian Spirituality in an ordered way." In a long Introduction, the author discusses spirituality and wants us to recognise that it springs not so much from dogma as from the Christ-event. Spirituality in Christianity is rooted in the Crucified-Risen-Ascended-Everliving Christ who makes us alive to the Holy and Living God in our daily life and living as expressed in the Spirit-filled Body of Christ, the Church, of which we are members incorporate through the Sacrament of Baptism. He also makes it clear in the Introduction that we can conveniently think in terms of "Traditional Spirituality" and "Modern Spirituality" as we try to understand both the Spirituality of Today and the Spirituality *for* Today in the Church.

It should be realised that the author is a Redemptorist and these lectures on Spirituality were given to seminarians at Redemptorist and Franciscan Seminaries. The book is divided into The Message, The Invitation, The Response and The Christian Life. The author naturally tends more towards the traditional in Spirituality and is not very hopeful about modern Spirituality which seems to have built up an edifice on the basis of what the Spirit has to say to the Church today, but he does not see many entering the edifice. Is he right in this assumption? Is it not true that Spirituality of the kind that the author emphasises cannot be understood or entered into by the rank and file of the Church but is a vocation for the few who by their ever deepening obedience to this Spirituality provide by the grace of God both the much needed salt and the leaven. What we need today in the Indian Church for the India of today are those who like Swami Abhishiktananda and his kind will dare in the name of the Living Christ to explore in all its dimensions the contemplative life so that there will be more of "Contemplation in Action Now" for many who seek to live the Spirituality of the Gospel in their daily life as Christians.

BASIL MANUEL

Daily Study Bible Index: by C. L. Rawlins. St Andrew Press, Edinburgh, 1978. Pp. x + 213. Price £ 2.45.

Theologians and Church leaders need no introduction to *The Daily Study Bible*. William Barclay is a household name with more than sixty books to his credit besides innumerable articles in periodicals. *The Daily Study Bible* is one of the most popular series of books written on the New Testament. It is not only an aid to devotion but also a work of critical and scholarly study. So far, more than five million copies of the Study Bibles have been sold.

Since these books are in much use by Pastors as well as lay believers, teachers and students of theology, sometimes the readers are lost in the mass of materials, exegesis, illustrations etc. There was thus a great need for an index. Mr Rawlins has done a great service for the readers and users of *The Daily Study Bible* by compiling this Index. The Index has been prepared very systematically in six sections: Index of Old Testament references; Index of New Testament references; Index of subjects and places; Index of personal names; Index of foreign words, terms and phrases; and Index of ancient writings. It will be very convenient also for all future buyers of the 17 volumes of the Study Bibles to buy a copy of the Index. I am sure that this Index will help all the readers of these volumes to explore further the ideas, opinions and subjects—as well as the sources—used in the individual parts of the series.

ANUGRAHA BEHERA

Eastern Theological College, Jorhat

Matthew Lays it on the Line: by R.E.O. White. St Andrew Press, Edinburgh, 1979. Pp. viii + 164. Price £ 1.95.

The author of this book is a very mature Christian writer who is the Principal of Scottish Baptist College and has written about 25 books. So this book comes to us from a very engaging writer and is certainly a very useful and eminently readable book on the Gospel of Matthew, mediating the fruits of modern scholarship.

“Matthew,” writes the author, “chose to meet the need of the Church around him, not by writing an epistle, expounding truth and ethics, but by writing a Gospel, pointing men to what the Master did, and promised we might do.” The author emphasises that Matthew shows Jesus as the King-Messiah and gives a closer look at some passages displaying how his whole life was a fulfilment of the Old

Testament. His readers were Jews and Matthew wrote it in a time when there was a strong anti-Christian feeling among the Jews. The author assumes that it was probably during A. D. 85, the time when the edict of Birkath-ha minim was introduced and was intended to keep the Christians away from the Jewish synagogues.

In explaining to the Jews about Christ as the King-Messiah, the author of the Gospel, behind which Matthew may be standing in the same way as Peter stands behind Mark, explains about the Church, the mission of the Church as teaching, preaching and healing, and draws attention to the fact that the Church was in an adulterated condition like the field of wheat and weed. He points out that the Church was confused ethically and morally and was astray from the Gospel of Christ. Matthew took up the expression "righteousness" as a key word into which the believers must grow. Righteousness meant for him both Obedience and Law. These are not external and outward qualities but inner qualities of a believer expressed through love. The Church must be ready ethically and morally (righteousness) for the approach of the final judgement. The word judgement was not supposed to put fear into the heart of Christians, but was to inspire them to hope and truth and the doing of the Father's will.

There are three kinds of people in relation to faith: men of faith like the centurion and the Syrophoenician woman; there are people of little faith like the disciples and there are people who have no faith. Faith is not an idea or feeling, but is expressed in obedience, worship and a grasping towards Christ. Discipleship means hunger for righteousness, repentance and the humility of a child. Lack of faith for a disciple means insufficient trust. The disciple follows Christ not to receive blessings and share spiritual life only, but to witness, to work, and to be the apostle. Those who fail in discipleship (like the denial of Peter) are not to be regarded as followers of Christ. The author of the Gospel brings out the message by using Jewish language and symbolism and hopes that his Jewish readers will be able to get the message and turn to Christ.

The author of this book has done a superb job in providing much relevant information about the conditions under which the author of the Gospel lived and worked. It is certain that this creative and stimulating book will be of interest to the academic as well as the believing community and will provide a sound hermeneutical method for understanding the Gospel of Matthew in our own situation today.

Current Trends in Theology—A Third World Guide: by Vinay Samuel and Chris Sugden. Partnership in Mission—Asia, Bangalore, 1981. Pp. 34. Price: \$ 1.00, £ 0.45, Rs 3.

The title of this booklet is slightly misleading, as this brief “guide” names no names. It is more of a tract for evangelical western readers on the lessons to be learned from very general trends in third world theology. These lessons are sandwiched in between pleas for a contextual understanding and proclamation of the Gospel. For, “the Word is not an idea become flesh. He is God’s power and life addressing a particular situation to judge and bring to life” (p. 17).

In their evaluation of current trends, the authors favour a “Kingdom of God” approach to the doctrines of salvation and the church which combines the themes of creation of a new man and creation of a new society instead of forcing a choice between them. They warn against subjective one-sided christologies which see Christ as the remedy for particular ills whilst ignoring others. “What Christian book on Christian family life ever deals with the responsibility of the Christian family for the poor around them? Yet this was a major theme in the teaching of Jesus” (p. 30) is a very pointed comment relevant to the mainly North American evangelical literature that reaches India. As has been said, no names are named. But he who has ears to hear. . . .

So evangelicals are called to guard the deposit of faith in a positive way *continually* making it “relevant and challenging to the total social, economic, political, personal and spiritual context in which we are set” (*ibid.*). Whether or not one belongs to the authors’ intended audience or agrees with everything they say, their arguments about the need for contextualisation and their analysis of theological trends are simply and clearly set out and would be a useful basis for discussion. Useful, that is, provided the significance of passing allusions is noted and concrete examples of the trends mentioned brought to mind. This means perhaps that the booklet would be more useful as a summary conclusion of a study of theological developments rather than an introduction. But at Rs 3.00, why quibble about that? We look forward to seeing the next three booklets planned for this series.

PHILIP N. HILLYER
Bishop’ College, Calcutta

A Lamp for my Steps: by Sean B. Kelleher, CSsR. Asian Trading Corporation, Bangalore, 2nd impression 1981. Pp 244. Price Rs 20.

When this collection of 75 meditations on biblical themes first appeared in 1979, the profit and pleasure of using it over several months was rather marred by the irritation of frequent spelling and typographical errors. The type has now been reset and most of the errors removed, though the reference on page six to Psalm 9:2f. should be to Psalm 19:12f.

The author hopes that his meditations will lead all to pray and some to preach. Certainly his mastery of the apt illustration or concise quotation which illuminates without dominating is a lesson to preachers. Noteworthy also is the way he draws unobtrusively on lexicographical insights to bring out the truth of a passage. A third lesson might be drawn from the way he is able to bring out the contemporary significance of no less than ten texts from Genesis.

Each meditation of three to four pages is followed by a brief quotation from the Psalms and rounded off with a traditional — at times perhaps archaic — prayer. There are also a couple of meditations based on passages from the Psalms which suggest the possibility of another book of this kind based on the Psalter. A happy thought.

PHILIP N. HILLYER

The Wound of Knowledge: by Rowan Williams. Darton, Longman and Todd, London, 1979. Pp. viii + 193. Price £ 4. 75.

This book originated in lectures on spirituality given in two theological colleges. The eight chapters trace the development of Christian spirituality from the New Testament to St John of the Cross. In a book of under 200 pages, this obviously means that the author has had to be highly selective and others would no doubt have selected differently. Dr Williams has selected and divided his subject matter as follows: The New Testament and Ignatius; the Gnostic challenge, Irenaeus, Clement and Origen; Athanasius, the Cappadocians and Platonism; Augustine; Antony, Basil of Caesarea, Benedict and Bernard of Clairvaux; the Dionysian inheritance, Aquinas and Eckhart; Luther; John of the Cross.

But, within a short space, the writer displays an enviable gift for going to the roots of the writer he is examining. The chapter on Augustine is masterly, and the book concludes with a "tour de force" with chapters on Luther and John of the Cross which demonstrate how these two, who are easily typecast as irreconcilable opposites, in fact belong to the same tradition and have a certain amount in common with each other.

Above all, there is a spiritual sensitivity in the writer which makes him refer the reader constantly to the fact of the Incarnation and the Cross and to the reality of God.

This is a demanding book, but one which will amply repay careful reading and re-reading.

MICHAEL R. WESTALL
Bishop's College, Calcutta

The Illustrated Bible Dictionary. Inter-Varsity Press, Leicester; Tyndale House Publishers, Wheaton, Illinois; Hodder and Stoughton (Australia), Lane Cove, NSW, 1980. Three volumes, each Pp. xvi + 576. Price (set): £37.50 (UK).

This major work of reference is based on *The New Bible Dictionary* (1962). It is much more than a simple revision. Many of the articles have been rewritten and many completely new ones added. Bibliographies also have been brought up to date.

The most obvious change, as the title indicates, is the large number of illustrations which now illuminate the text. These form a major part of the whole production and occupy a space relatively larger than do the illustrations in *The Interpreter's Dictionary of the Bible*. Indeed, there are times when they seem to occupy an unnecessary amount of space: a full page for the genealogical tree of Abraham, for example, seems excessive. Diagrams and maps are extremely clear and photographs well chosen and excellently reproduced.

The layout is also very clear with three columns of print on each page and a wide margin for notes. This reviewer found the columns a little narrow for comfortable reading (approximately two inches). It would also help to have an outline summary of contents at the beginning of at least the longer articles. The books are well bound and have a form of cover which appears to withstand the rigours of even Calcutta's climate. In an admittedly incomplete reading this reviewer noted only one misprint (in the notes on p. 669).

The articles which simply give information or which are on relatively "neutral" subjects are clear, accurate and well-written. Where questions of biblical inspiration are at stake, the stance, naturally in a work from this stable, is generally conservative, but varies somewhat in detail. The article on Inspiration is forthright in its assertion: "Inspiration, therefore, guarantees the truth of all the Bible asserts..." (p. 694) (and this is taken to include the realms of both fact and meaning). The article on Genesis leaves the question of Mosaic authorship open and on the creation of man states: "It is safest for the Christian to be cautious about the subject, to be content to assert with Genesis that, however it happened, God lay behind the process. . ." (p. 551). But in the article on Adam, it is assumed that his age can literally and accurately be calculated as 930 when he died (p. 14) and the article on the Pentateuch comes close to seeing the critical approach as something to be resisted in principle, irrespective of the merits of a particular theory: "The Wellhausen theory is still very much alive and remains a constant challenge to conservative scholarship" (p. 1187). This seems almost to be saying that the theory must be killed off simply because it is a critical theory, rather than because it is an unsatisfactory hypothesis.

On the Book of Jonah, we are allowed a choice between parabolic and historical interpretations (pp. 807-8), but a second century date for Daniel is firmly rejected (pp. 360-1). On critical matters where less is at stake doctrinally (e.g. the Books of Samuel), a moderately critical stance is adopted.

This dictionary invites comparison with *The Interpreter's Dictionary of the Bible*. In overall length it is somewhat shorter than *The Interpreter's*; the stance is more conservative; the presentation in the written text is more simple and straightforward; some of the diagrams seem to presuppose an altogether less sophisticated readership — for example, the tables for the dates of Haggai's prophecies (p. 600) or for the animals to be offered at the various festivals (p. 1363). And yet apparent sophistication often conceals a good deal of ignorance and many "advanced" students of the Bible could well profit from a study of some of these extremely bold and clear diagrams.

The Illustrated Bible Dictionary should prove itself a very useful aid for study to students at several different levels, from senior children onwards.

MICHAEL R. WESTALL

Rediscovering Pastoral Care: by Alastair Campbell. Darton, Longman and Todd, London, 1981. Pp. xii + 124. Price £ 3.95.

The Way of the Heart: by Henri J. M. Nouwen. Darton, Longman and Todd, London, 1981. Pp. 96. Price £ 1.95.

Both of the books under review belong to the borderline between spirituality and ministry.

Rediscovering Pastoral Care is not another book about methods of pastoral counselling. Its basic thesis, rather, is that it is necessary to move away from the stress on competence, expertise, and back to the notion of embodied care, of one person being wholly present to another.

To explore this the author eschews the method of discursive argument: instead he attempts to revitalise certain images. The images he employs for the person offering care are those of the Shepherd, the Wounded Healer and the Fool. In discussing the needs of the person asking for care he uses the images of the Cavern and the Journey.

The book redresses the balance in reflection on pastoral care in a very timely fashion. There was, a few years ago, the need for relationships to be viewed in a much more analytical way. There was, at least among many clergy, an ignorance of counselling techniques which made for sheer incompetence. The growth of the clinical theology movement, with its emphasis on method, while necessary, carried with it its own dangers. It could lead to a pseudo-professionalism, to clergy pretending to skills they did not in fact possess. Perhaps more frequently it would lead to an attitude of detachment, to people being regarded as "cases," where no real encounter was demanded. Against this background the book does indeed come as a rediscovering of pastoral care.

Henri Nouwen's latest book, *The Way of the Heart*, is concerned with renewal of ministry in a broader sense. He sees the compulsive busyness of many clergy as a sign that they have been deeply affected by the secular spirit: like the children of this world, the clergy are dependent on the responses of their milieu. "We simply go along with the many 'musts' and 'oughts' that have been handed on to us, and we live with them as if they were authentic translations of the Gospel of our Lord" (p. 22).

To help free people from this, Henri Nouwen invites them to consider the spirituality of the Desert Fathers, and specifically what they had to say about solitude, silence and unceasing prayer. Solitude enables behaviour to be shaped not by the compulsion of the world, but by the mind of Christ. Silence allows release from the over-wordly world so that one may speak the Word of God. And unceasing prayer gives solitude and silence their real meaning.

The Desert Fathers would appear an unlikely source of renewal for contemporary ministry. This brief book (probably not more than 10,000 words) shows their relevance to anyone who really takes ministry seriously and could well encourage us to discover more of their wisdom.

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Spirit of God, Spirit of Christ: edited by Lukas Vischer. World Council of Churches, Geneva; SPCK, London, 1981. Pp. vi + 186. Price SFr 22.50, US \$ 10.95, £ 6.50.

In 1979 the Faith and Order Standing Commission of the World Council of Churches set the seal of its approval to a report presented to it by a group of theologians from the eastern Orthodox and various western traditions which it had commissioned to study the *Filioque* controversy that has divided the two main branches of Christianity for centuries. The point at issue is theologically central and infinitely complex: it is the question of the role of the Son in the eternal procession of the Holy Spirit from the Father. The *Filioque* clause, added in the West to the Nicene-Constantinopolitan profession of faith (381), proved to be a source—and has become the symbol—of the rift between the churches of East and West which persists even today. Rightly or wrongly?, is the question which has repeatedly been asked in recent years in the wake of the ongoing ecumenical dialogue. It is again being asked here.

In this volume Faith and Order shares with the churches the report of the discussion group and publishes the papers which were read at the two Consultations which drew up the report. L. Vischer, the former Secretary General of Faith and Order, rightly observes in his Preface that the restoration of unity is unconceivable unless agreement is reached on this thorny problem. Ideas, however, have

evolved since the days when no such agreement was in view. Many theologians admit today, markedly so in the West, that both traditions have their own validity and complement each other. Unity of faith and the union of the churches need not imply sacrificing either of the two dogmatic traditions. To the practical question of whether the western churches could accept to omit the *Filioque* and return to the original form of the Constantinopolitan Creed, the Report gives a positive answer. It may be noted that the Old Catholic Churches have taken a concrete step in that direction and that the Anglican Communion is seriously considering to follow suit. It may further be observed that in the official address which he delivered last year on the occasion of the 16th centenary of the Council of Constantinople, Pope John Paul II quoted the Creed's article on the procession of the Spirit in its original form, without the *Filioque* clause. This may be interpreted as a sign that the Roman Catholic Church too is open to the suggestion. Theologians explain that the omission of the clause in the Creed would not imply the renunciation on the part of the western churches of their dogmatic tradition on the procession of the Spirit. It is to be hoped that the churches will study the matter in common and take joint responsibility for a decision.

The communications which accompany the Report are of a high scholarly standard; while being frank, they are written in an irenic spirit and are marked by ecumenical openness. The various traditions are represented as follows: the Orthodox, by M. A. Orphanos, B. Bobrinskoy and D. Staniloae; the Roman Catholic, by A. de Halleux and J.-M. Garrigues; the Reformed by D. Ritschl, A. Heron and J. Moltmann; the Anglican by D. Allchin; the Old Catholic by K. Stalder and H. Aldenhoven. It is not possible to review here, even rapidly, these various contributions. It is enough to note through them all a sincere desire for a mutual rapprochement. As one author notes, we need to remind ourselves that before the great breach between East and West the two traditions on the Holy Spirit had co-existed for centuries without contradiction, and to draw the theological conclusion implied in this fact: a return to this co-existence is possible, if only the causes of the subsequent mutual estrangement, whether of a theological nature or otherwise, are overcome.

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Parish Priests and Marriage Cases: by E. De Bekker and G. Taylor. Revised edition: Theological Publications in India, Bangalore, 1980. Pp. vi + 239. Price Rs. 12.

Catholic Marriage Tribunal Procedure: by G. Taylor. Theological Publications in India, Bangalore, 1981. Pp. vi + 404. Price Rs 28.

Fr G. Taylor has already established himself as a good teacher and guide by the first edition of his book, *Parish Priests and Marriage Cases*, written in partnership with Fr E. De Bekker. The revised edition that goes into greater detail should be the constant reference for any pastor who is concerned with the rising rate of marriage cases in his parish. Students of canon law would do well to familiarise themselves with it now as they will find it handy in their pastoral ministry later. To add to the help he has already provided Fr Taylor has now published his notes under the title, *atholic Marriage Tribunal Procedure*, which, far from being redundant, serves as a companion volume to *Parish Priests and Marriage Cases*. In fact, in order to avoid redundancy, the author himself makes several references to it in the course of his book on tribunal procedure. Apart from the explanation of terminology in *Parish Priests and Marriage Cases*, the author provides more than sufficient information for a work-a-day pastor to recognise, assess and write up a potential case of nullity, without having to go into the minute details that are handled professionally by the tribunals. Here is where the other book, on tribunal procedure, is a great help. This book deals with four types of nullity procedure, Church law and jurisprudence on the nullity of marriage, the different officers and their functions in the marriage tribunal. The descriptions, for instance, of the constitution of the courts, the process of a trial, the duties and qualities (personal included) of a *defensor vinculi*, of judges and others, are near exhaustive. Several chapters conclude with very useful summaries. The references to Wren's *Annulments* and the citations of royal judges are quite frequent. Hudson's *Documentations* are also drawn upon as sources. The Latin texts of Church law and the Commissions are well paraphrased in English. The book is broadly speaking a commentary on Pope Paul VI's Motu Proprio, "Causas Matrominiales." There are some interesting new points. The *defensor vinculi* cannot anymore appeal *pro sua conscientia*; absence

of canonical form can be dealt with by the priest himself; statements of the parties can be accepted as probative provided they are backed by circumstances; the normal estimation of irrational behaviour by ordinary people is given importance over that of medical experts. However, incompatibility, as such, is not yet accepted as ground for nullity. The author provides a good criterion for proving immaturity. A host of examples in both books can be functional in identifying cases occurring in one's ministry. Expanding the notion of conditional consent can include interpretive intention, better understood as presumption reflecting the mentality of the milieu which is given great importance. The examples given of failure of offspring (as opposed to infertility) reveal the author's very liberal attitude, as if nullity were all but the exact Catholic counterpart of divorce. Laying so much by the mentality of the milieu would occasion insoluble complications in situations where various cultures overlap and fuse to produce an amorphous attitude, and consequently be too ambiguous to operate as a criterion. This happens in large cosmopolitan areas where most marriage cases are spawned.

The long excursus on moral certitude is very repetitious and could have been more conveniently summarised. The Appendix gives useful examples of judicial sentences, decrees of ratification, the *Motu Proprio* of Paul VI on expediting marriage cases which tribunals would do well to read and put into practice! The Instruction of the Holy Office on presumed death of the spouse, difficult enough to read in Latin, could well have been dropped as the procedure in this case is already well established.

The misplacing of punctuation marks and the many printing errors, especially glaring in the latter book, can be irritating. But anyone who has done a basic course of theology will know how to read the message despite the errata. Besides, in comparison with American and European publications, the cost of the books is ridiculously low — another feather in the TPI cap!

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