

magazine of the Free Church of Scotland, a period during which the magazine was widely read largely as a result of Macleod's penetrating and often controversial contributions. That many of Macleod's finest theological writings first appeared as editorials in this magazine makes analysis of his editorial years important for our understanding of his thought, though once again the treatment afforded is brief.

The section on historical theology includes essays on the Scottish theologians Robert Bruce, Samuel Rutherford and William Cunningham. Although Macleod has a sense of theological vision that stretches wide and far, he has also been central in drawing attention to the richness of the Scottish Calvinist tradition. His students generally come to the conclusion that this tradition deserves study alongside its Continental counterparts. That two of these essays deal with sacramentology, and one with Christology, will come as no surprise to those familiar with the themes that are significant in Macleod's work. He has consistently promoted reflection on the nature of the Lord's Supper and in that context, a critical approach to Calvin on the Eucharist. As such, the attention to the Supper (in the Scottish tradition) found here seems fitting. The attention to Rutherford's Christology – perhaps *the* central reality presented in Macleod's classroom over the years – is similarly apt.

The following section, on systematic theology, includes essays on Christology (in relation to Christ's justification and exaltation), Pneumatology (focusing on Macleod's high profile debate with Martin Lloyd Jones on Spirit baptism) and covenant theology. The essays on Spirit baptism and covenant theology highlight Macleod's willingness to spar with the theological superstars of the twentieth century, in this case Martin Lloyd Jones and Thomas F. Torrance.

The section on theology and the church contains an excellent essay by Carl Trueman on 'The Preacher as Prophet'. This seemed like the book's most Macleod-esque writing: clear prose, engagement with those outside the writer's own tradition, intellectually substantial and directly challenging towards contemporary Protestantism on the basis of its own history.

Alex MacDonald's introduction and the appreciations at the end of the book are honest and personal, providing an introduction to Macleod for those who read at a distance. They highlight that, 'Donald Macleod... is not predictable. Over the years people have been constantly taken aback, surprised, shocked and even outraged by the positions he has taken up and the views he has expressed'. (8) In the personal appreciations section, I smiled, as a regular reader of donaldmacleod.org, at the statement that, 'it would not occur to him to even have a blog.' (310). The selection of appreciations highlights that Macleod's theology is transcendent but never *avantgarde*: he is the people's theologian.

This book highlights well that Macleod's work has drawn much focus back upon the Scottish tradition. However, he has also played a key role in popularising

Kuyperian Neo-Calvinism in Scotland, see e.g. Donald Macleod, 'The Influence of Calvinism on Politics' in *Theology in Scotland* 16.2 (2009) 18-19; and his 'Bavinck's Prolegomena: Fresh Light on Amsterdam, Old Princeton, and Cornelius Van Til' in *Westminster Theological Journal* 68.2 (2006). He publicly self-identifies as a Kuyperian and it would have been interesting to read something on his appropriation of this tradition, as it would have been good to see material on his engagements with modern theology (Moltmann, Pannenberg and Barth). That said, I suspect that a comprehensive engagement with every aspect of Macleod's thought was never this book's goal.

The editors have chosen not to standardise the footnotes and the formatting of the essays, some of which include bullet points, some numbered points, some italicised headings. These, however, are minor issues. Those who know Donald Macleod's theology will enjoy and benefit from this book. For those who do not know him, *The People's Theologian* functions as an indicator that he is a theologian worth reading.

James Eglinton
Kampen, Netherlands

The Children of Divorce: The Loss of Family as the Loss of Being

Youth, Family, and Culture Series

Andrew Root

Grand Rapids: Baker Academic, 2010, xx + 171 pp.,
£12.74, pb., ISBN 0-80103-914-2

ZUSAMMENFASSUNG

Dieses Werk von Andrew Root sucht, die Auswirkungen von Scheidung der Eltern auf die Kinder ernst zunehmen. Root setzt sich mit der Tradition der Ehe auseinander, der Sozialtheorie von Anthony Giddens, der Philosophie von Martin Heidegger und mit der Theologie von Karl Barth, um darzulegen, dass Scheidung nicht nur ein psychologisches oder soziales Thema ist. Es handle sich vielmehr um einen Bereich, der zutiefst die Identität – die Ontologie – von Scheidungskindern betrifft. Nach Root hat der Zerbruch der familiären Gemeinschaft, die für das Leben des Kindes Verantwortung trägt, enorme Auswirkungen darauf, wie das Kind in der Welt lebt und handelt. Das Buch schließt mit einer hilfreichen Diskussion darüber, wie die Kirche eine Gemeinschaft sein kann, die diesen Kindern ontologische Stabilität und Liebe gibt.

SUMMARY

This work by Andrew Root is an attempt to take seriously the effects of divorce on children. Root engages with the history of marriage, the social theory of Anthony Giddens, the philosophy of Martin Heidegger and the theology of Karl Barth to demonstrate that divorce is not simply a psychological or social issue but rather something that strikes deeply into the very being – the ontology – of the children

of divorce. According to Root, when the community that is responsible for a child's existence is split, this has enormous consequences for how a child exists and acts in the world. The book closes with a helpful discussion on how the church can be a community that provides ontological stability and love for these children.

RÉSUMÉ

Cet ouvrage tente de prendre en compte sérieusement les effets du divorce sur les enfants. L'auteur s'appuie sur l'histoire du mariage, la théorie sociale d'Anthony Giddens, la philosophie de Martin Heidegger et la théologie de Karl Barth pour montrer que le divorce n'est pas seulement un problème psychologique et social, mais qu'il affecte les enfants du divorce au plus profond de leur être. Selon Root, lorsque la communauté qui est responsable de l'existence de l'enfant se divise, il en résulte des conséquences très importantes pour la manière dont l'enfant est et agit dans le monde. Il termine en considérant comment l'Église peut être une communauté apportant une stabilité ontologique et de l'amour pour ces enfants.

* * * *

In this work, Andrew Root seeks to demonstrate that the effects divorce has on children are not primarily social or psychological but are rather *ontological*. That is, divorce has lasting and serious ramifications for the child's very being and acting in the world when the biological family is split. As divorce has become more prevalent in the last sixty years, its consequences have been downplayed to the extent that many sociologists, psychologists and others have begun to consider it as a 'transition time' in the lives of children, a normal happening, or even as an event that can result in more positive effects than negative. In six chapters, Root converses with history, social theory, philosophy and theology to counter this prevailing attitude to show that divorce is something to be taken utterly seriously, *especially* because of what it does to the children of divorce, and further how the church can help and minister to these children.

Chapter one gives a broad-brush overview of the history of how marriage has been understood within society. The sixteenth century was the major turning point. Before then, marriage was arranged to merge families for reasons of acquiring property and power and was thus more a group decision than one based on the attraction of two individuals. As a result of Reformation and Enlightenment, marriage slowly evolved into being grounded on mutual compatibility in building business and ensuring one another's well-being. Later, in the nineteenth to mid-twentieth centuries, marriages occurred for the purpose of intimacy. In the last sixty years, marriage has become even more centrally founded on love and mutual attraction. Root describes how these different marital arrangements have affected children. Growing up under a modern marriage *might* make the child feel more loved, but the family unit itself can be less stable because it is easier to opt out of a rela-

tionship founded on love than on a more contractually binding relationship (political or otherwise), where the child might feel less loved but could also know that her place in the world was stable.

Chapters two and three focus on marriage and divorce in contemporary society. Root employs Anthony Giddens' social theory to interpret divorce in modernity. Modernity is future-oriented: love-based marriages look to the future rather than being grounded in the past or tradition, and in addition to this people are more mobile. What used to provide stability to the marriage has been abandoned, and what now provides stability is solely the love between husband and wife. Divorce now has a different consequence in that it takes from children the ontological security to develop and set out into the world – into the future. Children are left stranded without grounding for understanding who they are or what they should do in the world.

In chapter three, Root explores the work of philosopher Martin Heidegger, and particularly his understanding of existence as 'being-in-the-world', which means, fundamentally, that our being is founded on 'being-with' others in relation. Mother and father provide the ultimate context and security for the child's being-in-the-world, and accordingly, the splitting of that relationship has deeply ontological consequences for the child. Divorce destroys ontological security – and thus affects the child's self-understanding and acting in the world.

In chapters four and five, Root engages the theological anthropology of Karl Barth. Using his understanding of the *analogia relationis* (analogy of relations) Root demonstrates how, as the one God exists in the relations of Father-Son-Holy Spirit, so humans, who are made in the image of God, exist in relationship to other humans – and to God. As Root states, 'to be real is to be in a relationship. Ontology is constituted by relationality' (85). Root interprets Genesis 2 as saying that the 'earth creature' *adam* was not a person, not the man Adam, until Eve was created to be in relation with him. Accordingly, as the child is the product of a relationship, when that relationship is severed it forces upon the child terrible feelings of being 'unreal' – no longer constituted by the relationship responsible for their existence.

Chapter six closes the book by focusing on what can and needs to be done by the church. According to Root, it 'is the church community steeped in the suffering of the life and death of Jesus Christ that can bear the ontology shaken by divorce' (122). Root details a series of practices that will help the church to be such a community for children of divorce. Many of these are simple, such as seeing and being seen – that is, being present and available to the child – but Root also provides specific advice for youth/children's ministers, parents and friends (which includes other family members). He emphasises that the church is a body that knows of a love greater than a mother's – the love of Christ's sacrificial self-giving for humanity – and we are meant to embody that love to the children of divorce.

Root has written a very helpful, thoughtful book to address a problem that is certainly not going away but little understood. Root himself is a child of divorce and the book is written with a personal tone, filled with his own stories and reflections from others who come from divorced homes. Root is to be commended for his use of the work of Giddens, Heidegger and Barth, all of whom he employs lightly and clearly. Furthermore, his fundamental thesis – that divorce is an ontological issue – is convincing.

Less positively, Root does not leave enough room to see ontology as being fundamentally constituted not in relation to others but primarily in relation to God. He seems to see this issue in his use of Barth when he says that, in Barth's thought, 'we must look no further than Jesus Christ for our understanding of what it means to be human' (162 n.1). We are to exist – that is, to have our ontology founded – in relation to humans but most importantly in relation to God. Yet Root consistently argues that ontology is based on the child's relation to biological parents. Furthermore, he might be too emphatic in defining divorce as an ontological issue. Divorce is not simply psychological or social, but has psychological and social affects. The question, then, is how psychology relates to ontology. Of course, Root is seeking to get to the source of the problem at hand, but more nuance as to what ontology is and how it relates to these other areas would have been helpful.

These criticisms aside, however, Root has written a fine book. Even if the main thesis fails to convince, the book is worthwhile as it approaches the issues clearly, raises appropriate and thoughtful questions, and gives guidance to the church.

Orrey McFarland
Durham, England

Barth

Abingdon Pillars of Theology

Eberhard Busch

Nashville: Abingdon Press, 2008; viii + 95pp. \$13.00,
ISBN 9780687492466

RÉSUMÉ

Eberhard Busch, spécialiste renommé de Karl Barth, présente ici la vie et l'œuvre du théologien de Bâle et fournit aux lecteurs des repères qui les aideront à mieux situer l'apport de Barth au sein d'un large paysage théologique, ainsi qu'à trouver leur chemin dans son œuvre majeure, *Die kirchliche Dogmatik*. Il en dégage les principaux axes sans lesquels les lecteurs de Barth risquent de se perdre, en évitant de les entraîner sur les pentes glissantes de la littérature secondaire.

ZUSAMMENFASSUNG

In dem vorliegenden Band stellt uns der hoch geschätzte Barth-Schüler Eberhard Busch das Leben, das Umfeld und

das Werk von Karl Barth vor. Er versorgt den geneigten Leser mit einer Landkarte, die ihm hilft, Barths Beitrag in der weiten Landschaft theologischer Debatte genauer auszumachen und insbesondere seinen Weg durch Barths *opus magnum*, *Kirchliche Dogmatik*, zu finden. Dabei weist der Autor auf wichtige Wegzeichen hin, ohne die der Leser von Karl Barth leicht vom Kurs abkommen kann, und steuert ihn somit sicher an den gefährlichen Klippen der Sekundärliteratur vorbei.

SUMMARY

In this volume, the highly-esteemed Barth scholar Eberhard Busch introduces us to the life, location and work of Karl Barth, providing readers with a map which will assist them to locate Barth's contribution more accurately within a wider landscape of theological conversation and, more particularly, to navigate their way into Barth's magnum opus, *Die Kirchliche Dogmatik*. He highlights key markers apart from which Barth's readers easily wander off course, steering them clear of the slippery climbs of the secondary literature.

* * * *

Those who help us read and understand the great theologians of the Church are themselves a great gift to the Church. In this volume, the doyen of contemporary Barth scholarship, Eberhard Busch, with striking clarity and warmth, and with unequalled familiarity (at least in print) with his subject, introduces neophytes and those long-familiar with Karl Barth to the Reformed theologian's life, location and work.

Busch, professor emeritus for systematic theology at the Georg-August-Universität in Göttingen, provides readers with a map which, if followed carefully, will assist them to locate Barth's contribution more accurately within a wider landscape of theological conversation and, more particularly, to navigate their way into Barth's magnum opus, *Die Kirchliche Dogmatik*. He highlights key markers apart from which Barth's readers easily wander off course, and steers readers clear of the slippery climbs of the secondary literature. Busch is an outstanding guide.

The book begins with an entrée into Barth's early period as an assistant pastor in Geneva from 1909 to 1911, a period in which he was fundamentally shaped by the theological liberalism associated with Schleiermacher. It is followed by his ministry at Safenwil and his move by 1916 into the strange new world of the Bible in which he discovered the Godness of God, the grace of revelation which 'hits us' like an 'arrow from the other side of the shore' (5). In chapter two, 'The Rise of the Confessing Church', Busch traces the way that Barth pressed his theological knowledge into the service of the church, championing the reality that the one binding Word of God is Jesus Christ. Here, Busch introduces readers to the Barmen Declaration, noting that 'wherever the church *looses* herself from any bond which is to God's Word *and at the same time* to worldly power,