

peacekeeping forces since 1947 recounted by Anthony Verrier. Hopes at the end of World War II that a strong international legal and military authority might take over the functions of world order from the great powers proved ill-founded. But there have been lesser achievements. In spite of – or perhaps because of – the fact that the nuclear powers have often used the UN to further their strategic aims, dangerous confrontations have sometimes been avoided through the intervention of multinational forces. It is a story of bungling, uncertainty about aims, but also of great bravery and good soldiering in the interests of peace – especially by such countries as India, Nepal, Nigeria and Ireland. The UN peacekeeping forces have been dogged continually by lack of clarity as to their real purpose: whether to be passive mediators or active interventionists. Great powers fearful of UN interference in their sovereign rights to use force when they want to have come together with small

peaceful countries to make sure that most UN forces have had no clear mandate to intervene with force. What success has been achieved has only been through decisive and clearly understood troops not afraid to use their weapons. Verrier is quite convinced that the UN dictum that their troops can only use force in self-defence has never been of the slightest use in the field. It is clear from his account that effective peacekeeping cannot always be a peaceful business, and also that it must be truly international and well commanded and equipped. The only complaint I have about this book is that the basic history of the episodes in question – Korea, Congo, Cyprus, Lebanon, etc. – is only alluded to in an oblique manner, which makes it sometimes difficult to follow the story. But that would have meant a much longer book than the one which is offered.

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NEWMAN AND THE GOSPEL OF CHRIST, Oxford Theological Monographs, by Roderick Strange. Oxford University Press, 1981. pp 179. £12.50.

Newman disclaimed the title of theologian. He wrote no systematic theological treatises in the systematic manner of his day. His work was pastoral, apologetic and occasional, with the exception perhaps of the *Grammar of Assent* in which he wrestled with the questions of faith and reason which had concerned him from his earliest days. Nonetheless his theological achievement was considerable and has proved remarkably fertile, not least for his pioneering of a style of theologising both subtler and more personal than the deductive theology of contemporary Catholicism and the evidence theology influential in Anglicanism.

In this study of the central theological themes of Incarnation, Atonement and Sanctification, in Newman's thought Dr Strange has drawn on many different aspects of Newman's writings, sermons, letters, lectures and patristic studies, and has demonstrated a remarkable coherence

in Newman's thought. His delicate and painstaking work has been amply rewarded in his demonstration of the extent to which Newman was influenced by the Alexandrian tradition, and particularly by the theology of Athanasius. Not only in his work on the Arians, and in his edition of Athanasius' treatises, but also in what appear at first sight to be no more than occasional allusions and phrases in the sermons, Newman found the Alexandrian Fathers a creative inspiration for his own theology. We are reminded that Newman claimed that 'it was the Fathers that made him a Catholic, and it was wrestling with the history of patristic theology in relation to the contemporary church that led him to his account of doctrinal development. What Dr Strange has given us is not only a valuable study of Newman but also an important discussion of patristic theology, so that this is a book to be read profitably by those whose interests are patristic or

systematic as well as by those concerned with the narrower field of Newman studies.

Newman may be said to have learnt from the Greek Fathers not just the terms and pattern of their theology, but their manner of theologising. When he reminds us in his *Tract on Rationalism in Religion* that Christianity is both a revelation and a mystery, and when he presses the point that theology and devotion are in the end inseparable, he shows how strongly he is related to the Greek patristic tradition. Theology must proceed by 'saying and unsaying'. As Strange comments: 'his rationalist contemporaries, he felt, were continually trying to smooth away discord in doctrinal teaching'. The Christian on the other hand, was called to believe what he could not fully understand, and Newman held that it was not unreasonable to do so.

Only a few important points can be selected from the many discussed in this book. The Trinitarian ground of the Incarnation is explored in Newman's discussion of the Divine *monarchia* and the subordination of the Son. There is a *kenosis* within the Godhead, which is at the same time a *plerosis*, for 'God begets by imparting himself wholly'. Following the Alexandrians, and particularly perhaps Cyril as well as Athanasius, Newman develops the distinction between the *theologia* (the character of the essential Godhead) and the *oikonomia* (the economy) in his discussion of Christ who is both only-begotten and first-born. The 'condescension' by which God

gives himself in Christ is, Strange rightly points out, that which indicates God's unmerited loving-kindness towards us. The gift is the greatest imaginable: 'an inhabitation of the Giver in man, a communication of His Person.' That self-giving is seen by Newman as implicit in the grace of Creation, and so he aligns himself with the Scotist understanding of the Incarnation, which found favour not only with nineteenth-century Anglicans like Westcott, but has also been increasingly the perspective of twentieth-century Catholic Christology. The end and goal of God's self-giving is the imparting of his own life to us. Through the indwelling of Christ we are brought to be partakers of the Divine nature. The theme of *theosis* so characteristic of the Greek Fathers is linked with a stress on *Christus in nobis* such as marked pietist theology compared with the Reformation emphasis on *Christus pro nobis*. Newman's *Lectures on Justification* give ample evidence of this. 'This is our justification, our ascent through Christ to God, or God's descent through Christ to us . . . This is our true Righteousness . . . it is the indwelling of our glorified Lord.'

Dr Strange's lucid exposition of these and other themes gives us a new appreciation, not only of Newman the theologian but of the riches of the Alexandrian patristic tradition. Those who wish to appreciate the force of a Christology 'from above' could do far worse than start here.

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