

briefly illustrates the same point in texts from Shakespeare and Donne before turning to later writing in the American literary tradition: Henry David's Thoreau's *A Week in the Concord and Merrimac Rivers*, Herman Melville's *Billy Budd*, Toni Morrison's *Beloved* and Flannery O'Connor's *Parker's Pack*. These secular redemption narratives carry overtones of an American democratic emphasis on 'saving oneself'. But there is a moment in each story when the character confronts the limits of self-reliance and faces the possibility of seeking help from outside. David Brown explores how redemption can be understood through the recurring use of certain images in art and music. He focuses on three: the lamb of God, the descent into hell and the prodigal son. Artistic images are then linked with the great musical redemptive narratives such as Bach's Mass in B Minor, his settings of St. Matthew's and St. John's Passions, and a variety of musical settings of the *Agnus Dei*. Finally, in the light of contemporary environmental concerns, M. Schuster examines fifty sermons on Rom.8:18–25 to see how (or if) preachers speak of human redemption as related to that of the whole created order. She sees a marked reluctance to deal with the resurrection of the human body, or with hope for the future of material creation.

In examining the major sources and issues for a contemporary theology of redemption, the contributors have not avoided the contentious, the unfashionable, or the scandalous, dealing with concepts like death, cross, blood, wrath of God, justification, propitiation, substitution, which have been grist to the theological mill down the centuries. I agree with O'Collins that one of the more exciting developments suggested by Tom Wright has been the 'coming together of soteriology and political theology' and wish that this could have been further explored. Walker Bynum's brilliant analysis of the late medieval obsession with 'blood piety' needed to be matched by a critique of the search for non-violent atonement in contemporary theology. Those who argue that 'christianity is an abusive theology that glorifies suffering' or who reinterpret Jesus's death on the cross as a form of 'divine child abuse', may be misinformed, but are also influential. The work of R. Girard and R. Schwager in uncovering the roots of collective violence is another challenging feature of contemporary theological concern. Finally, O'Collins is right in regretting that questions of gender have not been sufficiently prominent in this collection. Much excellent work has been done to find ways of addressing the stumbling block which redemption through a male saviour, and classical atonement theories, have posed for many women. There is also considerable interest in why feminist theology seems to lack a 'theology of the cross' and how this might be constructed without returning to damaging forms of self-denial and sacrifice.

However, to regret what was not included or developed is in no way to diminish one's appreciation of the exciting and rewarding survey of contemporary thinking on redemption and the hope that it may be a foundation for a fuller and more comprehensive systematic study.

ANNE MURPHY SHCJ

SOLIDARITY AND DIFFERENCE: A CONTEMPORARY READING OF PAUL'S ETHICS by David G. Horrell, *T&T Clark International*, London, 2005, Pp. 356, £25 pbk.

'There is, then, a wide variety of approaches to the study of Pauline ethics, sometimes complementary, sometimes opposed, sometimes simply different' (p. 45). This is Horrell's conclusion to the survey of approaches to Pauline ethics that constitutes the first chapter of his new book. His own aim is clear: he sets out to engage Pauline thought with contemporary ethical theory, specifically Jürgen Habermas's Discourse Ethics and Stanley Hauerwas's Ecclesial Ethics. Horrell has chosen well. Habermas

and Hauerwas are excellent representatives of liberal and communitarian ethical positions, even if neither of them encompasses all that is entailed by either position.

The bulk of Horrell's study is taken up with a description and analysis of the central elements of Pauline ethics. He argues that the 'meta-norms' of Paul's ethics are most concisely described as the imperative of corporate solidarity and regard for the other. Within his discussion he offers a useful critique of other attempts to synthesize Pauline ethics, as well as comparing his analysis at all stages with Habermas's and Hauerwas's approaches to ethical discourse. It will come as no surprise for the reader to discover that Horrell concludes that Hauerwas's approach is much closer to Paul's than Habermas's.

Perhaps the main strength of Horrell's work is the fact that he is not overly dogmatic in finding correspondence between Paul and the contemporary ethical theories he is engaging with. Thus, in Horrell's view, Paul's injunction to 'do good' to outsiders and his recognition of the divinely ordained nature of non-Christian governing authorities challenges Hauerwas's exclusive focus on ethics as internal to the Church. Furthermore he notes that in Romans 14–15 and 1 Corinthians 8–10, when Paul most fully constructs a moral argument, his main concern is not to resolve the substantive ethical issue under dispute but rather to construct a moral framework of other-regard in a context of communal solidarity, within which a degree of diversity and difference can remain. Horrell contrasts this with Hauerwas's polemic against liberalism and insistence on his readers taking a particular ethical stance. Horrell argues that in this stress on an individual's right to choose their own vision of good life within certain absolute limits, Paul's ethics are similar to Habermas's, since both allow for tolerance within a framework of intolerance. Where they differ is in their intolerance: Paul insists on Christ alone as the basis for corporate-solidarity, but within Habermas's Discourse Ethics mutual agreement and discourse are required to determine the boundaries of tolerance. Thus Horrell finds points of solidarity and difference between Pauline ethics and both Habermas's and Hauerwas's ethics.

Solidarity and Difference is a stimulating read that is slightly let down by its forgone conclusion that Paul is closer to Hauerwas than Habermas. Horrell provides an masterful analysis of Pauline ethics and successfully elucidates many of the key themes. Within his discussion of corporate solidarity, it is striking that he does not engage much with the Pauline idea of being 'in Christ', a somewhat surprising omission. Although Horrell does engage with all the undisputed Pauline material he inevitably focuses mainly on Romans and 1 Corinthians, a move which although probably necessary is slightly disappointing. But overall *Solidarity and Difference* is an excellent survey of Pauline ethics that successfully engages Pauline thought with contemporary ethical theory, and as such Horrell has achieved his stated aim in writing this book.

TOM WILSON

DOSTOEVSKY AND THE DYNAMICS OF RELIGIOUS EXPERIENCE by Malcolm Jones, *Anthem Press*, London, 2005, Pp. xiv + 154, £16.99 pbk.

There is no shortage of books exploring Dostoevsky's religious dimension. Classic studies by critics (Bakhtin, Murry, Girard), poets and novelists (Gide, Ivanov, Milosz), philosophers (Boyce Gibson, Sutherland) and noted theologians (Berdyayev, Thurneysen, Zander, Guardini, de Lubac) abound, with more being published every year. Why, then, do we need yet another?

There are two reasons. The first is its author, Malcolm Jones. An authority on Slavonic literature, Jones has written and edited several highly-regarded studies of Dostoevskian poetics and reception, one of which – *Dostoyevsky After Bakhtin*