

and engagement between the various approaches of the authors. This would have worked best with the Storrar/Blount and Forrester/Sagovsky pieces, but even elsewhere tensions and differences might usefully have been explored. Nevertheless, the work serves as a useful and thoughtful attempt to explore the basis, range and implications of a critical social theology for contemporary Scotland. As such it will find a welcome place on the bookshelves of many a minister and one hopes that the Centre for Theology and Public Affairs will continue to be a stimulus for theology of this kind in Scotland today.

Peter McEnhill,
Westminster College,
Cambridge



Travelling with Resilience: Essays for Alastair Haggart, edited by Elizabeth Templeton. Edinburgh: Scottish Episcopal Church, 2002. pp. 249. Pb. £9.99

The title of this volume testifies to a purposeful journey. Kevin Franz in his excellent foreword to these essays points to the creation of a ‘spaciousness’ within the Scottish Episcopal church as a central part of Alastair Haggart’s purpose. Elizabeth Templeton in her Memoir writes of a passion for a teaching ministry and an unswerving commitment to ecumenical action.

This collection includes remarkably powerful images – a consecration sermon by T F Torrance, another Scot who never wavered from his central ecumenical commitment, a typically unusual angle on the changing church and the unchanging God by Michael Hare Duke, a brilliant reflection on eucharist and *ecumene* by the inimitable John Fitzsimmons, the best cardinal we never had. Add to this a radical piece on inter-faith dialogue by the Bishop of New Westminster, a characteristically profound essay by Rowan Willams on Bonhoeffer and the Poets, not to mention a number of the other usual suspects from John Habgood to Richard Holloway, with a piece on Preaching from

the legacy of Alastair Haggart himself. It is a pity that Bob Runcie was too ill to complete his contribution: we may be sure that it would have combined resilience with a rare measure of sanctified common sense.

There is a great deal of pleasure to be had from this volume, which perhaps helps to explain something of the continuing attraction of the Scottish Episcopal Church in this country. It is not perhaps altogether surprising that Alastair Haggart moved from one minority faith community to another. There is often an affinity among those who are sensitive to the natural capacity for power politics of the dominating ecclesial culture. The book raises one or two fascinating issues. Though the source of this book's creation was 'classically liberal' (Elizabeth Templeton suggests), as wise a thinker as His Grace of Canterbury seems to find it impossible to use the word 'liberal' without prefixing it with 'bland.' And what are we to make of the current climate of flight from serious ecumenism? Are we doomed to tread the unedifying byways of fundamentalism and a sometimes high-minded sectarianism, while at the same time millions of eminently reasonable people no longer feel moved to go to church? Can we still safely assume that unthinking tribalism is far away among the Hutus and the Tutsis? Where is that precious 'spaciousness' in the British churches in 2004? Alastair Haggart moved from the Free Church to the Episcopal Church, from Strathnaver to Edinburgh. But the centre of his commitment remained the same. Elizabeth Templeton notes that when speaking about the core of the gospel he turned to Philippians: 'That I may gain Christ and be found in him.... Not that I have already attained this, or am already perfect, but I press to make it my own, because Christ Jesus had made me his own.'"Such a participation requires no particular form of piety or party label. It looks to an inclusive church, inclusive because it becomes itself by being included. Whatever we may think of the difficult issues of the present, - and we shall all quite properly think differently - this is a book which encourages resilience, suggests hope, and was eminently worth creating.

George Newlands
University of Glasgow

Christianity in a Post-Atheist Age, **Clive Marsh, London:**