

ditional theological spectrum) focused on the sacraments and how canon law ties in with the practice of the church in Sentences IV.

Part IV is titled 'the High Medieval Debate'. Bonaventure is presented sympathetically, without one really getting a sense of how he transmitted Augustinian theology except in the (best but short) section on the *Breviloquium* (and the Sentences-Commentary). Fergus Kerr gets to do the chapter on Aquinas and helpfully explains the issue of unicity of substantial form in humans for which Aquinas controversially argued. For the case of Christ's body in the tomb, it was the *Word* which kept it from decay; there was no need for an extra *forma corporeitatis* which might give the body continuity between this side of death and the next. The chapter contains one or two obscure sentences, and I am not convinced that an annotated summary of contents through the Summa after *Prima Pars* q 14 is much use. It is also without endnotes, simply referring to the works of Kretzmann, Hankey, Finnis in a tiny bibliography (including an incomplete reference). O. Davies writes more about spirituality than theology as such; and even if one were to question such divisions, there is simply not enough on Eckhart for the chapter to be a success. The reader is caught between philosophy and spirituality. T. Shogimen on the Academic Debates tells us how Gerson helped to elevate the role of theologians in the church (the good old days!) but this would have been better as part of a 'background' piece at the start of the section, which the book generally lacks. Sandy Broadie on Scotus and Ockham is excellent, but the subject matter is, of course, difficult.

Moving on to Part V, the Chapter on 'Dualism' doesn't do much more than present some weird Gnostic/Cathar passages and a bit of history of sects. Nor does Euan Cameron, despite a brilliantly told narrative and a well-argued case for the orthodoxy of the Waldensians, show us how to access the world of Waldensian theology. Matthew Kempshall provides a very useful account of political theology in the high middle ages and Stephen Lahey, while informative and interesting on Wycliffite ontology and ecclesiology, suffers from condensation.

The final section titled 'conclusion' has an essay on Luther's debt to late medieval theologians. The end of the book is very much shaped towards the Reformation, which seems a bit old-fashioned in approach. Beware! In this last chapter there are some chunks of untranslated Latin! Last of all, Paul Rorem

shows how Augustine all the way through has been the dominant influence: 'even the occasional dash of Dionysius seems in long retrospect like an exotic oriental spice lightly seasoning the standard Augustinian loaf'. He questions BB Warfield's view that Augustine's doctrine of grace won and that his doctrine of the church lost. It might have been the other way round. One senses he is not so much interested in the Reformation debates (which are only cursorily mentioned) but in the ecumenical dialogues of today.

I am unconvinced that there is enough historical setting (or at least a bibliographical guide), a proper discussion of the philosophy/theology divide or any sense of the retrievability of the notions of medieval theology for today, as distinct from the Reformation era.

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Christian Contradictions: the Structures of Lutheran and Catholic Thought

Daphne Hampson

Cambridge: CUP, 2001. 0 521 45060 8 (hb)
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ZUSAMMENFASSUNG

Mit diesem Buch nimmt die englische Feministin Daphne Hampson ein Thema wieder auf, das in den siebziger Jahren, bevor sie sich dem Feminismus zuwandte, bearbeitet hat. Hampson stellt die lutherische und die katholische Lehre nicht nur in der Reformationszeit, sondern auch bis zum 20. Jahrhundert dar. Dabei geht sie auch auf die katholische und evangelische Lutherdeutung neuerer Autoren wie Nygren, Bultmann, Joest, Dalferth, Pesch und den ökumenischen Dialog zwischen den Kirchen ein. Der Rezensent kritisiert, daß sich Hampson zu stark mit der Position Kierkegaards identifiziert. Die ersten drei Kapitel des Buches sind inhaltlich die stärksten.

RÉSUMÉ

Ce livre est très dense d'informations et d'idées et apporte bien des choses excellentes. Les trois premiers chapitres traitent de la « révolution » générée par Luther, de la voie catholique, et de la mauvaise compréhension de la théolo-

gie de Luther par les spécialistes catholiques du XXe siècle ; ils apportent la thèse principale du livre. Le chapitre consacré au mouvement œcuménique paraît un peu rapide, la réflexion sur les récents événements ne sont pas bien pris en compte, sans doute par manque de recul. En fin de compte, le héros de Hampson est Kierkegaard, qui —en bon luthérien—, a enseigné qu'on ne peut devenir soi-même que par la foi. Ce livre est très bon, surtout dans ses premiers chapitres. Il aurait pu et dû l'être davantage encore !

Daphne Hampson's book is at once a treasure-trove of good things and one of those rare books that makes one feel one has got value for money due to the density of information and ideas. The doyenne of British feminism has re-traced her steps to a subject on which she worked during the 1970s before she became well known with *Theology and Feminism* (1990) and *After Christianity* (1995).

The first three chapters 'Luther's revolution', 'The Catholic Alternative' and Catholic Incomprehension (the misportraying of Luther in C20 Catholic scholarship) provide the heart of the work. (I would have liked a discussion of Pesch and Joest rather than, as she admits, short summaries of their work.) There follows a chapter on Nygren which shifts the focus away from Germany to the Anglo-Scandinavian field before a piece of highly intelligent reportage on the recent American and then German RC-Lutheran statements, a fairly gratuitous chapter on Bultmann (as Luther's 'active' definition of 'faith' taken to an extreme) and a valuable, insightful one on Kierkegaard as the one who may have the best claim to be a Catholic Lutheran. There is also a first-rate bibliography, with even some useful websites. (This reviewer was prompted to try a few!)

The (fifth) chapter on the Ecumenical movement seems a bit rushed—recent events matters are not well reflected on as if too proximate to the time of writing, even if there is some delicious gossip (Ingolf Dalferth's scathing piece in the FAZ, the rumours of a split in the Vatican between the CDF and the PCPCU). And the conclusion is weaker still. As if these questions remained real for someone else who could accept pre-Enlightenment Christology and doctrine of Revelation. Yet there is heart-felt conviction in the earlier chapters and the reader is left wondering how much of this was written during Hampson's days as a (Lutheran-esque) Christian.

The argument of the main chapters is

roughly as follows:

The sad story is one of how Regensburg (1541) was promising but then Trent (1546) stuck to the Vulgate (justification understood as *iustum facere*, make righteous.) The views of Contarini (and Seripando) over double justification (God grants grace but also rewards works which ensue) was a both/and which might have been acceptable to Melanchthon but not to the *Either/Or* stance of Luther or Laynez and Trent. The centre of focus became more the *ordo salutis* than the *ordo creationis* but in Tridentine Catholicism this equalled ecclesiology. In the drive to avoid Pelagianism the church becomes more central as the place where grace is dispensed. *Sola fide* became misunderstood as mere faith in doctrine the faith which the devil could have rather than the *fiducia* which Luther meant by Glaube. At Trent, '(a)s Yarnold comments, no place was made for the position which Seripando had advocated, namely that the just man must continue to have recourse to the merit of Christ's passion for the mercy that he needs' (80f.) But is that not what the eucharist after Trent became on a weekly basis?—whereas that which Luther emphasised (baptism and a 'conversion') seemed to give assurance prematurely.

Some comments are due. At times the book's style seems too polemical. Is it fair to write that the RC position is incompatible with the New Testament, since the latter says God loves sinners, whereas Thomas thought God did so only on account of the goodness in his/her existence. The NT does not say *why* God loves sinners. Luther indeed is all about 'extrinsic grace' (i.e. grace which *remains* outside of the believer) but is the RC position so very different—we possess grace although it is not our own; even though it changes us ontologically one can lose it, in fact one does lose it and needs to have it 'topped up' (as long as this is understood as a metaphor!).. With respect to the argument on pp 104ff: to speak of a radical change through 'being accepted' is for Luther more psychological than ontological, even if it is radically psychological. Did Luther himself not talk about the need for there to be good trees if good fruit was to follow? It might be better to present Luther's position as one of looking *back* to the cross through one's *past* baptism, rather than to any present assurance. One is justified by a relationship. Luther may have insisted against his catholic opponents (and against *nouvelle théologie*) that what is given in nature must die—there is no continuity of

the via, no progress: but is there progress of the new? Hampson's hero is Kierkegaard who taught us that one could become a self only through faith—in good Lutheran style—but in *Training in Christianity* the life of prayer means love and the self is healed after being broken open. This Lutheranism as mysticism also reminds us that even Doctor Martin saw it less as a two-way relationship, than as being related to by Christ. This makes the believer look less to God (through the self as in Augustine) and more to the neighbour (taken to its logical conclusion in Schleiermacher) 'In the Lutheran case one should perhaps speak of a faith rather than a spirituality' (285)—God is thus a source. However, the Lutheran doctrine of the ubiquity of the Word does not mean that God is not to be found in person 'out there'. A book that is very good especially in its early parts, but which could have been and perhaps should have been better.

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The Story of Christian Spirituality

Gordon Mursell (ed.)

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ZUSAMMENFASSUNG

Die Anfänge der christlichen Spiritualität sind auf hebräischem und hellenistischen Hintergrund zu verstehen. Allerdings nimmt das Buch wenig Bezug auf die alttestamentliche Frömmigkeit. Die Aufsätze zur Frömmigkeit in den einzelnen kirchengeschichtlichen Epochen sind von unterschiedlicher Qualität. Manchmal scheint das Thema nicht richtig getroffen oder aus den Quellen erarbeitet zu sein. Im Abschnitt über Frömmigkeit des 20. Jahrhunderts werden maskuline Frömmigkeitsstyle eher benachteiligt.

RÉSUMÉ

L'éditeur soutient que la spiritualité chrétienne a été influencée à la fois par la mentalité hébraïque et la mentalité hellénistique. Curieusement, il n'y a presque rien sur la spiritualité vétéro-testamentaire. Le traitement de la réforme catholique est de grande valeur; et particulièrement lorsqu'elle présente le côté français. Le livre appuie cette thèse en souli-

gnant que la spiritualité n'est pas réservée à une élite de mystiques et en incorporant de très belles photos en couleur.

In his introduction the editor argues that Christian spirituality has gained from Hebraism and Hellenism, writing: 'the sheer attractiveness of the divine or spiritual world encouraged Christians (such as Augustine of Hippo) to see that world as the fulfilment of all our deeper desires, and thus to give Christian spirituality a dynamism and energy that it might otherwise have lost. . . whereas the Hebrew tradition gave spirituality its stress on integration (see Lev 19).' (10) The book's own beautifully produced colour pictures and a stress that spirituality is not for an elite band of mystics bear out this thesis.

Strangely, after the appeal to Leviticus, there is nothing on 'Old Testament' spirituality. First, Richard Burridge tells us that Jesus' life and words are (1) a spiritual (re)source but also (2) tips on how to pray. He also asserts that spirituality inspires doctrine, taking the worship of Jesus as Lord as the foundation of the doctrine of the Son of God. 'They knew that the God of Israel was being made personal to them in Jesus, revealed (e.g.) in their use of 'Mar' in the prayers to Jesus 'Paul goes so far as to call Jesus. 'God' in an outburst of prayer and praise in Romans 9:5. . . It was early Christian spirituality which produced the later theological doctrines. Prayer comes first' (29) In other words, *lex orandi est lex credendi*.

Unfortunately, for pp 32-48 (by John McGuckin) there is really little focus on spirituality. It is rather a sort of basic early church history, and not particularly good at that. Things improve with the treatment of the Alexandrian spirituality and Origen's spiritualized reading of Scripture and longing for Logos. Then we run out of space so that the amount given to the earlier writers seems inappropriate. Athanasius and Cappadocians are kept for the later chapter on Byzantine spirituality which becomes the tale of doctrine alongside the monastic developments—an interesting thesis but not spelled out, since the two are not made to inter-relate. There follow some pages on Irish monasticism (with Eriugena given a paragraph) which really only serve as a prelude to an account of Anglo-Saxon spirituality.

Special figures are given blue-backed box treatment. The box (92) on Anselm tells us very little about his spirituality: the extracts from his prayer to Christ on