

Inevitably perhaps, entryways cannot exhaust all significant features of a complex structure. One aspect of Torrance's theology of grace left unexamined is his reconnection (post-Barth) of the rationality of grace to the study of rationality in natural science. Torrance's extended engagement with scientists and theorists, including Michael Polanyi and David Bohm, broke new ground in challenging both the epistemological naivety of secular dogmatists as well as modern gnosticisms indifferent to questions of scientific cosmology or historical hypothesis and verification. In honour of this contribution Torrance was awarded the Templeton Prize for progress in religion in 1978.

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Paul A. Macdonald, Jr., *Christian Theology and the Secular University* (London and New York: Routledge, 2017), pp. x + 231. \$140.00/£85.00.

Epistemological issues unresolved since Enlightenment days, along with higher education policies which undervalue subjects not obviously linked to economic goals lead to questions about the place of Christian theology in the 'secular university'. Paul Macdonald, a Christian theologian who has worked in such universities, makes important points arguing that theology should be there, which may help others put the case. His treatment of what it is to be a university, and secular, could be more nuanced.

He defines his terms. In brief, Christian theology is 'reason or discourse concerning divinity' (p. 2). To be secular is to be inclusive of a variety of perspectives (p. 4). A university is for 'truly liberal learning' (pp. 98ff.) in which, following Newman, 'Knowledge and truth are their own ends' (p. 6). Macdonald produces various arguments for Christian theology having a place in the university. His work is detailed and cannot be covered comprehensively. His main point is that Christian theology contributes to the university's central object, the pursuit of truth. It does so through enabling particular forms of reasoning (pp. 141ff.) and enabling them whether belief in the divine (however widely understood) is present or not. It does so also because 'Theology is based in and centered upon the truth about the divine, as revealed by the divine' (p. 20). As such, 'theology is able to help its practitioners gain and grow in knowledge of divine truth as well as all other truth as related to divine truth' (p. 20).

Other arguments Macdonald employs include that theology, by bringing its own 'epistemic resources' (p. 3), contributes to the epistemic plurality (p. 11) which should be part of a secular university in the inclusive sense he outlines. Theology also helps learners grow in 'intellectual virtues' (pp. 150ff.), in the good life more generally (pp. 183ff.) and in various forms of reasoning, including the 'contemplative' reasoning 'needed in order to attain wisdom' (p. 140). The latter point is particularly significant for Macdonald. Contemplative reasoning has to do with 'actualizing one's rational capacity to think and reason about the most epistemically significant subject matters', applying reason to the 'biggest questions' (p. 160). Theology has a particular concern with such questions and has developed reasoning appropriate to tackling them. It therefore has a very particular contribution to make which the secular university 'needs' (p. 163).

Macdonald employs an impressive range of arguments. Readers will decide which have most value in context. Some, including those about truth, virtue and epistemology, speak the language of the university. Discussion of revealed truth may raise more difficult questions for universities perhaps not as epistemologically plural as Macdonald hopes.

Macdonald's ideas about a pluralist, 'inclusively secular university' (p. 41) are an important part of his argument. It is an emphasis to be welcomed. More space on positive arguments for such universities, rather than against non-inclusive institutions, would have been an asset, including from Christian traditions affirming of freedom, diversity and inclusivity. The concept of the post-secular and ideas about complexly religious and secular realms could also have been made more use of.

One might register a significant reservation over Macdonald's reliance on Newman in his treatment of what it means to be a university. Macdonald himself says some will regard this as a 'fundamental misstep' (p. 132), for Newman's writing arose from attempts to create not a secular but a Catholic university. Also, whilst Newman's work is important, and conducive to Macdonald's argument, it does not have the authority Macdonald suggests when he calls it 'timeless' (p. 98). Few would support Newman's contention that universities are for teaching only, not research. Mike Higton in his *A Theology of Higher Education*, a book Macdonald engages with, poses a theological challenge to Newman's central contention that education is its own end. A faith which seeks the good which is God's Kingdom might suggest education should be directed towards the good.

Macdonald gives carefully worked out (if sometimes tortuous) arguments about why Christian theology has a place in the secular university. Despite

the reservations expressed, there are resources here for work which needs doing; putting the case for Christian theology in the secular university.

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Adam Ployd, *Augustine, the Trinity, and the Church: A Reading of the Anti-Donatist Sermons*. Oxford Studies in Historical Theology (Oxford: Oxford University Press, 2015), pp. xii + 225. \$74.00/£47.99.

Recent years have seen a significant shift in Augustine scholarship: a movement to pay more attention to neglected texts in his dauntingly large corpus. Aided by the translation of previously unavailable texts into English, scholars are increasingly challenging the old commonplace that Augustine was not a systematic thinker and pointing out the complexity and depth of the theological views he expressed in his sermons, commentaries and less popular treatises. While Augustine typically wrote on an occasional basis, his thinking across multiple genres exhibits significant coherence and nuance, even as it often developed over time.

Adam Ployd capably advances this movement in this discussion of forty-one sermons Augustine preached in the course of a year. As Ployd convincingly argues, these sermons attacked the Donatists by suggesting that their schismatic view of the church is connected to a misapprehension not merely of the nature of baptism and martyrdom but of the triune God who is the hope of martyrs and the power behind baptism. Ployd advances his argument clearly and skilfully, situating Augustine in his intellectual milieu with opponents such as Cyprian and the Donatists and intellectual predecessors such as Ambrose and Hilary. He also puts Augustine in conversation with himself by drawing illuminating links to and distinctions from other works Augustine wrote. This is especially true of *De Trinitate*, whose influence Ployd seeks to decentre, following the 'New Canon' approach of Lewis Ayres and others.

Ployd's main thesis is that Augustine's sermons evince a 'trinitarian ecclesiology'. Chapter 1 focuses on the church's pedagogical task of deepening knowledge and love of God. Augustine offers his hearers intellectual training by teaching them to distinguish between material and spiritual realities. In order for progress in knowledge to take place, progress in reorienting our desires must also occur. Augustine combines these themes by emphasising the virtue of humility, which the Donatists lack because