



**Peter Matheson and Alastair Hulbert, eds., *In Your Loving is Your Knowing: Elizabeth Templeton – Prophet of Our Times* (Edinburgh: Birlinn, 2019), pp. xxii + 257, ISBN 978-1780275635. £14.99**

Elizabeth Templeton was a very significant figure in the Scottish church and academic scene in the later twentieth and early twenty-first centuries, but her reach was so much greater than Scotland. From a Glasgow upbringing, initial university study in philosophy, and eventual flourishing in theology, Templeton became a ‘go-to’ speaker for ecumenical events across the globe. Why? She was passionate about ecumenism. She made people think. She was uncompromising in her academic rigour. She was not afraid to challenge. But crucially, she encouraged people to connect their theology with their lives. People found that she created a viable route into thinking about the great mystery of God by looking at the world, and that is surely the highest accolade for someone interested in the health of the church.

This volume is a welcome publication of a range of Templeton’s scripts for radio broadcast, public lectures, occasional addresses, sermons, and papers for a range of church conferences and educational events. These are divided into six sections, each introduced by a significant colleague, which gives a feeling of eye-witness testimony to the quality and significance of Templeton’s life and work. Richard Holloway introduces “Christ and Culture”; Charlotte Methuen handles “Making Sense of Theology”; Tim Duffy covers “The Common Life”; Alastair Hulbert deals with “Ecumenism”; Lesley Orr muses about “Living, Loving, and Dying”; and Rowan Williams gives an epilogue in the final section “On Being the Church.” Their personal observations, tributes, and balanced critiques are a tribute to the impact of Templeton’s work.

As the volume unfolds, the distinctive and consistent character of her theological voice becomes clear thanks to the wide range of audiences addressed by the items in the collection. We can hear her favourite themes coming through: encouraging people to explore their spirituality; a sympathy with the lived experience of those who had been marginalised, such as women and gay people; valuing the world and its people as a way in which we can see and understand

God; calling out any failures by the church to live the theology that it articulates. She was fulsome in her acknowledgement of the early influence on her thinking of her Greek Orthodox colleague, lay theologian John Zizioulas, which opened a doorway to a rich palette of theological engagement, rooted in but also liberated from the confines of the Reformed Kirk. Ironically, Zizioulas was appointed at New College by T. F. Torrance, but it was Zizioulas' theological influence that lay behind Templeton's assertive public challenge to Torrance's 1976 world-condemning articles in *Life and Work*, the magazine of the Church of Scotland. Her brave and assertive challenge to her mentor is included here. No ivory towers for Templeton, and a distinct love of the world. It is perhaps a blessing that she ended up as a freelance theologian, much in demand as a speaker, rather than a tenured professor having to bite a cloistered tongue. Her impact was greater as a result of this freedom.

On the strength of this volume alone, Elizabeth Templeton can be described as a public theologian, because her work repeatedly focuses upon the impact of the church's thinking and behaviour on the world. Her careful and passionate support for partnerships which are not 'marriage' in the Panel of Doctrine's statement on Sexuality and Marriage to the 1994 General Assembly was not simply an internal matter. There was an expansiveness to her approach, a natural sense that theologians and the churches ought to speak in the public realm. She was clearly respected enough to be invited to do that in civic, educational, and church circles. Templeton engaged the themes of her generation in a direct and thoughtful way and her central motif, which can be summed up as 'in your loving is your knowing', was very significant for her. Her theology was relational rather than abstractly theoretical, and it found the voice of God as much in artists and art as amongst the official purveyors of religion. Humour, intelligence, wit, and warmth characterised her work, but there was also a determined voice, unafraid to call out and challenge the establishments of church and academy.

Without this publication, Elizabeth Templeton's legacy would have died with the generations of those she directly impacted. It is a great service to the wider church that these gems of her output have

been gathered together for posterity, ready to inspire by reminding those who knew her of how empowering and provocative her public engagement was, and by prompting future generations in church and academy to consider what might still be recovered of the ecumenical vision and energy of the late twentieth century.

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**Richard Frazer, *Travels with a Stick: A Pilgrim's Journey to Santiago de Compostela* (Edinburgh: Birlinn, 2019), pp. 208, ISBN 978-1780275680. £12.99**

In 1986, 1801 pilgrims walked the Camino, the 'Way'. In 2018, there were 327,378. Scotland has seen nine 'pilgrim ways' open in the last few years, with three more in preparation. In the Scottish Episcopal Church, 2021 is to be a Year of Pilgrimage. In 2017, the Church of Scotland's General Assembly, responding to a section of the report by the Church and Society Council, of which the author of the book under review is Convener, agreed to 'affirm the place of pilgrimage in the life of the church and encourage congregations to explore opportunities for pilgrimage locally and how to provide practical and spiritual support for pilgrims passing through the parish'. This resolution suggests both that the recovery of the medieval institution may be seen as a twenty-first century spiritual resource, but also that the phenomenon of pilgrimage, flourishing independently of the churches, and even where the prime concept is recreation and leisure, may offer – at a time of flight from organised religion – to release originating energies and practices which have become hardened or obscured.

The matter of religion and ritual in the public domain has occupied the field of liturgical studies since the Societas Liturgica congress in Palermo in 2007 where it examined 'Liturgy in the Piazza' (public square). Contributions included those by Edward Foley, Capuchin,