

highlighted in his early work is complemented in his more recent writings by the 'messianic correspondence' of world and kingdom (84), Moltmann clarifies his understanding of the continuity that exists between the two aeons of God's one world. Flesh and blood do not inherit the kingdom (nature cannot lead us to grace) but the mortal must put on immortality. The New Creation, present now in the Spirit, embraces and transforms the old, thus establishing the continuity between the two ages. In this respect (and in keeping with Hart's analysis), Moltmann here also follows Barth in asserting that it is God alone who establishes and creates the point of contact with his sinful creation. Continuity runs from new to old, but not vice-versa.

The link between Moltmann and Barth is also central to Timothy Gorringe's discussion of 'Eschatology and Political Radicalism', an essay which Moltmann finds 'so good and unerring' that he 'can only agree with it entirely' (115). This reflects the irenic tone of the collection thus far. The remaining essays, however, though still appreciative, are more critical of certain features of Moltmann's work. Regrettably, Moltmann's replies often fall short of fully engaging with the issues. This is evident in his response to Miroslav Volf (the one contributor who was not part of the original St Andrews discussions). In addition to probing his allegiance to the Enlightenment, Volf proposes that Moltmann combines the Western notion of 'redemption' with the more Eastern theological focus on 'completion'. But this helpful suggestion is virtually dismissed by Moltmann as resting on a semantic confusion, even though his own comments seem to confirm Volf's interpretation.

Bauckham's other contributions also receive disappointing responses. When challenged about whether he really needs to believe in a future Millennium, Moltmann's claim that this presents us with an alternative future to the realised Millenarianism of Christendom does little to answer Bauckham's main question: why can't a vision of the New Creation provide us with what we need? One possible answer, which Bauckham does not explore, is that Moltmann's conviction that all transience will be overcome in the eschaton so *denatures* the creation God has given us that he needs a future this-worldly Millennium to act as a norm for present action.

The one persistent blindspot in all the essays is that there is no recognition of the way in which Moltmann's vision of temporal finitude finding its simultaneous fulfilment and nega-

tion in God's eternity betrays a Hegelian reworking of a Neoplatonic understanding of creation, thus leading to a vision of the eschaton that is profoundly at odds with the biblical witness. In this respect, Bauckham's third essay on 'Time and Eternity', though characteristically illuminating, is (in my opinion) far too uncritical.

Nevertheless, the consistently high quality of this volume should be recognised. The dialogue may be disappointing whenever a note of disagreement is sounded, but each essay will be of interest to anyone wishing to deepen their understanding of Moltmann and the issues that his theology raises. All in all, this is an excellent collection.

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Domestic Violence and the Church **H.L. Conway**

Carlisle: Paternoster Press, 1998, 198 pp., pb., ISBN 0-85364-817-4

RÉSUMÉ

Helen Conway pose un regard sérieux sur la violence domestique à partir d'une perspective chrétienne, d'une perspective légale et d'une perspective sociale. Elle suggère diverses manières dont l'Église peut s'engager et agir face à ce problème. Le livre est destiné à un public britannique, mais l'approche générale est universelle dans son application.

ZUSAMMENFASSUNG

Helen Conway bietet eine umsichtige Bestandsaufnahme zur innerstaatlichen Gewalt aus christlicher, juristischer und sozialer Perspektive. Sie nennt mehrere Bereiche, in denen die Kirche einbezogen werden kann, um dem Problem entgegenzuwirken. Obwohl das Buch speziell an ein britisches Publikum gerichtet ist, sind der grundsätzliche Ansatz und die grundlegenden Einsichten allgemein übertragbar.

Helen Conway is a solicitor working in Britain, specialising in all aspects of Family Law. She is involved with the Liverpool and Knowsley Domestic Violence Forums and has also written *Domestic Violence: Picking up the Pieces*, a self-help book for victims of domestic violence. She writes both passionately and compassionately, and her practical experience

superbly supplements her philosophical approach.

The book starts off with a chapter outlining the scope of domestic violence and discussing the prevalence of domestic violence. Due to a number of factors and mechanisms, it is generally assumed that the prevalence of domestic violence is underreported. However, even the reported statistics are frighteningly high. Conway quotes some surveys that highlight the extent of the problem, on both sides of the Atlantic. She is firm in her opinion that the church has a duty to respond to individual victims of domestic violence, whether they are within or without the folds of the church. In addition, she stresses the duty of the church to confront the causes and effects of domestic violence within society.

The following chapters outline the reality of domestic violence and the prevailing societal attitudes. It paints profiles of both the abused and the abuser (dispelling a number of cherished and popular myths). The expanding circle of effects is sketched, as occurrences in one section of society domino into the other. In the end, domestic violence is everybody's problem. The causes of domestic violence are examined, not from a feminist or criminological focus, but starting from a study of the word of God. The church, contends Conway, should counter the aftermath of violence as well: the multi-pronged destruction of marriage, home and wholeness, and the knock-on effects on society as a whole. Conway sternly critiques the generally accepted public / private dichotomy, which so often also pervades the church, leading to a reluctance to take a stand on the issue of domestic violence. Throughout the book, her emphasis is as much (if not more) on the eradication of domestic violence, as it is on escape from violence. She maintains that the tendency to favour escape at the expense of eradication has done little to improve the situation in society as a whole.

Conway proceeds to examine the causation of domestic violence, combining theories on the cultural patterning of violence, contextual and situational factors and reinforcement to illustrate the complex roots of domestic violence.

The second half of the book deals mainly with the legal recourse open to a victim of domestic violence (based on the Family Law Act 1996) and possible sources of help. Though these aspects would be specially relevant to UK citizens, they are nevertheless a source of general practical wisdom. In particular, the chapters dealing with escape and eradication are important in any societal context. To address eradication, Conway builds on a basic

framework of compassion and control, with intervention being victim-orientated, offender-orientated and society-orientated.

The ultimate chapter consolidates the antecedent chapters. A practical response by the church is proposed that challenges domestic violence at a level of complexity as deep as the perplexing causation of the problem. Five 'break points' are identified – weak spots in the causation of domestic violence that can be the target of sensible and effective eradication projects.

The liberal sprinkling of footnotes throughout the book testify to Conway's research, and are one more indication of the diligence and care with which this book was compiled. This book is well worth the buy.

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The Promise of Hermeneutics

Roger Lundin, Clarence Walhout and Anthony C. Thiselton

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RÉSUMÉ

Trois spécialistes de l'herméneutique à la pointe de la recherche tentent une voie moyenne entre la voie sans issue de la recherche du sens (unique) des textes et le désert d'un indéterminisme radical du sens. Les textes imposent des limites au sens, mais, à l'intérieur de ces limites, une palette d'interprétations peut être légitime. Lundin analyse l'héritage cartésien en herméneutique et tente de montrer la nécessité d'emprunter une direction nouvelle. Walhout tente de construire un modèle d'interprétation de la fiction considérant le discours comme action; il s'appuie pour cela sur l'œuvre de Wolterstorff. Thiselton exploite et développe les idées de Lundin et de Walhout pour proposer des avancées en herméneutique. C'est là un ouvrage excellent et créatif, qui demande de la concentration.

ZUSAMMENFASSUNG

Dies Buch besteht aus Beiträgen von drei hervorragenden christlichen Gelehrten, die einen Weg zwischen der hermeneutischen