

chapters on pilgrimage, community drama and art and symbolism. As a whole the book convinced me that much of the necessary work on green 'theology' will in fact be in the realm of political ethics and jurisprudence and of a more substantial nature than is offered.

Ethics and the Environment on the other hand raises more questions but almost entirely fails to deliver any answers. An impressive battery of the great and the good in a variety of disciplines seems to have produced a collective akrasia which may be the very problem besetting governments and corporations who are indeed represented here. The opening essay, a typically impressive contextual historical survey by Sir Keith Thomas, states that 'many of the key issues are not so much technical as political and ethical'. Neither the chairman of British Nuclear Fuels nor Professor Hodgson seem to have heard him; John Haldane's comment to 'festina lente' may be sensible but it is quite insubstantial. The politicians are ably represented by Brian Gould on a (presumably futile) pre-election platform; the civil servants by a thoughtful F.A. Osborn who wants more from the philosophers than they give him. At times there are occasional lapses into fiction, scientific or otherwise: can it really be true that one good reason for nuclear power is that it will outlast the sun (p 82) or that crime might admit of a technical solution (p 58)? Professor Hare, who has in fact written some of the most sensible things on the environment by any interested philosopher (few and far between), here does nothing to illuminate the question of our desiring which is clearly one of the major questions thrown up by the book *en passant*. There is an important discussion of interests by Bernard Williams and Robin Attfield, but again more needs to be said, particularly about the conflict of interests. The book avoids religion like the plague. Pollution is in fact religious in origin: Leviticus is crucial for understanding our concerns for the environment, as indeed original sin is for our failed attempts to preserve it.

Intergenerational justice, the nature of human desire (which Marxism stifled to its cost), the questions of market economics and ecology raised by Sir Leo Pliatzky and F.A. Osborn, 'green faith': all these deserve more time. As a whole the book reflected aspects of current debate rather than contributing much to it. Although it is nicely produced and sold at a bargain price, I probably learnt more from the humus on our allotment.

HUGH WALTERS

FROM NEWMAN TO CONGAR: THE IDEA OF DOCTRINAL DEVELOPMENT FROM THE VICTORIANS TO THE SECOND VATICAN COUNCIL by Aidan Nichols OP, *T&T Clark*, Edinburgh, 1990, 290 pp.

The theme of the development of Christian doctrine lies at the intersection of a number of key theological issues: the relationship between faith and history; the question of the cultural relativism of theological expression; the nature of revelation and its expression in doctrinal formulation; the

connection between liturgy and spirituality and theological reflection; the question of doctrinal authority within the Christian community and the mode of its operation and expression. Increased historical consciousness over the last two centuries has brought all these issues to the fore, as all Christians have wrestled with the question of the relationship between the original gospel and subsequent doctrinal expression, and Catholic theology has endeavoured to find an appropriate apologetic vis-à-vis other Christian churches. Ecumenical discussions have inevitably had to deal in some measure with this major issue.

In this book Aidan Nichols endeavours to assess some of the major discussions of the issue, beginning with the seminal work of John Henry Newman, re-assessing the Catholic Modernists, Loisy and Tyrrell, and the related figure of the philosopher, Maurice Blondel, concluding with assessments of de Lubac, Rahner, Schillebeeckx and Congar. Attention is also given to some lesser-known neo-scholastic theologians, notably Ambroise Gardeil.

Nichols proceeds by providing a brief biographical sketch of the theologian he is studying, followed by an exposition of thought on the issue, and some assessment of its value. Some of the ground traversed (most particularly in relation to Newman and the Modernists) is not unfamiliar. Other material, though less well-known, seems less compelling. Overall it is a useful compilation but does not quite succeed in presenting as clear a picture of the systematic issue as we might wish. The strength of the book is in exposition rather than analysis, and while this reviewer was grateful for some clear guidance through the sometimes tortured endeavours to arrive at appropriate theological criteria and methodology in this area, in the end he was left looking for a clearer resolution of the problem. Given the importance of a theological understanding of tradition in this whole area, it is a pity that only a very short appendix of barely eight pages is devoted to the idea of doctrinal development in the Orthodox tradition. There is surely more of significance here. There is also an unfortunate confusion on p.18—Newman's Evangelical conviction that the Pope was the Antichrist was derived not from his reading of the works of Isaac Newton, but of Thomas Newton, an eighteenth-century bishop of Bristol, *On the prophecies*.

If in the end this is not quite as good a book as it might have been, it will still be valuable as a resource for important theological discussions of a topic which is not likely to go away, and a stimulus to further theological wrestling with this major theme.

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