

this volume especially valuable are the description of non-Christian spiritualities and the chapter on current spirituality (pp. 519–562).

In Part Three, under the heading 'Pastoral Spirituality,' various contributors discuss the pastoral application of spirituality both as regards aids to spiritual growth and the expressions of spirituality. It seems to this reviewer that the first article, 'The Nature of Spiritual development' by C. Bryant, more properly belongs in Part One, which treats of the theology of the spiritual life. The article on spiritual direction by the same author (pp. 568–570) is, for all its brevity, a helpful introduction to the practice of spiritual guidance. Of the remaining articles in Part Three, those by J. Macquarrie and G. Wainwright are especially deserving of careful study and reflection. Speaking of prayer and theological reflection (pp. 584–587), J. Macquarrie calls for humility and docility in the theologian (a point stressed also by G. Wainwright) and then reminds theologians of three characteristics of theology: it should relate to the community of the Church, the People of God; it requires a meditative study of the central themes of the Christian faith; and its subject-matter is God. This is surely a bit of sound advice in an age of exaggerated theological pluralism.

The last article in this volume—G. Wainwright's 'Types of Spirituality'—takes up the question of the relationship between Christianity and the secular culture. Basing his discussion on H.R. Niebuhr's *Christ and Culture* (New York, Harper & Row, 1951), he explains the five possible relationships, ranging from 'Christ against culture' to 'Christ of culture'. This one article could readily be developed into another book because it evokes a host of questions concerning the Church and the world, inculturation, desert spirituality, monasticism, the role of the laity in the Church, liberation theology, etc.

The editors of this volume have done a great service for the ecumenical search for unity. Their work will not only acquaint persons of a particular religious persuasion with the existence of other spiritualities, but it will also go a long way in ridding people of their negative reaction to such words as 'spirituality', 'mysticism', 'pietism', etc. *The Study of Spirituality* serves the uninitiated as a good introduction to the theology and history of spirituality; it is also a useful reference book for those who are already studying this material in greater depth.

JORDAN AUMANN OP

ANSELMIAN EXPLORATIONS: Essays in Philosophical Theology by Thomas V. Morris, *University of Notre Dame Press, Indiana. Pp.253. £26.00*

Professor Morris opens his book with the comment that these are exciting times for philosophical theology. With this series of essays which has as its perspective the 'metaphysically exalted, basic conception of deity articulated with such succinctness and clarity by Anselm' (p. 2), Morris both extends and deepens the excitement. It is a blessing indeed to have such a forthright, intellectually disciplined and philosophically rewarding defence of much traditional orthodox doctrine.

The book consists of twelve essays on such central topics as: 'The God of Abraham, Isaac and Anselm'; 'The necessity of God's goodness'; 'Properties, Modalities and God'; 'On God and Mann: a view of Divine Simplicity'; 'Absolute Creation'; 'Necessary Beings'; 'Pascalian Wagering'; and 'Rationality and the Christian Revelation'. The essays vary in length but not in standard. Each essay has a positive contribution to make; this is a distinctively refreshing feature of the collection.

The most fruitful single contribution is the essay on 'Properties, Modalities and God'. In this Morris cogently argues that we need to introduce modalities of property exemplification other than those usually introduced viz., necessity and contingency. He introduces, explicates and defends the further specific modalities of 'enduring', 'immemorial', 'immutable', and the further general modality of 'stable'; within both the specific and general he introduces the distinction between being weakly F and being

strongly F. With these new modalities in operation Morris is able to produce an account of the doctrine of divine immutability and the doctrine of divine intentions so implicit which does not entail the difficulties of the more traditional account in terms of the standard notions of necessity and contingency and yet has the virtue of accenting the religious concern behind the doctrine of divine immutability, namely, to *deny* that the individual who is God could *cease* being the way he is and become instead another sort of being (p. 87). The modalities of stable exemplification not only help us to explicate the doctrine of divine immutability, but also that of God's sinlessness—even for those who are not convinced of God's essential sinlessness a divine dependability is demonstrable by reference to the new modal notions of 'weakly enduring' and 'strongly enduring'.

We may hold that in this essay alone Morris has done enough to justify the value of his new modalities of property exemplification, but they are put to further good effect in both his paper on Mann and Divine Simplicity and his discussion of Process Theology. Faced with well known objections to the doctrine of divine simplicity, Mann goes for a line of argument traceable in St. Thomas (and Geach) that God is identical not with Wisdom, Power etc., but with *his* (own) wisdom, power etc.. Morris coaxes Mann into a large spider's web of difficulties and quite mercilessly attacks his notion of 'rich property' (p. 104). Mann having been dispensed with, our author then positively develops the *point* of the doctrine of divine simplicity by invoking his new modalities. I had anticipated a slaughtering attack on process theologians but Morris carefully brings out some of their insights e.g. the insistence that our concept of God be such as to square with the central conviction that God can interact with his creatures, argues that some tenets of process theology are not incompatible with traditional doctrine when carefully understood e.g. divine immutability as expounded with reference to the new modalities yet unhesitatingly rejects the commitment to the thesis that it is impossible for God to exist without a creation. The process theologian's conclusion to this effect however does not follow from his premisses about relatedness and divine love. A traditional theologian, armed with at least a 'social' view of the Trinity, can acknowledge the insights about relatedness without the disastrous result that God needs a world.

I have not space to comment on all the papers, but of the rest I would judge the first—'The God of Abraham, Isaac and Anselm' to be the least rewarding; whilst the crucial argument on p. 20 is strong, I have certain reservations about what can rationally and plausibly be judged not to portray a real possibility (p. 21): the paper on 'Necessary Beings' is both stringent and great fun; the notion of a 'less-than-perfect necessary being' as introduced by Kane is given the hard time which in my view it deserves: and the paper on 'Rationality and the Christian Revelation' is a landmark in the attempt to render the doctrine of the Incarnation both free from logical inconsistency and rational to believe.

All this is not to say that Morris's writings are free from difficulties. The 'logically possible'/'conceivable' distinction (p. 46) needs to be more fully developed: whilst he is right in saying that logical possibility/impossibility is not restricted to consistency in first order logic (p. 183) exactly how the notion of 'logical possibility'—his broad notion of 'logical possibility'—is to be explicated is not so clear. Further an unsympathetic critic may comment that whilst Morris emphasises throughout that we need to balance the *a priori* deliverances of Anselmianism and the *a posteriori* deliverances of the scriptures, religious experience etc., it is generally a case of the *a posteriori* being measured against the *a priori* and not *vice versa*. Finally, many may not be happy with the merely x/ fully x distinction invoked in the final essay; a distinction which is absolutely crucial for his defence of the intelligibility of the doctrine of the Incarnation but I cannot expand on this now.

Such difficulties however are to be viewed in the perspective of a collection of essays which, in my view, form a distinctive and definitive contribution to Philosophical Theology. One eagerly awaits more from this particular pen.

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