

5 v. 20). He argues that the taxonomy is not altered but extended by these new analogies. Thus the underlying theology remains the same as the social milieu changes. Christian leadership is to be exercised according to the same principles in every context.

I found the book both interesting and frustrating. The taxonomy of images is most enlightening and the analysis of Christian leadership that follows both persuasive and clearly rooted in the text. However the approach becomes too laboured and I am convinced that this book could have been shorter! It is a book which is potentially valuable reading for those training the clergy, those who plan the training of the clergy, those who select potential clergy, and, yes, the ministers themselves. The sometimes stodgy style is worth persevering with, for, those concerned with ministry as theorists or practitioners will find something to be enthused by and something to apply to their calling.

I also found myself asking questions which this book is not seeking to address. The unity of the New Testament ministerial imagery is very illuminating, and may have some bearing on the debate about the relationship of Paul and Jesus, presenting as it does a unity of content without obvious verbal overlap. But that is for another day!

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Praying as Believing: The Lord's Prayer and the Christian Doctrine of God

Timothy Bradshaw

Regent's Study Guides 6, Oxford:
Regent's Park College / Macon, Georgia:
Smyth & Helwys, 1998, viii + 214 pp.,
pb, ISBN (UK) 09518104 5 6 (USA)
1-57312-198-3

RÉSUMÉ

Le livre de Bradshaw qui s'intitule: La prière nourrie de la foi: le Notre Père et la doctrine chrétienne de Dieu, est un guide de la doctrine chrétienne et de la prière élaborée selon les lignes du Notre Père. L'approche est surtout philosophique, en dialogue avec les penseurs et les théologiens modernes, tout en faisant souvent référence à l'Écriture. La position

doctrinale de Bradshaw est anglicane évangélique. Il se montre partisan du libre arbitre et opposé à la prédestination. Le livre favorise une réflexion approfondie pour ceux qui ont déjà une assez bonne compréhension de la doctrine chrétienne.

ZUSAMMENFASSUNG

Bradshaws Buch Praying as Believing: The Lord's Prayer and the Christian Doctrine of God ist ein Leitfaden für die christliche Lehre und das Gebet, der sich eines Rahmens bedient, der vom Vaterunser vorgegeben ist. Bradshaws Ansatz ist in erster Linie ein philosophischer, der sich mit modernen Denkern und Theologen auseinandersetzt, wobei jedoch auch eine ganze Reihe von biblischen Aussagen berücksichtigt werden. Bradshaws Glaubensbasis ist die eines evangelikalen Anglikaners, der für den freien Willen und gegen die Prädestinationslehre eintritt. Das Buch ist besonders als Anleitung zum weiteren Nachdenken für diejenigen geeignet, die bereits über ein recht gutes Verständnis der christlichen Lehre verfügen.

Timothy Bradshaw's book *Praying as Believing: The Lord's Prayer and the Christian Doctrine of God* is a guide to Christian doctrine and prayer under a framework which arises from the Lord's Prayer. Bradshaw discusses the most important Christian doctrines in his book. His approach is primarily a philosophical one, scriptural references are supplementary and illustrative and do not constitute the main thread of his arguments, even though all of Bradshaw's discussion assumes that the reader is aware of the basic tenets of Christian doctrine and Biblical theology. Except for some minor details, Bradshaw's approach is exegetical in only a very broad sense; in each chapter he takes one part of the prayer as a springboard from which he embarks to a philosophical discussion of doctrinal questions implied by the part. Then, Bradshaw discusses what various modern thinkers and theologians, such as Schleiermacher, Kant, Pannenberg, Macquarrie and Barth have thought concerning these particular doctrinal questions. Through interaction with these and other thinkers, Bradshaw expounds his own idea of the doctrinal questions at hand, including how one's understanding of a particular aspect of doctrine should affect one's understanding of prayer. Bradshaw's two special favourites are Karl Barth and process theologians, even though this does not mean that he is constrained to agree with them.

In fact, Bradshaw himself expounds an evangelical, Anglican theology as a result of his deliberations.

A number of Bradshaw's Christological thoughts are stimulating. Moreover, Bradshaw has excellent insights into the problem of suffering and how to live life as a Christian in practice, including how prayer relates to these. Overall, when Bradshaw includes scriptural references in his discussion, these are usually very helpful. A quite stimulating part of Bradshaw's discussion is his view of predestination and human free will, whether one agrees with his position or not. In this, Bradshaw takes thoughts from process theologians in order to build a suitable model to the question. Bradshaw is against predestination, and emphasizes human free will, yet he thinks that God knows and is in control of the future in a broad sense. In relation to free will, Bradshaw believes that praying is active, something which can change the mind of God, rather than something which wishes to ask for the fulfilment of something predetermined.

On the other hand, there seems to be a certain circularity included in a number of Bradshaw's arguments. One suspects that Bradshaw has evangelical theology and a particular doctrinal position within it in his mind already at the outset, a result which his philosophical arguments subsequently lead to, even though his philosophical arguments also expand the preconceived position. Here one also needs to ask a further methodological question: How should one mesh scriptural and philosophical arguments in order to form as correct a picture of God and theology as possible?

According to the back flap, Bradshaw's book is a part of a series which has been intended especially to 'those engaged in Christian pastoral ministry, whether as ordained ministers or lay leaders in the congregation', and 'hopefully' to committed enough ordinary church members as well. The book fits well to this category. It is not a starter for learning about doctrinal issues. Rather, it is a book which may provide help through introduction to and further reflection especially of, even though not limited to, the philosophical questions which surround prayer and the main doctrinal issues of Christianity for those who already have a reasonably good understanding of Christian doctrine.

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At Eternity's Gate: The Spiritual Vision of Vincent Van Gogh

K. Powers Erickson

Grand Rapids, Michigan: Eerdmans
1998, xviii+192 pp., \$22, H/B, ISBN
0-8028-3856-1

RÉSUMÉ

On considère habituellement que Van Gogh a abandonné sa foi chrétienne lorsqu'il a cessé son ministère de missionnaire protestant et qu'il est entré en conflit avec les membres du clergé qu'il côtoyait. Le présent ouvrage montre cependant que les racines de sa foi n'étaient pas calvinistes, ni même évangéliques, mais basées sur le modernisme hollandais de Groningue, dans la ligne de la pensée de Schleiermacher, et que ses croyances ultérieures sont demeurées dans cette ligne d'un piétisme subjectif sans contenu doctrinal. L'auteur étudie aussi les diagnostics de la maladie de Van Gogh pour conclure à une forme d'épilepsie qui le laissait parfaitement maître de ses facultés entre les crises. L'ouvrage fait preuve d'un arrière-plan théologique impressionnant et se montre très convaincant.

ZUSAMMENFASSUNG

Von Van Gogh wird normalerweise angenommen, daß er dem christlichen Glauben absagte, als er seine Tätigkeit als protestantischer Missionar einstellte und mit seinen im kirchlichen Dienst stehenden Verwandten brach. Das vorliegende Buch macht jedoch deutlich, daß die Wurzeln seines Glaubens nicht kalvinistischer oder evangelikalischer Art waren, sondern im Modernismus der Groninger Schule sowie im Modell Schleiermachers begründet lagen, und daß seine späteren Überzeugungen durchaus im Einklang standen mit einem nicht an die kirchlichen Doktrinen gebundenen, subjektiven Pietismus. Der Autor setzt sich außerdem mit verschiedenen Diagnosen zu Van Goghs Krankheit auseinander und kommt zu der Schlußfolgerung, daß er unter einer Form von Epilepsie litt, die es ihm gestattete, zwischen den Anfällen uneingeschränkter Gebrauch von seinen Gaben und Fähigkeiten zu machen. Die Beleuchtung des theologischen Hintergrunds ist faszinierend, und die Studie ist im großen und ganzen überzeugend.

This is a book challenging two common 'myths'—that Van Gogh rejected Christianity