

Finally the book concludes with a chapter on the true oneness of the triune God in which the author discusses Jesus' divinity and the threefold nature of the one God.

I suspect that some will read this book and be challenged by it; some will dismiss it out of hand as being too liberal by half in its theology and probably put it down as soon as they have picked it up; while some who are searching may find in its pages thoughts with which they can identify and which may draw them into a closer and more serious dialogue with our faith.

W. Montgomery Watt has held professorships at the Universities of Edinburgh, Toronto and Georgetown and the Collège de France. He is a priest of the Scottish Episcopal Church, and has published over thirty books on Christianity and Islam, and, indeed, the book concludes with an interesting 'final word to Muslims'.

Dane Sherrard,
Luss & Arrochar

T *Relational Deity: Hartshorne and Macquarrie on God,* Douglas Pratt, Lanham, Maryland: University Press of America, (2002), pp. xxii+ 212. NP ISBN: 0761822097

This re-working of a doctoral thesis seeks through a thorough examination of the concepts of God to be found in the works of two substantial thinkers to arrive at a 'relational' understanding of God. The thinkers in question are the philosopher Charles Hartshorne, the leading expositor of 'process' thought and 'neo-classical theism' and the theologian John Macquarrie, whose characteristic emphasis is 'existential-ontological'.

Unlike some studies in this field where two thinkers of superficially similar but actually contrasting tendencies are presented as 'goodies' and 'baddies', Pratt is concerned to learn from both so as to develop constructively what he considers a conception free of the constraints

of either. His exposition is both illuminating and, on the whole, clearly written, and takes account of the main criticisms raised against his protagonists. At a time when the insights of both 'Process' thought and of Macquarrie seem to be unjustly neglected in British theology, this is most welcome.

Pratt has no difficulty in demonstrating the essential relatedness in Hartshorne's and Macquarrie's thought. Hartshorne takes seriously that God is related to everything that is, in a relationship that is not merely one-sided: 'God changes us by changing himself in response to our previous responses to him, and to this divine response to our response we subsequently respond' (quoted p. 173). While relationality is not so explicitly asserted in Macquarrie's theism, Pratt shows that it is implicit - particularly in Macquarrie's understanding of God as Holy Being and Jesus Christ as Expressive Being.

Following this analysis, he arrives at his own understanding of God as 'Relational Deity'. 'Reference to God as "Relational Deity" attempts to hold together the sense of otherness and presence that, as marks of the being of God, are also elements of the reality of relational entity as such' (p. 193). While in this study Pratt does not expand this to show the relevance of this to Christian doctrine, it is clear that such a concept must give rise to constructive and helpful possibilities in the development of doctrine, in particular Creation and Providence.

D.W.D, Shaw
St Andrews



The Reluctant Reformation of Clarence McGonigall by Ron Ferguson, Edinburgh: Steve Savage Publishers Limited, pp.128, £5.99, ISBN 24 1904246095

Revd. J. Clarence McGonigall (late of Life and Work fame) is looking forward to his retirement. The senior staff of the Church Offices desperately want him to go. The year is 2008, the Church of Scotland has been privatised; the General Assembly is now a sales convention,

