

interested in making sense of Aquinas's texts will do well to read McInerney's commentary. The essays on contemporary moral and legal theory in the second section of the book offer McInerney's reflections on what he takes to be strengths and weaknesses in recent work in Aquinian studies. While one might disagree with McInerney at times, nonetheless a thoughtful reader always learns something useful and important in considering his analyses of issues in the philosophy of Aquinas.

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THE EUCHARIST MAKES THE CHURCH, Henri de Lubac and John Zizioulas in Dialogue, by Paul McPartian. Foreword by Edward Yarnold, S.J. T & T. Clark, Edinburgh, 1993. pp.xxii-342, £24.95.

The thesis studied in this comparison of the theology of de Lubac and Zizioulas is that the latter's concept of the Church as the corporate personality of Christ has synthesised the two parts of the former's apothegm: "The Church makes the Eucharist and the Eucharist makes the Church" and that Zizioulas, initially influenced by the patristic work of de Lubac, has carried forward the implications of that synthesis in his own mystical ecclesiology. The book accordingly constructs what it calls a dialogue between these two theologians who in fact rarely allude to each other. Parts I and II present in turn the theology of each, structured in parallel with chapters 1-3 and 6-8 setting their eucharistic doctrine in a context of ecumenical considerations, patristic studies and an existential theology of human personhood. The main eucharistic thesis of each is approached in chapters 4-5 and 9-10, while in Part III the author claims to carry forward the dialogue thus set up.

A cluster of related themes from the principal programmatic works of each theologian is analysed, starting with the premise common to both that Christian life is essentially ecclesial and not individualistic. Christian personhood, distinct from individual biological existence, finds its hypostasis not merely in human relationships but in relationships developed in and through the body of the risen and glorified Christ—his Church. This provides the platform for development of the main theme—the relationship between Church and Eucharist, and opens up the contrasts between the two authors. It is contended that de Lubac sees Christian personhood as achieved by the grace of the Holy Spirit through the indwelling of the incarnate Christ in all individuals, who are united in one body, the Church, by the fact of this identical indwelling in each. The celebration of the Eucharist renders this salvific indwelling currently available, and so gathers the Church. Thus the mystical effect of the Eucharist shines from the past events of Calvary and resurrection on to the present celebrating Church, and moves her members forward towards the final glorious consummation of the last day. Zizioulas on the other hand sees the human Christ as a corporate personality, inseparable from the body of those redeemed through the execution of

God's will; so he envisages the Church on earth as influenced not retrospectively by the past events of the pasch, but by its own future eschatological completion. For de Lubac history flows onwards from Pentecost to the Parousia; for Zizioulas the eschaton, as an event, repeatedly breaks in on history from without, specifically in the Eucharist in the celebration of which the Church becomes momentarily her real self.

The basis of this difference is the different understanding characteristic, it is claimed, of East and West, a difference which as here expounded, offers more profound understanding of the *filioque* dispute. Western theology appears to conceive of *being* as a reality prior to differentiation; hence it sees the one godhead as personalised in sequence: the Father begets the Son who becomes incarnate and carries out his salvific work; then Father and Son send the Spirit to apply that work to the human race. The economic Trinity is taken as a true reflection of the immanent Trinity. So too, human beings exist, and then secondarily relate to one another and to God. Eastern theology on the contrary considers *personhood* as primary and *being* as inconceivable apart from it. Thus the Father—as father—is the hypostasis of godhead and gives rise—in parallel rather than in sequence so to speak, to both Son and Holy Spirit. Consequently the work of the Spirit does not follow from that of the Son but initially constitutes him as the human Christ and informs the whole of his incarnate mission. The salvation of the human race is achieved by its being drawn back, with this incarnate Christ, into the Trinity of Father, Son and Spirit by the Holy Spirit. Thus the Church, his body, is constitutive of the human Christ who does not exist without it, and whose real identity is thus found in the eschatological *communio sanctorum*. So too Christians are constituted as persons not by their given biological hypostasis in which they then develop various relationships, but by relating in and to this corporate Christ.

The book provides an attractive ecumenical challenge and constitutes a major resurrection of non-scholastic theology in the western context, with its repeated emphasis that worship, not ratiocination, is the real source of true *theo-logy*, i.e. doxology or the mystical perception of the divine economy. Many striking phrases offer a vivid and inspiring expression of the truth: "The Church is most herself at prayer" (p.12) and "...the eternal design of the Holy Trinity is to draw man and creation to participation in God's very life... the concrete existential form of this participation is participation in the Eucharist, understood properly as a community and not as a thing" (p.88). It certainly holds out hope of a more vital ecclesiology even on the basis of Vatican II's *Lumen Gentium*.

The work has been carried out with immense diligence—witness the obsessive footnotes—but has all the limitations of a thesis transferred, but not transformed, into a book. It is overloaded with detail which should have been condensed for readers who are not academic supervisors; the heavy weight of quotation and footnotes irritatingly requires the eye to adjust to three different typefaces on virtually every page, and the

proclaimed structure has not been fully adhered to. Constant comparison within as well as between Parts I and II creates confusion and tedious repetition, and Part III, being little more than repetition and summary, does not seem to achieve its aim of advancing the dialogue.

More fundamental queries arise: it is asserted throughout that the theology of both writers is mystical rather than logical; if that is so how far is it communicable? The divine economy can be experienced in the Church, but can the concept of it be communicated to others? It would seem that you either perceive it for yourself, or you do not, despite this magnificent effort to construct a coherent presentation. For all Zizioulas' stress on the communitarian nature of the Church it would seem that such mystical appreciation remains irredeemably individual, and no Dominican could be expected to endorse the remark "...the celebration of the sacraments, especially the Eucharist, is for the Church perhaps more crucial than the preaching of the word " (p.290). The inevitably subjective character of a thesis is also a snag. How far should de Lubac and Zizioulas be taken as representative Western and Eastern theologians? How adequate is McPartlan's presentation of their views, and, more significantly, how reliable are the deductions with which he covers the areas they admittedly have not treated of? Zizioulas is clearly his hero, for while frequent reference is made throughout to the limitations of de Lubac's—much more extensive—work, no breath of criticism of Zizioulas appears before the final ten pages. It is surely a good thing that this profound and fascinating study has been published, but it is certainly not bed-side reading.

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THE NEW TESTAMENT AND THE PEOPLE OF GOD by N.T.Wright, SPCK. 1992, Pp. xix + 535. £15.

This book by the Chaplain of Worcester College Oxford is the first of five volumes: a project to write about Jesus and Paul has become a searching enquiry into all the problems relevant to such a task, semantic, epistemological, literary, historical, metaphysical. It is characteristic that no quarter is shown to those who tacitly assume they know what they mean when they write of Jesus or of God, especially when explaining one by the other in the apparent assurance that this other is already known. The author is indeed well aware of the magnitude of his task 'the present project is part of the wider task ... of trying to rethink a basic worldview in the face of the internal collapse of the one which has dominated the Western world for the last two centuries or so.' 'And it is precisely one of the features of the worldview now under attack that "history" and "theology" belong in separate compartments.'

It will be widely accepted today that Judaeo-Christian theology is always expressed, as the author claims, in terms of explicit story. What will come as a shock to many is to read here a fundamentally new way of