

IGNATIUS LOYOLA by Philip Caraman, *Collins*, 1990, Pp. ix + 221. £14.95.

Most religious orders tend to overshadow their founders, or to recast them in their own image. This is especially true of the Society of Jesus, which in the years following the death of Ignatius Loyola transformed him into an icon of itself. Anyone attempting a modern biography of Ignatius has a lot of paint to scrape away and—in the English-speaking countries, at any rate—much ignorance to overcome, since most of us know, or think we know, more about the Society than about its founder. Father Caraman has filled this gap with a self-effacing biography, sympathetic but not adulatory, which sets Ignatius in the context of his times and gives readers the freedom to form their own judgment.

Ignatius emerges as a man who had one foot in the pre-Renaissance world. Contrary to his reputation as a military man, his cast of mind was chivalric rather than organisational. Some of his kinsmen were prominent in the American *conquista*, and there was a long tradition of *noblesse oblige* in the family. He himself was soaked in the spirit of knight errantry from his reading of romances such as *Amadis of Gaul*. For several years after his conversion he was obsessed by the ideal of pilgrimage, which he realised in his journey to Jerusalem in 1523. For years he was attracted to the eremitical life and almost ended up as a monk of the Seville Charterhouse. One of his first Christian role models was the farouche St Humphrey (Onofrio), a hirsute Ethiopian solitary who lived in the desert for seventy years, letting his hair grow down to the ground and wearing only a girdle of foliage. It was his lifestyle that Ignatius emulated in his retreat at Manresa.

If there is a dominant theme in this life, it is that of search. Far from having a worked-out plan, Ignatius was a slow developer who took years to discover his vocation and remained open to the promptings of the spirit. The idea that he should head a force of counter-reformation shock troops simply never occurred to him. Early on, he saw the conversion of Islam as the most important task facing the Church, and contemplated the foundation of a mission to the infidel based on Jerusalem. The apostolate to the Jews was another activity to which he felt himself especially called, and his early years in Rome were much taken up with the care of orphans and prostitutes. The two activities where were later to be seen as characteristic of the Society—secondary education and apologetics—did not figure among his concerns. The apostolate, as he conceived of it, was to be directed at individuals rather than *cadres*, and he preferred conversation to controversy.

Father Caraman makes clear how many obstacles stood in the way of Ignatius' progress. First he had to defend himself before the Inquisition against charges of illuminism, and later he had to contend with the opposition of Gian Pietro Carafa, Pope Paul IV, the founder of the Theatines. Whilst the Company of Jesus flourished, the Theatines foundered, and this added to Carafa's feelings of resentment, already fuelled by his hispanophobia. The Company survived in spite of the Papacy, not because of it.

This life is full of paradoxes. The Society of Jesus became famous for its mastery of Christian rhetoric, yet its founder distrusted eloquence and

252

cultivated plain speech. Words, in his view, had to be the vehicle of ideas. Again, the world came to regard the Society as a well-drilled army, yet Ignatius wanted its organisation to be minimal and anything but military. Father Caraman does not labour these points but allows them to emerge from his factual narrative. His Ignatius is a man who combined the idealism of the Castilian with the tenacity of the Basque. This is a book written for the general reader, and the scholar will have to look elsewhere for a more detailed and documented map of Ignatius' inner and outer world, but it does its work with admirable economy.

MARTIN MURPHY

SCRIPTURE, TRADITION AND REASON. A Study in the Criteria of Christian Doctrine. Essays in Honour of Richard P.C. Hanson, edited by B. Drewery and R.J. Bauckham. T. & T. Clark, 1988, Pp. viii + 297. £14.95.

R.P.C. Hanson, one of the most 'classical' theologians—in a sense to be explained—that the communion of Canterbury has produced, died on 23 December 1988, some few months after this *Festschrift* was produced. It comprises a biographical memoir; an account of his writings by his brother A.T. Hanson, of the University of Hull, and a series of essays which consider Scripture, Tradition and Reason in their inter-relationships—both in principle and by way of concrete illustration. The collection closes with an epilogue by Henry Chadwick.

F.F. Bruce opens by offering a very 'catholic' reading of the Scripture-Tradition relation, pointing out that, originally, 'Christian Scripture' was found in the books of the Hebrew Bible (or in its Greek equivalent), understood in the light of a new interpretative tradition issuing from Jesus himself. Sympathetic to the modern Orthodox notion of an all-englobing Tradition, conceived as the abiding witness of the Spirit in the Church, with the Bible as its principal monument, he accepts, in the end, Congar's idea of tradition as a constant accrual of meditation on the biblical text in each succeeding generation. The least familiar part of Bruce's account may well be his comments on the relation of tradition and text: stressing that textual transmission is itself an exercise in traditioning, he describes some efforts by Swiss Calvinists to avoid this conclusion by the extreme measure of deeming the Massoretic vowel-points to be divinely inspired!

A.C. Leaney, in an essay on the virgin birth in Luke, presents Lucan theology as determined by a notion of the divine *logos*, the word of the Lord, not only present in Jesus's words but testifying to the fulfilment, in the events of and surrounding his life, of the divine action in Israel. After a brief account of Mariology, and a survey of references to the Virgin in the early Creeds, Leaney concludes by the assertion that, since other New Testament authors are ignorant of the virginal conception of Jesus, it is not incumbent on later believers to subscribe to this particular credal article. Yet surely the inspiration of the plurality of gospels, within a wider Canon, does not prevent an individual evangelist from contributing something unique to the total picture—which alone, it may be said, is the carrier of inerrancy.