

by attempting to discover common motives in them? In this regard, Anderson might be faulted for using passages from one of the eighth century prophets to characterize the other three. To give some prominent instances, he relies principally on Amos for the lion metaphor in discussing the divine presence, on Micah in discussing ethics, and on Isaiah's Immanuel in discussing the Christological dimension of prophecy. Taken individually, these seem reasonable (if not equally reasonable) expositions, but it may be doubted that the eighth century prophets as such are successfully treated by this procedure. Moreover, Anderson repeatedly refers to other prophets – and indeed, to the Torah and Writings – in the course of his remarks, which provokes the suspicion that he may be speaking of a generally Old Testament or even biblical theology. This makes his book all the more stimulating, but, as preachers, we will always want to start from our text and test such generalizations, not vice versa.

On the New Testament side, while agreeing with Anderson that Jesus called hearers to encounter with God in the scriptures (that is, the Old Testament), I sometimes found the exegesis strained. Citing Matthew 9.13, he asserts on p xv, "Jesus' imperative, 'go and learn', sends us to the Old Testament to hear words of the prophets that cut incisively into the wounds of social life and bring the therapy, or healing power, of divine judgment and grace". In context, of course, Jesus' reply to the Pharisees pertains to a specific issue (table fellowship), not the general ques-

tion of the relevance of scripture. Similarly, we are told that in John 2.19 "the centrality of the temple is reinterpreted to refer to Jesus' own person" (93): is it reinterpreted, or denied?

In the first example cited in the last paragraph, Anderson voices his conviction (which is repeatedly expressed) of the social emphasis in the prophetic message. Such an emphasis seems undeniable, but it invites us to ask how that is to be represented in our own faith. Anderson writes from the perspective of an America which, in the light of Vietnam and Watergate, doubts its power to save itself (84), and he understands the resistance to oppression as a proper component of the gospel (57). The reader in this country has, perhaps, turned less recently from putting his trust in princes, and may wonder what he and his Church can do positively about oppression. On the other hand, such sentences as, "The shock treatment of historical catastrophe belongs to divine therapy" (18) speak to the West – maybe even the world – as a whole, and they remind us that the prophetic message is durable enough to speak to any cultural condition precisely because it is the expression of what is most genuinely human in us: our attendance on God's presence in the conduct of our lives. This book can be warmly recommended less as an explication of passages or books than as a stimulus to recall the vitality of prophetic faith, and to act on the recollection.

BRUCE CHILTON

**STRUGGLE AND FULFILLMENT: The Inner Dynamics of Religion and Morality** by Donald Evans. *Collins*. London, 1979. pp 238 £6.95.

Treatises on Virtues and Vices went out of fashion some forty years ago in Catholic circles; now they are back again, this time mainly in Protestant circles. Some years ago Professor Harned of the University of Virginia spent a year in the Faculty of Divinity of the University of Edinburgh and summed up his reflections in a book called *Faith and Virtue* while the first volume of *The Journal of Religious Ethics* (1973) carried an extensive bibliography

of Christian and secular works on "the ethics of virtues". And now we have Professor Donald Evans of Toronto, who made his name with *The Logic of Self-Involvement* (1963) turning his attention to a study of virtue that will probably run to at least another volume. In the present book he is mainly concerned with Trust (and Distrust), though he deals briefly with eight other virtues, or, as he names them, attitude-virtues. This because one

main plank in his position is that, at the practical level, religion and morality are one; so, every moral virtue is also a religious attitude.

The book has emerged from Professor Evans' personal involvement in a therapeutic community in Toronto called Therapeutics, and it is dedicated to his teacher and therapists in that community. So, in a real sense, the book is the statement of a personal experience of the discovery of Trust, and the defeat of the dark forces and their hidden leader, finally revealed as Distrust. "This book is not an autobiography, but it has arisen from first hand experience of the struggle which it depicts. . . . So the crucial test of what I say is whether it illuminates the deeper experiences of reflective readers. I also hope that as a philosopher I have a distinctive contribution to make by presenting a systematic study rather than a collection of illustrative episodes." (p 1)

What, then, is this Trust which is the basic principle of both morality and religion? "It is an over-all mode of existing in the world, a dynamic trust-readiness. . . . an inner stance which one brings to each situation, an initial openness to whatever is life-affirming in nature and other people and oneself". (p 2) Professor Evans is at his happiest in expanding this definition in many directions, and identifying subsidiary attitudes such as Receptivity and Fidelity. The connexion in these two cases is easily made; it is not so easy to see how Hope and Passion can be fitted under Trust. Neither is it easy to see Trust as the

basic moral and religious dimension, more basic than Love or Wisdom. One could argue that Trust (as defined above) must be grounded in Love. As for Trust and Wisdom, well St Teresa at least preferred Wisdom, and could only trust the men of wisdom! One can, of course, extend Trust to include Love and Wisdom, and this is what our author tends to do. Luther did the same thing with Faith. The matter is more than a question of semantics. What is really worrying in both cases is that an emotional 'self-involving' experience is made to do the work of an intellectual insight. Like the poet, and much more than the poet, the philosopher should wait for tranquillity to deal creatively with emotion.

Something of this tranquillity begins to appear towards the end of the book, and the whole of the concluding chapter is well-argued and well-balanced. The tension between Concern and Contemplation brings up once again the ancient quarrel between the Actives and the Contemplatives. Yet as the philosopher returns home to put his own house in order, and to find a place for his hard-won certainties, one feels a chill in the air as if scepticism were not far away. "What matters most is the struggle" we are told in the last paragraph. The question comes up, and will not go away, the question as to whether any "therapeutic community" can really heal the spirit that faces the ultimate dark.

But the last word must be that this is a moving and illuminating book.

N. D. O'DONOGHUE

**THE GOSPEL ACCORDING TO ST JOHN, Vol II** by Rudolf Schnackenburg, translated by C. Hastings, F. McDonagh, D. Smith and R. Foley S.J.  
*Herder's Theological Commentary on the New Testament. Burns & Oates, London 1980. pp viii + 556 £22.50.*

The English translation of the first volume of Rudolf Schnackenburg's fine commentary was published in 1968. Those who are prepared to use so detailed and expansive a book will already know it, and will perhaps know the second and third German volumes too, so that there is no need to give a detailed description of the volume now published in English. It dif-

fers from the first in that the Greek text is not printed, the footnotes have become end-notes, and the excursuses appear not at the end but at the appropriate points in the volume. Equally, there is no need to assess its value. It is a very good commentary indeed, and well worthy of its place beside those of Bultmann and R. E. Brown. It is less adventurous and individual than