

**THE STUDY OF SPIRITUALITY EDITED BY C. Jones, G. Wainwright and E. Yarnold. SPCK, London. Pp.634. £15.00.**

In recent years there has been an ever-increasing interest in the theology and psychology of the spiritual life. As a consequence, there has likewise been an ever-increasing number of books and articles in this particular field. For example, in 1985 alone we can list the following publications: J. Aumann, *Christian Spirituality in the Catholic Tradition*, Sheed & Ward, London; M. Cox, *Handbook of Christian Spirituality*, Harper & Row, New York/London; and J. Meyendorff, B. McGinn, and J. Leclerqu, *Christian Spirituality: Origins to the Twelfth Century*, Crossroad, New York. The last-mentioned work, incidentally, is Volume 16 of a proposed 'Encyclopedic History of the Religious Quest' which will comprise 25 volumes in all.

On seeing this present work, *The Study of Spirituality*, one may quite logically ask: Why yet another work on the history of spirituality? The answer is that this volume offers something quite different from the books previously mentioned, which are all restricted to *Christian* spirituality. *The Study of Spirituality* is ecumenical, both in its content and in its editors, who represent the Anglican, the Roman Catholic and the Free Church Traditions. For that reason the present work will be especially welcomed by those who feel that the best approach toward church unity is along the path of the spiritual life.

It is gratifying to see among the contributors the names of authors who are well known and have a deserved reputation; to mention a few: E.W.T. Dicken, Kenneth Leach, John Macquarrie, Edward Malatesta, Alexander Schmemmann (+) and Simon Tugwell. All in all there are 62 contributors to this volume and as a consequence the various sections of the book are of uneven value. In general, however, the bibliographies for each section are adequate, although now and then one is surprised to find that some deserving authors are not listed.

The work is divided into three parts: Theology of Spirituality, History of Spirituality, and Pastoral Spirituality. As regards Part One—Theology of Spirituality—no attempt was made to define 'spirituality' in terms of any particular school or system of theology. Nevertheless, it is assumed that spirituality has to do with the life of the spirit, and hence with the supernatural order of grace and the soul's striving for ever greater union with God. But according to the dictum of St. Thomas Aquinas—'*Gratia non destruit naturam, sed perficit eam*'—spirituality is at once eminently personal and greatly diversified; and for that reason one could rightly ask with A. Russell to what extent 'spirituality can be institutionalized' (p. 33). We can readily agree with the same author when he says that 'mysticism is essentially an individual experience in which there is much less direct control and consequently less predictable results' (p. 34). However, I would like to have seen a much clearer distinction between spirituality, religious experience and mystical experience. This clarification would have prevented C.P.M. Jones from speaking of 'human mysticism' and from confusing the various natural factors that can stimulate a religious or 'peak' experience with an authentic mystical experience in which one is led and moved by the Holy Spirit (cf. pp. 17–24).

In Part Two—The History of Spirituality—we find a very uneven presentation of the evolution of spiritual teaching and practice. Beginning with the biblical and philosophical sources, the various authors give brief but satisfactory descriptions of the teachings of the spiritual masters down to the present time. Although, as one would expect, the bulk of the material treats of Christian spirituality, both Catholic and Protestant, it is gratifying to find articles on Jewish spirituality, Islam, Buddhism, Hinduism, and even African and American Indian religion. Part Two is therefore a veritable 'pocket encyclopedia' of ecumenical spirituality, with ample bibliographical references for the reader who may wish to study a given topic in greater depth. As we stated at the outset, there are numerous other books on the history of Catholic spirituality but the two features that make the historical section of

this volume especially valuable are the description of non-Christian spiritualities and the chapter on current spirituality (pp. 519–562).

In Part Three, under the heading 'Pastoral Spirituality,' various contributors discuss the pastoral application of spirituality both as regards aids to spiritual growth and the expressions of spirituality. It seems to this reviewer that the first article, 'The Nature of Spiritual development' by C. Bryant, more properly belongs in Part One, which treats of the theology of the spiritual life. The article on spiritual direction by the same author (pp. 568–570) is, for all its brevity, a helpful introduction to the practice of spiritual guidance. Of the remaining articles in Part Three, those by J. Macquarrie and G. Wainwright are especially deserving of careful study and reflection. Speaking of prayer and theological reflection (pp. 584–587), J. Macquarrie calls for humility and docility in the theologian (a point stressed also by G. Wainwright) and then reminds theologians of three characteristics of theology: it should relate to the community of the Church, the People of God; it requires a meditative study of the central themes of the Christian faith; and its subject-matter is God. This is surely a bit of sound advice in an age of exaggerated theological pluralism.

The last article in this volume—G. Wainwright's 'Types of Spirituality'—takes up the question of the relationship between Christianity and the secular culture. Basing his discussion on H.R. Niebuhr's *Christ and Culture* (New York, Harper & Row, 1951), he explains the five possible relationships, ranging from 'Christ against culture' to 'Christ of culture'. This one article could readily be developed into another book because it evokes a host of questions concerning the Church and the world, inculturation, desert spirituality, monasticism, the role of the laity in the Church, liberation theology, etc.

The editors of this volume have done a great service for the ecumenical search for unity. Their work will not only acquaint persons of a particular religious persuasion with the existence of other spiritualities, but it will also go a long way in ridding people of their negative reaction to such words as 'spirituality', 'mysticism', 'pietism', etc. *The Study of Spirituality* serves the uninitiated as a good introduction to the theology and history of spirituality; it is also a useful reference book for those who are already studying this material in greater depth.

JORDAN AUMANN OP

**ANSELMIAN EXPLORATIONS: Essays in Philosophical Theology** by Thomas V. Morris, *University of Notre Dame Press, Indiana. Pp.253. £26.00*

Professor Morris opens his book with the comment that these are exciting times for philosophical theology. With this series of essays which has as its perspective the 'metaphysically exalted, basic conception of deity articulated with such succinctness and clarity by Anselm' (p. 2), Morris both extends and deepens the excitement. It is a blessing indeed to have such a forthright, intellectually disciplined and philosophically rewarding defence of much traditional orthodox doctrine.

The book consists of twelve essays on such central topics as: 'The God of Abraham, Isaac and Anselm'; 'The necessity of God's goodness'; 'Properties, Modalities and God'; 'On God and Mann: a view of Divine Simplicity'; 'Absolute Creation'; 'Necessary Beings'; 'Pascalian Wagering'; and 'Rationality and the Christian Revelation'. The essays vary in length but not in standard. Each essay has a positive contribution to make; this is a distinctively refreshing feature of the collection.

The most fruitful single contribution is the essay on 'Properties, Modalities and God'. In this Morris cogently argues that we need to introduce modalities of property exemplification other than those usually introduced viz., necessity and contingency. He introduces, explicates and defends the further specific modalities of 'enduring', 'immemorial', 'immutable', and the further general modality of 'stable'; within both the specific and general he introduces the distinction between being weakly F and being