

new interpretations to emerge would seem essential.

One final point: this book admirably relates faith to that desire for meaning which can never be simply intellectual but must intrinsically become praxis, orthopraxis, the kingdom. For the be-

liever, the heart of that process is Christ. One looks forward impatiently to the day when Schillebeeckx's great work on Jesus, published in Dutch in September 1974, is available in the main European languages.

PETER MANN

NEW TESTAMENT CHRISTIANITY FOR AFRICA AND THE WORLD. Essays in Honour of Harry Sawyerr, edited by Mark E. Glasswell and Edward W. Fasholé-Luke. SPCK, London, 1974. 221 pp. £5.95.

Professor Sawyerr was born in the Mende country of Sierra Leone, son of an Anglican clergyman, went to school in Freetown, and has devoted his working life as teacher and administrator to Fourah Bay College there. Fourah Bay was formerly affiliated to Durham University; it is now, since 1970, part of the new University of Sierra Leone, of which Professor Sawyerr was Vice-Chancellor from 1970-1972. This collection was originally intended to mark his sixtieth birthday in 1969, and the movement from teaching into administration.

As a piece of book-making, expensive at that, it will interest above all Anglican students and clergy with West African connections. A few of the biblical contributions, especially those by Barrett, Moule and Cranfield, will be of interest to all NT students. Barrett looks at the Stoic and, especially, at the Epicurean elements of the speech at Athens in Acts 17. Moule interprets Paul by Paul in Phil. 2, 2 Cor. 5 and Rom. 8, 20 ff. Cranfield examines the freedom of the Christian in Rom. 8.2. I could not make much of Thompson's idea that OT sacrifice is retrospective, in contrast to African sacrifice, which is prospective. To sustain it at all he has to deny that there was a covenant sacrifice at Sinai, in spite of the clear evidence of Ex. 24. Nor could I make much of Glasswell on Mark 1,1, where he wants to take *arche* as ground, not beginning, and attribute to Mark an interest in the relation between 'the historical Jesus' and 'the gospel'. On the first point Luke (3,23) is preferable to Glasswell, and the second seems a recipe for muddle. What is really objectionable is his liking for post-Marxist pseudo-profundity: 'After the event of John is the event of Jesus . . . or, rather, the event of John precedes that of Jesus'.

There is a cosy, parochial Anglicanism about too much of this volume.

H. E. W. Turner, for example, has written on justification by faith in modern theology without real reference to the Roman Catholic theology he criticises. He adduces Prat on Romans, but makes no reference to the French ecumenical translation *Traduction OEcuménique de la Bible: Nouveau Testament* of 1972 nor to the convergence in exegesis expressed in the very full notes in that edition (notably, in this context, in the notes on Rom. 3,24 and 28). He claims 'For an Evangelical Grace is relational, for the Catholic it is ontological' without reference to Rahner's (very traditional) work on the primacy of uncreated grace or to Schillebeeckx's work on sacramental encounter with God. He does not know that 'the principle of *ex opere operato*' was laid down to emphasise the work of Christ as founder and first minister of the sacraments, and that the sacraments are from first to last sacraments of faith, as Schillebeeckx again has emphatically reasserted.

It is notable too that Kwesi A. Dickson's essay on African theology is all but exclusively Anglophone and shows no knowledge of current Roman Catholic work in this line, whether at Lovanium or Katigondo. In the final essay, on ancestor veneration and the Communion of Saints, E. W. Fasholé-Luke was probably wise in avoiding any direct reference to Purgatory and brave in asserting that 'African theologians must . . . recover the practice of the ancient North African Church and pray in faith for the departed, both Christian and non-Christian'. The link between prayer to the saints, prayers for the dead and traditional African customs is part of the making of Black Theology among Catholic Africans also, right down to the southern-most tip of the continent.

JEROME SMITH OP