

of the evangelist from which no reader, however familiar with the Gospel, can fail to learn. Professor Schweizer possesses the gifts of lucidity and felicitous illustration, and the result is not only a stimulating book, but an extremely readable one.

The text used for the English edition is *Today's English Version—Good News for Modern Man*, a translation which has gained considerable popularity. The translation of the commentary into English has been generally well done, though there are occasional odd expressions, and a few places where references to the text of Mark apply only to the German

translation made by Professor Schweizer. The fact that the English edition was prepared for an American public causes an occasional surprise, such as the attempt to illustrate the strange route attributed to Jesus, which took him from Tyre and Sidon to Galilee via Decapolis; we are offered 'an example from closer to home, e.g. going from New York to Washington by way of Boston down the Mohawk valley'. English readers will probably feel more at home with the original Palestinian geography!

MORNA D. HOOKER

**HOPE AND PLANNING**, by Jurgen Moltmann. *S.C.M. Press*, London, 1971. 223 pp. £2.75.

These eight essays are described in the Introduction as 'the preparatory work for and the sequel to' Moltmann's *Theology of Hope*, which was published in German in 1964 and in English in 1967.

Three of them (nearly half the book) are indeed preparatory material. The others were by and large written fairly soon after *Theology of Hope*: they do not specially represent either an advance in its thought or a detailed working out of its implications. In fact most of the material in this book can be found more or less explicitly in *Theology of Hope*.

But being less condensed these essays do have a certain clarity and systematic quality not found in the other book—and here and there they expand points made in it. For they consist of a number of topics each considered separately within the eschatological perspective that has come to be known as the theology of hope. (The German collection, published in 1968, from which these essays were selected was in fact called 'Theological Perspectives: Collected Articles'.)

That is, God has revealed himself as the God of promise who calls men into the future: the present is to be understood in terms of this hoped-for future—it is 'opened up' by the promises of God. This hope in the new, which contradicts the world as it is (the suffering world characterized by the cross of Jesus), is given by the resurrection of Jesus.

The working out of this perspective can be seen for instance in the essay on 'Hope and Planning'. We are increasingly able to plan towards the future and, in our dissatisfaction with the present, do so. But the real impetus for this is that we are drawn to the new possibilities for men in the future that we can hardly anticipate from our present experience.

It is this difference between the hoped-for future and the planned future that is the mainspring of history. Christian faith shares this dissatisfaction with the present, this hope, and this impetus to plan. But the future of Christian faith to which we are summoned is not just new, it is God's future: a horizon that is in which even freedom from death is hoped for. It is this tension between the 'new' as promised by God and the 'old' that Christian hope is kindled and cuts into history as an active—but critical—partner in planning the future.

In summary form, then: what these essays do is set up this perspective of hope and discuss how within it we are to understand God, the cross, the resurrection, history—and since it is a perspective rightly inseparable from history, the problems it raises as to the interpretation of history are fairly complex. They also discuss its application to ethics, science, planning the future—though here the discussion basically amounts to the insistence that these things must be considered within the perspective of hope.

Those who consider Moltmann's version of the theology of hope throws too much emphasis on the future—losing hold as it were on the God of the past, on the goodness of creation—will not find their criticisms directly dealt with here. But they will find his intense concern for the suffering and oppression of the present from which Christian hope must issue and to the elimination of which Christian hope is driven.

*Hope and Planning* costs £2.75. *Theology of Hope*—which it must be admitted contains somewhat more, though with considerable density—has just been brought out as a paperback by SCM at £1.75. ANTONY ARCHER, O.P.