

mused or bewildered by Cupitt's pages: at any rate this is suggested by the numerous page-references thereto. These readers, however, may be deterred by passages which are either tetchy (e.g. p 52) or patronising (e.g. p 32), or by the cover design of a hand emerging from a heavenly cloud (or surplice?) which may seem to present the book as for ecclesiastical insiders only.

This would be a pity, as the book has much of positive value, and, despite the need for fairly frequent qualification, offers much sound argument and much robust good sense. If such readers are seeking a reasoned case for the tenability of belief in the modern intellectual milieu, they may well find it here.

ROBIN ATTFIELD

DIVORCE AND SECOND MARRIAGE – FACING THE CHALLENGE

by Kevin T. Kelly. Collins pp 111 p/b £2.00.

This is a book to be welcomed as a courageous response to the dilemma facing the Church with the realisation that, according to the University of Surrey survey, as many as one in five marriages involving Catholics are canonically invalid, most because one or both partners are divorced. Kevin Kelly recognises the reality of widespread marriage breakdown which is as sadly prevalent among practising Christians as others, and takes this as his starting point. The book falls into two distinct sections; in Chapters 1 and 2 he looks at the theology of marriage and examines how the modern insights into marriage as a "relationship of life-giving love" can enrich and deepen the traditional understanding of indissolubility, and in Chapters 3 and 4, he considers the theological basis for readmitting divorced-remarried Catholics to the sacraments, and tries to reconcile current rigid teaching with more compassionate pastoral practice.

As Kevin Kelly makes clear in his introduction, he is far more confident that the views expressed in the second half of the book will find wide acceptance than he is about the reactions to the first half. This is understandable, as he introduces the concept of "achieved indissolubility" as a development of the commitment to lifelong fidelity promised at the marriage ceremony. The idea that the initial commitment, although essential to Christian marriage, is only a beginning and that a couple, by living in love, gradually grow towards indissolubility as a reality is one to which most married people, as a result of personal experience, would I think, subscribe. The difficulty comes with the notion that

a couple can ever recognise that they have "achieved" indissolubility. Who is to judge? When marriages do break down, it frequently becomes obvious that one partner's conception of what the relationship has been differs widely from the other's. Since Kevin Kelly suggests this "achieved indissolubility" as a criterion to determine whether or not a divorced person might be permitted to remarry in the Church, it would seem that the Church would be required to make judgments about the quality of a particular marriage, and who was responsible for its failure; and we would be back with the impossibility of legislating for personal relationships, which has caused so many anomalies and so much scandal in the Church up to now.

This, it seems to me, leads to another area of difficulty. Kevin Kelly acknowledges his debt to Dr Jack Dominian, and indeed asks for this book to be seen as 'a kind of appendix to Dr Dominian's most recent work, *Marriage, Faith and Love*' (D.L.T., 1981) [p 16], so perhaps it is not surprising that, although he writes in the context of Western Christian culture, and recognises that "human and Christian values never exist in a non-cultural form" (p 14), he nowhere suggests that prevailing cultural norms might actually operate against truly Christian marriage. By this, I do not mean such scapegoats as the permissive society, but our culture's pattern of marriage, which has been validated and upheld by the Church itself. A "relationship of life-giving love" can surely only develop so far within the overall context of oppression – economic, social and theological – in which women find themselves, however committed to one another

the individuals involved may be; the attempt at equality necessary to truly loving relationships will be constantly undermined by the prevailing ethos. So perhaps "achieved indissolubility" is in fact unachievable separate from the conversion of society as a whole. Thus concepts such as "a truly Christian home" and "an exemplary family" which should be characterised by the values of the Gospel are distorted by our cultural norms. How often does a Christian marriage appear to threaten the establishment – as all true Signs of the Kingdom surely do?

This being said, what comes over most strongly in this book is Kevin Kelly's under-

standing of the pain involved in marriage breakdown, and his deep compassion for those whose entry into a second relationship means exclusion from the Body of Christ, together with his determination to ground his ideas firmly in the Jesus of the Gospels. (I'm not entirely sure that his attempt to reconcile them with the traditional teaching of the Church is either possible or necessary – it is their embodiment of the spirit of the Gospels that matters.) It will bring liberation from guilt, and hope, to many. As a married non-theologian, addressing a non-married theologian, I would just like to say "Thank you".

CLARE PRANGLEY

IN SEARCH OF HUMANITY, by John Macquarrie.
SCM Press, 1982. pp 280. £8.50.

In this book the author draws extensively on both Christian and non-Christian views of man in order to reach an overall estimate of human, as against non-human, forms of finite being (which in this case also includes finite becoming in so far as we are constantly discovering and actualizing the potentialities inherent in human nature). Although Macquarrie maintains that "the emergence of personal life from the merely animal life which preceded it must be accounted just as great a leap in the evolutionary process as the much earlier emergence of the living from the non-living" (p 8), he is reluctant to name one distinguishing characteristic of humanity "since there is a whole range of characteristics that mark off the human from the non-human" (p 6). Nevertheless he follows Kierkegaard in also holding that man's primary characteristic is freedom. And so he begins by examining the latter. He then devotes a chapter to each of the following topics: transcendence, egoity, embodiedness, cognition, having, sociality, language, alienation, conscience, commitment, belief, love, art, religion, suffering, death, hope. Most of these chapters are intelligible if taken separately; but together they constitute a coherent whole.

The extent and variety of the ground that the book covers means that I can

choose only a few examples for comment. The three I have chosen go to the heart of the matter. Also I agree with what is said about them. First, there is the question of human freedom. Here Macquarrie maintains, on the one hand, that it is impossible to prove the existence of freedom without turning it into an object "and this is precisely what it is impossible to do" (p 16), but, on the other hand, that we must postulate freedom in order to justify rational investigation and moral responsibility (p 17). Secondly on the nature of the self Macquarrie, while, emphasizing each person's psycho-somatic unity, holds that mind and body are ontologically distinct. Thus on p 49, although he rejects (perhaps too readily?) "the view that the soul is an independently existing substantial entity that somehow "inhabits" the body and interacts with it", he nevertheless claims that "in the complex being that we call a human being, we can get rid neither of the materiality of the body nor of the transcendent characteristics of the soul, and we cannot absorb either into the other". Furthermore, he claims (against Hume) that there is in each person a subject or ego that, like freedom, eludes objective description (pp 38-42). Thirdly Macquarrie affirms the importance of language as a distinguishing mark of human