

A DICTIONARY OF CHRISTIAN THEOLOGY, edited by Alan Richardson. *SCM Press*, London, 1969. xii + 364 pp. 70s.

As works of reference go, this is not a bulky one: it has been planned, in fact, to keep within fairly close limits, which the editor indicates, in his Preface, by referring the reader to three other dictionaries: his own *Word Book of the Bible* (1950), Cross's *Oxford Dictionary of the Christian Church* (1957) and Macquarrie's *Dictionary of Christian Ethics* (1967); thus implying that this work will not be exhaustive on matters of Church history, biblical exegesis, or moral theology. Its special concern, Dr Richardson tells us, is 'with the theological issues of today'; and again, 'the main thrust of this Dictionary is in the interlocking areas of theology and philosophy'. That is clear enough: what we are offered is a guide to Christian *ideas* in the context of contemporary discussion; with the implicit proviso that ethics will be rather lightly treated; and with the understanding that a good deal of history must come in by way of 'the history of Christian ideas and of the words in which they are expressed'. The main interest, then, is with dogma; but the tone is not dogmatic. The thirty-six contributors represent various Christian traditions, and the manner is 'eirenic', particularly where Catholic/Protestant differences are touched upon (for example, in the article on Faith—otherwise a rather poor one, I think—and in those on Roman Catholicism, Merit, Apostolic Succession). But the basic Christian beliefs are treated from an orthodox point of view.

It hardly needs saying that this is an excellent work in many ways; full of sound scholarship and informed intelligence. It is also well arranged and the print is pleasing. The reviewer of a dictionary is not, I suppose, expected to have studied every article, but of those I have read the following seem to me particularly good: Atonement (J. Atkinson), Christology (G. S. Hendry), Eckhart (E. J. Tinsley), Evil (A. Richardson), God (N. H. G. Robinson), Eucharist (E. L. Mascall), Thomism

(G. Leff), Trinity (H. E. W. Turner), Vatican Council II (B. C. Butler). In two or three of these articles readers of my own tradition may well feel that relatively small space is given to Catholic positions; and in general it strikes me as a valid objection to the work as a whole to say that the Magisterium as such—the official *dicta* of Councils and Popes—is not sufficiently cited. Denzinger does not appear in the list of authorities commonly referred to (pp. xi-xii). This is a flaw in the documentation at least. A cursory reader might suppose it to be assumed that the most important witness to Christian belief is that of theologians, whereas for Catholics the witness of the episcopate has always more weight in the end. This lack of reference to the Magisterium is most evident in the more superficial articles, such as those on Faith, Grace and Love. The piece on Faith is curiously feeble, a mere two columns that tell one nothing about the New Testament notion of faith and where the only Catholic work referred to is a pre-war essay in the 'Treasury of the Faith' series! The lack of exegesis and analysis of so important a concept contrasts with the five closely reasoned columns given to Conversion. Thus, too, Eckhart gets three columns but Newman only one, and this gives no account of his thought. There is no article on Marx, Marxism, Communism, Chastity, Virginity, Body, Sin, Evolution. For Sin, it is true, we are referred to 'Man, Doctrine of' (quite a good article) and presumably for some of the other topics we are expected to turn to Macquarrie's *Dictionary* mentioned above. But it seems odd that Marxism doesn't appear among the more or less philosophical subjects that are shared out between Professor Hepburn, Dr J. Richmond and the Editor. The excellence of the work of these three contributors is in any case a notable feature of this volume.

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UNFINISHED MAN AND THE IMAGINATION: Toward an Ontology and a Rhetoric of Revelation, by Ray L. Hart. *Herder and Herder*, New York, 1968. 418 pp. \$9.50.

'The imagination then, I consider either as primary, or secondary. The primary IMAGINATION I hold to be the living Power and prime Agent of all human Perception, and as a repetition in the finite mind of the eternal act of creation in the infinite I AM. The secondary Imagination I consider as an echo of the former. . . .'

Samuel Taylor Coleridge, *Biographia Literaria*.

Ever since Coleridge wrote those words in or about 1816, both the literary and the theological imaginations have been fascinated by the possibilities suggested. Coleridge, of course, was following and transforming Kant, and in a way that only an English romantic could. Yet his distinction retains its power over much