



JULIUS CAESAR (ACT 2 SCENE 2)

Julius Caesar Act Two Secondary Solutions

Mary MacLane



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and begins by distinguishing between revelation in the primary sense a living encounter with God's self disclosure and in the secondary sense statements of faith derived from that encounter or propositional revelation It considers revelation as transforming and informing as being sacramental or mediated through words and deeds as communicated through an endless variety of means and mediators as related to but distinct from biblical inspiration and truth and as reaching those of other faiths or of no faith at all Gerald O Collins skilfully distinguishes between past or foundational revelation present or dependent revelation and future or eschatological revelation He expounds with ecumenical sensitivity the complex relationship between tradition and scripture O Collins moves into controversial areas by insisting that the divine self revelation takes place only when received by human faith and that outside revelation there is no salvation extra revelationem nulla salus This volume offers a coherent account of God's self revelation which can serve as a basis for all that follows in theology and for dialogue with those who follow other living faiths or none at all O Collins extends and enriches what he has proposed in earlier books and articles about the characteristics of God's self revelation *Hearings, Reports and Prints of the House Committee on Appropriations* United States. Congress. House. Committee on Appropriations,1973 **Old Penn**,1907

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