

incompatible with Wittgenstein's early distinction between the expressible and the inexpressible.

But a short review is not the place for me to add more than this. Any verdict on Fr Barrett's interpretations will need to be supported by detailed discussions of particular texts. Suffice it, therefore, to say that, in *Wittgenstein on Ethics and Religious Belief*, there is a lot of sensible and detailed discussion of many different texts. The book should certainly be read by any serious student of Wittgenstein. I hope that those who read it may be led to think of him as someone less 'untraditional' in his views on ethics and religion than some of his supporters and critics present him as being.

BRIAN DAVIES OP

A CONCISE DICTIONARY OF THEOLOGY by Gerald O'Collins, SJ and Edward Farrugla, SJ. *Harper Collins, London, 1991, pp. 268 £10.99.*

It is not only lazy students or busy teachers who find dictionaries of theology useful. They are a good starting point for inquiry, and they are also precious monuments to the theological self - understanding of an epoch, as interpreted by their authors. What, then, of this dictionary? Both authors are Jesuits teaching in Rome, Australian and Maltese respectively by birth, although much travelled since. Their dictionary is firm in its grasp of traditional Roman Catholicism, yet with horizons that are not only ecumenical but, inter-faith. Within Christianity, there is a marked stress on Orthodoxy and the Eastern Churches in communion with Rome.

Indeed, the treatment of '*communicatio in sacris*' is rendered lop-sided by its neglect of the position of Anglicans and Protestants. Internally and externally, European Catholicism is moving eastwards. The entries on irenecism and the hierarchy of truths are good pieces, indicative of how an open mind is not an empty mind.

In their short compass, the entries are generally reliable and informative. The new horizons for theology can be glimpsed in the entries for such topics as black theology, option for the poor, liberation theology, ecology, feminist theology, basic communities and political theology. The dictionary concentrates on words or phrases rather than individual authors, although some are considered. Once or twice this is done in unexpected ways, as when we are told that over the centuries outstanding contributions to

pastoral theology have come from such figures as St Gregory the Great and Karl Rahner, or that Yves Congar is a Neo-Thomist. The entry for ' *lex orandi – lex credendi* ', as those for beauty and doxa and fools for Christ's sake, show the good effects of making today's Catholicism more receptive to Eastern emphases. The entry on the theology of the Trinity draws on St Augustine and Buber, but chiefly on Roublev's celebrated icon.

It is encouraging to find a concise dictionary of theology giving such widespread coverage to canon law. So it should, of course. Unfortunately, the canonical material does have a number of weaknesses, possibly due to a lack of grasp of the fundamental issues involved. The entry on confession ignores the fact that the new Code no longer refers to 'mortal' sins, and there is no discussion of what might be involved in the shift from mortal to grave in the entries on sin or the sacrament of penance or on the laws of the Church. Under 'absolution', bishops are said to give jurisdiction to hear confessions to priests. But the new law carefully avoids saying that the faculty to hear confessions is jurisdictional, and the 1439 bull cited by the authors (DS 1323) mentions authority not jurisdiction. The actual entry on jurisdiction has the same flaw in dealing with confessions. Moreover, this entry tells us that only those in holy orders may receive 'real jurisdiction'. Since the philosopher J. L. Austin, we do well to be alert when the word 'real' appears. What is it doing here? It certainly does not tell us, as canon 129 does, that lay people can cooperate in the exercise of this same clerical power. It also does not indicate that there is a huge, unabated theological debate on the issue. Elsewhere, the explanation of interdicts is seriously flawed. It is not the law that an interdict may affect a place, and it is scarcely imaginable how it could affect a city or a whole country. It looks as if the old canon law shaped this entry.

This dictionary, containing over one thousand succinct entries, can be recommended. Just read the three entries on methods in theology, modernism and mystery and you will probably want to buy it. It makes constant reference to Denzinger's collection of Church documents, yet it does not suffer from the kind of approach that used to be castigated as *Denzingertheologie*. It is too biblical and historical to succumb to that. In their entry on the code of canon law for the Oriental Churches, the authors say that drafts published so far have caused discussion about the role of the patriarchs and the local church. Now that the Code for the Eastern Churches has in fact been promulgated, one would dearly like to know what the

authors think of the way those discussions have been resolved. It is a tribute to their achievement that a reader of their dictionary is already looking forward to the next edition.

ROBERT OMBRES OP

THE WAY OF IGNATIUS LOYOLA: CONTEMPORARY APPROACHES TO THE SPIRITUAL EXERCISES. Philip Sheldrake S.J. (ed.). SPCK 1991. Pp.xiii + 269. £15.00.

This book is intended partly to deepen the understanding of those who have already had some experience of retreats based on the Exercises of Ignatius of Loyola, and partly to help potential guides or directors of such retreats. The book's purpose is avowedly practical rather than scholarly, (p xi). All but two of the essays have been published before, though they have been revised for this publication.

Some of the contributors frankly acknowledge the limitations of Ignatius' theology to a point where outsiders must wonder whether the claim implicit throughout that the Exercises are suitable for use by modern Christians can be sustained. Recognition of the need for a renewed theology of grace, the human person, sin, social consciousness and justice suggests a very substantial agenda, but these points are not pressed home and sometimes dissolve into high-flown rhetoric of dubious theological content. Thus in opposing the privatisation (*sic*) of spirituality in the contemporary world chapter twelve claims by way of comment on the calming of the storm (Mk 4. 35–41) that Jesus 'commands the winds of consumer exploitation and the waves of political oppression'. (p 152). In the chapter on social justice the underlying problem is said to be 'the inordinate human hunger for wealth, honour and power (pride)'. Such easy moralism mistakes the symptom for the disease, and is in any case no substitute for serious analysis.

Much more earthed is the observation of Martha Skinnider who writes of giving the Exercises in an area of multiple deprivation. She tells us that what gave most hope was the suggestion that God could be found in the problem rather than being merely an instrument for its removal (p 133).

The book as a whole is indigestible. It is intermittently laborious and sometimes strained in its exposition of the appositeness of the Ignatian format. Some very sensible things are said about prayer, as exemplified in the previous paragraph, but