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Review Essay: Gillian R. Evans, Alister E. McGrath, and Allan D. Galloway, *The History of Christian Theology, Vol. I: The Science of Theology*

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Barkan's many close readings and eclectic methodology are most effective in showing the continuity of pagan myth into the Renaissance. The preface honestly describes the book as neither short nor comprehensive, but it is usually judicious and often provocative, always avoiding oversimplification. Because the book is itself a densely woven tapestry of variable images, it may be ungrateful to lament omissions. But one thread has not been pulled through. Barkan sees voyeuristic elements in works by Titian and finds exogamy behind some myths, but he never squarely confronts salient issues of gender and power with which the myths are replete. Although he quotes Mary R. Lefkowitz's *Heroines and Hysterics* (1981) in an endnote (293 n. 31), Barkan minimizes the violence of mythic rape that is all too obvious in the portrayal of female victims by male artists. For example, the mutilations of Philomel and Lavinia are central to Barkan's analysis of *Titus Andronicus*, but he discusses the Tereus myth primarily as a vehicle for Shakespeare's reexamination of dramatic art. The brutally disfigured Lavinia seems to cry out for deeper analysis.

A bibliography or complete indexing of the notes would make the book a more usable resource. Its numerous black and white illustrations are only adequately reproduced, and some typographical errors can be found in the text. Limitations aside, this learned book should renew interest in metamorphosis as a powerful force in literature and art.

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Gillian R. Evans, Alister E. McGrath, and Allan D. Galloway, *The History of Christian Theology, Vol. I: The Science of Theology*, Wm. B. Eerdmans Publishing Co., 1986.

This volume introduces what promises to be a valuable addition to the ever-increasing corpus of theological literature. Paul Avis, the general editor, has chosen well among his British colleagues in launching this series, for they very effectively achieve the major objective he has identified: to provide "an extensive introduction to religious thought in the Christian tradition from a historical perspective."

In roughly three equal parts Gillian R. Evans deals with "Patristic and Medieval Theology," Alister E. McGrath with "Reformation to Enlightenment," and Allan D. Galloway with "Nineteenth and Twentieth Century Theology." Two useful indexes, subject and name, complete the volume. Because of the focus of the *Journal of the Rocky Mountain Medieval and Renaissance Association*, this review will concentrate on the patristic, medieval, Renaissance, and Reformation sections.

Evans brings to her portion of the book great expertise, for she is one of the most productive of young scholars who are working in medieval theology and intellectual history. She is thoroughly conversant with the sources and scholarly literature of medieval religious history. Her several monographs on Augustine of Hippo, Pope Gregory the Great, and early Scholasticism amply demonstrate her unique qualifications to provide a work of synthesis.

In 10 short chapters Evans distills an enormous amount of information with a narrative that is always lucid. Her leitmotif is the constant interaction between Christian theology and classical philosophy. Her first five chapters provide a thoroughly understandable account of just how much "Athens has to do with Jerusalem"—pax Tertullian! Evans's sixth chapter, "The End of the Roman World," describes the attrition of philosophical interests in the era extending from Boethius to John Scotus Eriugena. She then turns to "The Beginning of the Medieval World," in chapter 7, with the intellectual ferment which resulted from the "Revival of Logic" and the careers of Anselm of Canterbury and Peter Abelard. Her concluding chapters bring the reader to the apogee of Scholasticism as she evaluates the impact of "The Arrival of Aristotle" and the quintessential Scholastic, Thomas Aquinas. Her concluding chapter is devoted to "The Modern Way," in which she focuses on William of Ockham, Jean Gerson, and Nicholas of Cusa.

Alister E. McGrath, in his introductory chapter "The Renaissance Background," incisively describes the relationship between Renaissance Humanism and the Reformation. Much of the prolix popular discussion today about "secular humanism" would be enlightened by the reading of McGrath's informative account of the nature of Renaissance Humanism. His second chapter, "The Theological Method of the Reformers," demonstrates definitively Humanism's absolutely essential role in *intellectually* preparing the way for the Reformation's *theological* developments.

The remainder of this lively volume upholds the level of performance described above: in succinct and lucid chapters the significant ideas and individuals who shaped Christian theology down through the centuries are accounted for. Each chapter is followed by a short bibliography, mostly English language items, which will enable the serious student to pursue a topic at a more detailed and sophisticated level.

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