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# Book Reviews

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## Review Article Religion and Depth Psychology in the 1980s

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*Jung's Hermeneutics of Doctrine: Its Theological Significance*

Clifford A Brown. Scholars Press, American Academy of Religion, Chico CA, 1981.

*Carl Jung and Christian Spirituality*

Robert L Moore (ed.). Paulist Press, New York. 1988.

*Jung and the Bible*

Wayne G Rollins. John Knox Press, Atlanta GA. 1983.

*The Bible and the Psyche: Individuation Symbolism in the Old Testament*

Edward F Edinger. Inner City Books, Toronto. 1986.

*The Christian Archetype: A Jungian Commentary on the Life of Christ*

Edward F Edinger. Inner City Books, Toronto. 1987.

*Phallos: Sacred Image of the Masculine*

Eugene Monick. Inner City Books, Toronto. 1987.

*The Sacred Prostitute: Eternal Aspects of the Feminine*

Nancy Qualls-Corbett. Inner City Books, Toronto. 1988.

*Patrick White: Fiction and the Unconscious*

David J Tacey. Oxford University Press, Melbourne. 1988.

The eighties witnessed a flood of books providing a systematic presentation of the theories and findings of the psychologist and analyst Carl Gustav Jung (1887-1961). Naturally, the best way to study Jung's ideas is to dip into his collected works. However, for those whose time is increasingly precious, the following books will provide an enlightening application of his ideas to religion and to the Jewish and Christian bible in particular.

1. The decade began with Clifford Brown's study of *Jung's Hermeneutics of Doctrine* in 1981. Brown clarified various concepts such as psyche - the full range of conscious and unconscious contents of the human mind - and the collective unconscious - which inherits and stores archetypes which emerge as images in the conscious mind. According to Brown, an author of a text allows these images to form and then combines with the outer

world of material reality. Then the readers and interpreters of the text need to move from the surface, or literal, meaning to the symbols below and need to rediscover the archetypal realm by amplifications within the psyche and by a withdrawal of the projected beings, dogmas and myth back into the psyche.

The reintegration of these in the symbolic life of the individual can then take place, a process akin to the medieval **anagogical** method of interpretation in which the text was applied to the individual's spiritual journey, a journey towards wholeness. Thus today, anagogical theology is increasingly becoming depth psychology as the expressions and revelations of the author's soul or psyche become the shared experiences of the readers. The text becomes in a very real and deep sense a 'soul-book', the sharing of the deepest expressions of human psyches. Depth psychology in turn becomes anagogical theology. Literally, the Bible may in many ways be historically, geographically and geologically misleading and false but the shared anagogical truths surely have given sacred books and much of the world's fiction its lasting value.

2. Christian spirituality is documented in Robert Moore's book *Carl Jung and Christian Spirituality*, a collection of journal articles and essays dating from 1971 to 1984 by well known Jungian researchers.

Eugene Bianchi deals with Jungian psychology and religious experience and observes that depth psychology and theological reflection are two perspectives on the same phenomenon.

Ann Ulinov explores the Self, including its identity with the psychic God-images, its development in relation to other

aspects of the psyche and the need to remythologise one's life.

Robert Doran relates Jungian psychology to christian spirituality; John Sandford explores the problem of evil; Morton Kelsey restates the need for clergy and psychotherapists to join forces in helping people; and, Thayer Greene deals with the conflict between the social role of clergy and their personal reality.

3. Wayne Rollins has explored further religious issues in his book *Jung and the Bible*, such as the reality of the soul or psyche in Jung's thought, the idea that all religious statements, along with humankind's other artefacts, are rooted in the psyche and the difference between 'archetype' - the structural tendency to produce images - and the 'archetypal image' itself - the specific expression of an archetype such as persons, places and things (hero, the masculine, the feminine, the holy) processes (conflict between good and evil, and the death and resurrection cycle) and the Self - the realisation of wholeness and integration of polarities as expressed in the Mandala. The aim of Scripture, according to Rollins, is to transform not just to inform and his hints in regard to listening to the sacred texts include listening thoughtfully, empathetically, broadly, wholly and with the use of the Active Imagination.

4. Edward Edinger has continued the work begun in his well known book *Ego and Archetype: Individuation and the Religious Function of the Psyche* published by Penguin in 1973. He has taken up the issue of surface and symbol in his two profound, depth-psychological commentaries on the Bible, *The Bible and the Psyche* and *The Christian Archetype*. In them he explores well known individuation symbolisms expressed below the biblical surface, yet experienced by count-

less readers of this text. In the former, the biological life-cycle of the individual is seen to be expressed symbolically in the biblical narratives of the Jewish texts or the Christian Old Testament. The human life-cycle features the pre-birth unconscious state, then birth and life as ego consciousness, polarities and then death. This cycle projected onto humankind emerges as the perfection of the Garden of Eden, the chaos and alienation of the Fall, Flood, Tower of Babel, Slavery in Egypt, wars, captivities and other calamities experienced by the Hebrews and finally there is vision ahead of the New Jerusalem, the majestic mandala of Ezekiel 1, the Messianic Age when the wolf lives with the lamb, the infant plays over the cobra's hole (Isaiah 11:6-9) and the swords will be hammered into ploughshares (Micah 4:3). There are also hints of the integrating Sacred Marriage of the inner masculine and feminine expressed in the Song of Songs.

5. *The Christian Archetype* sees in the *Life of Christ* an expression of the incarnation of the Self in the form of the ego. Hence the actual, surface, historical life of Jesus, the first century Jewish teacher, preacher and healer becomes, in addition to his actual deeds, the carrier of the early church's individuation urge. The baby Jesus is born human, emerging as a conscious ego and soon assumes the twin role of the divine Christ with Virgin Mother, Divine Father and heavenly heralds. The Incarnation Cycle proceeds through Jesus' Flight to Egypt, his Baptism, Triumphal Entry into Jerusalem, the Last Supper, Gethsemane, Arrest, Trial, Flagellation and Crucifixion on the mandala cross with its base in the ground, its head reaching to heaven, its two arms stretching horizontally on which the ego is crucified.

Following the Resurrection and Ascension, the **Church** then assumes the same sort of Incarnation Cycle with its birthday at Pentecost, its rise to supremacy during the Middle Ages and now towards its death. For the Roman Catholics, the Assumption of Mary helps to provide a female image as the Queen of Heaven for the Almighty King of Heaven and an appropriate Sacred Marriage for the psyche. Most Protestant churches, who discarded the veneration of the Virgin Mary at the time of the Reformation, still have not filled this feminine void in their dogmas and symbolic expressions.

The third Incarnation Cycle is in fact that cycle within each **individual** and it appears to be the New Age Philosophy which is increasingly open to this inner knowledge and experience and is concerned about wholeness of the person.

6. Eugene Monick's book *Phallos* and Nancy Qualls-Corbett's book *The Sacred Prostitute* explore in great depth the masculine and feminine principles in mythology and within the psyche. Monick investigates phallic worship - the expression of the phallic archetypal image in the form of Hermes, Mercurius, Dionysus and Zeus - and its power and potency in the lives of both males and females.

7. Nancy Qualls-Corbett explores the feminine side of the Sacred Marriage in her book highlighting the role of this sacred prostitute or sensuous priestess as the mediator between the Great Goddess and the male worshipper seeking, through sexuality, intimate contact with fertility and the nourishing earth. She deals at length with the psychological significance of the goddess, the sacred prostitute, the stranger and the Sacred Marriage and recalls for us the pre-Christian female consorts and lovers of male deities such as the Sumerian Inanna, the Babylonian Ish-

tar, the early Hebrew Anath or Astarte, the Egyptian Isis, the Lydian Cybele, the Greek Aphrodite and the Roman Venus.

Restoration of the psyche requires a balance of spirit and nature, of respectability and passion. The author finds the current image of the Virgin Mary too one-sided on the side of purity. However the female image which counterbalances this is Mary Magdalene, considered in legend to be a whore and possibly the one closest to being the Black Madonna, the Earth Mother and the Great Goddess. It is clear that our age is struggling deeply with these age-old conflicts and any help in this task of integration needs to be welcomed.

8. I conclude with some of Australia's deepest and most profoundly soul-searching literature, the novels of Patrick White. Oscar Wilde soon recognised that White's novels were both surface and symbol and David Tacey has demonstrated in his book *Patrick White: Fiction and the Unconscious* that White's novels are in a sense revelations from his unconscious life during which archetypes emerge as characters and situations. White himself admitted that his first draft of a novel was a work of intuition (:124) and that 'my novels are largely works that rise up out of the unconscious' (:211). It is therefore to White's credit that he portrayed a universal, yet very personal, turmoil over his 'eternal boy' nature and his attraction/repulsion relationship with his mother.

*The Living and the Dead* (1941) depicts the attraction but *The Aunt's Story* (1948) transfers this problem to the Mother Goddess. The male ego then challenges Mother Earth or Nature but in both *The Tree of Man* (1956) and *Voss* (1957) the egos of both Stan Parker and Voss disintegrate when they are returned to na-

ture. A much more interesting female emerges in the figure of the Great Mother Mrs Godbold in *Riders in a Chariot*. In *The Solid Mandala* Waldo Brown, the masculine ego, and Arthur Brown, the feminine ego, are presented as two halves of a potentially integrated person.

The novels of the 1970s continue to present a transformed feminine in which Mrs Courtney in *The Vivisector* (1971) finds her two sides and Mrs Elizabeth Hunter in *The Eye of the Storm* (1973) emerges as a wonderfully integrated lady, surrounded by the characters representing the various polar aspects of her psyche. It is Ellen Roxburgh who in *A Fringe of Leaves* conquers both nature and culture on Frazer Island when captured by the natives, surrendering herself to an ex-convict and then returning to civilisation.

Although White tried Christianity in the 1950s, he found it too sterile. This has not stopped some critics from describing his novels as christian allegories. However what is clear is that there is a universal appeal which appears to lie in the great mythological themes of the Earth Mother and her sacrificed Son, the Great Goddess and the many traditionally religious images which have surfaced here in Australia, possibly as heralds of a New Age.

In regard to the exploration of the psyche and its symbolic expressions and images in the decade of the 1980s, the spiritual or religious dimensions of life and the awareness of the urge to individuate are greatly spreading and, no doubt, are creating a large yet invisible community of 'self-explorers', neither joining any organisation nor creating any patriarchal hierarchies. Perhaps it is just this growing insight within individuals which will help to make life more integrated and whole in the 21st century.

### **Religion in Australia: Sociological Perspectives**

Alan W. Black (ed) Sydney, Allen and Unwin, 1991.

It is now eight years since the first of Alan Black's collections of work in the sociology of Australian religion appeared. The present volume is both a welcome update of some of the themes introduced earlier and a clear indicator of significant developments which have occurred since.

Some of the latter are effectively discussed in Black's introduction, which reviews the major fields in which recent research has been conducted: a variety of survey data provides insights on religiosity, affiliation and attendance; different aspects of institutional and organisational processes have been studied; and the context of Australian civil religion - in particular the place of ANZAC mythology - is succinctly surveyed.

At the risk of squeezing the book's contents into a restricted conceptual map, and of omitting some of the finer nuances in its variegated chapters, the main themes covered are those of community; social inequality (gender, ethnicity, and class); authority (in a broader social context and internally in structural/ideological linkages); community, and political implications. In some chapters the focus is on one or two of these themes, while others range across the full gamut.

Thus the chapter by Rowan Ireland and Paul Rule on the social construction of Roman Catholicism in Australia begins with a discussion of authority in pre- and post-Vatican Catholic paradigms and links this with the basis of communalism through which the lay Catholic world was held together, and which has more recently been eroded. The political dimension involves not only the church's involve-

ment in morally-defined legislation but also the internal debate about Justice and Peace, at times involving the Santamarian faction. This is a particularly rich and well-documented account.

Authority in a more formal sense is the basis for Gary Bouma's chapter on authority in ecclesiastical organisations. Using Weber's typology of traditional-charismatic-rational he shows how specific denominations can be triangulated: that Christian Scientists should be located at the far edge of the rational style is significant in the light of Pfautz's earlier research showing how they gravitated there from more affectual/charismatic origins. Rachael Kohn examines another aspect of authority when she focuses on the irony that 'self' religions - whose claimed goal is the empowerment and transformation of their member-clients - sometimes contain a contradictory element in the form of the leader's dogmatic enlightenment. Her chapter is timely as well as scholarly.

A variation on the theme of authority appear in Alan Black's chapter on the comparative situation of Australian Pentecostalism, where choreographed spontaneity is the order of the day. It is further developed in Philip Hughes's analysis of types of faith: this employs Towler's typology of religiosity to show that the mainline trend towards emphasising moral principles as a basis of religious orientation results in an amorphous group of non-attenders, while the conversionist mode of Baptist and Pentecostals is resilient and even growing - albeit at the cost of ghetto-formation. Such is the direction of the secularisation process, he argues.

Gender is the principal motif of three of the book's thirteen (no sops to superstition here!) chapters. Ruth Sturmey makes

an historical survey of gender roles and attitudes in Australian Anglicanism, with special reference to the place of women in the domestic economy. In her chapter, Barbara Field succeeds in being both pointed and witty as she uncovers conflicting messages in the theology and liturgy of the Anglican church: female invisibility in the Australian Hymn Book is convincingly demonstrated, and I found myself searching for rewrites that scanned. Gender in 'Tricia Blombery's research relates to the different images held by men and women of the nature of God. Age is another important variable - and judging from the cartoon depictions on the hoardings outside evangelical churches in Australia, ecclesio-saatchis have picked up her finding that the young regard God in personal, friendly terms!

The harmonies and discords of community are most comprehensively scored in Ken Demsey's work on the place of religion in a small rural community. The chapter which appears in the present book is part of a major long-term study of Smalltown with which many readers will have had some contact. Dempsey always writes with empathy and humour and his adoption of the sociological equivalent of total immersion has had a number of delightful outcomes: this is one of them.

Ethnicity is the main subject in the last three chapters. Tony Swain cuts a swathe through previous inadequate accounts of Aboriginal religion to reveal its complexity and immensely varied sources: there are implications here for broader interpretations of religion. Frank Lewins further develops his earlier theme of differing permutations in the fusions of religion with ethnicity and nationality among immigrant Christian groups using a model of centripetal and centrifugal reactions to assimilation. Finally, in his

chapter on Islam, immigrants and the state, Michael Humphrey - in a masterly way - brings together the theme of ethnicity with those of gender, community, authority and politics. His presentation of the dilemmas and conflicts facing diverse groups of Moslem immigrants was full of perceptive detail and thoroughly readable.

In sum, this is an excellent and heartening collection: excellent, because unlike some curates' eggs the overall standard does not markedly deteriorate in parts; heartening, because it demonstrates an active and lively research interest in religion in a varied though interconnected set of fields. I recall David Martin's somewhat plaintive remark in the 1960s that the sociologist of religion was an academic deviant living by a non-existent subject. Thirty years on in Australia this book serves confidently to negate that assessment.

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### **The Jewish People**

#### **Their History and Their Religion**

David J. Goldberg and John D. Rayner

London: Penguin 1989

pp. 409 + xiv. Rrp \$16.99

The preface to this work of scholars (as opposed to 'Scholarly Work') commences with a vague apology for the production of yet another book about 'the People of the Book'. There are certainly many such works in circulation, and many more that have fallen by the wayside. The authors' explanation of their work is the perceived need 'to update and evaluate Judaism ... for the contemporary reader. ... It tries to be comprehensive, but cannot claim to be exhaustive.' They go on to identify the tar-

get audience for this work as interested laymen and new students.

The caveats are fair and accurate, however it is difficult not to come away from such a work with a sense of vague dissatisfaction. The problem is a problem of genre, not execution. It could therefore reasonably be said that this book is as good as a **book of this type** can be. To say this is not to damn with faint praise.

Of the approximately 400 pages of text in this book, the first half are a chronological scan of Jewish history. When one stops to consider that some 4000 years of a very broad geographical and extremely diverse social and cultural history are compressed at an average rate of 20 years per page, the undertaking will be recognised as being (at the very least) sketchy.

This enforced gallop through history has both positive and negative aspects. It is positive for the reader who only requires a superficial, broad-brush view of Jewish history. The writing tends to be quite readable (despite an occasional lapse into slightly obscure vocabulary) and does not have much opportunity to bog down.

On the negative side of the ledger, numerous very complex and hotly contested issues of history and historiography are glossed over with little acknowledgment. It is rare that any sources are cited, and there is no footnoting that would allow the reader to pursue some of these issues independently. It is for this reason that this book cannot be deemed to be a 'scholarly work'. Goldberg and Rayner are themselves scholars of the highest calibre, however this book has, of necessity, sacrificed scholarly depth for introductory scope.

There are some issues, however, that are not so much issues of conceptual dis-

tillation as an apparently poorly informed editorial hand. Thus we find, for instance, the rather strange assertion (p.23) that the 'Ark of the Covenant' was an alternate name for the 'Tent of Meeting'. We also find a tendency to anachronistic use of the name 'Palestine' in reference to historical periods long before the name was ever coined.

Perhaps the most telling example of editorial ineptitude is to be found in the discussion of the rise of Pharisaism (p.70), because it betrays an ignorance of Jewish concepts and substitutes Christian concepts in their place. The notion of 'individual salvation' that the editor has attributed to the Pharisees is an erroneous (non-Jewish) reading of Pharisaic concern with matters of reward and punishment; the effect of this can only be to confuse and mislead the unprepared reader.

The final section of the historical overview becomes uncharacteristically detailed when dealing with contemporary issues of Israeli history. It is unclear as to why the authors did this, and already (given the pace of Middle-Eastern politics) substantial portions are out of date.

The 16 pages of black and white photographs in the mid-section of the book have been selected according to unfathomable criteria. There is no particular correlation between text and illustration, and while most of the photographs are of some intrinsic interest, any opportunity to integrate visual data with the text has been missed.

The second half of the book is divided into three sections: 'The Literature of Judaism', 'The Theory of Judaism' and 'The Practice of Judaism'. This material is also the subject matter of entire libraries of scholarly works and conse-

quently is as sketchy as the historical overview.

In the Preface, the authors declare their status as Progressive Rabbis and some of the ideological assumptions that flow from that particular bias (which this reviewer shares), such as broad acceptance of the notion of the Documentary Hypothesis and the redaction of Biblical text. While these matters have some passing significance in the historical section, they are of pivotal importance in the ideological sections.

The authors are scrupulous in their presentation of all mainstream ideologies in Judaism. This is no problem for the Progressive Jew who is committed to a notion of Jewish pluralism and an acceptance of the validity of various expressions of Jewish thought and practice. Orthodoxy is ideologically unable to share this pluralism, and so Orthodox writers would have some difficulty in being as accepting and descriptive of variant traditions as are Goldberg and Rayner.

The only criticism of this section of the book would have to do with the economy of words which leads to a tendency to sweeping generalisation of the kind found in the history section. Names of writers and books are listed with little explanation as to what they are about and with little that would provide direction to a reader interested in further, self-directed study.

In summary, Goldberg and Rayner have presented us with a good book for a particular market. It is a fine introductory work for an adult with little knowledge of Judaism, who is interested in obtaining a bird's-eye view of the subject. If that reader wishes to delve deeper, he or she will have to consult elsewhere for some direction and guidance. This book could

not be particularly recommended for even a moderately advanced student of things Jewish, due to its lack of scholarly apparatus.

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**Zen Buddhism: A History**

Vol. 1 India and China

Vol. 2 Japan, Heinrich Dumoulin  
Macmillan Publishing Company, New  
York, 1988.

In 1963 Pantheon in New York published *A History of Zen Buddhism* by Heinrich Dumoulin. This book is a translation of *Geschichte und Gestalt* which was published in Germany in 1959. The English translation contains xiv + 335 pages. Dumoulin has now produced a much larger work in two volumes which is more than a rewrite of the earlier volume as more than half of its contents have been rewritten and the new edition contains xxiii + 349 pages and the second volume has x + 509 pages.

There are two different approaches to the study of Zen Buddhism. The first approach suggests that Zen is beyond history and metaphysics. This is the method used by D.T. Suzuki as being para-historical and, essentially, beyond words and thoughts. The second approach is to look at Zen from within the framework of religious thought and the general historical background of India, China and Japan. Fortunately Dumoulin sides with the latter of these two approaches and presents us with a readable and fascinating outline of the history of Zen Buddhism and of the development of Zen Buddhist thought. Of particular value is the manner in which the author presents differing versions of Zen Buddhist traditions. He presents the

historical data and the way in which it has been mythologised. An example of this is the legendary story of the Transmission of the Lineage from the Buddha to Mahakasyapa. Here we can read the essential words of this story as given in the five earliest Chinese texts that describe the Transmission, finishing with the comments from the *Mumonkan* which transferred this story into a Zen koan.

Dumoulin uses the same approach in dealing with Bodhidharma, the semi-legendary founder of Zen Buddhism in China. Dumoulin quotes from the few historical accounts of the alleged life of Bodhidharma and then moves on to describe the legends that have developed around his life. The possibility that Bodhidharma never existed is referred to but could have been treated in more detail.

The book is of special interest when Dumoulin deals with the famous Sixth Patriarch, Hui-neng, and the split between the Southern School of Sudden Enlightenment and the Northern School of Gradual Enlightenment. He includes an account of the manuscripts discovered at Tun-huang which allows us to look at the split from the Northern perspective. He also comments at length on the Tun-huang version of the *Platform Sutra of the Sixth Patriarch*.

These two volumes cover the history of Zen Buddhism from the time of the Buddha until Zen is brought to the West mainly by the work of D.T. Suzuki. The volumes are highly recommended, both to general readers and to the scholar.

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*University of Sydney*

**Imperfect Company: Power and Control in an Australian Christian Cult**  
David Millikan, Melbourne, William Heinemann Australia, 1991.

In the past twenty years a considerable literature has developed on the theme of deviant religious movements. Deviance, of course, is an attribute which powerful social groups are able to attach to the less powerful, and it is partly because of their marginality that New Religious Movements - typified by the Unification Church ('Moonies'), Hare Krishna, and Children of God/Family of Love - have been successfully stigmatised. The possibility that religious movements recruiting from the social establishment and operating within a broadly supportive religious milieu may escape such stigmatisation has been a less frequently canvassed option. It forms the subject of this book.

The Tinker Tailor 'cult' (an unhappy label: we seem to be dealing with what Ronald Knox would call a *coterie*) was a group of Sydney evangelicals led by Dr Lindsay Grant and Del Agnew which pursued the doctrine of 'sinless perfection'. Though the extremism and perverted authoritarianism of the movement may seem an aberration, its theological origins are impeccable: elements of Puritanism, Wesleyanism, Brethrenism (here we might pause to consider the impact of an individual like Jim Taylor), the Keswick Movement and the Inter Varsity Fellowship. Combine these ingredients, nurture them in the hothouse environment of Sydney evangelicalism, and observe one of the Christian mutations that emerges.

Some of the parallels between TT and other minority religious groups are worthy of note. The combination of male (formal) and female (intuitive) leadership can be seen, for instance, in Theosophy,

Findhorn and the more recent Bo and Peep cult (see Roy Wallis *Millennialism and Charisma*). Del's dislike of married couples is characteristic of a range of 'greedy institutions' (Coser), which can handle celibacy or group marriage but are deeply unhappy with the countervailing commitment of the dyad: Del also disliked 'linking up' (for this, read 'particular friendships'). Elite social connections, as Grant found, were useful in deflecting criticism: Jim Jones found much the same in the People's Temple San Francisco period. Grant's 'seekership' - moving from denomination to denomination - was facilitated by evangelicalism's flaccid authority base, but is also characteristic of contemporary groups which attract ideological migrants. The emphasis on dualism and the influence of the spirit world, coupled with an extreme right-wing orientation, is a feature which TT shares with the Moonies (in the former, British Israelism and the League of Rights; in the latter, a fanatical anti-communism). The equation of sickness with sin in TT has echoes in Christian Science.

Though the book frequently makes for depressing and stifling reading - the social climbing of its leaders and Del's parents' encouragement of her to take an 'almost aristocratic disdain' for non-Spirit-filled Christians are especially unpalatable - its implications should be seen as more than historical. The milieu which nurtured this fetid growth would appear to be alive and well: perhaps a 'Soldier Sailor' coterie is currently in embryo.

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**Religious Leadership  
Personality, History and Sacred  
Authority**

Richard Hutch. Peter Lang Publishing.  
Toronto Studies in Religion, Vol 10,  
1991. 328pp. ISBN: 0-8204-1347-X.  
Price: \$US54.95

This unique study of religious leadership guides the reader through the personalities and action contexts of leaders of world religions. A trajectory of sacred authority is identified, stretching from the animated depths of a leader's inner life, to the vitalising bond connecting a leader to followers, and finally to the powerful inertia of the culture of the religion a leader represents. A psychological typology of leaders is developed on the basis of this trajectory in the history of religions as it is seen in leaders' action contexts: Self-Encounter, Group-Container, Tradition-Manager. Illustrations include Martin Luther King Jr., Ramakrishna, Helena Blavatsky, Oral Roberts, Emmanuel Milingo, Salama ibn Hassan Salama, Jonathan Edwards, and the Dalai Lama. The book is useful not only for predicting future religious leadership, but also for training religious professionals.

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Queensland.

**The Religion of the Incarnation:  
Anglican Essays in Commemoration of  
Lux Mundi.**

Robert Morgan, ed  
Bristol: Bristol Classical Press, 1989  
pp.xx + 217. ISBN 1-85399-064-7  
Available from St Clair Press,  
PO Box 287, Rozelle 2039  
Rrp \$25.95 (Aust)

A century has passed since *Lux Mundi* was published under the editorship of Charles Gore. Now with the hindsight of another 100 years of theological argument and world history a group of liberal catholic Anglican scholars from Oxford has produced the current volume. The liberal catholic position is important for it subscribes to neither the legalistic Tridentine position of pre-Vatican II Roman Catholicism nor the rigid Zwinglian or Calvinistic positions of Protestantism. Or, again, as stated in the 'Preface', 'The Anglican liberal catholic claim (is) to pursue a middle way which renders it brittle and burdensome.' The writers approach the task of reinterpreting the original essays from an incarnational viewpoint, suggesting that the incarnate Christ is a transformer of this world's fallen creation.

There are thirteen essays and a substantial preface in the current volume, each with its own notes but no general index. The essays follow the titles in the original book and cover topics such as faith, pain, the Atonement, the Holy Spirit, sacraments, ethics and politics. While the present authors are in sympathy with the spirit of the liberal catholic movement of the nineteenth century, there is no claim that they are replicating that position. Indeed, there is some diversity of thought among the current writers which the editor would wish to raise to the level of virtue, although he suggests that the success of balance between liberal and catholic must be left to the reader.

The opening essay title 'Faith' firmly places the dependency of religious faith on tradition as embraced by the worshipping community for its knowledge and understanding of God, although there is no suggestion that it is a faith in the tradition - it is faith in God and Christ. In that sense all the essays follow this under-

standing which was espoused by Scott Holland, the writer of the original essay on 'Faith'. If the first writers saw their theology as being lived out in the transformation of society, the current writers are no less concerned with the social implications of their beliefs.

Who then will read this book? Mainstream Christianity is slowly moving towards a consensus as theologians and biblical scholars of most denominations, under the guidance of the Holy Spirit, find much in common. The liberal catholic Anglican position sits comfortably within this framework and should offer thinking Christians both assurance and disquiet.

*John Cohen*

*Charles Sturt University - Riverina*

### **Religious Politics in Global and Comparative Perspective**

William H. Swatos, Jr.(ed)

Greenwood, Westport. 1989

Price \$US 39.95 ISBN 0-313-26392-2.

194 pages. Available from: Greenwood

Press, Inc. 88 post road west. PO Box

5007, Westport, CT 06881

Telephone (203) 226-3571, Fax (203)

222-1502.

Current social and political theories, which tend to dismiss religious resurgence as a deviant occurrence in the broad sweep of history, do not provide an adequate framework for the study of the dramatic resurgence of religion as a worldwide political force. This book is the first to address the interplay of religion and politics systematically and on a global scale. Offering interpretative essays as well as quantitative comparative analyses, it develops a comprehensive theoretical framework and presents the most complete comparative account avail-

able of the realities of religious politics in the contemporary world.

The first of the interpretive chapters focuses on the cultural factor as a means of clarifying the role of religion in the modern world system. The next two chapters examine the concept of the self in the context of globalisation and the absence of solidarity as a unifying force in societal systems. The role of ultimate values in politics and the reasons for the emergence of militant religious movements in nation-states is also considered. A worldwide study of religious change between 1900 and 1980 gives a clear picture of contemporary global religious movements and formulates a tentative set of explanations of change based on data analysis. The statistical links between religious beliefs and political views, and between religions and democracy, are explored. The editor's concluding chapter looks at the implications of the authors' findings for general theory in the sociology of religion. The editor stresses the need for reconceptualising basic theoretical constructs, particularly the concept of religion itself. An important contribution to our understanding of the religious and political forces that are shaping the modern world, this work will be of interest to academics, researchers, and students of world religions, sociology, and political science.

Contents: The Kingdom of God and the World of Man: The Problem of Religious Politics; Cultural Aspects of the Modern World-System; Globalisation, the Active Self, and Religion: A Theory Sketch; Globalism and Inclusion: Theoretical Remarks on the Non-Solidary Society; Ultimate Values in Politics: Problems and Prospects for World Society; Religious Transformation and Social Conditions: A Macrosociological

Analysis; Religious Politicisation among Western European Mass Publics; Protestantism and the Spirit of Democracy; Losing Faith in the "Religion" of Secularisation: Worldwide Religious Resurgence and the Definition of Religion; Bibliography; Index.

**Knowing the Truth: A Sociological Approach to New Testament Interpretation**

Howard Clark Kee. Fortress Press, Minneapolis. 1989. 120 pp \$17.95

Professor Kee of Boston University has made valuable contributions within the area of the academic study of religion and the Bible. He is currently preparing a New Testament Theology, focussing on the changing social contexts of nascent Christianity and this short book is his methodological prologue to it.

The author investigates social theorists and their theories in order to understand, evaluate and account for the religious ideas and phenomena both within the text and at the time of the actual events depicted there, often many years earlier. Hence, well known and important anthropologists and sociologists and their ideas and theories are presented, among them Thomas Kuhn, Peter Berger, Barry Barnes, Clifford Geertz, Mary Douglas, Suzanne Langer, Eugene Nida, Robert Grant, Wayne A Meeks, Max Weber, Gerd Theissen, H Turner, Emile Durkheim and others. Their theoretical work is summarised in a concise and clear manner in order to present a useful survey of the contribution of the Social Sciences and Sociology to textual description and interpretation and to the evaluation and historicity of the contents of texts.

Problems in interpretation which arise even in the natural sciences are not overlooked (:8) and Clifford Geertz's analysis

of religion in terms of the construction of symbol systems is elaborated at some length (:14,:29). Of particular interest to me is the evidence for the changing of a group's ideas, which is apparent in the biblical concept of Wisdom, Hochmah or Sophia. In Proverbs 8, the female Hochmah or Wisdom is said to be the Co-creator of the universe but in the New Testament, she becomes equated with the masculine Logos and is presented as an aspect of the male Jesus in John 1 (:32).

However, the actual, sociological analysis of a text requires the interpreter to enter sympathetically into the symbolic universe of the community whose text is being studied and to make use of the widest possible range of exegetical tools and aspects of life to elucidate the political, social, economic and religious contexts in which the text originates and to capture its meaning intended by its author or compiler for the original audience.

The criticism of structuralism is timely (:61) and the recent contributions by John Neusner in the area of rabbinical material from the Essenes and Gnostics is rightly acknowledged as helpful in broadening the context of the Bible (:63).

Kee's presentation of Biblical Covenant Theology (:70-102) puts into practice in a very clear and illuminating manner his previously outlined methods and a rather complex series of first century contexts emerges. However, the author successfully portrays the deeply held and influential role of the Covenant in both the Jewish Scriptures and the New Testament in the context of the history of salvation. As an analysis of a biblical theme in its original social, communal

context, even confessional, apologetical christian conservatives would be pleased with this empathetic and fair presentation.

Several useful insights to emerge are the two different covenant traditions, the central shrine and the law in post-exilic Judaism (:81), the location of the home for the meetings and practices of the Pharisees (:83) and the use of 'trust' rather than 'faith' as the sole qualification for sharing the life of the New Age (:98).

A comment in the Epilogue on the title *Knowing the Truth* makes it clear that this title reflects the truth as held on the basis of the shared assumptions of the community and within the author's context. These truth claims must accordingly be acknowledged as such by the historian or student of the text. This however does not preclude a critical evaluation of these truth claims in the context of their composition, their supposed time of occurrence and their relevance in our own day. There is fuel for much controversy over truth claims in these three distinct contexts.

Interest in the Bible from non-confessional, literary, historical, psychological and sociological perspectives is growing. Such academic books as this can provide fresh and broader insights for those involved in traditional, confessional exegesis and it can also allow for the more critical and honest analysis of the biblical text, thus allowing biblical hermeneutics to take its rightful place alongside the analysis and evaluation of the world's other important literature and texts.

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