

auf innerkirchliche Erneuerung drängende Kreisen wie der von J. H. Wichern vertretenen Inneren Mission. Zustimmung gab es nur dort, wo man offen war für die „Allianz“-Gesinnung (bevor es die Institution gab) des missionarisch motivierten „Ausländers“. 1861 begann der Bau einer eigenen Kirche in der damaligen Königsstraße, der heutigen Poststraße (116). In Altona wurde eine Filialgemeinde gegründet (117). Die *philosemitische Einstellung englisch-irischer Kreise* war die Grundlage für Craigs Arbeit. Man erwartete, dass durch bekehrte Juden eines Tages die Welt bekehrt würde (54). Die judenmissionarische Arbeit war auch eine Wurzel der Forderung, Juden in der bürgerlichen Gesellschaft gleichzustellen (84). Craigs Arbeit war lange kein Erfolg beschert. Man verdächtigte ihn der Christenmission, wenn sich Nicht-Juden zu seiner Gemeinde hielten (82). Im Anliegen verbunden war Craig mit so unterschiedlichen erweckten Christen wie J. G. Oncken und Theodor Harms (64, 81).

In der Hafen- und Handelsstadt Hamburg gab es traditionell einige Korrespondenten englischer christlicher Gesellschaften und eine englisch-reformierte Gemeinde (89-90). Die Unzufriedenheit mit der Staatskirche beförderte neue, demokratisch organisierte Freikirchen (93). Aus fleißiger Gemeinde- und Missionsarbeit wuchs eine Gemeinde heran, deren Gründung zwar erlaubt, aber von den städtischen Behörden nicht gefördert wurde (113). Sie wurde im Lauf der Zeit selber zur sendenden Gemeinde mit Kontakten zu Gossners Mission, zur Basler Mission, nach (Buda-)Pest und Breslau (118-134). Ab 1873 arbeitete Craig als Europa-Sekretär der Religious Tract Society; wohl ab Ende 1875 wohnt er in London und war von dort aus für die Society tätig (136, 140, 203).

Als Craig in Hamburg seine Arbeit begann, gab es schon mehrere Bibel- und Traktatgesellschaften in Norddeutschland. Als Vorstandsmitglied der niedersächsischen Traktatgesellschaft verkaufte er jährlich mehrere tausend Bibeln und ließ Millionen von Traktaten drucken, die durch Kolporteurs verteilt wurden (145). So arbeiteten 1872 zwölf Kolporteurs unter Auswanderern in Bremen und Hamburg (152; zur Kolportagearbeit in Nassau vgl. 161). Kontakte, die die Traktatsache beförderten, bestanden auch zu William Marriott in Basel, zu Julius von Gemmingen in Baden, zu Graf F. A. von Bismarck-Bohlen in Berlin (166-168) und anderen. Craigs Wirksamkeit weitete sich auf ganz Europa aus, ja sogar bis zum vorderen Orient (168-170). Ab 1845 verteilte er auch Traktate in Schleswig-Holstein (175) und wirkte am Beginn der örtlichen Gemeinschaftsbewegung in verschiedenen Vereinen für Innere Mission mit (191).

Railtons Studie zeigt, dass die weitreichende Arbeit von James Craig (ebenso wie die der zeitlich vorausgegangenen Robert Pinkerton, Robert Haldane und anderer, vgl. 202) bisher zu Unrecht in Deutschland kaum bekannt war. Der Anhang, zahlreiche Fußnoten, Quellen- und Literaturverzeichnis sowie Register (205-

320) zeigen, dass besonders in englischen Archiven wertvolle Informationen, die die deutsche Erweckung im 19. Jahrhundert betreffen, ausgewertet werden konnten und auf weitere Auswertung warten. Ein allzu nationales Verständnis der Vorgeschichte der deutschen Gemeinschaftsbewegung hat bisher verhindert, dass deren britischen (und amerikanischen!) Wurzeln gebührend wahrgenommen worden sind (202). Der Leser legt das Buch aus der Hand mit dem Wunsch, dass weitere Untersuchungen folgen mögen.

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Eclipse of Grace: Divine and Human Action in Hegel

Nicholas Adams

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SUMMARY

Nicholas Adams has produced a ground-breaking book that charts a clear course through the philosophical morass of Hegel's main works and discovers in Hegel's system of logic – more so than in his explicitly 'theological' writings – much that is of value for contemporary theology. While recognising that some of Hegel's writings are formidably difficult, especially for those without prior acquaintance with Spinoza, Kant or Fichte, Adams offers a helpful guide for surmounting these obstacles and makes a compelling case about why Hegel merits the serious attention of theologians.

RÉSUMÉ

Nicholas Adams a produit un livre novateur qui permet de s'y retrouver dans le marais philosophique des œuvres principales de Hegel. Il y découvre – bien davantage que dans les écrits spécifiquement théologiques du philosophe – un système de logique pertinent pour la théologie contemporaine. Tout en reconnaissant que certains des écrits de Hegel sont particulièrement difficiles, notamment pour ceux qui ne connaissent pas Spinoza, Kant ou Fichte, N. Adams livre ici un guide utile pour surmonter ces obstacles et soutient de manière convaincante que Hegel mérite l'attention des théologiens.

ZUSAMMENFASSUNG

Nicholas Adams hat ein bahnbrechendes Buch geschaffen, das einen klaren Kurs durch den philosophischen Dschungel von Hegels Hauptwerken steuert. Das Werk entdeckt in Hegels System der Logik – und eher dort als in seinen erklärten 'theologischen' Schriften – viel, was für die gegenwärtige Theologie von Wert ist. Adams gibt zu, dass einige der Werke Hegels ausgesprochen schwer zu verstehen sind, insbesondere für jene, die keine Vorkenntnisse über Spinoza, Kant oder Fichte besitzen; er bietet daher einen nützlichen Führer an, der hilft, diese Hindernisse zu

überwinden und führt mit zwingender Logik aus, weshalb Hegel die ernsthafte Aufmerksamkeit der theologischen Gilde verdient.

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Hegel is a colossal figure in the history of Western philosophy. His first major publication, *Phenomenology of Spirit* (*Phänomenologie des Geistes*), first published in 1807, was the first full philosophical exposition of the evolution of consciousness from the immediacy of sense perception to a culmination point of Absolute Knowing. The concepts and categories introduced by Hegel in this great work have generated a powerful stream in Western philosophy from which several theological giants of the twentieth century, such as Barth, Moltmann and Pannenberg, have derived considerable inspiration. Notwithstanding the extraordinary breath and originality of his thinking, theologians continue to be unsure about Hegel's contribution to their studies – or whether it is even worth taking him seriously as a source of legitimate theological insight.

Thankfully, Nicholas Adams has produced a groundbreaking book that charts a clear course through the philosophical morass of Hegel's main works and discovers in Hegel's system of logic – more so than in his explicitly 'theological' writings – much that is of value for contemporary theology. While recognising that some of Hegel's writings are 'formidably difficult' (119), especially for those without prior acquaintance with Spinoza, Kant or Fichte, Adams offers a helpful guide for surmounting these obstacles and makes a compelling case about why Hegel merits the serious scholarly attention of theologians.

Adams sets out to test five main theses concerning Hegel's dialectical logic, which are listed in the following order: '1) it is a product of reflecting on Christian doctrine; 2) it is concerned with pairs of terms; 3) it stands independently of his heterodox doctrinal experiments; 4) its generativity for theology can be seen more clearly if one ignores those doctrinal experiments; 5) such doctrinal experiments are in any case fewer than sometimes supposed' (5). Chapters 2 and 3 test the first two theses through a close reading of Hegel's *Phenomenology of Spirit* and *Science of Logic* (*Wissenschaft der Logik*, 1812-1816). Chapter 4, entitled 'God Existing as a Community', focuses on Hegel's Lectures on the Philosophy of Religion and argues that this apparently explicitly theological text is less important for understanding Hegel's significance for theology than the *Phenomenology* or *Science of Logic*. As Adams states at the outset: 'I am convinced that Hegel's importance for theology lies in his philosophical arguments rather than in his treatment of theological or religious topics' (xix).

Although Hegel is often regarded as a purveyor of intricate theoretical abstractions about 'Spirit', 'Being' and 'Truth', Adams makes the bold and counterintuitive claim that of all the major philosophers of the Western tradition, Hegel is most concerned with 'everyday life'. Adams avers that, 'Any theologian who is pestered

by students asking what relevance doctrine has for everyday life has a friend in Hegel.' Referring to a quip by Theodore Adorno, Adams notes ironically that, 'people ask what meaning Hegel has for the present but the real question is what meaning the present has in light of Hegel'. Insisting on Hegel's relevance to the 'real life' of the Christian community, Adams asserts that, 'The community's attempt to confess sin, be forgiven, and share the peace are obstructed when they are guided by logics that remain mired in false oppositions, above all the false opposition of divine and human action' (199). In one sense, the aim of Adams' book is to elucidate how Hegel's dialectical logic is directed towards the dissolution of these 'false oppositions' and to demonstrate the significance of this for contemporary theological study.

Given this emphasis on the way that Hegel connects divine and human action, the lack of any reference to the notion of *theosis* – a concept associated particularly with the Greek Patristic and Eastern Orthodox Churches – seems a curious omission from Adams' book. Hegelian philosophy, as John O'Donohue has demonstrated in his monograph *Person als Vermittlung* (1993), offers a fecund point of departure for reflecting on the 'objective and personal unity of man and God'. Although rooted in historicity, Hegel's conception of the dialectical movement of the Spirit through history nevertheless transcends human finitude and is concerned not primarily with Being and Truth in their perfective aspects as finished, static or complete, but as emerging, dynamic realities. As theology becomes less bound by static categories of being and actuality and becomes more attuned to dynamic conceptions of process and becoming, Hegel might indeed become 'for modern theology what Augustine became for patristic theology', as Adams contends (7).

If Hegel does attain this kind of influence in Western theology, it may be possible to arrive at further agreement on several points that have hitherto divided Eastern and Western theology. One area of common interest, on which Hegelian philosophy might open up new areas of agreement, is the decisive issue of *theosis*. Given that the issue is not explored at any length in the book under review, this theme will need to await the emergence of new scholarship that will build on the significant gains admirably achieved by Adams in this pioneering work.

Apart from the main thesis concerning the way that Hegel's dialectical logic exposes the false dichotomies that enervate contemporary theological studies, Adams offers several other noteworthy insights, such as the way that Johannine themes (i.e. love, truth, life and reconciliation) continually reassert themselves throughout the *Phenomenology* (19, 142). Adams also points out that Hegel makes very prescient comments (205) on how the Scripture ought to be comprehended *mit dem Geiste* (with the spirit).

Underlying this book is the conviction that contemporary theology is often beset by an errant logic which

posits false antinomies that enervate theological inquiry and vitiate theological passion for truth. The false logic manifests in the stale dichotomies that often characterise theological study today (i.e. nature vs. grace; myth vs. history; fact vs. value; divine providence vs. human freedom; academy vs. church; lay vs. ordained; conservative vs. liberal; faith vs. evidence). Moreover, many social evils, such as racism, sexism, ageism and religious discrimination, also result from errant logics of opposition (23). Adams has proven himself to be a reliable guide to the interpretation of Hegel, but like all good commentators, he makes us want to turn to the primary sources and to discover Hegel for ourselves. If Hegel does indeed show us a path that will lead out of false oppositions that impoverish theological inquiry, as Adams convincingly demonstrates, then perhaps it is time for us as theologians to brush the dust off Hegel's weighty tomes and to immerse ourselves in the thought world of a major philosopher.

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Schleiermacher: A Guide for the Perplexed Theodore Vial

London: Bloomsbury/T&T Clark, 2014; ix + 150 pp,
£13.49, pb, ISBN 978-0-567-41598-1

SUMMARY

This book, part of the excellent *A Guide for the Perplexed* series by T&T Clark, offers readers an introduction to the thought of Friedrich Schleiermacher. It sets out to do so in a way that presupposes no prior knowledge of Schleiermacher, does not over-simplify its subject, and that portrays Schleiermacher as a broad-ranging intellectual (rather than simply as a theologian). It does well in this task.

RÉSUMÉ

Dans la série des « guides pour les gens perplexes » éditée par T. & T. Clark, cet ouvrage constitue une introduction à la pensée de Friedrich Schleiermacher pour des lecteurs qui n'en ont aucune connaissance préalable, sans toutefois en faire une présentation trop simplifiée. Il le dépeint comme un penseur aux centres d'intérêts très larges (et pas seulement comme un théologien). Il atteint bien son but.

ZUSAMMENFASSUNG

Dieses Buch, das ein Bestandteil der ausgezeichneten Serie *A Guide for the Perplexed* [Ein Leitfaden für die Verblüfften] von T & T Clark ist, bietet seiner Leserschaft eine Einführung in das Denken Friedrich Schleiermachers. Dabei setzt es kein Vorwissen von Schleiermacher voraus. Es verzichtet auch auf eine übermäßige Vereinfachung des Themas und zeichnet Schleiermacher als einen umfassend gebildeten Intellektuellen (statt nur als Theologen). Und diese Aufgabe erfüllt es hervorragend.

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At the outset of his work *Schleiermacher: A Guide for*

the Perplexed, Theodore Vial asserts the need for a new work on Friedrich Schleiermacher for two reasons: many introductory works on Schleiermacher are overly simplistic, and the more nuanced books fail to convey the sense in which Schleiermacher was a broad-ranging intellectual (rather than simply a theologian). As such, Vial sets out to write a book suitable as an introductory text on Schleiermacher, that introduces the student to the key contours of his theologian thought, and that also links this to Schleiermacher's role in intellectual life outside of theology.

In Chapter One Vial provides a summary of Schleiermacher's life. Written in an engaging style, the author manages to handle Schleiermacher's biography sympathetically but without falling into hagiography or uncritical praise (see Vial's comment on the prose of Schleiermacher's *Christmas Eve Dialogue*, page 12). He helpfully sets out Schleiermacher's family and religious background, and accounts for the appearance of Schleiermacher's key works (*On Religion: Speeches to its Cultured Despisers*, *The Christian Faith* etc.) in historical context. Chapter Two, 'Schleiermacher's Worldview', sets out his core intellectual commitments. Vial locates this against the backdrop of Kant and Hume, and proceeds to cover dialectic and ethics.

In Chapter Three we are led through Schleiermacher's approach to hermeneutics. Vial highlights that for Schleiermacher, 'humans are fundamentally, not contingently, linguistic beings' (47). Building on this, he explores the centrality of language in Schleiermacher's view of how humans experience, think and know their world. I appreciated Vial's willingness to highlight significant critiques of Schleiermacher on language/hermeneutics, and his explicit desire to provide a more accurate understanding of his subject (rather than simply to defend Schleiermacher): 'I have no stake in raising [these critiques] in order to show that Schleiermacher, in the end, is correct about everything. Rather, working through these criticisms will lead to a more nuanced understanding of Schleiermacher's Hermeneutics.' (50)

Chapter Four portrays Schleiermacher as a theorist of religion. Here, the introductory chapter, which has already laid the foundations for Vial's understanding of Schleiermacher as redefining, and not simply as rejecting, religion, is particularly helpful. In this chapter, Vial develops this into a fuller argument that the standard reading of Schleiermacher on religion is inaccurate. His survey of the field in this regard is helpful (61-65). Part of why Vial does well in relation to his task is that by Chapter Four, he has given the reader an overview of Schleiermacher's life, a nuanced introduction to his worldview and key hermeneutical concerns, and on that basis, he now invites the reader into a significant debate on the interpretation of Schleiermacher (in this case, whether his theory of religion 'promotes and protects, rather than explains religion'). The reader is thus presented with the challenge of entering this debate – an inherently interactive task.