

cultivated plain speech. Words, in his view, had to be the vehicle of ideas. Again, the world came to regard the Society as a well-drilled army, yet Ignatius wanted its organisation to be minimal and anything but military. Father Caraman does not labour these points but allows them to emerge from his factual narrative. His Ignatius is a man who combined the idealism of the Castilian with the tenacity of the Basque. This is a book written for the general reader, and the scholar will have to look elsewhere for a more detailed and documented map of Ignatius' inner and outer world, but it does its work with admirable economy.

MARTIN MURPHY

SCRIPTURE, TRADITION AND REASON. A Study in the Criteria of Christian Doctrine. Essays in Honour of Richard P.C. Hanson, edited by B. Drewery and R.J. Bauckham. T. & T. Clark, 1988, Pp. viii + 297. £14.95.

R.P.C. Hanson, one of the most 'classical' theologians—in a sense to be explained—that the communion of Canterbury has produced, died on 23 December 1988, some few months after this *Festschrift* was produced. It comprises a biographical memoir; an account of his writings by his brother A.T. Hanson, of the University of Hull, and a series of essays which consider Scripture, Tradition and Reason in their inter-relationships—both in principle and by way of concrete illustration. The collection closes with an epilogue by Henry Chadwick.

F.F. Bruce opens by offering a very 'catholic' reading of the Scripture-Tradition relation, pointing out that, originally, 'Christian Scripture' was found in the books of the Hebrew Bible (or in its Greek equivalent), understood in the light of a new interpretative tradition issuing from Jesus himself. Sympathetic to the modern Orthodox notion of an all-englobing Tradition, conceived as the abiding witness of the Spirit in the Church, with the Bible as its principal monument, he accepts, in the end, Congar's idea of tradition as a constant accrual of meditation on the biblical text in each succeeding generation. The least familiar part of Bruce's account may well be his comments on the relation of tradition and text: stressing that textual transmission is itself an exercise in traditioning, he describes some efforts by Swiss Calvinists to avoid this conclusion by the extreme measure of deeming the Massoretic vowel-points to be divinely inspired!

A.C. Leaney, in an essay on the virgin birth in Luke, presents Lucan theology as determined by a notion of the divine *logos*, the word of the Lord, not only present in Jesus's words but testifying to the fulfilment, in the events of and surrounding his life, of the divine action in Israel. After a brief account of Mariology, and a survey of references to the Virgin in the early Creeds, Leaney concludes by the assertion that, since other New Testament authors are ignorant of the virginal conception of Jesus, it is not incumbent on later believers to subscribe to this particular credal article. Yet surely the inspiration of the plurality of gospels, within a wider Canon, does not prevent an individual evangelist from contributing something unique to the total picture—which alone, it may be said, is the carrier of inerrancy.

Reginald H. Fuller's piece on Scripture, tradition and priesthood contrasts Hanson's definition of ministerial priesthood in terms of pastorate, with Raymond Brown's version, where eucharistic presidency is central. Fuller rejects any understanding of the Church's eucharistic sacrifice in propitiatory, expiatory or atoning terms, regarding her worship as—with reference to Exodus—doxological, but not as—in the line of Leviticus—sacrificial in any proper sense. The Catholic response here would be to urge a deeper account of the way the Church's Head sought, in instituting the Eucharist, to associate his future Body with his own redemptive action.

One of the editors, Richard Bauckham, tackles the trio of the title with primary reference to Tradition (rather than, as in Bruce, Scripture). Bauckham points out that the great respect in which the sixteenth century Reformers held the Fathers, and, notably, the Creeds and Councils of the early centuries, did not contradict their more fundamental belief in the formal sufficiency of Scripture. It was in Scripture's light that the early patristic Church is commended for the purity of its faith. He provides an excellent typology of approaches to the Scripture-Tradition relationship, based partly on a substantial article of A.N.S. Lane in *Vox evangelica* for 1975. Stressing the way in which Scripture is interpreted variously in differing contexts, the manner in which Christian tradition is not 'traditionalist' since it includes an eschatological hope and an orientation to mission which give it a dynamic quality, and the sense in which reason itself accepts, in its history, changing paradigms of rationality, Bauckham provides in diagrammatic form a 'new model' for the understanding of his subject. He defends himself against charges, in this conclusion, of an unhelpful over-abstractness by insisting that contextualisation is not an exact science but a difficult art. I found him too willing to bury the dead or, rather, to practise euthanasia upon them, by writing off much of the patrimony of tradition as the impedimenta of previous contextualising attempts. The primary 'context' must always, surely, be the *Ecclesia ab Abel*. The pursuit of 'local theologies' must be balanced by an attempt to synthesize the deliverances of tradition in a world which is increasingly inter-related and one of whose inhabitants has recently composed a 'history of time'.

Joseph F. Kelly on Scripture and Tradition in the early Irish church points out that, for early mediaeval Ireland, literacy, Bible and fathers arrived simultaneously. This created not only a tremendous reverence for literacy (as Günther Grass remarks in *The Tin Drum*, even a bad book is, as a book, something sacred), but also a complete absence of any temptation to the principle of 'Scripture alone'. By and large the Irish did not diverge from the wider Western estimate of quality among the Fathers (Augustine, Gregory, Jerome and Isidore being pre-eminent), to the degree that any distinctiveness for Hiberno-Latin exegesis has been queried, nevertheless Columbanus' letters to Rome cite Gildas and Finnian (an Irish Abbot) as authorities; the penitentials witness to the notion of a charismatic authority in ascetic masters, and one particular product of the North West Atlantic archipelago—Bede—was especially favoured.

Leslie W. Barnard on the use of the patristic tradition in the late seventeenth and early eighteenth centuries deals with the English, and especially Oxonian, contribution to patrology in this period, centering on the career of Joseph Bingham whose erudite *Origines ecclesiasticae* was, however, completed at Winchester. Bingham continued the Caroline tradition of amassing evidence from Christian antiquity in favour of Anglican positions. Though Bingham considered that patristic study could not be entrusted to Catholics, who spend too much time supporting Roman views, nor to Protestants, who err in the opposite direction, it is remarkable to what degree the early Church emerges, at his hands, as a proto-Ecclesia anglicana! Barnard devotes particular attention to the controversy between Bingham and the Non-Juror Roger Laurence, who disputed that lay baptism could find warranty in the ancient Church: Bingham's support of it (*in extremis*) was exploited by Protestant Dissenters, but he was not thereby dissuaded from his course.

The final third of this collection is introduced by David Pailin who takes as his subject reason—again, in relation to Scripture and Tradition. After a series of soundings, from Plato to the Enlightenment, on how religious philosophers, and Christian theologians, have seen the rôle of argument in relation to inherited belief, Pailin concludes that, after three centuries of rational criticism of Christian origins, we can no longer hold that Scripture and Tradition are divinely provided deposits laying down the normative content of Christian self-understanding—except, that is, on pain of relegation to a 'supernaturalist wildlife sanctuary'. Such an assertion, that in future Scripture and Tradition can provide only candidates for the status of 'insights', an award to be conferred at the bar of reason, is at least candid in its rationalism. Pailin's essay is followed by a contribution from the doyen of Origen studies, Henri Crouzel, on the themes of free-will, providence and grace in the Alexandrian master. Here, in Origen's writing, we see intelligence at work on its Christian materials in a subtle fashion that avoids Pailin's rationalism, and, unwittingly, answers it. Susan J. Smalley's 'Evelyn Underhill and the Mystical Tradition' shows how, where Pailin hypostatizes rationality, Underhill did the same for 'ultimate reality': despite the influence of the (Christocentric) Friedrich von Hügel she never got beyond the notion of Christ as the supreme 'religious genius' translating, with other mystics of the different religious traditions, an apprehension of ineffable Reality into concrete images serviceable for the ends of spiritual discipline.

Henry Chadwick's Epilogue steers a careful course, chiding the Catholic Modernists for their indifference to 'facts, origins and individuals', while criticising liberal Protestant historiography for treating the New Testament as a witness not so much to beliefs as to happenings—or, indeed, one might add, the lack of them. To return to the opening of this review: R.P.C. Hanson was a 'classical' theologian in two senses. First, as an Anglican his position admirably captures the centre of that turning world, the English Reformation. Firmly committed to the primacy of Scripture and judging it to be manifest that the faith of the early centuries, up to, at any rate, Chalcedon, bore witness to that

biblical revelation, he took indifferently from whatever in the resources of tradition—Reformed, Western Catholic or Oriental—seemed of service. Secondly, as a Christian *tout court* he remained faithful to that classical moment in the tranquil recollection of New Testament experience which is constituted by the patristic Creeds. His theological doctrine did not have to constantly re-dig its own foundations, nor enter mapless the hermeneutical labyrinth of exegetical pluralism. This is why, along with his scholarship, his work will remain very useful in Christ.

AIDAN NICHOLS OP

PRAYING ST MARK'S GOSPEL by Gerald O'Mahoney SJ, Geoffrey Chapman, 1990, Pp viii + 136. £6.95.

A surprisingly difficult project, for a book of this kind must remain a slim volume and must contain the text of the gospel. So the text constitutes one third, the commentary another and hints for prayer the final third. Which leaves the author little space. There is, of course, a number of decisions and interpretations with which the professional exegete will disagree (e.g. that excessive commercialism was the reason for Jesus' attack on the Temple-worship) and perhaps too defensive a determination to preserve the detailed historicity of the gospel. But the author's purpose is to lead to prayer, and this he does effectively, largely by the Ignatian method of imagined presence at the scene with Jesus. The scene is imaginatively reconstructed and the reader is encouraged to identify with the disciples, and especially with Peter, who is considered to stand behind the gospel. To this end the author offers a striking mutation of the gospel text into the first person when the personalities are involved, which takes the reader right into the scene. In the healing-stories the reader is encouraged to reflect on and pray about personal paralysis, sickness, the legion distractions pulling the Christian this way and that, which need to be calmed by the divine authoritative command.

The emphasis of the spirituality, a thread which runs through all the reflections, is on our share in divine sonship with Jesus, our right to trust God as our *Abba*. We share in Jesus' value and life by our share in his precious blood, and by this too receive a challenge to share in his ministry. The hints to prayer are usefully varied, sometimes confessions, sometimes reflections, sometimes explicit vocal prayers which the reader may appropriate. Such a book can be written only by an author who is prepared to expose and share his personal spirituality, and for this generosity the reader must be grateful.

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