

attended by 70 high-ranking military experts from Argentina, Chile, Brazil, El Salvador, Cambodia, South Korea and the USA. It was presided over by retired Lt. Gen. Gordon Summer, who proposed 'the creation of a permanent police force in Latin America to defend the region against Communist aggression'. Conference participants agreed to launch an 'anti-Communist crusade' in Latin America. When the US Congress refused to approve the proposed 14-million dollar aid package for the Contras in June, the *Washington Times*, a Moonie-owned newspaper, immediately set up a fund to raise the funds by other means.

These sects, Christian and otherwise, find themselves in more or less permanent conflict with both Catholic and established Protestant churches. This is not because they are making inroads into other churches' congregations. Staff at the Managua branch of the Jesuit Central American University have pointed out the very high drop-out rate among adherents to the sects (though this raises pastoral problems for those who have to help people put their lives back together again afterwards), which suggests that questions of membership numbers are not the most important of the problems. The problem is rather, as a Franciscan nun in Honduras said, 'not religious, but political. It is a question of the theology of liberation against the theology of repression'.

Reviews

BEING AS COMMUNION: STUDIES IN PERSONHOOD AND THE CHURCH, by John D. Zizioulas, *Darton, Longman & Todd, London 1985, pp. 269. £9.95.*

John Zizioulas, a lay theologian of the Greek Orthodox Church and a member of the Catholic-Orthodox Commission for Theological Dialogue, has been described by Yves Congar as 'one of the most original and profound theologians of our epoch'. In this collection of essays he tells us that, as a Greek living and working in the West (he is Professor of Systematic Theology at Glasgow University), he is reaching out not just to his fellow-Orthodox but to western Christians as well. He wants to detach us from the 'confessional' view of Eastern Orthodoxy as a merely 'exotic' phenomenon, and to open up to us the faith of the Greek Fathers as 'a dimension necessary to the catholicity of the Church' (p. 26). The author's Patristic learning is evident on every page, but he is also clearly indebted to modern theologians, to Orthodox such as Florovsky and Afanasiev (though he subjects the latter's 'Eucharistic ecclesiology' to searching critique), and to Congar and Rahner, among others, on the Catholic side.

What are the author's achievements? First, his essays are a beautiful illustration of what the Fathers of Vatican I meant when they said that the uncovering of the 'links between the mysteries' was the proper task of theology (cf. DS 3016). In this book

theology is shown to be not a series of isolated segments but a *whole*, something really catholic, in which the parts are in living interconnection. The primary nexus with which Zizioulas is concerned is between the dogmas of the Trinity and the Incarnation: 'the Christ-event is not an event defined in itself...but is an integral part of the economy of the Holy Trinity. To speak of Christ means speaking at the same time of the Father and the Holy Spirit. For the Incarnation ... is formed by the work of the Spirit, and is nothing else than the expression and realization of the will of the Father'. (p. 111f). Zizioulas regards the connection between Pneumatology and Christology as the key to a right understanding of the Church, her ministry and sacraments. He mentions the Orthodox criticism of Vatican II's ecclesiology as being insufficiently Pneumatological, but candidly admits that 'Orthodox theology has not yet worked out the proper synthesis between Christology and Pneumatology' (p. 139). (Could it be that one of the conditions of that synthesis is the acknowledgement of the truth to which the *Filioque* bears witness?) In his first chapter Zizioulas expounds a doctrine of man that is Trinitarian, Christological, ecclesiological, Eucharistic, and in his second a Christological definition of truth. His interweaving of the mysteries then continues through five exciting chapters, in which he roots his ecclesiology firmly in the Trinity and the Incarnation, discussing such topics as the Eucharist, the apostolic ministry, and the local Church.

The second major achievement of *Being in Communion* is its resolutely ontological approach. Zizioulas' reassertion of the primacy of being is particularly valuable at a time of rampant functionalism in theology, with its calamitous corollary of utilitarian relativism in the moral sphere. In this book we are given a *relational* ontology, 'being as communion'. The being of God Himself is relational: *Qui est* is the Triune God, Father, Son and Holy Spirit in consubstantial communion. According to Zizioulas, it is through the work of St Athanasius that communion establishes itself in Christian tradition as an ontological category, since that great Father proves, against Arianism, that in the Trinity 'communion belongs not to the level of will and action but to that of substance' (p. 86). The Athanasian insight is further developed by the Cappadocian Fathers, who bring the ontological concept of hypostasis into 'the relational categories of existence'. Henceforth, 'to be and to be in relation become identical' (p. 88).

Having said this, I must still record several disappointments. First, in discussing God's being as Trinitarian communion, Zizioulas pays scant attention to the rich Latin theology of the divine persons as 'subsistent relations' and makes the astonishing charge that post-Cappadocian 'developments of Trinitarian theology, especially in the West with Augustine and the scholastics, have led us to see the term *ousia*, not *hypostasis*, as the expression of the ultimate character and the causal principal (*arche*) in God's being' (p. 88). This criticism will not stand up to detailed examination. St Augustine and the great scholastics were never guilty of the error of supposing that the divine essence is a 'causal principle' really distinct from, or logically prior to, the three divine persons. Indeed, the heresy of a 'quaternity in God', of the common essence as a fourth principle, was explicitly condemned by Lateran IV in 1215 (cf. DS 803). As St Thomas says, though the divine persons are really distinct from each other, in God person and essence are not different realities (cf. Ia, 39, 1): Father, Son and Holy Spirit *are* one essence, one God; God is what He has. Moreover, for the Latin tradition as for the Greek, it is the Father who is the 'source and origin of the whole Godhead' (Toledo XI, DS 525), a truth which the *Filioque* does not contradict, for, as St Augustine himself says, though the Holy Spirit proceeds from the Father and the Son, He proceeds *principaliter* from the Father (*De Trinitate* 15, 17, 29). In other words, whatever the Son has, He has from the Father, including the power to spirate the Spirit (*ibid.*, 15, 26, 47; cf. St Thomas, *Summa Theologiae* Ia, 36, 3, ad 2). It is true, though, that Latin theologians are more reserved than the Greeks in the way in which they speak of the Father as 'principle', so as to avoid any suggestion of the inferiority of the Son and the Spirit (cf. Ia, 33, 1, ad 2).

My second disappointment concerns Zizioulas' treatment of ministry. His argument is that we can 'resolve the dilemma of choosing between ontological and functional' by affirming that ministry is relational in the sense that we can only speak of the ordained person 'in the light of his position in the Body' (p. 232). This positive assertion is true and important, but is accompanied by disparaging remarks about western 'sacerdotal ontologism' (p. 235). Moreover, Zizioulas appears to reject the idea of indelible character: 'no anathematized or excommunicated minister can be regarded as a minister' (p. 233); it would be 'inconceivable ... to think ... of Arius as being still in any way a priest' (*ibid.*, footnote). He assures us that he is not saying that 'ordination means nothing for the ordained person himself' (p. 232); however, the sacrament's effects are 'eschatological', that is, the priest will be judged as a priest (p. 236). Now if by all this Zizioulas means that the ordained ministry is relational *rather than* ontological, then he is contradicting the major premise of his book, the proposition, namely, that relation is ontological. It is enlightening to think of the ministerial priesthood as a relation (to the whole Christ, to Christ and His Church), but, according to the Fathers of both East and West, that relation permanently and indestructibly defines what the ordained man *is*.

Zizioulas is wrong to suggest that the doctrine of indelible priestly character implies an individualistic or non-relational view of the subject of ordination (cf. p. 226). To begin with, it places the minister in a permanent relation to the person of the Word made flesh. In the sacrament of ordination, Christ, through the bishop, imprints His character or seal on a man, so that henceforth he is a 'marked man', marked indelibly by the Eternal High Priest. As Joseph Lécuycer has shown, this is as much a doctrine of the Greek Fathers as of the Latin tradition. In both East and West ordination is seen as configuring a man to Christ in such a way that he becomes an image, a sacramental sign, of Christ the Priest. This is taught in the East by, for example, that great defender of icons, St Theodore of Studium, who says that the priest is an *eikon* and *typos* of Christ (PG 99, 493D), and in the West by St Thomas, according to whom the priest 'bears the image of Christ' and pronounces the words of consecration in His person and by His power (IIIIa, 83, 1, ad 3), and by St Bonaventure, who calls the ordained person 'a sign of Christ the Mediator' (*In IV Sent.*, d. 25, a.2, q. 1). For each of these doctors, the ministerial priest is seen in relation to Jesus Christ, whose priesthood he shares. Of course, character is not only a relation of configuration to Christ; it also relates the ordained man in a new way to his fellow-members of Christ's Mystical Body. Zizioulas is right to stress the minister's relation to the Body, but he neglects somewhat his relation to the Head, for it is the latter relation that is the foundation of the former: the priest acts in the name of the Body precisely because he represents and acts in the person of Christ the Head (cf. Pius XII, *Mediator Dei*; DS 3850; 'in the person of Christ (*in persona Christi*) he effects the Eucharistic sacrifice and offers it to God in the name of all the people', *Lumen Gentium* n. 10). His priesthood does not come to him from the Christian community, but from Christ in and through His Church. The relation that is priesthood is a divine gift. Because of his reductive analysis of the 'seal' of ordination (p. 234f), Zizioulas is unable to develop a satisfactorily Christological, Pneumatological and Trinitarian theology of the ministerial priesthood. The Trinitarian pattern certainly emerges in the ordination rites of East and West: it is by the permanent gift of the consecrating Spirit, through the laying on of hands, that a man is made to be a ministerial icon of the incarnate Son in His priestly offering of Himself to the Father for the salvation of mankind.

The doctrine of sacerdotal character leaves no room for human pride; as St Maximus the Confessor said, the seal of ordination configures a man to the Son in His self-emptying. All the emphasis is on the prodigal irrevocability of God's gift of the priesthood. It directs our attention away from the individual, his personal qualities or lack of them (after all, character subsists in the apostate), and points us instead to the Divine Redeemer and the Church, His Bride. As the 1971 episcopal synod document on priesthood pointed out, the permanence of the character of the priesthood expresses the irrevocability of both Christ's

association of the Church with Himself and her dedication to Him. This Christ-centred theology is the basis for a profound spirituality of priesthood, which can make sense of the priest's human frailty, brokenness and failure in a way that the brutal functionalistic theologies never can. The apostolic minister can even boast of his weakness, because he knows that the Lord's grace is sufficient for him, that His power is made perfect in weakness (cf. 2 Cor. 12. 9).

Finally, I must express my sadness at the absence from this book or at least its neglect of two 'persons in relation' to Christ and His Church: Mary, the Virgin Mother of God, and Peter, the Rock on which Christ built his Church. By failing to speak of Our Lady as the personal realization of the Church as Virgin, Mother and Immaculate Bride, and of Peter (in his successors) as concrete, visible principle of the unity of the bishops and of the faithful (cf *Lumen Gentium* n. 23), the ecclesiology of this book, despite its many excellences, remains abstract and disincarnate. True, there is a section on St Cyprian's view of the *cathedra Petri* (p. 200f), but far more helpful would have been a reference to the lofty theology of the Petrine ministry of the Roman Pontiff to be found in the Greek Patristic tradition, especially in St Maximus and St Theodore of Studium (see Vittorio Croce, *Tradizione e ricerca: Il metodo teologico di san Massimo il Confessore*, Milan, 1974, pp. 115ff).

It would be churlish to conclude on a negative note. All my comments, positive and negative, are intended as a sincere response to the invitation to dialogue issued by Zizioulas in his book. It is a tribute to the interest of its content and the vigour of its style that it has sparked off so many critical reflections in this reviewer.

JOHN SAWARD

**CHRISTIAN SPIRITUALITY IN THE CATHOLIC TRADITION, by Jordan Aumann
OP. Sheed and Ward. 1985. pp. x + 326. £8.50.**

The history of Christian spirituality is an awkward subject, not least because of the difficulty of defining quite what 'spirituality' is; and the amount of literature which might be considered pertinent is far too much for any one person to cope with, and we are still far from having enough specialised studies to enable us, except rather provisionally, to reduce it all to order. This is why it is a good thing that in recent years there have been several histories of spirituality of one kind or another, offering their various partial and, no doubt, idiosyncratic, attempts to delimit and chart the terrain. Between them they help the student both to get some sense of direction and to appreciate the controversial nature of the enquiry. Father Aumann has already, in his *Spiritual Theology*, indicated his own conceptual framework; now he gives us his outline of the history of spirituality, as seen from within that framework. He provides a more systematic picture of the development of christian piety than any other comparable book in English, and the range of his material is impressively wide. In the case of some of the writers considered he offers a remarkably generous and developed exposition.

The problem, which is unavoidable in this kind of book, is that it is impossible to go into sufficient detail to do justice to the often very complex research which has been or is being devoted to many of the writers and epochs under discussion. The reader who needs or wants to pursue parts of the story more thoroughly can be helped fairly simply by the provision of the most up-to-date bibliographies possible. Unfortunately Aumann has not, very often, made this provision, and at times he almost seems to be deliberately perverse in referring to superseded editions and in not mentioning important scholarly publications. Thus, to mention but a few instances, it is hard to see why documents connected with the life of St Dominic are cited from MOPH XV rather than from MOPH XXV; and why is the 1861 edition of the letters of St Catherine de' Ricci cited, rather than the much fuller and more scholarly edition by Di Agresti? The information provided about the writings