

example, might naturally be assumed to belong to the realm of faith. On the contrary, the term commonly signifies a divinely sanctioned, instrumental system of efficacy (ideology), the values implicit in it being all too often in conflict with the values it purports to uphold. In that case religion is an instrument of 'bad faith'. It was religion of this sort that Jesus opposed. In contrast to it, authentic religious faith is possible; it stands in continuity with anthropological faith precisely when it refuses to be turned into a system of sacred or magical instruments.

Marxism, on the other hand, would seem to belong to the realm of ideology, but though in Segundo's terms its ideological (instrumental) character is not to be denied, nevertheless he argues that implicit in it are the values—meaning-structure and transcendent data—that belong to faith.

In presenting his case, Segundo subjects not only Marx himself, but the familiar terminology of Marxism (dialectic, scientific materialism, etc.) and the views of recent Marxist commentators, to painstaking analysis. In so far as Marxism claims to have nothing to do with faith, he refutes it out of its own mouth. But despite his critique, Segundo believes that Marxism true to itself is a better instrument than Capitalism—better able to meet the highly complex problems of social existence and to realize human values.

Segundo's positive affirmation of Marxism depends in part on his being able to relegate some of its most familiar doctrines to the jumble sale of nineteenth century cultural conditioning. Out go its atheism and deterministic materialism in a way that should evoke sympathy from those disturbed by the Bishop of Durham's treatment of some of the cherished formulae of Christianity. Segundo does not touch on the sensitive questions of Christian doctrine in this volume, but he does challenge Marxists to respond to Christianity as it has developed under the impact of critical study today, and not as it was in its nineteenth century dress.

In the final chapter Segundo considers some of the implications of his analysis for the situation in Latin America. He shows how repressive regimes and their revolutionary opponents can both become the often unwilling agents of the evils they oppose. Violence and the reaction to it has brought about socio-ecological destruction on a vast scale. There can be no simple 'return to democracy' because the conditions supposedly to be returned to no longer exist. The question is how a humane culture can be recreated, and how the flexibility necessary for such a culture can be preserved. There is more than a hint that the 'answer' is to be found in authentic Christian faith. We must look forward to the later volumes in this series to see how this is worked out.

T. S. M. WILLIAMS

INTIMATIONS OF REALITY: CRITICAL REALISM IN SCIENCE AND RELIGION by Arthur Peacocke. *University of Notre Dame Press, 1984. Pp. 94.*

During the last decade there has been a notable shift from positivism to realism in the philosophy of science, and this has made it possible to present the scientific and theological enterprises as interacting and mutually illuminating accounts of reality. This thesis is explored in these two lectures by the new Director of the Ian Ramsey Centre in Oxford.

No one doubts the power and influence of science, but battles are fought over what it all means. Does science uncover what is really there, or does it simply correlate our sense-impressions in the most convenient way? What is the ontological status of the theoretical entities of modern science? From the 1920s to the 1970s the most widely accepted view interpreted scientific activity as an essentially logical enterprise. Then Kuhn's theory of scientific revolutions, with one paradigm replacing another, paved the way to the interpretation of science as a socially-conditioned activity. In its more extreme forms, this does not stand close scrutiny in the context of actual scientific

practice, and now a qualified and critical realism holds the field. The concept of model is particularly important for understanding contemporary science, and this also finds fruitful applications in theology.

At the same time as these developments in the philosophy of science there have been changes in theology, in particular the increasing awareness that God is experienced in and through our actual lives as biological organisms. There is also a new openness of Christian theological traditions to each other and to science and to non-Christian religions. Theology refers to the highest level in the hierarchy of complexities constituting reality, and so many of its concepts, models and metaphors may not be reducible to those applicable to the lower levels. Theology must listen to, and adapt to, but not be subservient to the new understanding of the world afforded by the sciences.

These ideas are developed with reference to the transformation of the scientific world view by twentieth century physics and cosmology. We now have a much clearer idea of the evolution of the universe from the time of the singularity about ten billion years ago, and our concepts of space, time and determinism have been modified by modern physics. At this point Dr. Peacocke discusses the role of chance in evolution, but it may be questioned whether determinism has really been banished from physics, or whether this conclusion is no more than the result of positivistic analyses of certain atomic phenomena. 'Chance' is often interpreted as a causative factor in evolution, whereas it is more intelligible to interpret it as simply a convenient name for ignorance.

The risk taken by God in creating beings with the freedom to reject Him leads Dr Peacocke to speak of a suffering Creator. He finds that the concept of God as both immanent and transcendent needs supplementing by 'such models as that of *pan-en-theism*, whereby the world is regarded as being "within" God, but the being of God is regarded as not exhausted by, or subsumed within, the world. 'Thus a feminine image of God as Creator proves to be a useful corrective to purely masculine images by its ability to model God as creating a self-creative world *within* God's own Being.' It is here that the connection with actual scientific results becomes tenuous, and language proves inadequate to bear the burden of the thought.

P.E. HODGSON

TWELVE MORE NEW TESTAMENT STUDIES by John A.T. Robinson. *SCM*, London, 1984. Pp viii + 184. £7.95.

The death of John Robinson in 1983 was a loss to the Church as a whole, and the present volume amply demonstrates that those of us who are engaged in the study of the New Testament were particularly impoverished by it. In a field increasingly dominated by North American and German scholarship, here is a thoroughly British contribution—committed to history, to the empiricist tradition, to the winsome expression of common sense. The collection of essays, some of which are published for the first time, is also striking for its range; the attentive reader is invited to consider, among other things, the influence of the book of Hosea on Matthew's account of the virgin birth, a fresh presentation of the case for a common source behind the Synoptic Gospels, and key aspects of the teaching of Jesus. But the bulk of the volume is devoted to the Gospel according to John, to the study of which Robinson gives new impetus and urgency.

In the tradition of Gardner-Smith and Dodd, Robinson argued cogently for the independence and historical value of the Johannine witness to Jesus. In order to do so, of course, one must resist two elements of the present consensus: (1) that John's Gospel represents a development of the New Testament preaching by several generations of teachers, and (2) that the idiom of the Gospel is so thoroughly theological as to rule out any claim that it is historically accurate as it now stands. Robinson does not directly argue against these two propositions, but he does show that