

As Małysz clarifies at the outset of the work, 'this study explores freedom: God's as well as human. But, insofar as its focus is on freedom, is it also an investigation of love' (1). Within this quotation are contained the two trajectories of the book: on the one hand, explicitly, the relation between freedom and love; on the other, implicitly, the anthropological relationship between divine freedom (and, subsequently, love) and human freedom (and, subsequently, love). Primarily, Jüngel's doctrine of God involves the dual concerns of a commitment to freedom, or 'divine spontaneity and creativity', and love, or 'intersubjective vulnerability'. But alongside this concern runs an anthropological concern: that there must be a correspondence between divine freedom and love, and human freedom and love.

However, lest the work be read as a simple piece of hagiography, Małysz's investigation involves a criticism of Jüngel's project. Despite emphasising the centrality of freedom and love within the doctrine of God, Małysz argues that ultimately Jüngel has not sufficiently clarified the inter-relationship of the two concepts. In his attempt to relate the two concepts (by means of the 'logic of love', as Małysz terms it), it appears that Jüngel's account of the inter-subjectivity of divine love becomes 'swallowed up' by the proclivities of divine freedom so that, in due course, God, in his freedom, begins to look very much like the human person in her unfreedom. It is Małysz's ambition through the flow of the argument to rectify this asymmetric association of love and freedom through the incorporation of an additional logic, the logic of freedom, so that 'the two subjective structures introduce clarity into the doctrine of God, while at the same time doing justice to all of Jüngel's concerns' (15).

The four main chapters follow this progression. In the first two, Małysz analyses the concepts of divine and human freedom as they appear in Jüngel's oeuvre. With respect to human freedom, he highlights Jüngel's complete rejection of the modernist conceptions of anthropological freedom, typified by accounts of self-securing, on the one hand, or a detachment from the world in which one's life appears so vulnerable. In response to this, Jüngel's construal of God's freedom eschews the self-serving 'freedom' of post-enlightenment philosophy for an intersubjective 'logic of love' in which God's self-determination on the cross is not merely the activity of a self-assured agent, but a 'successful togetherness' (Jüngel) involving both the divine and the human. However, despite this 'logic of love', Małysz avers that the concept of freedom underpinning this logic shows the divine to be 'a subject who merely determines God's self in relation to the other and incorporates the other into God's self-relatedness' (14).

In response to this problem, Małysz suggests a parallel logic to the 'logic of love' termed the 'logic of freedom'. These two logics constitute the two subjective acts of the divine in his own self-determination. Following this, chapter three returns to an examination

of the anthropological so as to determine how freedom and love are related in Jüngel's account of the human person. In so doing, Małysz distinguishes between the two acts of being within human existence: the passive and the active – being and becoming. Using these findings, he embarks upon an ambitious final chapter in which the two logics of divine being are brought into relation.

In essence, his concern is to show how neither logic is possible without the other. Without the logic of love, there could be no possibility for a genuine free relationship between the human and the divine. Similarly, without the logic of freedom, there would be no possibility for a genuinely inter-subjective relationship between the human and the divine in which both parties render themselves vulnerable in some way. Both of these logics are, therefore rooted in Trinity as each emphasises the tri-polarity of the divine, albeit in different ways.

In summary, Małysz's treatment of Jüngel's theology is complex yet compelling, offering a new approach to the doctrine of God which pushes the debate forward. For as Małysz elucidates, in asking precisely what it means for God to be free, any answer to the question must proceed with recourse to divine love.

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Heavenly Participation: The Weaving of a Sacramental Tapestry

Hans Boersma

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SUMMARY

Hans Boersma's new volume on sacramental theology makes a good case for thinking that the creation is suffused with the presence of God, in keeping with historic Christian Neoplatonism. Drawing on the *Nouvelle Théologie* theologians like Henri de Lubac, Boersma commends this sacramental tapestry to evangelical readers. However, his book does raise a question about how God is present sacramentally in the created order apart from his being omnipresent. This question is not really addressed in the book, though it would be a fruitful project for future research on this topic.

RÉSUMÉ

Ce nouvel ouvrage sur la théologie sacramentelle défend de manière bien argumentée la thèse de la présence divine baignant la création, dans la ligne du néoplatonisme chrétien historique. S'appuyant sur la *Nouvelle théologie* de théologiens comme Henri de Lubac, Boersma recommande cette texture sacramentelle aux lecteurs évangéliques. Son livre suscite cependant une question quant à la manière dont le mode de la présence sacramentelle de Dieu dans la création diffère du mode de son omniprésence.

sence. Boersma ne répond pas vraiment à cette question ; ce serait pourtant un projet de recherche fructueux pour aller plus loin.

ZUSAMMENFASSUNG

Hans Boersmas neuer Band über sakramentale Theologie vertritt mit guten Argumenten die Idee, dass die Schöpfung durchdrungen ist von der Gegenwart Gottes, und dies in einer Linie mit dem historischen christlichen Neoplatonismus. Boersma bezieht sich auf Theologen der Richtung Nouvelle Théologie wie Henri de Lubac und empfiehlt dieses sakramentale Wandbild evangelikalen Lesern. Zwar stellt sein Buch die Frage darüber an, wie Gott „sakramental“ in der Schöpfungsordnung anwesend ist unabhängig von seiner Omnipräsens. Jedoch geht das Buch auf diese Frage nicht wirklich ein, obwohl das ein fruchtbares Vorhaben für die künftige Forschung zu diesem Thema wäre.

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Adolf von Harnack famously argued that Christianity had been Hellenized. As a consequence, Christian theology was held in a sort of Babylonian captivity to modes of philosophical thought alien to its biblical roots. The first task of modern theology, according to the Harnackian, must be to throw off the bonds of Greek thought and return to more productive ways of thinking and doing dogmatics. Thus goes the story of much modern theology borne out of the classical liberal project. Its vestiges are still with us today, not least among evangelicals (strange bedfellows!) who think that they can leap across the span of tradition to return to the plain doctrine of the world inhabited by the apostles.

Boersma's book shows that such naiveté in theology is deeply mistaken. The Christian tradition (which he calls "The Great Tradition") is not an obstacle in the way of doing theology but a source of authority for making theological judgments. Although it is subordinate to Scripture as divine revelation, the Great Tradition is nevertheless a means by which our theological judgments may be interrogated, nuanced and developed. Taken together with Scripture we might think of these as two important threads that run through a tapestry, which was woven by patristic and medieval theologians, and which portrayed a complete picture of the created order suffused with the sacramental presence of God. Boersma sets out this vision, using the motif of the tapestry, how it has been torn and marred in early modern and modern theology, and how we might repair it by retrieving aspects of this medieval worldview mediated by the *Nouvelle Théologie* of Henri de Lubac, Yves Congar and others.

According to the Great Tradition (as understood by de Lubac *et al.*!) the creation is not something remote from God but something saturated with his presence. The Neoplatonic philosophy baptised by Augustine of Hippo was not a perversion of true doctrine but the means by which to underpin Christian theology with a metaphysical worldview that was conducive to much

of what Christians already believed. For the world only exists as it participates in the divine life: it is radically dependent upon God's continued sustenance, and it finds its apogee in union with the Creator who has made it.

The book is carefully researched and Boersma is a winsome and sympathetic writer. His argument in favour of a more sacramental account of the creation and his appeal to Christian Neoplatonism are attractive – some might think, beguiling. But if that is so, it is a way of construing Christian theology that has had many enthralled, including many Protestant theologians in the Augustinian tradition. Recent research has shown how John Calvin's work was much more enamoured of a high sacramentalism and an understanding of participation and union with Christ than a previous generation had allowed. The same has been argued to some extent for Luther's work and legacy amongst the so-called Finnish School. But it is also true of American evangelical theology mediated via Jonathan Edwards, who was nothing if not misty-eyed about the way in which the whole creation exists in, through, and by the power of God. These Protestant thinkers do not feature as the main focus of Boersma's work. He has other fish to fry.

That said, it is worth noting that his project is part of a wider, on-going reassessment of much of our theological heritage, whether Protestant or Roman. A number of modern theologians, concerned amongst other things with the *rapprochement* of different theological traditions, of moving beyond the fissures of the Reformation to an age of new ecumenical understanding and healing, are encouraging the churches to reconsider their historic divergences. This work might be seen as a contribution to this wider scheme. Its irenic tone and catholicity of approach, as well as its emphatic refusal to bend the knee to the altar of secularism, are commendable.

But such a book raises an important question: *just what does it mean to say the whole of creation is sacramental?* In what sense is God's presence in, say, my cup of tea, different from his presence in the Eucharist? How is God more present in some situations than in others, or more manifest in certain sorts of liturgy, ritual, ecclesiology than elsewhere? If God is an omnipresent spirit, it is difficult to see how we can quantify his presence so that he is somehow more present here than there, or especially present in this symbol or element, and not there in some non-sacramental context. He is present with all things by his omnipotent power and knows all things immediately and completely. Just so he is present with every point in space and time. Perhaps the issue is not whether we do participate in God via the created order, but rather how we receive or perceive the presence of God in the world. As Calvin so eloquently puts it, God is given in the creation but only apprehended by faith. It would be interesting to see how Boersma might deploy his Reformed sacramentalism to address this concern.

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