

adopts Hick's platitudinous theory of the eschatological verification of God's existence.

Because the dead Jesus has been raised up, Moltmann thinks that we can indeed ask about the meaning of his death. He says that what differentiates Jesus's death from that of anyone else is that he was abandoned by God. Jesus was rejected by the Jews as a blasphemer, he was rejected by the Romans as a rebel, and he was rejected by God his Father. It is possible that the Jews and Romans had misunderstood him when they rejected him, but one cannot say that of God. When Jesus is raised up, it is the one who has been abandoned who is raised. The death of Jesus puts the righteousness of God into question, and in the resurrection of Jesus it is the righteousness of God which is vindicated. The God who has raised Jesus is a God of righteousness, and it is this issue which is at the centre of apocalyptic literature. From which point, then, should Christology begin? 'The origin of Christology', writes Moltmann, 'the purpose of which is to say who Jesus is in reality, consequently lies not in Jesus's understanding of himself or in his messianic consciousness, nor in the evaluation of him by his disciples, nor solely in his call to decision, which might imply a Christology. It lies in what took place between Jesus and his God, between that "Father" and Jesus, in what was given expression in his preaching and his actions and was literally "put to death" in his abandonment as he died'.

If Jesus is to be identified with God and if the death of Jesus was a death in God, Moltmann wonders how this will affect our concept of God. He insists on the Galilean origin of Christianity, rather than a Roman or Greek origin. Consequently he rejects an omnipotent, impassible God, a God who is distant, in favour of a God who is abandoned and suffers at the moment of his death and who triumphs over death. 'It is indispensable for the liberated believer to dispense with the inhuman God, a God without Jesus,

for the sake of the cross'. To this extent Moltmann is sympathetic to the atheism of Feuerbach and Marx, Rilke and Heidegger. But ultimately he rejects their atheism because they attribute the traditional characteristics of the Greek concept of God to man. Man becomes the one who must free himself from God so that he can become his own creator, and Moltmann sees this anthropotheism as the source of the grotesque inhumanities of the twentieth century. Moltmann thinks that the only serious atheism is the 'metaphysical rebellion' of Camus and Horkheimer.

*The Crucified God* ends with a brief chapter on the implications of the cross for the Church and society, 'Ways towards the Political Liberation of Man'. Unfortunately Moltmann does not suggest much that is new here, but he does say that the Church must not settle for a left-wing or a right-wing option in politics, but must strive for the Christianisation of its political situation in terms of the freedom of Christ.

*Man* is a brief discussion of theological anthropology. It begins with a discussion of cows and is altogether a much less compelling book than *The Crucified God*. *Man* reads like a commissioned work: a book which had to be produced rather than one which needed to be written (though it is by no means as boring as the seemingly interminable introduction to *The Crucified God*). The quotations and references in *Man* are encyclopaedic, for Moltmann always has a tendency to enter into discussion with anyone who is relevant no matter how remotely, but *Man* is no more than an extended anthropological footnote to the matters which really concern Moltmann. And anyone who has managed to read this far should by now be clear that, no matter what difficulties and disagreements may be felt, *The Crucified God* should be on the shelf of anyone who thinks that the theological enterprise is worthwhile.

GEOFFREY TURNER

ST THOMAS AQUINAS: *Summa Theologiae*. Vol. XXIV: The Gifts of the Spirit (la Ilae lxviii-lxx) by Edward D. O'Connor, C.S.C. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*, 1974. xx + 166 pp. £3.75.

This volume of the new *Summa* is one of the shortest in the series. It is also one of the most important, for its concern is nothing less than man's

elevation by grace into the life of God. In Fr O'Connor's words, it 'presents the ultimate and most exquisite refinement of its theory of the divinisation

of man by grace through the action of the Holy Spirit, teaching, guiding and strengthening' (p. xiii). Nevertheless, to the contemporary student it offers special difficulties. Its systematic pattern, based though it is on a long patristic and scholastic tradition, derives from a treatment of one particular passage of the book of Isaiah (xi, 2-3) which no exegete would today accept. Furthermore, it has elaborate relationships with other theological themes—those of virtues, beatitudes and fruits of the Spirit—whose traditional treatment has likewise depended on a handling of Biblical texts which is unacceptable today. This is not in fact as damaging theoretically as it might seem to one for whom theology is simply a kind of Bibliolatry, for the systematic doctrine which has been built up over the centuries is far more the result of intelligent reflection upon the Church's experience of Christ and of grace than of self-enclosed Biblical study; nevertheless it certainly tends to alienate the sympathies of most modern readers. It is one of the great merits of Fr O'Connor's amazingly thorough handling of the three questions from the *Prima Secundae* whose successive topics are the Gifts, the Beatitudes and the Virtues, that he does not shirk either the difficulties or the complications that are involved.

Nearly half the volume is devoted to seven extensive appendices, the first four of which might well have been added to the very brief but illuminating introduction which the editor has provided. The first two deal with the scriptural and the patristic background, the latter specially as formulated by Augustine and Gregory the Great, though Fr O'Connor sees it as wider than this: 'The doctrine of the Gifts does not represent merely the witness of a single man, or of a brilliant thinker who has carried a school of disciples along with him, but that of generation after generation of Christians, in many cultures and through the course of many centuries (up to and including our own). In brief, it is the witness of the Latin Church taken as a whole (which the Greek witness, although expressed in quite different terms, tends to corroborate rather than contest)' (p. 97).

With this last judgment I fully agree, and, in view of the extraordinary difficulty of convincing Eastern Orthodox theologians that the Latin West does not hold a radically naturalistic view of grace (an obstacle at least as obstinate, in my experience, as that posed by the

Filioque) I find this passage from a later appendix most refreshing: 'At the period in which Thomas began his career, the doctrine of the Greek Fathers, that man is divinised by grace, was just beginning to be assimilated by the Latin theologians. He himself was to be one of those chiefly responsible for synthesising the Eastern and Western theologies of grace; and one of the chief instruments enabling him to accomplish this was the Aristotelian concept of nature. The unifying principle of his synthesis is the insight that through the grace of Jesus Christ man has been destined for an end that transcends the aspirations and resources of nature, namely immediate union with God. In the present life, in which man has to merit that union, he is given an inclination towards it by the theological virtues of faith, hope and charity, which make him capable of acts directed to God Himself as their objects. He likewise receives the infused virtues, by which he is enabled to give to his moral life, i.e. his actions and emotions, the new order and measure demanded by this supernatural end. The Gifts supernaturalise his activity in its mode. Finally, most fundamentally of all, habitual grace divinises man at the level of his very essence, by giving him a participation in the divine nature' (p. 112).

The third appendix, on Scholastic Thought before St Thomas, shows how vigorous were the attempts from the beginning of the Twelfth Century onwards to systematise the doctrine of the Gifts and especially to determine whether they are antecedent to, identical with or subsequent to the virtues. The fourth appendix (from which I have just quoted) rightly emphasises the evolution of St Thomas's thought on the Gifts. His great contribution is seen as his understanding of the Gifts as a supernatural mode of action proportionate to man's supernatural destiny and consisting in the prompting (*instinctus*) of the Spirit. The fifth appendix distinguishes and relates *instinctus* and *inspiration*. The sixth deals with St Thomas's use of the opusculum *De bona fortuna* and the seventh with the various recensions of the fruits of the Spirit and the works of the flesh.

This is a quite admirable volume, unusual alike in its range of material, its critical penetration and its clarity and relevance of presentation. Both the footnotes and the appendices give the help that the student needs and the challenges that will provoke the expert.

E. L. MASCALL