

someone spoke up for the seriousness of this work. I do not think it really belongs in Pelican Books, and certainly not as some kind of half-hearted annexe to the Pelican NT Commentaries, but it is a most substantial work in its own right. And, granted that I am not personally one whit in sympathy with the method, previously applied with some critical acclaim to Galatians, if scholars may prose on about the authenticity of Mark 16, 9-20 it is surely legitimate to test the manuscript tradition and logical oddities of Romans.

Unfortunately Dr O'Neill does not stop short at variants in the manuscript tradition, but boldly excises whole sections, e.g., 1,18-2,29, without textual warrant, on the grounds that the language is un-Pauline and that the passage does not fit into his thesis. There is a certain circularity in both these arguments: whoever wrote it was working close to OT texts and with an eye upon actual opponents, and in that context the passage does fit. O'Neill's general argument at p. 16, that the original cannot have been 'so obscure, so complicated, so disjointed', since then 'it is hard to see how Paul could have exerted such an influence on his contemporaries' seems peculiarly weak: it is the integral text, difficult as perhaps the author of II Peter found it (II Pet. 3,16), that has had such an extraordinary effect on the development of Christian theology.

Nor is the book free from ideological bias: 'There are a few passages that seem to me wrongly con-

ceived and hateful (for example, those that teach predestination and the section on the state at the beginning of Chapter 13) . . .', p. 21, which O'Neill *therefore* attributes to glossators. He has an equally cavalier way of dealing with 4,6-8: 'The writer of v. 6 is either playing with words, or he thinks sin is like a black ball which can be cast into the urn against a man, and righteousness like a white ball which the happy man has cast in his favour. His words give rise to the theory that righteousness is imputed; a large sum is credited to the account of the man who really is in debt. The Psalmist did not mean this, nor did Paul mean this. Righteousness in *Romans* always elsewhere means the goodness Israel was seeking, that is, a goodness men should try to show in their lives. This meaning is already assumed in v. 5, but will scarcely fit in v. 6. *Accordingly* [italics mine]. I conclude that vv. 6-8 were written by a later commentator who anticipated and prompted Luther's doctrine of imputation' (p. 87). This is clearly a method that would make the evolution and evaluation of dogma much simpler than it seems to be to most of us.

A commentary with a solid theological interest here, then, and one that deliberately runs risks in the interest of discovering a simpler and more acceptable Paul. Though it appears in semi-popular guise it deserves to be weighed as carefully as many seemingly more ponderous and foot-noted contributions.

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THE SEXUAL CELIBATE, by Donald Groegen. *S.P.C.K.*, London, 1976. 266 pp. £6.50.

The significance of Christian celibacy as a way of life must ultimately be sought in a theology of spirituality, so Don Groegen says, and that would require a deeper approach than his own in this book (page 2), but the sexual aspects and implications raise enough problems to be going on with, and these are what he concentrates on. Himself a member of the Dominican Order, with training in psychology as well as in theology, he has written a sensible and sensitive book which will certainly prove immensely helpful to many men and women in religious life. While plainly rooted in personal experience his argument eschews obtrusive emotional rhetoric and consis-

tently displays a rigour and a logic that are not always noticeable in current Catholic discussions of sexuality. Making no claim to infallibility, he remains open to the possibility of changing his mind on some matters ('I am only thirty', page 9).

The opening chapter cuts five exploratory trenches in the Judaeo-Christian tradition about sexuality: the Yahwist stresses fellowship; the Song of Songs celebrates eros; Matthew makes room for a Qumran-type ascetic celibacy in the overwhelmingly marriage-orientated Jewish milieu; Paul proves 'positive but cautious', because of his mistaken eschatology; and finally Augustine, not surprisingly,

proves 'negative'. In other words, theological perspectives on sexuality are clearly more varied, and sometimes much more positive, than people have sometimes realised. For a start, it is important not to limit sexuality to merely genital sexuality, as Christian moralists (and many others) have too often done. Following Freud in this, but firmly rejecting his phallogocentric bias ('I call genital supremacy into question', page 56), Groegen insists that sexuality involves 'the whole area of our emotional warmth as human beings' (page 53), so that, for instance, 'hugging, kissing, and personal conversation are also sexual intercourse' (page 58). Genital sexuality remains closed on principle to the Christian celibate, but the much wider and more diffused network of affective relationships and personal intercourse provides the context and texture of his or her sexual maturing. The distinction between genital and affective sexuality is essential, though a total separation would, and often does, lead men and women, married and otherwise, to 'not being able to love those we have sex with and not being able to have sex with those we love' (page 58): little that Groegen says is of interest only to religious.

Having established that the practice of genital sexuality does not, or rather should not, define sexual maturity. Groegen goes on to the question of psychological bisexuality (page 64): 'the fact that none of us is purely feminine or purely masculine'. The task of sexual—and therefore, here, of affective and moral—growth resides in learning to reconcile (as few of us ever do) the masculine and the feminine qualities (virtues and weaknesses) which culture ascribes but which are not inherent in sexual differentiation itself. Traditional Christianity, of course, with its patriarchalism and the correlative subjection of women to cradle and sink, maximises the biological differences and thus reinforces genital supremacy and sexual immaturity. In practice, sexual maturity means being able to feel oneself as a man or as a woman and at the same time being able to accept one's degree of both heterosexuality and of homosexuality. These are only extremes on a continuum, and it will seldom make sense, except perhaps in polemics, to proclaim oneself either 'heterosexual' or 'gay'. As Groegen says (page 87): 'maturity is bisexuality'. Settling into one's sexual identity does not mean becoming exclusively

heterosexual to the extent that one becomes incapable of deep, lasting friendships with others of one's own sex, nor does it mean that the person whose primary attraction is to his or her own sex need be condemned or resigned to merely superficial relationships with the other sex. It is *monosexuality* that is 'pathological' (page 79), and the man who cannot have a tender love for another man is as 'deviant' as the man who cannot bear the company of women. Given the phallogocentric bias of our culture, however, fear of homosexuality predominates—the fear primarily heterosexual people have of homosexual feelings within themselves, and the fear, self-denial, and self-hatred that primarily homosexual people themselves often have. Sexual maturity means accepting both the heterosexual and the homosexual dimensions within oneself and being unthreatened by either. No doubt few men or women ever attain such maturity. Heterosexuals, for example, often have no friends of their own sex: as Groegen says (page 85), 'some people's capacity to love some one of the same sex is damaged or hindered during development'—a neat application of the usual comment on homosexuals!

If sexual maturity is the discovery of a certain bisexuality, and if sexual expression need not be centred on coition, questions arise about how we are to display our affection for one another. Are our intimacies then limited to conversation? How much non-verbal communication is possible between intimates? What scope is there, for instance, for touching? As Groegen says, 'body contact' is regarded, in our culture, as vulgar—for Italians, Russians, Jews, and the like, but not for white Anglo-Saxons. Drawing on St Thomas Aquinas he goes on to present chastity as the virtue concerned precisely with touch—'tactility'—and to argue that a really chaste person can be 'both more free to touch and also more careful of touch' (page 95). Certainly the 'touchy' and 'untouchable' individual, of whom most religious communities contain an example or two, is often a person who is unable to manage his or her feelings of attraction and hostility; experience bears that out.

In fact, especially in the second half of the book, Don Groegen discusses with admirable common sense many of the tensions that arise within religious communities — depression as repressed anger, over-dependence, and

so on: perhaps not saying much that is new, but many will find it helpful and illuminating to find so much good sense inside the covers of a single book. On the three specific questions in sexual ethics that have been preoccupying the Congregation of the Doctrine of the Faith, readers may be reassured to learn that Groegen reserves genital love for marriage (page 184), wants homosexual relationships to remain non-genital (page 189), and regards masturbation as sometimes but not always wrong (page 201). The fourteen pages of bibliography, finally, are not the least valuable section of a book which, in the

area of celibacy and sexuality, casts an unaccustomedly courageous and exceptionally sane light on a difficult topic. It is surprising to find no reference to the work of Jack Dominian, and disappointing that the relation between Christian celibacy and celibacy in other religious traditions, though raised, is never fully explored. To that objection, however, Don Groegen would no doubt reply that the spiritual dimension of celibacy, rather than the merely sexual one, requires another book. One can only hope that he will continue to have the time to reflect needed, and the friendship to support him, to write it.

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MARX, by M. Evans. *George Allen and Unwin*, London, 1975. 215 pp. £4.60; £2.30 paperback.

KARL MARX: HIS LIFE AND THOUGHT, by David McLellan. *Macmillan*, London, 1973. xiv + 498 pp. £6.95; £2.95 paperback.

MARX, by David McLellan. *Collins* (Fontana Modern Masters), London, 1975. 92 pp. 50p.

Dr McLellan's biography of Marx will be a central text for a very long time. He rightly claims that a new biography is necessitated by the appearance, since Mehring's biography in 1918, of the unpurgated Marx-Engels correspondence and such important works of Marx as the *Paris Manuscripts* and the *Grundrisse*. The strictly biographical strand of his book does indeed draw on the correspondence; it also, and perhaps even more importantly, draws on the vast amount of information on such topics as artisanal communism in France and Germany in the 1840s, and the structure and policies of the First International in the '60s and '70s, which has been amassed by labour historians in this century. We derive a full and balanced picture of Marx's life in its various phases, and are reminded of how his and his family's expectations of living standards must be taken into account if we are to accept as genuine his complaints of 'dire poverty' on a relatively large income. Dr McLellan is a little reluctant to give a definite judgement on Marx's character and 'psychobiography'. This is a pity, although his reticence is understandable in the face of the obvious dangers of such speculation. He does make some important relevant points, for example about Marx's temptation towards empty polemic and his unscrupulousness towards Bakunin and some others; but I would have liked,

instead of the short pen-portraits from a number of contemporaries collected at the end of the book, to be given either Dr McLellan's own summation or his argument why the question should be left unanswered.

This is, however, in context a small quibble. What the biography does excellently is to situate the stages of Marx's developing thought and political activity; on the latter, the chapters on Cologne in 1848-9 and on the International combine many strands clearly and most helpfully. The work goes a large way to correcting the impression of over-emphasis on the 'young Marx' which some commentators have received from the author's previous writings. We are told, correctly, that the 1844 *Paris Manuscripts*, although rich and crucial, 'were in fact no more than a starting-point for Marx' (p. 128). It becomes clear that the emphasis of previous writings from Dr McLellan's pen is due as much to the need to correct distortions of Marx's development, and to integrate unrecognised elements (such as the Hegelianism of the *Grundrisse*), as it is to any predilection for the 'early writings'. This need has however left its mark on the present volume in one important respect, which is perhaps its only significant defect. This is under-emphasis on the mature economic writings.

One might even argue that more should be made of the 'strictly em-