

himself says 'self-transcending or ecstatic naturalism'), and perhaps not even a theology at all, but rather a 'religious anthropology' or 'phenomenology of religion'. For Tillich's ultimate guide is not his formal ontology; rather he leans on an 'epistemology' and an epistemology which proves most unsettling. For with its emphasis on symbolism rather than analogy, and value judgments rather than truth judgments, it leaves him open to the charges of subjectivism and relativism which, as Professor Thomas points out, he will find it hard to refute. All these criticisms are dealt with by Dr Tillich himself, both in his reply to Fr Weigel's initial essay and, more extensively, in his 'Afterword' to the whole volume. At the same time there are many valid insights in Professor Tillich's thought, insights which can be (and to some extent already have been) brought to fruition within Catholic thought, which already contains them in germ.

If Paul Tillich's systematic theology is of fundamental importance for Protestants and Catholics

alike (an importance hardly to be denied to it after reading this work), and if this importance consists precisely in its all-embracing incorporation of all Protestant thought and doctrine, then it confirms the basic questions which must be discussed in our dialogue done 'in listening love' (to use Professor Tillich's own words). The fundamental question would seem to be that of symbolism versus analogy, both in the ontological and phenomenological order. In short, it would seem to consist of the questions concerning the extent of the possibility of objectively true knowledge of the divine (i.e. faith, dogmas, and natural theology) and the extent of the union of the divine and the human (i.e. the Incarnation together with its ecclesiological and mariological implications). Any dialogue must be done in clarity and charity, for without absolute honesty there can be no true love. Both these qualities are abundantly manifest in the present work and so it cannot but prove most fruitful reading for anyone who loves the Truth.

Karl-H. Kruger

THE TRUE WILDERNESS by H. A. Williams. *Constable, 16s.*

The spoken word does not always appear well when it goes directly into print, and the style of these addresses to undergraduates by the Dean of Trinity College, Cambridge, a little too eager to appear 'with it', is undeniably not attractive. But one's objection to this book goes much deeper. With all the riches of contemporary theology to draw on – Protestant and Catholic – what excuse is there for reducing the Christian faith to something purely subjective? Every reference to the Church, and I mean the Christian people as a collectivity, is derogatory. And one is left wondering who is this Christ who has no Body.

Then there is the familiar attack on 'God out there'. But this is not good enough. Christianity, if it is anything, is man discovering himself in a

world made new where once again 'the morning stars sing together and all the sons of God shout for joy'. As Mr Williams himself says of the *Agnus Dei*, 'That is the joy of the everlasting gospel and the joy is the worship'. Precisely. But we can never know that joy if the God who wells up within us, and within all creation, does not introduce us into the company of the Blessed before the throne. And here even Mr Williams's lovers are no help. They do make some attempt to escape from their own psychoses by gazing into each other's eyes; but, as Denis de Rougement taught us, two people in love are not two people looking at each other, but two people looking in the same direction.

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