

struct it adequately), and not just the Incarnation or his death, must be regarded as redemptive. Having understood that one can then situate the crucifixion as an integral part of Christ's life and work, so that the cross, far from being the paradigm of patience and toleration of suffering, becomes the abiding sign of the determination of God and of Jesus to free human beings from ancient legal formulae (p 23): "The motive behind his conduct, which jeopardized his continuing survival, was therefore the reason why he risked and ultimately suffered death". Anselm's often dismissed theory of redemption as satisfaction is illuminatingly interpreted as an approach that "presents the relationship between God and man in guilt and reconciliation as one of freedom and obedience" (p 40), which, far from being merely "juridical", makes the saving event far more *personal* than some other theories. Wiederkehr goes as far as to suggest that some

patristic doctrines of redemption (as much writing about the Resurrection, one might add) make the saving event very much akin to a natural, quasi-biological process.

Don Cupitt's collection of papers charts fifteen years of progress from believing in Jesus the Lord, with the traditional concomitants of the Trinity and Incarnation, to his present adherence simply to the picture of Jesus the Jew and his original message. He reprints his exchange of letters on the Resurrection with his Cambridge colleague, Professor C. F. D. Moule. Originally published in the journal *Theology* in 1971, this exchange no doubt constitutes the most permanently valuable section of the book. While less substantial than the earlier Lampe-MacKinnon debate, the Cupitt-Moule exchange holds an important place in the meagre English file of thinking about the Resurrection.

FERGUS KERR O P

THEOLOGY OF PURGATORY by Robert Ombres O.P. **THEOLOGY TODAY SERIES**
No 24 *Clergy Book Service* 1980 pp 92 £1.80.

This is a model essay in Catholic Theology. While fully aware of imperfections in certain presentations of the doctrine of Purgatory, Fr Ombres approaches Catholic tradition with humility. When he examines a 'difficult' aspect of his subject, he does not hastily and censoriously resort to reductionism. He patiently 'asks the Fathers' and listens, with love and fidelity, to the voice of the Church. And his patience and humility are rewarded: in the 'synthetic statement' that constitutes the second part of this book, he gives us a vigorous 'proclamation of belief in the reality of Purgatory'.

The intention of the book is thoroughly Christocentric: 'Purgatory is to be related to the more fundamental and comprehensive doctrine of our participation in the saving life, death and resurrection of Jesus Christ' (p 13). Purgatory is not a 'second chance' after death, an easy way to Heaven, an evasion of the Gospel's call to conversion. For each one of us the question here and now is inescapable: am I with Christ? Have I decided for Christ? In this light, 'Purgatory is the troubled moment of genesis through death, whereby the soul integrates its decision for God at all levels . . . For each per-

son as a moral agent, responsible for his deeds and in need of complete and thorough appropriation of forgiveness and new life, Purgatory completes his surrender to the Father' (p 24). This emphasis on the appropriation of new life is the hallmark of the doctrine. In Purgatory the Christian who has died in and with Christ makes that death fully his own. There is no second chance, no increase or decrease of merit, but there is a 'maturing', a 'deepening', a 'taking hold' of our decision for Christ. Purgatory is not a furtive backdoor into Heaven but a preparation for it.

Fr Ombres is particularly helpful in his explanation of what, for some, is the most problematic aspect of Purgatory – the notion of the temporal punishment due to sin. Catholic teaching confronts us with the lingering effects of our sinfulness, the deep scars left on the soul by the ravages of concupiscence and the habits of sin. Taking his lead from the new Rite of Penance, Fr Ombres uses the language of 'healing', 'restoration' and 're-ordering', to describe the bitter-sweet working of Purgatory on the soul. 'God has to dismantle the remains of a self-centred identity' (p 81). What we experi-

ence as pain in Purgatory is not so much a *torment inflicted by God as the traces of sin holding us back and weighing us down*. In the holiness of God we shall see the least stain of imperfection, in his being our nothingness. In the fine words of Fr Bede Jarrett O.P. 'He allows us a place where we may be purged of our sins and rendered fit by the fires of love for an entrance to the beatific vision of His beauty'.

There is a remarkable wholeness in Fr Ombres' approach to his subject. Pastoral considerations (especially ministry to the dying and the bereaved) are brought to bear, and alongside theology, the witness of art and poetry (especially Dante) is given full expression. There are some splendidly forthright statements on prayer for the dead. Refusal to pray for the souls in Purgatory is 'eschatological laziness', for prayer for the departed is only an aspect of praying for the coming of the Kingdom, a prayer for the consummation of God's hidden plan (p 59). The Church, we are told, has most often

made statements about Purgatory not so much to describe the doctrine as to defend the value of suffrages and penances and thus to restate her belief in the solidarity, in Christ, of the living and dead. It was, incidentally, this failure in a sense of solidarity across death that most appalled St Thomas More about Protestantism: 'that any Christian man could, for very pity, have founden in his heart to seek and study the means whereby a Christian man should think it labour lost, to pray for all Christian souls'.

One final point. At a time when the Catholic Church and the Orthodox Churches are once more engaged in official dialogue, it is particularly heartening that a Catholic priest, in expounding what in the past has been such a contentious issue, should show such openness to what he calls the 'theological and pastoral resources of the Orthodox' (p 69). Perhaps in a more extensive work Fr Ombres could take his eirenical task a stage further.

JOHN SAWARD

THE TRAGEDY OF ENLIGHTENMENT. AN ESSAY ON THE FRANKFURT SCHOOL by Paul Connerton. *Cambridge University Press* 1980. **£10.50 (hardback) and £3.50 (paperback).**

'The reception of critical theory', as Paul Connerton points out, 'is a story of impeded assimilation and belated acknowledgement' (p 11). Not least, as he also suggests, because of the difficulties encountered by the would-be-reader in penetrating the language of the texts of Adorno, Horkheimer, Marcuse and Habermas. A short, critical exposition of the work of these four authors is thus to be heartily welcomed.

Connerton's main achievement is to document the extent to which all of these authors depart from central tenets of Marx's thought while continuing to invoke his concern and ostensibly his methodology (Horkheimer's paradigm for the work of the Frankfurt Institute for Social Research was Marx's *Critique of Political Economy*). Thus, in their joint work, *Dialectic of Enlightenment*, Horkheimer and Adorno abandon Marx's injunction that the 'self' is to be seen as socially constituted, and that 'domination' must be referred to specific social structures. The shift seen by the authors as crucial – that from 'myth' to 'enlightenment' – is never directly related to the

break between pre-capitalist and capitalist societies.

Marx would have been utterly contemptuous of Marcuse's argument that the development of 'technological rationality' *per se*, rather than its specific application in capitalist societies, inevitably implies domination and repression. Marcuse's solution – the 'great refusal', i.e. the rejection of technological rationality – is reminiscent of the arguments of the 'utopian' socialist of the 1840s upon which Marx poured so much scorn. Marcuse's wholesale condemnation of capitalist society (especially of those 'bourgeois' liberties which have been so essential to the construction of an organised socialist movement', and his abandonment of the industrial working classes of the advanced capitalist nations as a *potentially* revolutionary force, made his eventual political pessimism inevitable.

Habermas is a more sophisticated heretic. Connerton traces the roots of Habermas' analysis of capitalist societies back to his fundamental distinction between 'instrumental' and 'communicative' action. In late