

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
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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,

and Hovis are sponsoring the communion bread. Clarence, the embarrassing misfit, is quite happy to move out. But not before he challenges the bosses, the rules, and the priorities and goals of this new kind of Kirk.

J. Clarence McGonigall is the famous (if not notorious) creation of Ron Ferguson, who also is a retired minister, but who has returned to his former profession as a journalist and writer.

Clarence is driven to distraction by the directives and targets issued by the Church Offices in Livingston, and by the superficiality of top officials who want everyone to 'smile with Jesus', and to achieve an annual increase in the number of baptisms, weddings and funerals. This new breed of trendy Church officials, all trained in management methods in America, are ruthlessly focussed on the Gospel as a product, and their goal is to increase the Presbyterian market-share.

Ron Ferguson imagines a Church so bizarre and superficial that it is, mercifully, unlikely ever to exist. But there's a lot of fun in the attempts to make Clarence computer literate: his mobile phone ends up in the grave at a funeral (because he dumped it there).

The book is offered to us as 'an entertainment'. But despite all the clowning, this is also a health warning for the Churches against adopting the spirit of the age, its fashions and its practices; above all its obsession with 'image'.

Clarence is not always courteous; he is not always sober; he is the damaged angel. But he has a deep humanity and a profound sense of humour. That is why, when he comes to retire, he will be genuinely missed.

*J.W.M. Cameron,
Edinburgh*

