

satisfaction in the context of the sacraments of baptism and penance, and so on. Dr Cessario then considers Thomas' early experimental statement of position in the early work on the *Sentences* of Peter Lombard and shows how he tested the tension between Gennadius of Marseilles' definition of satisfaction as: *peccatorum causas excidere, et eorum suggestionibus aditum non indulgere* and Anselm of Canterbury's *satisfactio est honorem Deo impendere*. He devotes the greater part of his study to a detailed analysis of the ideas about salvation in the *Summa Theologiae* and the

Summa Contra Gentiles. There is an appendix on Anselm's *Cur Deus Homo* and a select bibliography, but no index.

There is a great deal in this book not only for the student of Aquinas but for the reader interested in the sacraments, Christology, soteriology, exegesis; a dozen areas of investigation open out as Dr Cessario explores. He provides an excellent map and he has charted a good deal of the territory in detail and shown us new sights.

G R EVANS

A WORLD TO GAIN by Brian Horne. DLT 1983.
pp 77. £2.75.

In this first book Brian Horne takes a new look at the problem of interpreting Christian doctrine in a society gripped by anxiety at the scope of the power within its grasp, anxiety which finds expression in the writings of existentialist philosophers such as Camus, with his "philosophy of the absurd".

Horne argues that Christians must recognise that the destiny of man is supernatural. Yet they must also be aware of the danger of separating the natural from the supernatural by implying that answers to man's questions can only be given after death. He rejects interpretations like that of Don Cupitt, which attempt to demythologise the incarnation on the assumption that the images and symbols of the past are meaningless to modern man. Horne's solution to the dilemma of modern man lies with the concept of the divinization of man. This is an idea which, he recognises, places him in danger of being labelled either Pelagian or mystical, although he succeeds in convincing me that he is neither. He considers it essential that the incarnation be recognised as the culmination of the original act of creation, rather than being seen in the context of the cross and the atonement as is usual in western tradition. The supernatural destiny of man stands, not in contradiction to man's natural existence, but in the drawing of man through natural existence towards his ultimate divinization. This positive approach to the doctrine of the incarnation has much to recommend it; the divergence be-

tween the theologies of east and west has persisted too-long.

In the chapters that follow Horne works out the implications of this idea in relation to problems of the present day. He asserts that recognition of the incarnation as significant, not only in terms of personal salvation, but also in relation to human solidarity, places upon Christians the goal of transforming the whole world. As agents of change in human society they can enable mankind to recognise not only the tragedy of the human condition, but also its glory and its supernatural potential. Such a renewal of the world is needed not only in politics, but also in the world of nature and art. He argues that Byzantine Christianity's sense of the wholeness and holiness of the natural world together with eastern theology's treatment of incarnation and creation as interlocking doctrines offers a more promising approach to the problem of the exploitation of nature than the traditional western approach linking the doctrine of the incarnation with that of the atonement. Unfortunately in the final section on the place of art in the renewal of the world he is not so sure in his writing as in the rest of the book. However this re-examination of the doctrine of the incarnation by Horne opens up a possible approach which provides a badly needed antidote to recent attempts at re-interpretation which reject tradition as an irrelevance and reduce Christianity to a set of ideals.

RONWYN GOODSIR THOMAS