THEOLOGY, RELIGION, PATRISTICS

THEOLOGICAL INVESTIGATIONS: VOLUME IX. By Karl Rahner, S.J. Translated by Graham Harrison. New York: Herder and Herder, 1973. Pp. x, 268. $9.75.

THE PRIESTHOOD. By Karl Rahner, S.J. Translated by Edward Quinn. New York: Herder and Herder, 1973. Pp. 281. $8.95.

Volume IX of *Theological Investigations* contains fifteen theological essays written between 1965 and 1967. All are of high quality and a number of them represent extremely significant stages in Rahner's intellectual development. "Philosophy and Philosophizing in Theology" addresses itself to the problems presented to the systematic theologian by the *de facto* pluralism of contemporary philosophy and the intellectual autonomy which the empirical sciences now enjoy. As a consequence of these problems, the article concludes that a new relationship now exists between the theologian and philosophy. In order to proceed as a systematic theologian, the theologian must incorporate a unified reflection upon secular reality into the total interpretation of the world which he offers on the basis of his faith. In the past, the theologian could take over a unified interpretation of secular reality from one given system of philosophy which he identified with the *philosophia perennis*. The contemporary pluralism of philosophy has now rendered that manner of proceeding impossible. Yet, since the systematic theologian must philosophize, he must philosophize himself, as a theologian, within his own theology. "The Historicity of Theology" then points out that, as the theologian philosophizes, he must not fail to take into account the discoveries of modern physical and social science and their impact upon philosophy. Many of the concepts which the philosopher formerly regarded as the intellectual reflection of immutable essences are now known to be mutable and determined by changing historical and linguistic frameworks. Philosophy's grasp on natures, even human nature, is no longer considered as sure and extensive as it was in the past. Historical studies have revealed the wide variety of human cultures, and scientific technique has manifested man's seemingly boundless ability to alter his environment and his own human nature.

"Theology and the Church's Teaching Authority after the Council" is a careful study of the impact of contemporary philosophical pluralism and historicity on the Church's *magisterium*. This essay contains a number of sober practical suggestions concerning the manner in which the *magisterium* must proceed in a world in which philosophical, and consequently theological, pluralism is now an accepted fact, if its authority, which Rahner is anxious to preserve, is to be maintained. Two other essays, "The Experiment with Man" and "The Problem of Genetic Manipulation," which have drawn considerable attention in Europe, discuss the effect of philosophical pluralism and historicity upon moral theology. In the latter essay, Rahner proposes the Church's "faith instinct" as a non-formal intellectual process through which the Church, under the influence of the Holy Spirit, can reach pastorally sound practical judgments on vital moral issues whose vastness and complexity eliminate the possibility of formal reasoning.

This volume, which also contains articles on the doctrine of God, atheism, faith, and Christian humanism, is one of the richest and most stimulating of the *Theological Investigations*. Rahner has become much more conscious of the complexity of modern life and of the limits of conceptual reason. Volume IX presents us with a "later Rahner" who nonetheless remains faithful to the main lines of his systematic theology. As always, he presents us with new and stimulating ideas but frequently fails to work them out in detail. In many ways

the "later Rahner" is dealing with the same problems as the "later Lonergan": science, historicity, philosophical pluralism, social development, faith, and conversion. There are, however, significant differences between the two theologians. We can hope that a careful study will be made between the writings of the "later Rahner" and those of the "later Lonergan," especially *Method in Theology*. Theology would profit from such a critical analysis and comparison of the two theologies.

The Priesthood is a retreat given by Rahner in 1961. Contrary to the fear expressed by its author in the preface, the book is not dated. Using an approach similar to one employed in his earlier *Spiritual Exercises* Rahner draws on the resources of his own theology to present an Ignatian preached retreat. The result is a warm, readable, profound, and very moving series of conferences. In many ways Rahner's retreats are the best way for the average reader to become acquainted with him. *The Priesthood* introduces its readers to almost all the main themes of Rahner's theology—faith, mystery, Logos, Trinity, grace, salvation history—and it does so in the non-technical context of Ignatius' *Spiritual Exercises*. In addition, the extremely solid conferences on the evangelical counsels and the priesthood, which are also an epitome of Rahner's theological reflections on these themes, make illuminating and relevant reading for today's troubled priests and religious. Despite its brevity and simplicity of approach, *The Priesthood* is an excellent example of what Rahner considers theology to be: prayerful reflection on the experience of faith which begins and ends in love.

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THE FIGURAE OF JOACHIM OF FIORE. By Marjorie Reeves and Beatrice Hirsch-Reich. New York: Oxford University Press, 1972. Pp. xx, 350. $32.00.

Joachim of Fiore (c. 1132–1202) was a Cistercian abbot who resigned his office to devote himself to his apocalyptic writings and who attracted a great posthumous following. He divided history into three parts, or *status*, based upon a Trinitarian conception of time. The first age is that of the *ordo conjugatorum*, the age of the Father, the age of the Law which lasted till the end of the Old Testament dispensation. The second age is that of the *ordo clericorum*, the age of the Son, the age of grace instead of law, lasting from the New Testament dispensation to the year 1260, that is, forty-two generations of thirty years. Last would be the age of the *ordo monachorum*, the age of the Spirit, the conversion of the world and the advent of the *Ecclesia Spiritualis*, the era of spiritual rather than litteral intelligence.

Joachim's millenarian tendencies were considered suspect by the ecclesiastical authorities and his notion of an *ecclesia spiritualis* was given untoward emphasis by the Spiritual Franciscans. The suppression of the spiritualist movement weakened Joachism, but his interpretation of history still found disciples until the end of the Middle Ages and his works were printed in Venice in the Renaissance.

Several of the manuscripts of Joachim's works contained illustrations, or *figurae*, which corresponded to portions of the text. For centuries these *figurae* were considered only adjuncts to the text or, at best, aids to help the reader. However, in this century, two manuscripts of Joachim's *Liber Figurarum* were discovered, and it is now evident that the *figurae* were central to Joachim's understanding of history and thus central to any contemporary understanding of his thought.

The authors, Marjorie Reeves and the late Beatrice Hirsch-Reich, offer a very

detailed study of the *figurae*. This is by no means a book for the general reader; it is aimed solely at the specialist. It treats of the manuscript tradition with special concern for the pseudo-Joachist writings which have partially obscured the tradition. There is also a fine chapter on the use of the *figurae* by Joachim's disciples.

The bulk of the book deals with the *figurae* themselves; this is done in two ways. First, the authors relate the structure of the *figurae* to Joachim's thought patterns, discussing his use of symbols to delineate historical periods and to illustrate and express the more complex relationships in his visions. They also show how he transformed earlier symbols to suit his new interpretations. Second, the authors explain the major Joachist symbols, dealing with each in a separate chapter. These chapters are complete, detailed analyses and they depend heavily on the reproductions of the *figurae* at the back of the book. These reproductions are all carefully chosen and correspond well to the text. Unfortunately these few unsatisfactory remarks are all we can make on these chapters because the reviewer, like the authors, realizes that his readers too would have to see the *figurae* to comprehend the text. Let us say simply that this treatment of the *figurae* must be considered in any future evaluation of Joachim's thought.

Although this is a book for the specialist, it has a wider importance. Joachim realized the inadequacy of the written word to express his ideas and the need for pictorial representation of these ideas. While this can hardly be considered a precursor of contemporary teaching methods, it is an early use of the multi-media approach to education. Joachim appealed to the visual sense to expand not only the horizons of his thought but also the awareness of his readers; this may have played no small role in the preservation of his thought in the Later Middle Ages.

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GOSPEL MESSAGE AND HELLENISTIC CULTURE. A History of Early Christian Doctrine before the Council of Nicaea. Vol. II. By Jean Daniélou. Translated and edited with a postscript by John Austin Baker. London: Darton, Longman and Todd; Philadelphia: Westminster Press. 1973. Pp. 540. $17.50.

In a recent article in *Informations catholiques internationales* (June 1, 1973), A. Mandouze asks the question,"Do people still read the Fathers of the Church?" The piece appeared on the occasion of the publication of the two-hundredth volume of *Sources chrétiennes*, the French patristic series published under the editorship of Henri de Lubac, Cardinal Daniélou, and C. Mondésert. If people still read the Fathers, at least in French-speaking countries, it should be credited in large part to the pioneering work of these three Jesuits, who have made the ideas and preoccupations of the patristic writers an integral part of the intellectual context of modern French Catholicism. There is thus no need to recall here the long writing career of Cardinal Daniélou, which goes back to the days when, as a young man in 1927, he composed the Latin text for Igor Stravinsky's brilliant oratorio, *Oedipus Rex*, based on the ancient play of Sophocles; later, during his association with the Institut catholique of Paris, his numerous books and articles on the early Christian writers immeasurably enriched Catholic scholarship.

The work under review is the second volume of Daniélou's *History of Early Christian Doctrine*, but it may be read as an independent monograph in its own right. Daniélou's concept of Church history is primarily not political or institutional, but rather in the intellectually more exciting area of the development of ideas and dogma. Indeed, for the political and institutional, there are

many other works to consult, as, for example, Carl Andresen's *Die Kirchen der alten Christenheit* (Stuttgart, 1971), which summarizes much of the recent literature in the field. But it is in the history of ideas, in the varying shades of doctrinal awareness within the early Church, that Daniélou is an established master. As in the first volume of the *History* he explored the Judaic influences on Christian thought, so in this one he inaugurates an analysis of what may be called the Hellenization of the Church, at least insofar as it emerged in the second and third centuries of the Christian era, that is, from the time of the Apologists down to the rise of the school at Alexandria under Clement of Alexandria and Origen. Thus the survey covers the period of entrenchment of theological thought before the Peace of the Church. But it is no mere patristic summary for the casual student; it is a densely composed account of many of the most difficult controversies and thought-patterns of the primitive Church.

The book may be used in two ways. In the first, it is a guide to the thought of the patristic writers: among the vast array, Daniélou devotes the most exhaustive treatment to Clement of Alexandria, Hippolytus, Irenaeus, Methodius, and Origen; and stress is laid on the influence of earlier Greek philosophy, as, for example, that of Plato, Aristotle, and the Middle Platonists. This, for some, may be the easiest way to profit from the author's vast erudition. The second way is to follow the author's analysis of themes and topics; some of the most important of these are the Fall, the Angels, the concept of tradition (*paradosis*), symbol and allegory, Gnosticism (with reference to the Coptic *codices* from Nag Hammadi), baptism, the Logos, demonology, sin and redemption.

Valuable, too, is Daniélou's summary and citation of the recent bibliography (listed, pp. 507–13) in the field, with his own critical comments, corrections, and additions. In an encyclopaedic work of this sort it is difficult to express preferential reactions, but I may say that I found the discussions of Clement of Alexandria and Origen the most outstanding and original sections of a study that is rich in so many areas of early Christian thought; it is, in fact, a dazzling display of scholarship and virtuosity. Given Cardinal Daniélou's amazing and enviable acquaintance with the sources, pagan, Jewish, and Christian, it becomes easy to see why so very few writers are his equal in this field.

The translation by John Austin Baker is both competent and smooth, and we are rarely aware that the original was in French. I trust it will not be ungracious to remark that, though Mr. Baker is also listed on the title-page as editor, it was not immediately clear what was intended by this; in any case, his exhausting labors as a translator for this wide-ranging and complex study puts us sufficiently in his debt. In addition to a note on the translation (p. 4), Mr. Baker brings together in a postscript (pp. 501–6) for the English reader the principal dogmatic problems raised in the course of Daniélou's exposition and the major inferences that can cautiously be drawn. His summary is written with clarity and good taste, rightly sending the reader back to the actual discussions of the text. The extensive indices, both textual and general, are handsomely produced and are a credit to this distinguished series.

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PHILOSOPHY

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