

differentiation of the kinds of meaning: intersubjective, artistic, symbolic, linguistic, incarnate, linguistic. The linguistic exercises the following functions: cognitive, efficient, constitutive, communicative. However, not utterly convincing are Ormerod's efforts at correlating the kinds of meaning with the levels of consciousness (p. 139) or with the functional specialties (p. 160). I wonder if each particular kind of meaning can be restricted to one level or to one specialty. Moreover, I do not recognize Lonergan's 'efficient' function of meaning in what Ormerod calls the 'effective, moral function' (141).

He rightly claims that Lonergan's account is more comprehensive and integrated than the theologies of revelation currently available. He contrasts Rahner, Pannenberg, Lindbeck and Schillebeeckx with Lonergan. He addresses the objections raised by some critics of Lonergan: Rahner, Lindbeck, Dulles, Kelly, Reynolds, Keefe and Mackey. In particular, he discusses in a helpful way the question of whether the author of *Method in Theology* sees or fails to see a correlation between the method itself and Christian revelation.

Ormerod successfully explicates the understanding of revelation which is latent in Lonergan's *Method in Theology*. He correctly indicates that the first key notion is 'special divine providence', retrieved from *Insight*, and that the second one is grace, treated in *Grace and Freedom*.

From a technical point of view, readers will note that almost all the page numbers of the 'Content' are inaccurate and that misspellings are not rare throughout the book. As regards the thinking quality displayed in this study, it is very clear and honest. Although intellectually demanding, it can serve, for theologically unsophisticated readers, as an introduction to central issues such as the role of experience, history and culture in revelation, as well as an expanded understanding of Christology and the Trinity. Ormerod's presentation of the several thinkers who disagree with Lonergan is always fair, respectful and detailed, with a knack for spotting their weak points. Furthermore, I have found impressive his knowledge of Lonergan's thought as expressed in *Method in Theology* and in articles prior and posterior to that important work. Finally, his command of the relevant secondary literature on Lonergan is remarkable.

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STUDIES IN PATRISTIC CHRISTOLOGY: Proceedings of the Third Maynooth Patristic Conference, ed. Thomas Finan and Vincent Twomey, October 1996 Four Courts Press, Dublin. 1998. Pp 245, £35.00 hbk.

This collection of Christological studies will prove valuable not only to patristic specialists but also to more general readers. As is appropriate in a collection of papers read before Irish audiences for the most part by Irish scholars, two have a specifically Irish subject-matter.

The first of these is Finbarr Clancy's '*Vive in Christo, ut Christus in te: The Christology of St Columbanus*'. The writings of this Irish monk,

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who died in 615 at Bobbio in the monastery he had himself founded, are of great interest in the history of patristic scholarship. They provide evidence of the flourishing state of classical and patristic scholarship in Ireland round about the beginning of the seventh century, and so terminate what Clancy describes as the 'yawning literary gap' in Irish history that follows the writings of St Patrick in the second half of the fifth century. They reveal a dominant concern for unity.

The second is Martin McNamara's delightful study of the Christological interpretation of the Psalms in the early Irish Church, based on various Latin commentaries of Irish provenance dating between the seventh and eleventh centuries. Although the earliest approach seems to have been allegorical, the historical and allegorical are often put forward as alternatives: thus the tenth-century *Double Psalter of St Owen* gives on the right-hand pages glosses applying the psalms 'spiritually' to Christ, the Church and Christian life, and on the left another set of glosses applying them 'historically' to David. Moreover a specifically Irish interpretation of the fourfold sense of scripture is sometimes evident, in which a twofold historical sense, referring to Hezekiah and the Maccabees as well as to David, is combined with the mystical and moral senses. I cannot resist sharing with the reader the first stanza of an eleventh-century poem which a monk addresses to his battered old psalter:

Crínóc [Dear little, old thing], lady of measured melody,
not young, but with modest maiden mind,
together once in Niall's northern land
we slept, we two, as man and mankind.

As for the other papers, Thomas Finan puts forward a Christ-centred philosophy of history, taking the Vulgate understanding of Haggai 2.7 ('he will come, the one for whom all nations long') and Plato's famous prophecy about the impaling (or crucifixion) of the perfectly just man as focuses for the study of mankind's implicit longing for Christ. Nicholas Madden sees the human soul as the key to Origen's understanding of Jesus Christ as it was the medium by which Christ received the Spirit and passed it on to mankind; this is a paper written with a sensitivity for Origen's use of evocative images such as the 'wound of love'.

Christ's knowledge seems to be a peculiarly modern problem, but Raymond Moloney shows how many of the Fathers had already wrestled with it. Much of the discussion centred on the interpretation of two texts which seem to imply limits to Jesus' knowledge: Mark 13.32 (cf Mt 24.36): 'concerning that day or the hour, nobody knows, ... not even the Son'; and Luke 2.52: 'Jesus advanced in wisdom and in stature, and with favour with God and men'. Although the great Christological council of Chalcedon avoided the question, speculation on this subject often formed part of the case against various heresies: Gnosticism and

Docetism in the second and third centuries, Arianism in the fourth, Nestorianism in the fifth, Monothelitism and associated views in the sixth and seventh. The Fathers attempted different routes to a solution, some ascribing ignorance to Jesus as a consequence of human limitation, others regarding it as a moral defect which was incompatible with Jesus' sinlessness, so that his ignorance was feigned *oikonomikos* (in the interests of God's providence working through the Incarnation).

Augustine's Christology is the subject of three papers (though, as one contributor points out, the saint himself never devoted a whole treatise to the subject). Tarcisius van Bavel analyses Augustine's understanding of the 'Whole Christ' (*Christus Totus*) in terms of corporate personality, and shows how the great Father developed the thought of St Paul. The case might have been strengthened by a discussion of Augustine's belief that grace flows into the members of Christ's Body from its Head (*de Praedestinatione Sanctorum* xv.3 1). Lewis Ayres examines the structure of the *de Trinitate*, and argues that the Christological treatment in Book XIII is intended not so much as an indication of the inadequacy of Neoplatonism as an 'exercise' to train the mind in search of the image of the Trinity in the human soul. Eoin Cassidy concentrates on thirty-five homilies on the Fourth Gospel which Augustine delivered in 414; in this, his sixtieth year, while he enjoyed a short period of comparative rest from his strenuous engagement with heresies and was free to follow his own interests, he recognised in John the ideas which had led to his conversion nearly thirty years earlier: the combination of the Neoplatonic interior purification and ascent to God with Christian faith in a Mediator.

Two papers deal with less well known patristic material. Janet Rutherford indicates the originality of the Christology of Diadochus, who, though writing in the aftermath of the Council of Chalcedon, was less concerned with the central Christological controversies than with the Messalian ascetical theory that the devil remains in the soul after baptism and needs to be countered by 'relentless acts of penitence'. Though agreeing with the Messalians in their demand for unceasing prayer (for Diadochus, the Jesus Prayer above all), he saw this prayer as the result not of human effort but of the illumination of the Holy Spirit consequent upon baptism. He based his understanding of salvation not on Christ's sacrificial merit but the creation of humanity in the image and likeness of God. Thomas O'Loughlin turns to the end of the patristic period, and shows how Isidore of Seville's commentary on Genesis employs the allegorical method to find in the Old Testament a basis for Christology.

Although occasionally one regrets the absence of precise references, this collection shows that patristic scholarship still flourishes in the island of saints and scholars.

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