

première édition (1976), qui était une thèse de doctorat à peine retouchée. L'auteur a supprimé, cette fois, une grande partie des éléments secondaires, et il a pris en compte les travaux récemment publiés. Il a aussi restructuré la seconde partie pour en faire plus clairement un exposé théologique de l'interprétation de l'Ancien Testament dans le contexte du Nouveau. La nouvelle édition est le manuel idéal pour des étudiants demandant de l'aide dans l'approche de ce sujet complexe mais d'importance cruciale.

ZUSAMMENFASSUNG

Dieses Buch ist eine umfassend revidierte und aktualisierte Fassung der ersten Ausgabe (1976), die ihrerseits eine kaum abgeänderte Doktorarbeit war. Der Verfasser hat einen Großteil der Sekundärliteratur gestrichen und seine Forschung aktualisiert. Er hat weiterhin den zweiten Teil des Buches neu gegliedert, um deutlicher herauszustellen, daß es sich hier um eine theologische Darlegung der Interpretation des AT im Kontext des NT handelt. Diese neue Ausgabe ist ein ideales Lehrbuch für Studenten, die Orientierung bei diesem komplexen, jedoch entscheidend wichtigen Thema suchen.

This book is an extensively revised and updated version of the first edition (1976), which was a scarcely revised doctoral thesis. The author has now removed a good deal of secondary material, and updated his research. He has also restructured the second half of the book, to make it more clearly a theological exposition of OT interpretation in a NT context. The new edition is an ideal textbook for students who require guidance in approaching this complex but crucially important subject.

Gerald Bray

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Chrześcijański Wschód a Kultura Polska (The Christian East and Polish Culture)

Ryszard Luźny ed.

Katolicki Uniwersytet Lubelski, Lublin, 1989, 398pp., 4000 Pz.

RÉSUMÉ

Ce recueil d'essais, par les membres de l'Université catholique de Lublin, traite des relations entre les Slaves orthodoxes d'Europe de l'Est et la Pologne. Il s'attache en particulier à la question de l'Eglise uniata, Eglise catholique de rite grec. Les quatre chapitres principaux du livre examinent les problèmes ecclésiastiques et théologiques, les influences linguistiques, les domaines de la littérature et des arts. Un esprit d'œcuménisme positif se ressent tout au long de la lecture, et ce doit être fort bienvenu dans une région du monde où un tel esprit ne s'est guère affirmé dans le passé. Les spécialistes qui étudient les

relations entre les Eglises de l'Est et de l'Ouest apprendront beaucoup de ce livre; il contient un court index et un résumé de chaque contribution en allemand, à l'intention des lecteurs étrangers.

ZUSAMMENFASSUNG

Diese Aufsatzsammlung von Mitgliedern der Katholischen Universität Lublin behandelt das Verhältnis zwischen den östlichen orthodoxen Slaven und Polen wobei die Unierte oder Griechisch-Katholische Kirche besondere Berücksichtigung findet. Die ersten vier Kapitel des Buches untersuchen ekklesiologische und theologische Fragen, sprachliche Einflüsse, Literatur und Kunst. Der Geist positiven Ökumenismus ist durchgehend spürbar, was besonders in einem Teil der Welt zu begrüßen ist, in dem dies in der Vergangenheit nicht so war. Spezialisten für die kirchlichen Beziehungen zwischen West und Ost dürften von diesem Buch eine Menge lernen, das als Hilfe für den ausländischen Leser auch einen kleinen Index und eine kurze Zusammenfassung jedes Artikels bietet.

This collection of essays by members of the Catholic University of Lublin is the fruit of a symposium held there from 12–14 October 1983 on the theme of the relationship between the Eastern Orthodox Slavs and Poland, both historically and at the present time. For many centuries the Kingdom of Poland contained important territories which were Orthodox in religion, and it was on Polish soil that large-scale conversions to Catholicism took place in the years after the so-called Union of Brest-Litovsk in 1596. This union allowed the former Orthodox to keep their liturgical and canonical traditions, as long as they accepted the Pope as head of the church. The result was the creation of a Uniate, or 'Greek Catholic' Church, which was suppressed in the Soviet Union from 1946 until the end of 1989.

The contributors to this symposium cover many different aspects of East–West church relations, as these have affected Poland. There are four main parts to the book, which look at these in turn. The first covers ecclesiastical and theological questions, the second concentrates on linguistic influences, the third deals with literature and the fourth is devoted to art.

The first section concentrates heavily on Uniate history, dealing in particular with relations between that community and Polish nationalism in the past two centuries. But there is also an important article by Iryda Grek-Pabisowa and Irena Maryniakowa which outlines the history of the Old Believers, a dissident Russian Orthodox group, in Poland. This is accompanied by an equally fascinating article by Eugeniusz Iwaneic, which studies burial inscriptions used by the Old Believers in Poland up to the present time. These are important indicators of the faith they professed,

and how they saw themselves in relation to the Catholic and Orthodox communities around them.

The linguistic section examines the use of Eastern orthodox terminology in Polish, an important indicator of deeper religious influences emanating from that quarter. The general conclusion is that Poland owes far more to the Eastern tradition than it has been prepared to recognise.

The section on literature ranges from a study of Christmas carols on the Polish-Ukrainian border (another indication of cultural and religious syncretism) to the way in which the classic Russian authors, Gogol, Turgenev and Dostoyevsky, have been read by Poles. The latter is a particularly interesting article, because it reflects Polish attitudes towards Russians in general, and holds out the hope that relations between the two nations may improve now that ecumenism has entered the Polish church. There is even a study on references to Polish Catholicism in Soviet Russian literature. It turns out that these have been quite frequent, and have set the tone for the Russian approach to Polish nationality and culture. In the current climate, the author hopes that these references may help to bring the two traditional enemies closer together. Oddly though, given that most Poles can understand Russian without much trouble, the quotations, including the poetry, are translated into Polish and not quoted in the original language at all!

Finally, the section on art deals with the tradition of iconography in Poland, the existence of which is another clear sign of eastern influence. Given the growing interest in this subject, it is perhaps a pity that more space was not devoted to it, since popular art is often the surest indication of the real beliefs and traditions of a people.

The Catholic University of Lublin is to be congratulated on producing such a handsome and interesting collection of essays. The spirit of a positive ecumenism is evident throughout, and is to be greatly welcomed in an area of the world where it has not been especially prominent in the past. Specialists in East-West church relations will learn a good deal from this book, and the editors have made the task easier by providing an index, as well as a short résumé at the end of each chapter in German! Perhaps this too is symbolic, and demonstrates a desire for reconciliation not only with the traditional enemy to the East, but with the traditional enemy to the West as well!

Gerald Bray

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***Philosophical Theology of Austin Farrer*
Brian Hebblethwaite and Edward
Henderson (eds.)**

T. & T. Clark, Edinburgh, 1990; 281pp.,
£19.95; ISBN 0 567 09528 2

RÉSUMÉ

Cette série d'études concerne la théologie philosophique d'Austin Farrer. Elles défendent la thèse selon laquelle Dieu agit dans le monde, et soulignent que toute théologie sérieuse a besoin d'une métaphysique.

ZUSAMMENFASSUNG

Es handelt sich um eine Reihe von Aufsätzen, die die philosophische Theologie Austin Farrers behandeln. Sie stellen eine interessante Verteidigung der Anschauung vom göttlichen Eingreifen in die Welt dar und unterstreichen die Notwendigkeit einer Metaphysik für jede ernsthafte Theologie.

The topic of divine action appears to be growing in popularity among theologians and philosophers; it is certainly a serious and important one, as the editors make clear in their introduction to this varied but interesting collection. The inspiration by Austin Farrer of its contents is not plenary, but it is marked, particularly by the rather gnomic things he had to say about double agency in *Faith and Speculation* and elsewhere. Richard Harries introduces the essays with a brief portrait of Farrer as a theologian.

It is not perhaps surprising that this reviewer found the more philosophical contributions to be of most interest. Notable among them is a purgative, therapeutic piece by William Alston 'How to Think about Divine Action'. Anyone who believes that talk of God's action must be analogical ought to read Alston, who conclusively shows that such a view rests on two unwarranted assumptions, that bodily movement is part of the meaning of 'action' and that (even if it were) it is impossible to ascribe actions to God literally. 'Even if meanings of human action terms are infected with elements that prevent them from being applied to God, simply shear off those elements and see what is left. It may be that what is left is something that can be intelligibly applied to God, and in the application of which we succeed in saying what we set out to say when we talk about God's action.'

Of the remaining essays, two or three are useful surveys of literature. David Burrell offers a largely exegetical study of Aquinas on divine action; David Brown, who continues his habit developed in *The Divine Trinity* of referring to miracles as interventions, explores the un-