

and inflicted the force on their own bodies to a degree which could not be admitted publicly in the present day of 'norms'.

By both books one's main desire in reading them and their like is left unsatisfied. One really wants to *know* what sanctity is like. Can it be that such knowledge cannot be found in books? or perhaps only in those written by saints?

S. H. TODD

THE GOSPEL OF THE INCARNATION. By George S. Hendry. (S.C.M. Press; 15s.)

This new book of Professor Hendry's which represents the Croal Lectures that were delivered in New College, Edinburgh, in October 1951, is called by him 'a work of theological integration'. The undue stressing by different Churches of one particular aspect or perspective of the gospel to the relative neglect of others lies at the root of the unhappy divisions in Christendom, and has resulted in a fragmentation of the total gospel of Christ. Nowhere is this more evident than in the isolation of the doctrine of the incarnation from the atonement, caused by the neglect of the historical Christ. The drawing together of these two central doctrines of the Christian faith by relating them with the life of the Jesus of history, is the theme of this book.

This relative neglect of the incarnate life by theologians is attributed by Professor Hendry to the misconstruction of the humanity of Christ by the Church in the west. He points out how some of the Alexandrine Fathers, St Athanasius, St Cyril of Alexandria and others, interpret the incarnation as the assumption by the Second Person of the Trinity of a universal human nature, so that by the very fact of the incarnation man is changed, redeemed, deified. Although only a few of the early Greek Fathers expressed this idea, it seems to have been something that was inherent in the faith from the beginning. For Professor Hendry the importance of this is that the incarnation is recognized as the source of the atonement, and a definite ontological relationship is set up between God and man which goes far to explain the vicarious nature of Christ's atoning work.

Although this idea of the consubstantiality of Christ with mankind is not unknown among the Latin Fathers of the west, it never seems to have flourished there. In general the doctrine of the consubstantiality of Christ with man was interpreted in the west in a less exact sense than the Chalcedonian definition seems to demand; and this according to Professor Hendry was the root cause of the rise of the various theories of the atonement in the early Church in the west, and resulted in destroying the objective ground for the vicarious character of Christ's atoning work. Thus one of his criticisms of St Anselm's theory is that

'by interpreting the *homo-ousios* or consubstantiality of the incarnate Lord with our manhood, as consanguinity or community of descent, Anselm left himself without an objective ground for the vicarious character of salvation' (p. 65). This is a valid enough criticism, for it is not clear in St Anselm's work how Christ, who is innocent, offers satisfaction for the guilty, and transfers the merit which is his to those to whom it does not belong.

Professor Hendry admits that the history of the doctrine of the atonement is a long record of attempts to find one single key to unlock the mystery. For him the key is to be found in the human life of Christ. 'If Christ could do what he did only because he was God, why did he have to become a man to do it?' (p. 130). We are back again at Anselm's question: *cur Deus homo?* But Anselm's theory of satisfaction or any theory of a similar nature meets with strong disapproval from Professor Hendry. He regards every theory of this kind as insisting on forgiveness being contingent on satisfaction, and this is not really forgiveness at all but a matter of commutative justice; a *quid pro quo*. In stigmatizing all satisfaction theories in this manner Professor Hendry is less than just to the refinements of the theory, introduced by the later scholastics, and followed in general by modern theologians, who insist that the redemption was a work of God's free mercy and stress the hypothetical nature of all theories of satisfaction.

In any view the atonement is founded in the incarnation and we can agree with Professor Hendry that the object of the incarnation is to bring men into personal relationship with God. This is effected by God becoming a man; by becoming *homo-ousios* with us. But we cannot agree with statements such as the following: 'Salvation was not the result of something he did in entering humanity, or of something he did by dying a human death; it was the work of his life and death to relate himself freely to men and them to himself; and the relation is the core and foundation of the salvation' (p. 134).

Although he admits that traditionally the atoning work of Christ has been associated with his death, and protests that he does not want to diminish its signification in any way, yet that seems to be precisely what he does. Even if all Christ's activities had redemptive value and in total compose the work of the redemption, it is difficult to see from the witness of the new testament how the death of Christ can be of no greater significance than the termination of his life work. Yet he says: 'What Christ accomplished in his death is nothing other than he has done throughout his life; in it he finished the work that had been given him to do. His death was the consummation of his life, the cross the completion of the incarnation.'

It is difficult within the limits of a short review to do justice to the

intricacies of Professor Hendry's thought, but perhaps we can sum up his view of the atonement in his own words: 'There can be no theory of the atonement other than the fact of the atonement' (p. 146). The presence of God among men, consubstantial with them and so personally related with them, and extending to them in his life the forgiveness of God, this is the atonement; and this personal relationship lives on through the Church. By word and sacrament the real presence of Christ, the original event, becomes through the power of his Spirit present again among us.

This is a book by an eminent theologian for theologians. The thought is, at times, difficult to follow, and for those of a different theological tradition the idiom is strange and at times obscure. On almost every page one finds oneself disagreeing violently with Professor Hendry's views, not least of all when he sets out to interpret Catholic teaching. Yet withal the book is a sincere attempt to elucidate the great central mystery of our faith, *cur Deus homo?*

Mc.

ON LOVING GOD. By Bernard of Clairvaux. Edited by Hugh Martin. (S.C.M. Press; 9s. 6d.)

There can never be too many editions of St Bernard's *De Diligendo Deo*. It is brief, and the plan of its development is so clear that it could scarcely fail to leave a lasting impression even upon the mind of a reader who does not normally find twelfth-century writing sympathetic. The present volume would appear to be a reprint of the first of the old Caldey Books, in the case of the *De Diligendo Deo*, followed by a short selection from Eales' translation of the Sermons on the Canticle. These old-fashioned versions are not to be despised by anyone who likes to feel confident of being fairly close to the Latin of the original.

A.S.