timeless substance; (3) the 'linguistic' view of God, i.e., God conceived of as an existing reality found within the believing community and within religious language; (4) 'Talk of God as affirming a possible way in which life can be lived'. In relation to (3) which expounds the views of D.Z. Phillips, the characterisation as 'linguistic' is unfortunate for it suggests a dichotomy linguistic/real which Phillips himself would not accept. The author makes it clear that he understands this in subsequent discussion (cf. pp. 24/5). In relation to (4), Vardy is to be congratulated on his admirably clear presentation of the 'revisionary theology' of Stewart Sutherland and on his clear delineation between this position and that advocated by Phillips.

The rest of the book, as I have said, deals with the implications of these views for miracles, prayer, etc. Space does not permit me to comment in detail on Vardy's subsequent discussions but the reader may well form the impression—certainly in regard to Chapters 3 and 4—that he is not even-handed in his treatment of the four views. One forms the view that he is prepared (rightly) to present every known objection to the more 'traditional' views, i.e., (1) and (2) and not give them a *full* run for their money, whereas the more 'sophisticated' views, i.e., (3) and (4) are treated far more gently. It is not clear, e.g., how views (3) and (4) can cope with the 'paradigm' of a miracle as presented by his own example of the John Traynor case. This is not discussed at the crucial point (Ch. 4, sections 3 and 4). This seeming lack of balance is to some degree rectified in the chapter on 'Prayer' but even here it could be argued that very clear objections to Phillips and Sutherland are not pressed hard enough. How does either view explain the prayer of consecration? In fairness to Vardy the prayer of consecration is explicitly alluded to in the chapter on 'Religious Experience' but the account of the religious experience at the heart of the Mass by view (3), as presented by Vardy, is surely *quite* unacceptable. We have an account of the 'real presence' in terms of the believers being united in their wills in dedication and obedience to God (p. 102). Since believers are so united in other services, e.g., Christening, Confirmation, this account does not explain the doctrine of the 'real presence'.

In spite of this general worry concerning lack of balance and certain specific worries of both a philosophical and scholarly nature (e.g., the doctrine of the soul as the 'form' of the body, cf. p. 71) there is no doubt that this book is one which should be read by 'the ordinary reader' and Vardy is to be thanked for presenting this opportunity.

MICHAEL DURRANT

SPIRITUAL DEVELOPMENT: AN INTERDISCIPLINARY STUDY, by Daniel A. Helminiak, *Loyola University Press,* 1987, P. 252. No price given.

The present volume is yet another addition to the ever-increasing number of studies on the correlation between psychology and the theology of spiritual development. The author is well qualified to write on this subject, since he has already taught and written in both fields of psychology and systematic theology. For several years (1974—1977) he was a teaching assistant to Bernard Lonergan, S.J., and the influence of Lonergan is readily perceived throughout this work.

Starting with the purely human level in Part One, the author discusses the stages of human development according to contemporary developmental psychologists (e.g., Piaget, Erikson, Kohlberg, Gilligan, Fowler and Loevinger). He then offers his definition of spiritual development: 'the ongoing integration that results in the self-responsible subject from openness to an intrinsic principle of authentic self-transcendence' (p. 41). Previously the author had stated, and quite rightly, that when discussing the practical issues of spiritual development, 'adequate psychological treatment retains the priority, and it defines

the stages' (p. xi); moreover, 'a purely psychological understanding of spiritual development must be able to account for that transcendent principle in non-theological terms' (p. 31). The reason for this is that for the psychologist anything above the purely human level is 'factor x', and he can neither affirm nor deny the existence of the supra-natural.

In Part Two the author explains the contribution of theism to spiritual development. He presents theism as the belief in the one God and then proceeds to discuss God in terms of creation, conservation, divine foreknowledge and concurrence. Since he constructed his definition of spiritual development on the purely human level, he logically concludes: 'So conceived, spiritual development is not to be considered primarily a religious or theological phenomenon. It is a human phenomenon. As such, it is essentially the proper object of study not for theology but for the human sciences and particularly for psychology within the philosophic viewpoint' (p. 41). He repeats this same opinion in Part Two, where he states that 'all practical questions about the 'what' and 'how to' of spiritual development are properly answered by psychological research within the philosophic viewpoint and not by theological scholarship' (p. 124). No wonder, then, that when he comes to the discussion of holiness, spiritual development and religious experience (Chapter 7), he describes all three in strictly psychological terms.

Finally, when the author discusses in Part Three the contribution of Christian belief to spiritual development, one would expect that he will now speak as a theologian. He does, of course, offer his (and Lonergan's) concept of the Trinity, the Holy Spirit and divinization through grace. He also lists the elements that constitute the essence of Christianity: (1) divinization through grace, (2) the mystery of Christ, (3) God as Trinity, and (4) the Church. In this section of the book we find a great deal of ambivalence, as if the author has not yet made a thorough study of systematic spiritual theology. For example, he disagrees with those who maintain that genuine religious growth is something more than human or ethical growth. 'Theoretically the suggestion is accurate, but practically it is misleading. What more is there to surrendering to the Lord than being the best person one can be, a self-actualized person, and growing as best one can as an ethical person, concerned for others as for oneself?' (p. 149)

Then, when speaking of discernment of spirits, he describes it as 'the religious name for the process of making responsible decisions' (p. 150). This is the function of the moral judgement or conscience, guided by the virtue of prudence; discernment of spirits, as the name indicates, is the judgement as to whether an individual is prompted by a human, a diabolical or a divine spirit. Moreover, the author states that even if a person passes through all the stages of spiritual development, it does not necessarily mean that such a person is intensely holy—a saint. Conversely, it is possible to be a neurotic and still be a saint (p. 152). Those statements certainly call for further distinctions and explanation.

The strong points of this book are found in the sections that deal with the psychological—and therefore purely human—aspects of spiritual development, but the theological sections are sadly deficient. The source of the difficulty lies in the fact that the author makes an unwarranted dichotomy between the 'theoretical' and the 'practical' aspects of spiritual development. A careful reading of Chapter 8 will reveal the basic weakness of this book so far as it treats of theology, religion and Christianity. There is no doubt about the importance of the psychological aspects of spiritual development and, indeed, the priority of a 'natural anthropology' in discussing the nature and goal of the human person. But there is also needed a 'theological anthropology' because the perfection to which the human person is called is a supernatural perfection, and this can be attained only by the supernatural means that contribute to an authentic spiritual development.

JORDAN AUMANN OP