

WOLFHART PANNENBERG, by Allan D. Galloway. *George Allen and Unwin*, London, 1973. 143 pp. £3.25 hardback, £1.50 paper.

THE THEOLOGY OF WOLFHART PANNENBERG, by Frank E. Tupper. *SCM Press*, London, 1974. 322 pp. £4.75.

The opening remarks of Professor Galloway's book sum up admirably the importance of Pannenberg's theology for contemporary dogmatics: 'He made his first impact at the end of the era dominated by the three giants Barth, Bultmann and Tillich. For them critical history raised problems. For Pannenberg it provides answers. This new relationship between historical research and systematic theology, whereby history becomes a source of confidence rather than doubt and theology becomes the source of a credible philosophy of history, marks a profound change in the whole direction and ethos of theology — the relation between transcendence and immanence, the sacred and the secular, faith and reason, God and the world, church and society, ethics and eschatology. Others besides Pannenberg have been involved. But he has seen the wider, systematic implications more clearly'.

Professor Galloway, whose book appears in the Contemporary Religious Thinkers series which H. D. Lewis is editing, has provided us with a general introduction concentrating especially on Pannenberg's concept of history, his christology and trinitarian theology. The author has by and large been won over by Pannenberg, and the various scattered criticisms that he has to make do not detract from his overall sympathy with this latest development in Protestant systematic theology. Pannenberg's importance for contemporary theology is, of course, that he provides the only significant alternative to those forms of theology that derive from Karl Barth which appeal to an authoritative revelation (as the theologies of, for example, Bultmann and Ebeling do). But Pannenberg also marks the end of an age of theological *prima donnas*, we are told, for he does not provide answers which even pretend to be final: he has asked questions and raised problems of such complexity that only teams of theologians and other academics, each making his own contribution, can satisfactorily answer them. Pannenberg has set theology off on a process of permanent development.

This is a very good introduction, but a few criticisms can be made. Professor Galloway very properly brings out Pannenberg's indebtedness to Hegel, but the connections with and differences from Hegel could sometimes be made clearer, particularly those relating to the concept of 'history'. But the main problem is that the book does not seem to have taken account of the third volume of Pannenberg's

collected essays, *Basic Questions in Theology*, which appeared in English last year and was reviewed by me in *New Blackfriars* last March. Professor Galloway's chapter on theological anthropology takes no account of what Pannenberg has to say about 'freedom', which now has a crucial role to play in the development of a language about God. A discussion of the relationship between 'freedom' and 'God' could have helped to clarify the sense in which Pannenberg says that God is not an existent being. There is a correlation between existence and finitude, so that objects are finite, controllable, impersonal and existent beings, while God is illimitable, is not able to be manipulated and so is personal, and, to the extent that God is open to unrealised possibilities in the future and unconfined by the present, he is not an existent being. Human beings lie between these two extremes, for while they can be manipulated, treated as objects and depersonalised, they also defy total manipulation and remain open to 'novelty'. It is in this relation of personality and future that Pannenberg hopes to create space for a language about God.

My other criticism of this book, which is really an extension of the previous criticism, is that the author has omitted a number of subjects where Pannenberg had made important and original contributions to areas of great theological significance. Apart from having passed over 'freedom', Professor Galloway has not mentioned Pannenberg's article on 'person' in *Die Religion in Geschichte und Gegenwart*. Nor has he mentioned Pannenberg's article on the theology of the history of religions and its relation to a theological anthropology, which I would have thought was very relevant to the way university theology courses are developing in this country at the moment. And, most seriously, there is no discussion of Pannenberg's contribution to hermeneutics. Professor Galloway has excused himself from this in a footnote on the grounds that the subject does not lend itself to simple exposition. But I am not sure that this is true and there can be no excuse for having omitted this from an introduction to Pannenberg's theology, as he has proposed a serious alternative to 'The New Hermeneutic' (i.e. the very questionable hermeneutic of Fuchs and Ebeling) and as there is a very close relationship between Pannenberg's theological hermeneutic and his concept of 'history'.

Nonetheless, the author has provided a way

into the complexities of Pannenberg's thought. The style is snappy, with short sentences (especially in the opening chapters), and the book may well have originally been a series of lectures for undergraduates. Yet Pannenberg does undoubtedly lose something in this process of simplification, and this introduction is in no sense a substitute for reading the original.

The appearance of two introductions to Pannenberg's theology within a few months of each other means that any review of them must be like a record review, deciding which is the finer interpretation and the better value for money. The second book, by Frank Tupper, wins in every respect apart from the attractiveness of the dust cover. It is half again as expensive as Professor Galloway's book, but the text is at least three times longer and it is a much more thorough and complete piece of work. Tupper has, in fact, not just written a general introduction to Pannenberg's theology. He has offered a systematic, though provisional, presentation of that theology in the absence of any complete account by Pannenberg himself. This work started as a doctoral thesis, and the author spent a year in Munich working with Pannenberg and subsequently corresponding with him. Snatches of this correspondence appear in footnotes. There is also an extensive bibliography of Pannenberg's published works in German and English up to 1972, a very detailed index, and at the end a postscript by Pannenberg himself in which he comments on some of Tupper's criticisms and on projects still to be completed.

The book is in three parts. The first part places Pannenberg's theology in a historical and biographical context, and then describes his theological methodology. The second part gives a general but detailed account of 'Pan-

enberg's Theological Program' (sic) under the main headings of Revelation, Christology and the God-problem. Within these headings Tupper covers every aspect of Pannenberg's theology: faith, knowledge, reason: apocalyptic, eschatology, resurrection: hermeneutic, non-Christian religions, personality, futurity . . . to mention only the outstanding fields surveyed. The last part assesses Pannenberg's controversies with a variety of German and American theologians and locates Pannenberg on the contemporary theological map, so to speak. And, finally, Tupper delineates a number of inadequacies and hiatuses in Pannenberg's theology which will have to be dealt with in the near future, though I am not sure that all his criticisms are as pointed as they appear at first sight. The text abounds with footnotes, and has the master's own imprimatur—which is recommendation enough.

I noticed recently in a review of a book on Pannenberg in another Catholic periodical that he was referred to as an 'interesting' theologian in the 'lamentably weak' field of Protestant theology. Anyone who reads Frank Tupper's book (and it may be advisable at first to read it in bits rather than straight through) cannot fail to be struck by the immensity and originality of Pannenberg's achievement, and one can hardly say that Protestant theology is 'lamentably weak' when there is a theologian writing who is at once so traditional and so original, and whose contribution is so relevant to contemporary problems. A lot of hard work has evidently gone into Tupper's book, and until Pannenberg himself writes a *Systematic Theology*—if he ever does—this must stand as a splendid substitute.

GEOFFREY TURNER

LOGICO-LINGUISTIC PAPERS, by P. F. Strawson. *Methuen & Co.*, London, 1973. 249 pp. £1.60.

It is indeed welcome news that Methuen has reissued this collection of Professor Strawson's essays in paperback. The fact that this has occurred within two years of the hardback publication only further attests to the importance of this collection in recent philosophical literature.

The twelve essays in the collection, all previously published, span twenty years of Strawson's philosophical activity. Included are the much-anthologised 'On Referring', from 1950, in which Russell's theory of descriptions was weakened beyond the point of repair; the equally well-known reply to Austin's essay on truth, also from 1950; plus other essays on predication, reference, grammar, convention, meaning and truth. The spectrum of topics treated reflects both the recurring and the de-

veloping interests of post-war British philosophy. For this reason it is a pity that the essays are not grouped chronologically, since they mirror so well the development of ordinary, or Oxford, philosophy. Instead, Strawson has chosen to group them in a loose thematic fashion. While the three essays on truth all deal with Austin's treatment of the topic, it is more difficult to see why a thematic arrangement was considered preferable to a chronological one when one reads the other essays. But the acknowledgements of the original places of publication allow the reader to reconstruct the chronological order. And I think that treating them in this fashion brings out the real value of this collection. For in so doing, we get a good overview of Oxford