

story is that, for Thomas, creation and human beings bear a likeness to God which means that we have a natural way to a knowledge of God which, though of course deficient, is nevertheless true. Against this version of Thomism, as Torrance notes, Barth himself appealed to the Thomist principle that God is not in any category — *Deus non est in genere*. A certain Thomist emphasis on the 'analogy of being' leaves the impression (at least) that God and creatures belong together under one and the same metaphysical category of 'being' — the two related by analogy to a third reality. Barth, however, feared exactly what Thomas feared, namely, an understanding of theological affirmation which stems precisely from an *analogia duorum ad tertium*, collocating the divine and the human under the heading of substance — compounding the error by operating in terms of *per posterius et prius*, from below upwards. With his insistence that theological predication has to be *unius ad alterum* rather than *duorum ad tertium*, and that we must stick to the principle *per prius et posterius*, Thomas was no great distance from Barth, so Torrance argues. We must always think 'from above downwards', safeguarding God's sovereignty, yet not denying the reality of finite beings; denying, however, that the relation between creator and creatures depends on anything else.

Among much else, in this immensely rich book, we engage with several other participants in recent Trinitarian theology (Zizioulas, LaCugna and others); the notion of 'person' is defended as more appropriate than the notion of 'way of being', *Seinsweise*, to which Barth resorted in despair at ever recovering the word 'person' from modern philosophies of the autonomous self; and there are countless attractive remarks about the importance of worship. In the best sense, this is a thoroughly ecumenical book. If doing Christian theology — daring to speak of God — stems from participation by grace in the triune life, as Alan Torrance insists, how far is this from Aquinas's conception of theology as proceeding from the knowledge of himself that God shares with the blessed (*Summa Theologiae* 1, 1, 2)? Aquinas is perhaps not explicitly Trinitarian enough? Or perhaps his conception of knowledge here is too intellectualist? Not doxological enough?

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Book Notes

THE MODERN THEOLOGIANS: AN INTRODUCTION TO CHRISTIAN THEOLOGY IN THE TWENTIETH CENTURY, Second Edition edited by David F. Ford, *Blackwell, Oxford, 1997, xviii + 772 pages, £19.99 paperback.*

Thoroughly revised and now in a single volume this, as consumer research of the most elementary kind bears out, must now be the most widely used textbook for students in divinity and religious studies. The major Continental European theologians are each discussed (and the major theologians *are* all Continental European!):

Barth (Robert Jenson), Bonhoeffer (Charles Marsh), Eberhard Jüngel (John Webster), Bultmann (Robert Morgan), Tillich (David Kelsey), Henri de Lubac (Fergus Kerr), Rahner (J.A. Di Noia), von Balthasar (John Riches and Ben Quash), Schillebeeckx (Robert Schreiter), Küng (Werner Jeanron), Pannenberg (Christoph Schwöbel) and Moltmann (Richard Bauckham). No individual British, North American, Latin American, Asian or African theologian wins a chapter to himself. P.T. Forsyth very nearly does: this Congregationalist from Aberdeen turned from classics to theology through his friendship with William Robertson Smith (removed from his chair for heresy), and was among the first lecturers in the newly formed denominationally neutral divinity faculty of the University of London, but though he died in 1921 his books were reissued in the 1950s and were discovered to be very much a homegrown proto-Barthian protest against liberalism. The others who are discussed individually — C.H. Dodd, C.F.D. Moule, and D.E. Nineham as New Testament scholars, G.W.H. Lampe and M.F. Wiles as patristic scholars, Norman Sykes and Herbert Butterfield as historians, T.F. Torrance, John Macquarrie, Richard Swinburne, John Hick, Donald MacKinnon and Nicholas Lash as variously (*very variously!*) connected with philosophy, William Temple, Ronald Preston, John Hapgood and Ken Leech as variously (again, *very variously!*) interested in social issues— certainly show the variety of British theological endeavour, but confirm the absence of any systematician on the Continental model. The Americans get 47 pages to the British who get 78, though (as we are told), considering 'the variety and vigor of the debates', they now share Continental Europe's 'leading role in modern theology' (not forgetting the number of jobs, students and publications). True, American theologians turn up elsewhere, under such headings as Native American theologies (Vine Deloria's *God is Red* for example), feminist and womanist theologies (Ruether, Fiorenza, Dolores S. Williams), Evangelical theology (Carl F.H. Henry) and so on. But as such they too are grouped: William Werpehowski writes about the Niebuhr brothers, Paul Ramsey, James Gustafson. Stanley Hauerwas and Beverly Wildung Harrison; James J. Buckley discusses Edward Farley, Gordon Kaufman, Schubert Ogden and David Tracy, while William C. Placher explores postliberal theology in the work of Hans Frei, George Lindbeck, Stanley Hauerwas (again!), and Ronald Thiemann. Among much else in this richly informative book we may mention Rowan Williams on Eastern Orthodox theology, Ann Loades on feminist theology, Graham Ward on postmodern theology, Gavin D'Costa on the other religions, Graham Howe and Jeremy Begbie on theology and the arts. As with any students' handbook the risk is that the essays of a whole generation will feed like parasites on this volume; properly used, it would be by far the best introduction to what is going on in Christian theology.