

love and kindling of heart arise in the presence of contemplation' (p. 54). But contemplation is intensely practical: the acceptance of loss, while retaining hope.

Professor Dunne quotes extensively from writers of Christian and other traditions, and, where he does not quote, the classic teaching of the mystics provides the ground underlying his own melody and a multiplicity of the moderns'—resonant, in his own phrase, with 'hidden harmony'. He states explicitly that his own choosing to look backward and forward to non-violent beginnings and end is, in Augustine's term, choosing to belong to the city of God (p. 32).

The photograph on the jacket is integral to the theme. Although not identified, it must at least represent the Inca town of Macchu Picchu, which serves as an opening metaphor. High in the Andes, this is a ruin set on a mountain, 'narrow in its compass, great in its height and depth', where 'the ruins spoke of time and passing while the mountains and valley, the river and the sunshine spoke of eternity and enduring' (p. 3). He finds 'peace among the ruins' (p. xii). He quotes from his diary: 'I spent a long time yesterday sitting in the ruins of Macchu Picchu, looking at the mountains and asking the Lord for comfort and counsel' (p. 3). This sentence could summarise the book. It holds the passing of things in time, under the presence of the eternal hills, while both worlds become one in prayer. It is prayer that enfolds this world and the next in love, which is a 'direction' that becomes a 'meridian' encompassing all creation and holding it in the presence of God (p. 104).

To do this book justice, one would have to quote from every page. Its liveliness owes much to the author's contacts with other people whose experiences he adduces alongside his own. This is a valuable and attractive work, comparable with the classics of its kind.

MARY JUSTIN LANE OP

MARY FOR ALL CHRISTIANS by John Macquarrie. *Collins*, London, 1991, 160 pp. £6.95.

Professor Macquarrie has given us, in attractively published form, a collection of papers and addresses on Marian themes. He includes at the end a Marian office developed by the Ecumenical Society of the BVM, for whom most of the papers were originally written.

The first chapter, on God and the Feminine, suffers from insufficient clarity (not of presentation, but of thought) as to the relationship between 'sexuality', 'masculinity and femininity' and God. If we 'allow the feminine to enter into our thinking about God' as the author recommends, it may be a splendid way of avoiding thinking about anthropology, and human rationality. The author thinks that Christian marriage is an analogy of the Trinity—St Paul has his feet more firmly on the ground by having it as an analogy of the love between Christ and the Church. There is evidence that Macquarrie has seen that the key to a plausible Mariology is anthropological, but little movement towards the necessary anthropological investigation.

The second chapter deals with Mary in the New Testament, and
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explains the need of Newman's idea of development for assessing the Marian doctrines. The Virgin birth is not explored since that is treated elsewhere in the author's works; nor, perhaps more sadly, is the Perpetual Virginity. Sadly, because this is a recurring protestant difficulty (Jesus' 'brothers'), and much of this book seems aimed at helping protestants overcome their sense of scandal at Catholic doctrines and practices.

In the third and fourth chapters Macquarrie looks at the Immaculate Conception and the Glorious Assumption. He touches on the vital (for ecumenical purposes), notion that the Marian doctrines are an implicate of a large number of other areas of theology, and their truth to be measured by their coherence with, and non-diminution of, more central doctrines. His essay on the Assumption is particularly good (despite the slip of attributing the promulgation of the Assumption to the Vatican, rather than to the Pope speaking *ex cathedra*), since it is largely an autobiographical exploration of his own changing views towards this doctrine—and it is such lifelong changes of attitude that are so difficult and frightening to some, even after they have become convinced of the truth of the teaching. The story of a journey is always a supporting arm.

The fifth chapter, on Mary as *corredemptrix*, is an exercise in sorting through some protestant tabus about the way salvation works. Macquarrie sets up a dichotomy between '*sola gratia*' and '*synergism*'—some sort of cooperation. Mary's rôle in salvation is seen as illustrating the need for human cooperation in salvation. I'm not sure that this dichotomy works exactly. The Catholic understanding of Mary is surely as the living symbolisation of the '*sola gratia*' principal. The difference with protestantism is not theological, but, again, anthropological: being human is not to do with being an individual, but to do with being other-related. Thus the grace of the incarnation is mediated by humans to each other, an anthropological use of '*mediate*' that is in no conflict at all with the uniqueness of Christ's theological mediation. The Catholic doctrines concerning Mary all tend to anchor the Incarnation within a non-individualist anthropology, and the Marian presence saves us from succumbing to a personal ideology of salvation. The problem is thinking about humans, not thinking about God.

The final chapter, *Mary and Modernity*, is (properly) revealing of a whole series of difficulties which the author sees modernity as posing to christian living, difficulties symbolized for the author by his (distinctly un-Mexican) contrasting those attending Mass, and those visiting the marian image, at the Basilica of Guadalupe in Mexico. What he has to say is clear and interesting (as throughout the book), though he does not really offer a way of overcoming the schizophrenia he analyses.

This is a half-way book. Or perhaps a bit more than half-way. It enables people to come some way out of the dismay that many have felt at Catholic doctrine and practice (including probably some Catholics). For that, one can only be grateful. However, its author is on a journey; the doctrines are being explored rather than their meaning relaxed-into. The earthy enthusiasm, and the sense of the givenness of Catholic Marian doctrine and practice is not yet to be found here.

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