

melting down a bronze statue and making an exact replica of the statue out of the same lump of matter, which he says would not be the same statue but another one with another individual form. In the resurrection, however, the body will be raised up with the same form because this persists in its existence¹⁴. If the soul does not continue in existence but is made afresh at the resurrection we do not get the identical person, not least because it has not been through that set of experiences and circumstances which have shaped and made me the person that I am in this life.

- 1 *Utopia* (Everyman edition) pp.84 and 120.
- 2 *The Metaphysics of Mind* p.17.
- 3 *Ibid.* p.31.
- 4 *Summa theologiae* I 75, 2 ad 2.
- 5 *Philosophical Writings*, edd. P.T.Geach, G.E.M.Anscombe p.274.
- 6 The Immortality of the Soul, in *Aquinas: a collection of critical essays*, ed.A.Kenny p.300.
- 7 *De Anima* I c 4 403a 10.
- 8 *ST* I 14,2 ad 1.
- 9 *Luke* 20,38.
- 10 *Op.cit.* p.31.
- 11 Lateran IV, Denzinger-Schönmetzer 800.
- 12 *DS* 301.
- 13 *Matthew* 10,28.
- 14 *Quodlibet.* XI 6,6 ad 3.

Reviews

CHURCH: THE HUMAN STORY OF GOD by Edward Schillebeeckx.
SCM, London, 1990. Pp. xvi + 268. £22.50.

This volume concludes the trilogy which began with *Jesus* (Dutch 1974, English 1979) and *Christ* (1977, 1980): fifteen years of hard work. The first two volumes run to 760 and 925 pages respectively. The first offers a digest of recent exegesis of the first three gospels, together with an essay on Jesus as parable of God and paradigm of humanity. *Christ* surveys recent literature on the rest of the New Testament, together with a long essay on salvation as justice. Much of this material, particularly the chapters on Ephesians, Hebrews and the Johannine writings, monographs in themselves, is of great value simply as surveying the field. It is rare for a systematic theologian to take the trouble to study so much biblical scholarship and, beyond that, to try to place it in a single unified theological perspective.

The first volume was delayed on suspicion of heresy. The author visited Rome in 1979 to discuss nine delicate topics (cf *The Tablet* 3 November 1979). A year later, he received a letter from the Prefect of the Holy Office in which he was thanked for his co-operation and assured that his answers to the questions had proved adequate (cf *The Tablet* 20/27 December 1980). Since then, however, further difficulties have arisen, particularly over some of the views in *Ministry: A Case for Change* (English 1981): a book which reappeared as *The Church with a Human Face* (1985), much expanded and revised to meet objections from critics, who included patristic scholars doubtful about his use of historical evidence, as well as people who wondered how radically he sought to reform the ministry of the Catholic Church.

Church, then, this final volume of the project, reveals that he expected a new church pattern to emerge after Vatican II: a movement, as he puts it, 'towards democratic rule of the Church as a Community of God'. He believed that 'the co-responsibility of all believers for the church', something which rests on the basis of 'our baptism in water and the Spirit', would be translated into 'the participation of all believers in decisions relating to church government' (page 209). It is plausible, after all, to say that the rediscovery of the grace of baptism was among the principal achievements of the Council. Furthermore, Vatican II 'gave at least some institutional encouragement towards making this universal participation possible' - in, for example, national congresses, episcopal conferences, diocesan and parish councils, and so forth. But whenever such institutions bore fruit, he says, 'they were undermined from above and tamed'. Worse still, the very idea of the Church as people of God has been sidelined by 'immunizing reference' to the Church as a mystery. In effect, a pre-Vatican II "dualistic" and "supranaturalistic" view of religious realities has returned, which is a form of "fundamentalism", 'spreading everywhere at present, even in the Catholic Church' (page 213).

It may seem amazing now that anyone ever had such expectations of institutional reform. Some would no doubt rejoice that these hopes have been largely frustrated. As Cornelius Ernst noted, writing in *Angelicum* (1966), Vatican II already meant very little to the young: 'After all, Vatican II represents the victory of the generation of the 1940s, after what painful struggles they only know, and those who were born in the 1940s have very little conception of what has really been achieved'. Twenty five years later, what was achieved at the Council has largely been lost in the acrimonious polarization of conflicting memories and reinterpretations.

The first three quarters of the book, before the vision of the Church which prizes the freedom of the Gospel meets the present reality of the Catholic Church, have an entirely different optimistic tone. The author recapitulates the main themes that emerged in the preceding volumes: God's grace is offered in everyday human experience (*extra mundum nulla salus*); human existence has a 'mystical' depth-dimension;

Christians learn what God is and what human beings can be from the career of Jesus.

According to the Dutch titles, the first volume of the trilogy was 'the story of a Living One'. The second volume was about 'justice and love, grace and liberation' : the New Testament language for Christian experience. And this final volume of the trilogy—"human beings as the story of God"—brings us back to the parable of God and the paradigm of humanity, the cosmic Christ and the image of God: 'In and through human action it must become clear that God wills salvation through humankind for all his creation' (page 245). Gloom about the internal mechanisms of the Catholic Church yields to a sense of urgent concern about God's world.

FERGUS KERR OP

THE GLORY OF THE LORD, A THEOLOGICAL AESTHETICS, VI : THEOLOGY: OLD COVENANT by Hans Urs von Balthasar
Edinburgh: *T. and T. Clark*, 1991. Pp. 443.

This volume, which is the penultimate of *The Glory of the Lord*, offers us an overview of the theology of glory as found in the Old Testament. Balthasar warns the reader not to expect an entire theology of the Old Testament, rather he reads the history of Israel specifically in the light of the notion of the *kabod* of God. More importantly, everything in this volume is ordered to the New Testament theology of glory, where God's glory is revealed in the flesh of Christ and most specifically in the abandonment and formlessness of the cross. Balthasar wants to show how the whole history of the old covenant is a preparation for this event.

An important feature of God's glory for Balthasar is that there is no such thing as a purely spiritual revelation of God. God's glory always has a sensuous dimension. Often the Old Testament stresses the dialectical character of the hidden and revealed God. Moses, for example, is said to enjoy a vision of God "face to face as a man speaks to his friend." (Ex.33:11). At the same time the sacred writer tells us that Moses can only see the back parts of God, for no one can see God and live. (Ex.33:20) Balthasar is fascinated by the sacramental character of Old Testament faith. Never does Israel dream of abstracting its faith from such concrete realities as the land, the temple, the sacrifices of the cult. All this points to fulfilment in the incarnate Christ.

At the centre of Balthasar's entire discussion of Israel's faith is the idea of the covenant. Although there are secular analogies for this concept, the reality in Israel is without analogy, for the Jewish covenant with God depends on the unilateral free decision of God to bind himself to a people. Once God has made this decision, however, he has a right to expect faithfulness from the covenant partner. Unilaterality gives way to mutuality.

Israel's faith is thus a response of love to God's initiative. The