

Theological Review

“Praise Ye the Lord! — The Lord’s Name be Praised” <i>The Most Reverend and Rt. Hon. Robert Runcie</i>	37
A Pit Digged for Other: Perils in Moral and Social Theology <i>G. R. Dunstan</i>	38
Theological Reflections on the Book of Isaiah: Three Interrelated Studies <i>Peter R. Ackroyd</i>	43
Odd Man out in Modern Theology: F.R. Tennant (1866–1967) <i>Paul D. L. Avis</i>	49
Meaning without Order? <i>Stephen Platten</i>	54
How did the Holy Spirit get into the Trinity? <i>J.M. Ross</i>	59
BOOK REVIEWS	61
FACULTY NEWS Insert	

BOOK REVIEWS

An Introduction to Old Testament Study.

John H. Hayes. SCM Press 1982. pp.400. £5.95

Few words have proved more misleading to those contemplating the serious study of the Bible than 'introduction'. One wonders how many intending students have looked at the Introduction to the Old Testament of, say, Eissfeldt or Fohrer, and have decided at once that if this is the mere introduction, then the real thing must be more complex still, and that biblical study is not for them. The first thing that needs to be said about Hayes' volume, therefore, is that this is introduction in the non-technical sense: what the blurb correctly describes as a "guide and textbook for those coming new to Old Testament study". The book was published in the U.S.A. in 1979, and a small edition distributed in this country; what is here reviewed is the first British edition.

As an introduction to the nature of contemporary Old Testament study it fulfils its purpose admirably. The first chapter is concerned with Canon; then different types of critical study (textual-, source- and form-criticism) are described and their results evaluated. (Literary criticism in the modern sense is not discussed.) The remainder – just over half of the book – is devoted to the Old Testament books themselves, sometimes individually, sometimes grouped together, and the characteristic problems associated with each are set out. Hayes does not attempt to hide from the reader which solution he regards as more likely, but there are no short-cuts of the kind which would obviate the need for students to work at the issues for themselves. The end-product is, inevitably, uneven – the prophetic literature, for example, is dealt with very summarily, though some interesting points are made about the role of prophets – but overall Hayes succeeds in achieving clarity without any minimising of complexities or scholarly disagreements. There are excellent bibliographies for each section; the indexes seem somewhat perfunctory, but this may not be important since the book is so clearly organised.

Detailed comment is inappropriate in a brief review, and would in any case consist much more of discussion of disputed points rather than of disagreement or dissatisfaction. Perhaps more instructive is to note the way in which there is here reflected a different kind of approach to the material from that which has long been customary. Convention has decreed that the literature should be slotted into an outline history of Israel in introductory treatments, as is done by, for example, B.W. Anderson in *The Living World of the Old Testament*. Such an approach works well for some Old Testament books but is very inappropriate for others. Here, though historical study is not decried, the emphasis is to a much greater extent on the books as such. Given this general approach, the scrappy treatment of the prophetic literature is all the more disappointing; in the index Isaiah (the whole book) is given about as many references as 2 Chronicles or Ecclesiastes; and Ezekiel has fewer still. But a book of this kind should be judged by what it does contain rather than criticised for what is lacking; and on such criteria it can be strongly recommended.

Richard Coggins

Jesus and the Constraints of History (The Bampton Lectures 1980).

A.E. Harvey, Duckworth 1982 pp 184. £7.50

More than a century of questing in various ways for the historical Jesus can leave one wondering if there is any future in it. The influence of each solution or essay is unlikely to outlast its own generation, much less to command a consensus within it. Even scepticism, defended as a theological virtue, and accompanied by a creative use of mythology or an existential identification with the first Christians, can hardly be said to have established a basis of agreement.

Canon A.E. Harvey, in a book developed from his 1980 Bampton Lectures, claims to provide a new approach to counter this pessimism, through the notion of historical "constraints". The most general statements about Jesus, in themselves only a slight development on the minimal historical position such as Kierkegaard's, can be given definition and content when considered in relation to the available options of the wider historical contexts; the yield is a significant quantity and precision of historical information when correlated with the evidence of the gospel traditions. And so we learn what it means to talk of the constraints of the Jewish and Roman political situations, and of the expectation of a new age; what are the constraints on the activity of a teacher of the Law, of a prophetic figure, and of a worker of miracles; and what (more hypothetically) it might mean to talk about 'Christ' as a kind of popular nickname for the 'anointed one' before his death, and so what the consequences might be of talk about him after his death, under the constraints of Jewish monotheism.

The modern reader is likely to approach this book with his own historical constraints, influenced by the way he has been taught to regard questions of the Jesus of History. If he is on the lookout for positive signs, he will recognise them here in the ways of using our growing stock of historical background information and sociological studies to positive effect, with the prospect of giving historical validation to an account of Jesus. If the modern reader is more sceptical, it is unlikely that he will be so readily satisfied. How independent, he may ask, is the independent evidence here employed to historical effect? Others have used the fragments of historical evidence outside the New Testament to advantage. But can one really say that the "historicity" of the crucifixion "is assured by the unusual circumstance that it occurs in the ancient creeds of the church" (p.11)? How independent from the New Testament are the creeds, to provide historical confirmation?

The method might be considered vulnerable in two major respects. Firstly, the potential of an argument from historical constraints might be said to rely on its detailed and systematic application in the context of information theory, and therefore the effect is reduced by an arbitrary use of the notion. Secondly, in the sceptic's eyes, the weak point of the argument must be in the correlation of the background information with the gospel traditions. It is here that the conventional judgements of gospel criticism, the criteria of multiple attestation, of dissimilarity, or the unusual/awkward

idea that proves it must be true, are variously deployed. Thus the evidence from the gospel tradition is found to correspond to one of the available options open to Jesus. But there is selectivity in the choice of gospel material; it suits the process of association of ideas, but it introduces a large element of subjectivity into an open historical enquiry. And there is an optimistic movement back from the evangelist to the original witnesses and ultimately to Jesus himself (as when the range of miracle stories preserved by the evangelists can illustrate Jesus' choice among the options of miracle working - p.111). There may have been all kinds of constraints at work upon individual evangelists in the way they dealt with particular topics, which are quite different from the constraints upon Jesus himself.

We have to tread warily and cautiously, because there are still gaps in our knowledge of the periods and cultures, as well as uncertainty about the contexts of the New Testament writings. Such a correlation required greater certainty about the texts as well as a more comprehensive range of historical options; otherwise the risk might be like the one-eyed man leading the blind on a circular path. And there are other risks as well in this enterprise. At the one extreme the talk of options runs the risk of reducing the decision about Jesus to an assessment of mere potentialities (such reductionism upset J. Enoch Powell writing in the *Spectator*). Or at the other extreme we find a constant pressure to talk about Jesus transcending available options, while this historical method and the limits of the evidence provide no means of assessing innovation (cf. p 87).

But this general critique neglects features of lasting value. It is good that the lectures have been so well expanded and documented. I will certainly go back especially to the concluding chapter on 'Son of God: the Constraint of Monotheism', and to the discussion of Isaiah 61, documented on pp. 152f., which is the basis of the argument about the name 'Christ'.

John M. Court

Paul's Idea of Community. The Early House Churches in their Historical Setting.

Robert Banks. Paternoster Press, 1980. pp. 208 £4.40.

The title and subtitle of this book indicate two distinct kinds of enquiry which are less obviously related than Dr Banks assumes. The subtitle applies to the less extensive but more satisfactory element in what he has to offer. Drawing on some of the work recently done on the sociology of early Christianity, he makes a number of observations about the churches with which Paul was involved, and in doing so, shakes many unnoted anachronisms in the assumptions many of us bring to the reading of Paul's letters. Banks thinks that Christians usually met in quite small groups. In Rome — extending Minear's reconstruction — he pictures not only house-churches but also what sound suspiciously like Christian Unions recruited within the staff of large households and among those practising the same trade (p. 39). These groups contained too many people for them ever to meet as a body; hence Romans 1.7 could not address a church in Rome at all. Even in Corinth, Banks regards a central meeting as infrequent: the maximum capacity of the

largest available room was forty-five (p. 42), but even this was too large a number for regular assembly (why? and in any case how does Banks arrive at his estimate? Was Corinth so much less prosperous than Pompeii, where the largest room in the most opulent houses looks as though it would hold about twice Banks' figure?). Pursuing a different line of enquiry, Banks makes some interesting contrasts between the Christian groups and the two most closely comparable ones in the Hellenistic environment, the synagogue and the fraternities of those initiated into this or that mystery religion. In the synagogue, it was the Torah that drew people to their point of mutual encounter; in the mystery fraternities, it was the cult. But for Christians 'the focal point of reference was neither a book nor a rite but a set of relationships, and . . . God communicated himself to them not primarily through the written word . . . or mystical experience and cultic activity, but *through one another*' (p. 111, author's italics; but is not this contrast too sharply drawn, when we know so little about relationships within either of the other two groups? And does the comment altogether square with what we know about religious aspirations in Corinth?). Banks has further conjectures — again, both interesting and a little outrunning the evidence — about the distinctiveness of Christian attitudes to class and gender differences.

These comments about what was actually happening in the house-churches lie side by side with the progressive exposition of the author's main thesis about the nature of 'Paul's idea of community'. This idea was, for Banks, neatly contained in the word *ekklesia* itself, since the term 'stresses the centrality of meeting for community life: it is through gathering that the community comes into being and is continually re-created' (p. 51). This 'gathering', which involves in Banks' view some mystique which is never clearly explained, gives 'clearest expression' to the truth revealed to Christians by the Spirit (p. 79); 'theocratic in structure', each house-church is 'a *participatory society* in which authority is dispersed throughout the whole membership' (pp. 150f, author's italics). Paul worked to bring about highly egalitarian communities for which very low numbers and essential similarity to the (adult) family were necessary requirements; the resultant interrelationships, with their peculiar intimacy, formed — to paraphrase Banks a little — 'nothing less than the gospel itself in corporate form' (p. 189).

In much of this, Paul is presented, no doubt unintentionally, as a kind of practical sociologist: he had formed his theory about community, and set about putting it into practice. But there are more serious criticisms to be made. Banks has provided historical reasons why the Pauline communities were so small, and some, at least, of the qualities of community life that he lists as Paul's desiderata are ones that arise naturally in small groups. Further: did not Paul have something to learn as well as to teach in his relations with some of his churches? In Corinth, it is true, there were views about the nature of community which were at sharp variance with Paul's. Yet might not Aquila and Priscilla have brought with them from Rome some sense of what Christian community life should be like? We do not, of course, know how much the first churches were aware of what was going on elsewhere in the Christian world; but it is at least not ruled out that some of the distinctive characteristics Banks describes were to be found in churches not of

Paul's foundation, and that the communities he did found learned good things as well as bad from sources other than Paul. Was not Paul, in part, articulating and reinforcing ideals of community which he already saw, here and there, in his churches, rather than forming and imposing his own 'idea'?

It will be clear, then, that Dr Banks gives no comfort to those who hope to find a Pauline basis for traditional ecclesiology; but theologians of all schools will be grateful for this contribution to the theology of community, whether it is rightly identified as Paul's or not. And few students of the New Testament will read Banks without learning from him – though it may be at the price of some irritation. Writing, here, for a wide public, he has used footnotes only for biblical references. He has, indeed, listed chapter by chapter the main works he has consulted, and this forms a useful bibliography. But over and over again one asks what evidence supports a statement, and the only answer lies – if one is lucky – in the index of one or other of the works cited for that chapter. Worse, a number of highly discussible statements are made without any indication how they would be expanded or defended. Perhaps a more technical study is to follow the present one. If so, it will certainly deserve careful scrutiny.

C.J.A. Hickling

The Analogical Imagination.

David Tracey, SCM Press, 1981. pp. 467. £12.50.

A reading of Professor Tracey's work will, says the publisher's blurb, 'bring hope and encouragement to the tired and the jaded.' Since I was given the book to review at the end of a day of examiners' meetings, it promised to be just the thing for me.

Promising, too was Professor Tracey's insistence that theological work is to be managed as a 'conversation'. His idea of conversation, however, proves to include rather more complex sentences than I would think usual among friends. His book reaches its length of over 450 close and small printed pages in great part by the deployment of sentences like that which states: 'Just as all written discourse expresses the original gap of distanciation between the saying and the said (event and meaning) so too all literature exploits this same strategy of participation – distanciation via the several strategies of composing a work generically: semantics, syntax, genre, style', (p. 129), or that which, with a characteristic hint of the school attendance register, asks 'Is it mere happenstance that those theologies which show the most promise of achieving classical status (Karl Barth, Rudolf Bultmann, Bernard Lonergan, H. Richard and Reinhold Niebuhr, Karl Rahner, Paul Tillich – to name only the generation of the "giants") all employ some explicit model of Christian self-transcendence implying what we earlier named some form of a journey of intensification', (p. 133). Even Professor Tracey has forgotten by the end of that sentence that his opening requires him to conclude with a question mark. Or perhaps he is as impatient of such

occasional interrogatories as he generally is of commas. He has, after all, an urgent thesis to propose concerning our pluralist culture.

Pluralism is 'a fundamental enrichment of the human condition', (p. ix). In our pluralist condition, however, those who believe that they have received a divine truth must, if their belief is not to be reduced to a personal quirk, find a way of presenting that truth in the public *fora*. Professor Tracey risks a tentative sociology of theology as it is proposed to the women and men at the Chicago railroad station, to the don at the conference, and to the bishop in the midst of the congregation. To these distinguishable listeners the theologian, offers 'fundamental', 'systematic', and 'practical' theologies. But his more interesting sociological observation is concerned with the likeness of response in our culture to the claims made by art and theology to present 'truth' and 'meaning'. He sets himself to consider the case of a 'classic' work of art in our society in order to elucidate the 'religious classic'.

'While we do fancy we are judges of Cicero or Shakespeare we shall not understand them', remarked F.D. Maurice. Professor Tracey would be as reverent, if less succinct, as the King's College divine. Sometimes, reading a book and, one must presume, looking at a painting, or hearing a song, he has the experience that 'something else may be the case'. This is a phrase he borrowed from Dr Dorothy Van Ghent on meeting it as a quotation in Dr Giles Gunn's *The Interpretation of Otherness*. 'When that realized experience is not fully determined by the needs and exigencies of the present moment and is backed by the winnowing process of time and the critical appreciation of the wider community of capable readers, we recognize that we may be in the presence of a classic,' (p. 107). There is, despite Professor Tracey's protestations, something of the 'affective fallacy' here. Something exhibited in a reference to the novels of Céline and the films of Riefenstahl as provoking that conversation 'already operative' in the work of 'the grand "moralists" of the Western critical tradition from Plato to Dr Johnson, Matthew Arnold, Leo Tolstoy, and, in our own time, F.R. Leavis' (p. 123). Exhibited, again, in the treasuring as 'minor classics' the works of Noel Coward, (p. 154), and Nancy Mitford, (p. 166). But not exhibited in any sustained criticism of any particular work of literature. Professor Tracey declines each opportunity to offer a reading of a text. He is unmindful of J.S. Mill's warning 'how vague and unsatisfactory all precepts of Method must necessarily appear, when not practically exemplified'.

His avoiding comment upon texts is, perhaps, most unfortunate for his persuading the reader, when he shifts his conversation from 'classics' to 'religious classics', and attends to the apostolic witness to the Christ. He writes of 'the distinct New Testament uses of proclamation, narrative, symbol, and reflective thought (as the most relatively adequate paradigm) along with apocalyptic and doctrine as distinctive corrective genres', (p. 239), but he does not pause to elucidate these usages. He concentrates attention on 'the relative inadequacy of any religious form for communicating its meaning', (p. 200), and relates this inadequacy of the religious classic to both the 'unsteady, always partly flawed, partly accidental' command of form 'in the greatest classics', and the inherently 'dangerous' character of that memory of

Jesus expressed in the New Testament texts. His conversation, at this point, is replete with references to the 'uncanny'. As it is the usual office of a 'religious classic' to manifest and proclaim the 'uncanny', so it is the theologian's task to formulate 'our uncommon experiences of the uncanny into the rubric of an analogical imagination', (p. 363). This late reference to his eponymous method must give a reader hope of some resolution of Professor Tracey's thesis. He had expressed the expectation in his Preface, that when 'that analogical strategy is finally rendered explicit' in the last chapter, the reader would not find its entry surprising. But it is not until p. 447 that the reader has an opportunity to tease out the meaning of the phrase. It would seem that by 'analogical' Professor Tracey intends a reference to the consideration of how like and how unlike experiences are, and by 'imagination' to the power we have to sympathise with others. The sympathetic consideration of the strangeness within human experience might lead, certainly to conversation in a pluralist culture. I take it that some such thought informs Professor Tracey's conviction that theologians 'need to reflect upon the pluralism *within* the Christian tradition in order to reflect upon the pluralism *among* the religious traditions or the pluralism *among* the analyses of the situation', (p. 448). Thence we may go forward to 'the future concreteness of the whole', (p. 451).

'Analogy' and 'imagination' are fine words and an exciting conversation might well arise around them, whether the talk were pluralist or not. I fear that by the time Professor Tracey had reached this close, I was a trifle jaded, even with the great matters he proposes, and certainly very tired.

Hamish R.G. Swanston

The Authority of Grace. Essays in Response to Karl Barth.

W.A. Whitehouse. Edited by Ann Loades. T and T Clark, 1981. pp. xxiv + 247. £4.95.

At a time when some theologians are joining with opponents of Christianity in teaching that the idea of God is the enemy of human freedom, it is salutary to find a volume entitled as is this one. *The Authority of Grace* is a selection from the writings of Alec Whitehouse, who is now retired but is remembered with affection by many former students and colleagues at Durham and Canterbury as a great teacher of theology and a free theologian pursuing a course aware of but refusing to be cowed by the ever-changing fashions of theology. The subtitle indicates the manner of the theology: in response to but by no means in thrall to the century's greatest theologian.

The first part of the book concentrates on the matter defined by the subtitle, and contains extended reviews of some of Barth's books, particularly the volumes of *Church Dogmatics* which emerged after the last war. He sees the great achievement of Barth to have spoken 'with such clarity and persuasiveness about God, and His method of working in history, with persons and with material things' (p. 6). In

particular Barth is claimed to have 'eradicated the last traces of that framework' in which deists and their orthodox opponents discussed the problems of theology. But the review articles reveal also a commentator who is aware of the weaknesses of Barth's theology, especially as they appear in the doctrine of creation.

When Whitehouse leaves Barth it is to explore in his own way the reality of God. The response is many sided, for example in a discussion of Braithwaite's famous Eddington lecture, where the place of authority in Christian ethics is probed: 'the authority of grace expressed in the freedom with which God loves' (p. 142). A similar development occurs in discussions of the relation between theology and the natural sciences, where he argues that we cannot evade the questions set to us by the sciences by appealing to such 'non-natural' features of our experience as 'consciousness, culture, personality, values, history.' Rather we must develop a theology of nature 'by looking at physical reality in the hope of recognizable hints or echoes of grace in its ambiguities' (p. 184).

It is this quest for correspondences between the grace of God made real in Jesus Christ and the grace of God to be found in the world which reveals the difference between a theologian responding to Barth and one known as 'Barthian'. It becomes particularly apparent in the group of papers in which Whitehouse engages with the question of the relation between divine and human authority, especially as the latter is exercised in the state. The book's last article, written in 1981, 'Authority, Divine and Human' wrestles with the problem of authority as it came into our history with Augustine, was rejected by such as Nietzsche and has to be faced today. What, in particular, are they to say who cannot make Nietzsche's cry 'God is dead' their own? Here a way forward is sought by directing our attention to the kind of authority represented by the Gospel and its centre in a person, and one understood to stand in a particular relation of love and obedience to God. However, such authority is not thrown at us in an authoritarian way, but used to evoke echoes of appropriate uses of authority in the modern world. That is an instance at once of the way the authority of grace operates, and of how theology must be done in the modern world.

Colin Gunton

The Passionate God.

Rosemary Haughton. Darton, Longman & Todd, 1982 pp. 335. £12.95.

Originality is a rare quality and *The Passionate God* is a rare book; but it is a strange book, compelling and irritating at the same time, and it will provoke extreme reactions in its readers. Whether or not one will be prepared to consider its argument seriously will depend on the extent to which one is able to accept the author's understanding of 'Romantic Passion' and her determined use of it as an instrument for interpreting the Christian religion. Her aim is clear and her application is rigorous: 'Romance gives us a language which

can open up the whole of Christian theology.' (p. 27) A claim as startling as this needs to be substantiated and the first sixty pages of the book contain an attempt to give some definition to those frequently-occurring but elusive terms 'romance' and 'passion'. I am not at all sure that her account of the appearance and growth of the phenomenon of Romance – a rather sketchy affair based largely upon C.S. Lewis's theories in his book *The Allegory of Love* – is accurate. It has a far more complicated, perhaps longer and more puzzling history than she allows; so it is fortunate that, in the end, her thesis does not depend upon historical accuracy. It does depend, however, upon her power to persuade us that what she has understood by 'romantic passion' can be seriously entertained as a real means of describing and analysing our universal experience.

Essential to this understanding of romance are concepts of 'exchange', 'breakthrough' and 'spheres'. The latter pair are, I believe, the author's own coinage; 'exchange' however is at least as old as Christianity, though Rosemary Haughton acknowledges it as having been conveyed to her in its most powerful form in the writings of Charles Williams. It is clear that he is the source of many of the ideas in this book and the final chapter includes extended quotations from his Arthurian poems. Her debt to him is profound, but I cannot help feeling that her work would have been more convincing and stimulating if she had allowed his intellectual scepticism to temper some of her wilder imaginings. However, on the concept of 'exchange' she writes with great force and percipience. The notion of the universe as a vast structure of 'exchange' involves 'thinking of everything not just as part of an infinitely complex web of interdependence, but as a moving web, a pattern of flowing, a never-ceasing in-flow and out-flow of being.' (p. 21)

Furthermore, the universe is not to be regarded as a 'fixed' system; it is composed of 'spheres' which are capable of moving in and out or each other at points where a 'breakthrough' is possible: the breakthrough itself being caused by the passion of romantic love. The spheres are material and immaterial, and the immaterial is no less real than the material. Her examples of the immaterial 'breaking through' into the material in incidences of visions, ghosts, poltergeists, levitations etc. need not prevent the more sceptical amongst us from receiving sympathetically her account of the Transfiguration of Jesus and his Resurrection, or her interpretation of the doctrine of the Incarnation in these categories. Indeed, one could say, what better way is there for making the Incarnation intelligible than a way which talks of it as the breaking through of God's passionate love into the sphere of human existence at its most vulnerable point?

The central doctrines of the Christian tradition are all examined in this remarkably courageous and comprehensive book: Incarnation, Atonement, Revelation, the Church, the Sacraments, life in the Spirit, the Last Things. Of particular interest is her treatment of eschatology and the prickly question of the Second Coming. She remarks, correctly, that this has been an intractable problem with which all theology and all Christian life has had to struggle, and in a brief exposition of the thought of St. Paul she offers a theory, which believers must take seriously, that 'the timing of the End of all things depends on the activity of the

Church, especially in prayer.' (p. 165) "Even so. Come Lord Jesus." If this is true, what a terrible, but glorious burden has been laid upon the followers of Christ by their Lord.

Of course, even sympathetic readers will find a good deal to complain of in this book. The progress of the argument is not always clear; the writing is sometimes slack and slangy. I do not, for instance, believe it is possible to enter into the inner experience of the historical figure of Jesus of Nazareth and reconstruct his psychology in the way the author does; and while I believe, with her, that there is today in Christianity 'a stretching of older theological concepts which will not serve because they were developed to fit an experience of life which is now irrelevant', I do not believe that the new styles of faith, life and ministry are beginning to emerge yet, and I need much more persuasion before I can accept that they will emerge along the lines suggested in the later chapters of this book. The speculations of these pages do not grow organically out of the theology which has preceded them. Imagination has given way to special pleading; interesting but unconvincing.

B.L. Horne

G.W.H. Lampe. Christian, Scholar, Churchman.

A Memoir by friends. Mowbrays, 1982. pp. 144. £5.95.

All those who knew Geoffrey Lampe, and especially those who knew him well, will treasure this book and be inestimably grateful to Professor Moule for the sensitivity, perception and accuracy with which he has drawn together the variegated threads of Professor Lampe's life and death, not into a biography but into "a series of portraits drawn by observers of various periods and from a variety of different angles". (p. 1). Merely to read the headings of the sections into which the contributions have been assembled – Geoffrey, the Friend; Early Days at Oxford; Army Chaplain; St. John's College, Oxford; Birmingham; Cambridge: As a Theologian, A Board's Eye-View, The Patristic Greek Lexicon, As a Fellow of Caius College, The Board of Extramural Studies, As a Canon of Ely, In General Synod, the Anglo-Scandinavian Conference; 'Holy Living and Holy Dying': Five Glimpses of Geoffrey Lampe, A Memoir by Mother Mary Clare SLG, From the Family, An Address at a Private Thanksgiving Eucharist, An Address at the Memorial Service – is to be reminded of the wide range, as well as the depth, of Geoffrey Lampe's activities, interests and experience. It happens that most of the contributors are themselves distinguished in various forms of public life and all of them were Geoffrey's friends and colleagues. Geoffrey had many distinguished friends but one of his greatest gifts was that of making friends with people of all ages and in all walks of life. In each of their homes he and his wife, Elizabeth, shared their happiness and enjoyment of life with innumerable people. In Ely, especially, 'there were dinner parties to meet scholars from European and American universities, friends from the town and colleagues from Cambridge; and as often as not there would be a guest in the house in need of a home or a rest . . . but the same warm welcome awaited every visitor to the Black Hostelry, and the family shared their obvious happiness with all their

guests and neighbours.' (p. 85). This reviewer knew Geoffrey Lampe well for nearly thirty years as a research student, friend, and colleague in various undertakings, and because Geoffrey and Elizabeth delighted that their friends should know each other, it is possible to observe that one of the most remarkable things about this Memoir is that we can all recognize in it the man whom we loved and respected and from whom we learnt so much, even though, so great was his stature as Christian, Scholar and Churchman, that it may be that we learnt different things.

In one way and another many of the contributors describe the massive contribution which Professor Lampe made in his pure field as a theologian, which Birger Gerhadsson summed up in his In Memoriam notice for *Svensk teologisk Kvartalskrift* (57/1981): 'Geoffrey Lampe was a very learned man. His home ground was in patristics. . . but hardly anywhere in theology or the humanities was he really out of his depth. He moved easily within the great and small questions of exegetical debate, and had a real understanding of current affairs in Church and theology, as well as of the background of such questions in church history, history of doctrine, systematic theology, ethics and practical theology. His openness and breadth lent him a redoubtable skill in debate which he readily deployed both in international ecumenical gatherings and at home in England. . . his presentation was always relaxed, with the clarity of a real teacher, and an individual approach to the interesting problem. This ease of manner perhaps concealed his assured first-hand knowledge of his extensive and sometimes obscurely inaccessible material . . . ' (p. 102) If Professor Moule's remarkable Memoir to an outstanding theologian is likely to appeal predominantly to those who worked with Professor Lampe, or were influenced by him, inside and outside the University context, it is a book to be read by those who did not know him personally and those who are currently studying in theological colleges. The study of his many publications, (of which an almost complete bibliography is given by Dr. George Newlands in Professor Lampe's posthumous collection of essays, 'Explorations in Theology'. 8, SCM 1981) will be greatly illumined by the insights of his friends. It is to be hoped, nevertheless, that a serious study of the development of Geoffrey Lampe's theological thought across the years, which lies outside the scope of this book, will be undertaken.

The last sections of the book contain very moving memories and recollections contributed, so courageously and so shortly after his death, by his wife and children. The small group of close friends who were present at the private Thanksgiving Eucharist in the Chapel of Gorville and Caius College, Cambridge, a few days after Geoffrey's death in August 1980, and the vast congregation who attended the Memorial Service in Great St. Mary's Church, Cambridge on 18th October 1980, will be glad to have on permanent record the addresses given on those occasions by Professor C.F.D. Moule and Bishop P.K. Walker, respectively, and to know that they are now offered to a much wider circle of readers.

Probably the most remarkable section of the Memoir is the last, the Mere's Commemoration Sermon under the title 'Preparation for Death' preached by Geoffrey Lampe himself when he knew he was dying. This frankly honest and deeply moving utterance revealed, as did so much else,

that he was not only one of the most penetrating and acute theologians of the twentieth century, but that he was also a great theologian in the old, patristic, sense of the term: "one whose prayer is true". It is fitting that the last words of the Memoir should be Geoffrey's own, revealing that unity of doctrine and life which gave to all he was and all he said such great authenticity:

"It seems, then, that to prepare against the fear of death we need to make the most of life: to enjoy life ourselves and to be thankful for it; to do our best to make it possible for other people to enjoy it more; to move through the enjoyment of life into the enjoyment of God the source and giver of life, and to begin to experience that renewal of ourselves through his love which gives us the promise of fuller life to come. To make the most of life is to come to be persuaded with St. Paul 'that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' " p.144

In the interests of accuracy it is perhaps worth pointing out that on p. 100 G.E. Newson was Master of Selwyn College and that A.G. Parsons should read R.G. Parsons.

Lorna Kendall