

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

associated with Caussade is lamentably incomplete. And surely Post's book on the *Devotio Moderna* deserves a prominent mention.

Aumann is sometimes rather coy in his avoidance of dubious influences on respectable authorities: St Basil is treated with no mention of Eustathian monasticism, Gregory of Nyssa's *De Instituto Christiano* is discussed without a hint of its Macarian background, St Benedict is presented without any reference to the Rule of the Master. There is also a tendency throughout the earlier part of the book to discuss writers in terminology which derives only from later spiritual theology, and this can give a misleading impression. For instance, it is surely not helpful to discuss Eckhart in terms of 'mystical experience'. And I am frankly puzzled by the people allocated to the category of 'Dionysian spirituality' (including Richard Rolle and the ladies of Helfta). But these criticisms illustrate the point that different scholars read the history of spirituality in very different ways, and it is useful to have a variety of different histories available. And Aumann's great asset, especially from the point of view of the student first plunging into the maelstrom of this unusually tangled subject, is that he is able to provide a fairly comprehensive and eminently lucid statement of the 'received wisdom', without being bothered by a great many difficulties and controversies.

SIMON TUGWELL OP

### **WHAT'S RIGHT WITH FEMINISM by Elaine Storkey. SPCK. £3.95.**

One is immediately intrigued by the title of Elaine Storkey's new book, *What's Right with Feminism*; particularly as the publishers, SPCK, and Christians from an evangelical background like Ms. Storkey rarely take an initially positive line on feminism. However, interest soon changes to doubt and eventually to plain irritation. This is in some ways a valuable book, but it manages to strangle itself with its own largely unperceived preconceptions.

The book is organised in four parts. Part One, "The Feminist Case", is scarcely new material, but is well-put-together and phrased in terminology more congenial to practising Christians than is secular feminist polemic. Part Two, "The Feminist Diagnosis", is a neatly analysed study of common feminist approaches—liberal, marxist and radical—though these divisions are in some cases simplistic and artificial. More worrying is Ms. Storkey's constant discussion of feminists in the third person, so that one never quite knows where she stands herself until the very end of the book. Her discussion of the weaknesses of these three feminist approaches, while sometimes cogent, relies heavily on charges of reductionism which are not sufficiently proven, particularly in the case of radical feminism, where her definition of patriarchy is too narrow and simple to do justice to the concept as it is used by feminists, and necessarily makes it appear reductionist.

But the book really becomes problematical in Part Three, "Some Christian Responses". In less than twenty pages Ms. Storkey deals with hostile Christian attitudes to feminism without an adequate attempt to analyse the nature and background of that hostility beyond the misunderstanding of feminist aims, and also dismisses a fine body of scholars such as Rosemary Radford Ruether, Letty Russell, Elizabeth Schussler-Fiorenza and others as "broadly Christian feminists" who do not "hold tenaciously to the authority of the Scriptures" and who "reserve the right to 'select' from the biblical writings and tradition". (p. 121) Ms. Storkey's abrupt dismissal of these prominent feminist theologians, all of whom are biblical scholars who emphasise Scriptural authority in their writings, is absurd; surely they deserve at least as much of a hearing as the secular feminists whose views she outlines in Part Two (54 pp.).

In Part Four, "The Third Way", Elaine Storkey presents her own view of what a "truly biblical Christian feminism" should be. Essentially, she posits, secular feminism and what she calls "broadly Christian feminism" are prisoners on the 18th century enlightenment, a