

theologians, both Catholic and Protestant, have focused on the incarnation as the centre of redemption to the exclusion of the death and resurrection of Christ, and they have written about life after death without referring to our own resurrection.

Gerald O'Collins has written a very condensed book which for the most part attempts to present in his own personal synthesis a general account of recent developments in the theology of the resurrection. In order to locate O'Collins on the theological map it may be said that he is in the mainstream of Catholic tradition and he also seems to have been deeply influenced by Pannenberg, though he has gone out of his way to avoid a simple re-presentation of that theology (there is no mention, for example, of Jesus's resurrection as 'proleptic'); and O'Collins sets himself very firmly against all positivist, liberal and existential interpretations of the resurrection. The book is neither an introduction nor an academic monograph, nor is it spiritual in the strong sense of that word. It is a concise general discussion of a series of theological problems. And it may be of interest that the only specifically Catholic (i.e. Roman Catholic) suggestion in the book is that the Pope should be seen in non-authoritarian terms as the successor of Peter, the primary witness of the resurrected Jesus.

The book is divided into three sections. The

first offers a quite thorough criticism of the biblical texts in which, even after the excision of legendary and redactional material, their general reliability is upheld. The short second section lays an anthropological basis for belief in the resurrection by looking at the personal hopes and needs which find a possible answer in that belief. And the final section discusses a variety of theological problems, of which the chapter on the empty tomb is particularly interesting. While the book as a whole is admirable there remain a number of details—none of crucial importance—about which one may have more doubts than the author. Did Paul write neither Ephesians nor Colossians? Is it true to say, as O'Collins does, that Annas and Pilate would not have seen anything if the resurrected Jesus had appeared before them, and in what sense is 'seen' being used here? With regard to O'Collins's more conservative positions, was the ascension an event which was observed and reported? Was there a young man in white in the empty tomb and did he speak to the women? Furthermore, it is a pity that the author has not clarified the linguistic status of 'resurrection' when it is used of an event which, so far, has been experienced only by Jesus and about which we necessarily can have only a hazy knowledge.

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ST. THOMAS AQUINAS: *SUMMA THEOLOGIA*. Vol. XXXVI: Prudence (IIa IIae xvii-lvi), by Thomas Gilby, O.P. xviii + 196 pp. 1973. £3. Vol. XLIX: The Grace of Christ (III vii-xv), by Liam Walsh, O.P. xxviii + 234 pp. 1973. £3.25. *Blackfriars*; London, *Eyre and Spottiswoode*; New York, *McGraw-Hill*.

Prudence is the first of the four cardinal virtues, dealt with by St Thomas after the three theological virtues of faith, hope and charity. Being in itself a natural virtue, it is understandably discussed on the basis of Aristotle's treatment in the *Nicomachean Ethics*. However with the introduction of the gift of counsel in question lii the exposition moves into the realm of Christian theology, though, as Fr Gilby stresses in his Introduction, throughout the work 'the prudence of the Summa is not just that of the *Ethics*: it is the practical good sense, not merely of citizens of the State but of fellow citizens with the saints and members of the household of God' (p. xv). Furthermore he points out that the treatise 'belongs to a spacious *Summa* for theologians, not a practical handbook for spiritual plumbers, and is not burdened by the anxieties of later moralists' (p. xvii), and he develops this point in four appendices relating prudence to Laws, Casuistry, Conscience and

Certainty respectively. The translation and the notes exemplify Fr Gilby's celebrated raciness and sparkle. He has a good story on p. 36 of three brothers confronted by a haystack. His illustrations range from *Alice in Wonderland* (p. 101) to the *International Regulations for Preventing Collisions at Sea* (p. 174). While recognising the differences between the political institutions of St Thomas's time and ours, he pointedly remarks that 'the monarchical principle is more fully realised in the office of the President of the United States than in the Queen of England' (p. 84). And he shows great and sometimes amusing skill in finding English equivalents for the ethical vocabulary of both Aristotle and the Angelic Doctor.

Volume 49, which is immediately preceded by St Thomas's exposition and defence of the Chalcedonian doctrine of the Incarnation, is concerned with both the perfection and the limitations of Christ in his human nature. As Fr Walsh points out in his brilliant Introduc-

tion, three principles are involved in such a discussion: the Principle of Perfection ('because Christ is the incarnate Son of God he must, in his human condition, have the maximum human perfection—of grace, knowledge, power and sensibility'); the Principle of Economy ('in order to carry out the work of man's redemption on earth Christ had to accept certain limitations and disabilities'); the Principle of Credibility ('Christ has to be not alone human but credibly human for those called to believe in him as their saviour'). St Thomas is thus much more balanced than are many modern scholars, who neglect, and sometimes flatly deny, the first of these principles; nevertheless, as Fr Walsh readily admits, modern exegetical studies and modern psychological research make it difficult to hold that St Thomas always applied the principles entirely satisfactorily. (It is interesting to note that twice in this treatise, III, ix, 4c; xii, 2c, the Angelic Doctor confesses to having changed his mind.) Where St Thomas is ahead of many of his successors is in his insight that, if God has in fact become man, manhood must have potentialities far exceeding those that it commonly manifests.

In expounding Christ's grace as Head of the Church and the various ways in which he is 'head of all men, but in different degrees', St Thomas wonderfully anticipates *Lumen Gentium* and *Gaudium et Spes* of Vatican II. On the subject of Christ's human knowledge his thought may need some readjustment, but he has a far deeper understanding than many

modern writers of the extraordinary complexity of the activity of knowing and of the fact, familiar to psychologists, that the content of the mind is far more comprehensive than its manifestation on the level of consciousness. As Fr Walsh remarks, 'it will appear paradoxical to contemporary theologians and exegetes that St Thomas's elaborate theology of the knowledge of Christ is worked out precisely in order to affirm the truth of his humanity' (pp. 84f). On the difficult question of Christ's possession of the beatific vision throughout his earthly life Fr Karl Rahner's suggestion of 'attributing a direct union of his consciousness with God, a *visio immediata*, to Jesus during his earthly life, but this without qualifying or having to qualify it as "beatific"' (*Theological Investigations*, V, p. 203), may be fruitful. On a minor point it is interesting to see St Thomas anticipating the modern concept of orders of infinity and of the modern definition of an infinite aggregate as one whose members can be placed in biunique correspondence with those of a proper part of itself (III, x, 40).

Fr Walsh's translation is very readable and accurate and the often long footnotes in which he elucidates difficult passages are admirable. His rendering of *ordinatio victus* as 'balanced diet' and of *defectus virtutis formativae* as 'genetic defect' (p. 185) are memorable. On p. 35, l. 19, 'the Lord is with thee' is omitted. On p. 157, l. 6, for 'Christ' read 'the soul of Christ', and l. 19, omit 'which'.

E. L. MASCALL

WOMEN PRIESTS IN THE CATHOLIC CHURCH? by Hays van der Meer, S.J. Temple University Press, Philadelphia, 1973. 191 pp. n.p.

Although the possibility of ordaining women to the ministerial priesthood is a very live topic within the Anglican Church, there has been far less discussions about this subject in the Catholic Church. Since Vatican II, however, many more women have been assuming responsible and active posts in the Church's ministry, and there is now a growing awareness among Catholic women that through their baptism they should be more effectively and visibly one, with men, in Christ, and that the possibility of ordination should not be denied them. The present book reflects this changing attitude. Fr van der Meer, a Dutch Jesuit, researched this work for a doctoral thesis under Karl Rahner in 1962. It was not published in Germany until 1969, and only last year appeared in English, translated by two Americans, Arlene and Leonard Swidler. Leonard Swidler is Professor of Religion at Temple University and Arlene Swidler is the

author of *Woman in a Man's Church*. They have produced a readable translation of the original work and have also contributed a foreword and afterword. Both of these are well written and useful. In the foreword they review the current position on the ordination of women in other Christian churches in various parts of the world, and in the afterword they look at the situation in the Catholic Church and effectively bring the book up to date.

It is a book that should be of interest to all Catholics who are concerned about the position of women in the Church today, not only those interested in the ordination question. For van der Meer has examined the various arguments that have been advanced within the Christian community against women in general, and shows that most of these (especially those that developed from the basic presupposition that women are inferior to