

possibilities inherent to that kind of approach.

The fourth chapter considers possibilities for channelling consumerism unto political ends. In the globalised context, this includes things like Fair Trade with its reprioritisation of the 'social' and the 'place' dimensions (184-187). Living out the Christian witness, emphasising friendship, neighbourliness and hospitality in the context of everyday life is what Bretherton defines as 'ordinary politics', which is part of Christian witness and gospel proclamation in particular situations.

While the book's argument is beautifully established, some critical questions linger. Specifically, who shares personal responsibility in political frameworks, and what may and may not indicate criminal activity in Bretherton's view, e.g., in issues like that of refugees (ch. 3)? Is there also a place for corrective discipline in any circumstances? Is competition always rendered unjust, unpeaceable and unhealthy (221)? What place does Bretherton relegate to the reality of the church's suffering in the world? In carrying out the politics of hospitality, how might the church avoid false hopes of an over-realised eschatology? What also of opportunities for the gospel's (hence, church's) flourishing in politically desolate or corrupt situations, and how might these be accounted for in light of the gospel's eschatological hope?

These questions notwithstanding, this book's strengths abound. Exposing incoherent political systems with no teleological framework (134), Bretherton's account of politics coincides with the expectation of the transformation of the prevailing hegemony (191). He is fully familiar with early and contemporary Christian political engagement, and with situations in North America, the UK and wider European countries. This work should be a welcome textbook in any university course focused on thinking theologically about the church's responsibilities amidst the nation-state and capitalist market. Yet because of its well-written style, it should also serve laypeople, pastors and those in other disciplines. Bretherton is one of the most helpful voices engaging culture in a way that results in robust witness and faithful gospel proclamation. This book is enthusiastically recommended to all concerned with relevant Christian witness in ever changing Western political situations.

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Biblical Prophets and Contemporary Environmental Ethics

Hilary Marlow

Oxford: Oxford University Press, 2009, xvi + 338,
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SUMMARY

Hilary Marlow's book is a serious attempt to develop a theological response to current environmental concerns by using the lens of the Old Testament prophetic books Amos, Hosea and First Isaiah. The book, which is a reworking of the author's PhD dissertation, offers a review of Christian authorship on creation, careful exegetical insights that highlight the voice of the non-human creation and practical applications from someone uniquely suited to handle the topic. The heart of the book is not an argument about science, but about the relationship between God, man and the environment, and the responsibilities that arise from that interaction.

ZUSAMMENFASSUNG

Hilary Marlow's Buch ist ein ernsthaftes Unterfangen, eine theologische Antwort auf gegenwärtige Fragen zu Umweltschutz zu formulieren, die sie durch die Brille der alttestamentlichen Propheten Amos, Hosea und (erster) Jesaja betrachtet. Das Werk stellt eine Neubearbeitung der doktoralen Dissertation der Autorin dar und bietet einen Überblick über christliche Autoren zur Schöpfung. Es weist sorgfältige exegetische Einsichten auf, welche die Stimme der übrigen Schöpfung abgesehen vom Menschen hervorheben, und enthält praktische Anwendungsbeispiele von einer Person, die auf einzigartige Weise geeignet ist, das Thema zu bearbeiten. Das Herzstück des Buches liegt nicht in der Auseinandersetzung mit der Wissenschaft, sondern in der Beziehung zwischen Gott, Mensch und Umwelt sowie die Verantwortung, die sich aus diesem Zwischenspiel ergibt.

RÉSUMÉ

Dans ce livre reprenant sa thèse de doctorat, Hilary Marlow s'efforce d'apporter une réponse théologique aux préoccupations actuelles pour l'environnement à travers le prisme des livres des prophètes Amos, Osée et le premier Ésaïe. Elle présente les écrits d'auteurs chrétiens sur le sujet de la création, puis se livre à une étude exégétique perspicace qui donne à entendre la voix de la création et dégage avec de grandes compétences des applications pratiques. Le livre n'est pas essentiellement une discussion de théories scientifiques ; il traite avant tout de la relation entre Dieu, l'homme et l'environnement, et des responsabilités qui en découlent.

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Hilary Marlow's book is a serious attempt to develop a theological response to current environmental concerns by using the lens of the Old Testament prophetic books Amos, Hosea and First Isaiah. As expected, this work assumes the reality of climate change and the severe

effects that it will have on the world, and therefore, is not the place for a debate on global warming. In fact, the author's main point is found in the relationship between God, man and the environment, and the responsibilities that arise from that interaction.

Marlow is well suited to address such issues having worked at the Faraday Institute for Science and Religion (Cambridge), the charity A Rocha and as the director of the John Ray Initiative (Cheltenham, UK). This experience is evident throughout the work in both the level of scholarship and the breadth of the conversation between various areas of the environmental debate.

The book is a reworking of her PhD dissertation and bears the marks of that process. It begins with a brief introduction that discusses the reasons for the project and terminology. Following this, Marlow introduces the reader to the perceived problematic relationship between Christian theology and environmental thought, a problem made prominent by Lynn White Jr.'s 1966 paper, to which Marlow responds. Her discussion, however, is not a one-sided apologetic and because she refuses to 'let theology off the hook' (18), the chapter closes with a review of Christian exegesis of the natural world and creation from the time of Philo and the early church Fathers, to Aquinas, Luther and Calvin. Chapter 2 continues this review up to the middle of the twentieth century; Marlow argues that, based on works like von Rad and Eichrodt, Christian theology had minimised creation theology in favour of more anthropocentric readings (68). She shows that such developments were not redressed until the second half of the twentieth century, chiefly by Westermann and Bernhard Anderson, which in turn led to the more recent works by Simkins, Hiebert and William Brown, all of whom Marlow reviews.

Chapter 3 is the fulcrum of the book, as Marlow enters into a conversation with other eco-theologies, most notably the Earth Bible Project, and lays out the methodology for the exegetical chapters that follow. Here she introduces the excellent 'ecological triangle' that shows the interrelationship and dependence between God, humanity and the non-human creation (110). She then asks three questions that form the background for the following exegesis: '1. What understanding of the non-human creation (whether cosmic or local) does the text present? 2. What assumptions are made about YHWH's relationship to the created world and how he acts within it? 3. What effects do the actions and choices of human beings have on the non-human creation and vice versa?' (111). These questions are all addressed with careful exegesis of the 8th century prophets, Amos, Hosea and Isaiah, along with appropriate references to Micah, as Marlow draws out the voice of the non-human creation in YHWH's care, judgment and restoration of the earth. A good example of this is seen in Amos 1:2, where Marlow argues that the earth's mourning indicates an active participation on the earth's behalf to respond to YHWH's actions, and thus takes part in his judgment against his people (134-136). She concludes her work

with a summary section in which she lays out the implications of her study and methodological approach to the prophets – namely, the importance of the three-way relationship mentioned above, the value of the non-human creation and the social responsibilities for the global community.

There is much here to recommend and despite the always underlying danger that shifting science could steal some of the urgency from the book, Marlow's exegetical approach provides a reading of the text that goes beyond this and has lasting implications that must be taken seriously, particularly by the believing community. Some readers may find the terminology and debates from the inner-dialogue between eco-theologies difficult, for example when the author addresses the argument that trees in Amos 2 are inherently prideful toward YHWH (126), but in both cases Marlow does a good job of carefully bringing the reader along. Overall, this book is an excellent response to a world-wide problem – one that requires careful theological reflection. By offering a fresh exegetical reading of key prophetic texts, Marlow demonstrates how these ancient writings help provide answers to a current crisis.

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*Die Selbsterschliessung des dreieinigen Gottes.
Grundlage eines ökumenischen Offenbarungs-
Gottes- und Kirchenverständnisses*

Matthias Haudel

FsöTh 110, Göttingen: Vandenhoeck & Ruprecht,
2006; EUR 75,95; 640 Seiten

SUMMARY

Professor Haudel's 'Habilitationsschrift' is important because it addresses a central issue in Christian theology, viz. the self-revelation of the triune God and its authoritative implications for the doctrines of the Church, of revelation and of the Trinity. The lengthy study covers the broad range of Christian confessions and is very well researched and thought through. It discusses both the progress and the deficits of doctrine of the Trinity from the Early Church via the Scholastics to the Reformation and the 19th and 20th centuries, with due attention to the special accents set in each period. Haudel offers outstanding insights into the complex arguments developed in the history of Christian theology. His solution is convincing, and it is enriched by the ecumenically orientated hope to overcome or at least to minimise the confessional differences to some degree: Churches should be able to find each other again on the basis of a proper doctrine of the Trinity.

ZUSAMMENFASSUNG

Professor Haudels Habilitationsschrift ist deshalb von Bedeutung, weil sie ein zentrales Anliegen der christlichen Theologie anspricht, nämlich die Selbstoffenbarung des