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*God and the World.* Edited by William Madges. Maryknoll, NY: Orbis Books, 1999. ISBN 1-57075-212-5. Pp. xv+446.

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This is the first in a series of books Orbis has planned focusing on specific doctrines. The idea is to introduce and trace the development of western Christian thought on a particular topic. Each volume will bring together representative texts from influential thinkers of the patristic, medieval, and modern periods, flank them with introductory essays, brief biographies and summaries of the authors' thought, and conclude with a chronology linking their dates to events in church history and political and cultural developments. The topic of this book is the doctrine of God and God's relationship to the world.

Part I looks at God's nature and attributes. It begins with selections from Irenaeus, Tertullian, Arius, Athanasius, Gregory of Nyssa, and Augustine. Next in the medieval section comes selections from Abelard, Aquinas, Meister Eckhart, Julian of Norwich, Luther, and Calvin. Then comes the modern period beginning with Friedrich Schleiermacher, followed by Karl Barth, Charles Hartshorne, Karl Rahner, Gustavo Gutierrez, James Cone, and Elizabeth Johnson, among others. Part II examines the ways in which God's relationship to the world has been understood in the western Christian tradition. It includes selections from many of the same thinkers, beginning again with patristic authors like Irenaeus, then moving through the medieval and Reformation periods, and concluding with modern authors like Leonardo Boff and Delores Williams. Part III presents biographical information on the authors and background on their texts. The significance of each are highlighted in the introductory essays which point out how these figures are representative of changes in emphasis and concern in Christian theology. The result is an excellent introduction to Christian thought on God and God's relationship to the world.

Madges has been careful to include authors from the margins who have proven prophetic for the church as a whole. Texts from medieval women like Hildegard of Bingen and women from the modern period like Rosemary Radford Ruether and Sallie McFague represent women's thoughts on God in the past and present. Afro-American and Womanist traditions are represented in selections from James Cone and Delores Williams.

Christian thinking about God has been incredibly diverse. Trying to include representatives from the many different approaches to it means that some significant thinkers will have to be represented by others of a similar perspective. If Madges's choice of texts and thinkers does betray an inclination in any one direction it seems to be toward radical left-leaning theologians in modern Christian thought. For instance, someone like Dorothee Soelle would generally not be thought as significant for Christian thought about God as Eberhard Jüngel, Hans Urs von Balthasar, or Catherine Mowry LaCugna. Yet

Soelle is included while they are not. Soelle's inclusion suggests that significant thought about God is found not only in academically inclined discussions about inner-trinitarian relations and such, but also in discussions more accessible to people in terms of their daily experience, that express the nature and meaning of God more concretely in relation to people's hopes and fears, struggles and concerns. Christian talk of God is multifaceted. It ranges from the densely technical discussions of Augustine and Rahner to the powerful and evocative identifications of Soelle and Williams.

Also, Soelle represents a movement in theology concerned with the critical nature of talk about God; how it impacts on people's lives, how it moves them to hope and struggle. Christians have always known that God stands in contrast to the world as Judge and Redeemer. But beginning in the late 1960s, political and liberation theologians began to emphasize and develop this in a new way through dialogue with Marxism. Some like Soelle and Johannes Baptist Metz developed this in the way of a negative theology, emphasizing God's presence and love as a disruptive protest against de-humanization and violence and as a source of strength and hope to struggle against it. Others like Jürgen Moltmann tried to conceptualize this through the doctrine of the Trinity, and found in this an alternative image of what personal and social relationships should be. The latter is also represented here by Leonardo Boff. This movement continues today in the renewed emphasis on the radical otherness of God, which breaks into history as hope beyond hope for the victims and the marginalized. One finds this in the more recent theology of David Tracy.

If there is a recent theological movement or two missing, it might be the recent dialogue between theology and science or the theology coming out of Asia and Africa. These too are impacting on contemporary Christian notions of God. A major contemporary theologian who might have been included but was not, besides those already mentioned, is Wolfhart Pannenberg. Jonathan Edwards also deserves mention for his dynamic understanding of God's being, at once infinite and fully actualized in itself and yet also internally related to creation. Process philosophy and theology is represented by texts from Hartshorne, but there is no text from Hegel, whose philosophy has been tremendously influential on modern Christian theology.

Christian thought on God has been so rich and multifarious that no anthology could include representatives of all the important movements and debates. Yet this book does a wonderful job of opening up the wealth of this vast tradition. It would make an excellent introductory text to Christian thought about God for divinity students. It would able serve as a useful research guide for graduate students.