

introduction, and the description is warranted by the exacting use of a comparatively new interpretative technique which shows great scope for further development and application. Even when it exposes flaws in medieval reasoning, one can still respect the achievements of logicians who worked without such an aid. The definition of nominal negation, §4.3.15 (p. 37), lacks the functor of singular inclusion;

the thesis required for the final step of the proof of §5.7 (p. 41) is §4.3.4 and not §4.4.3; the definition of the higher-level 'and' in §5.10 (p. 91) apparently needs correction if the analogy with that of nominal conjunction is to be preserved. These are small blemishes in the type-setting of a difficult but original and stimulating little book.

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THE CHRIST, by Piet Schoonenberg, S.J. *Sheed and Ward*, London, 1972. 191 pp. £2.25.

This book is a translation of *Hij is een God van Mensen* (1969) and stylistically it is not a very commendable one. The first fifty pages are so poor that serious doubts arise about the translator's complete familiarity with the English idiom. And though the rest of the book is an improvement, lapses are frequent and so serious that one is never completely disabused of that original impression. Thus, while the book is generally intelligible and never descends to the obscurity and illiteracy of, say, the English version of Otto Muck's *The Transcendental Method* (Herder and Herder), it lacks the clarity necessary for controversial theological writing.

The production of the book has been equally slipshod. There are inverted lines and numerous typographical errors—too numerous and too tedious to list here. The Greek text on page 148 is particularly poor: eight mistakes in thirteen words. An index of proper names has been added, which misses one in every fifteen references and places Teilhard de Chardin under 'C', shortening his family name to a middle initial (a common enough mistake, it appears so on his tombstone).

The first essay on the *de auxiliis* controversy observes that each side in the argument worked on the false presupposition that God and man stood, as it were, side by side and acted in competition. God rather acts immanently, letting each creature be fully itself; the action of God and the action of man, not being in the same order, cannot be in competition with each other.

The second and the main essay, on the Christological problem, is good in one way: the humanity of Christ is fully and unhesitatingly

affirmed and many of the implications of this are developed: the importance of the real historical existence and development of Jesus, his growth in knowledge apart from infused knowledge or beatific enlightenment, his struggle with difficulties and temptation, his factual sinlessness in preference to an impeccability. This investigation provides, thus, many fine if not altogether new insights.

The main thesis of the book, however, if I properly understand it, is confusing and incorrect. The author, in affirming the human reality of Christ, denies the divine hypostasis of the Word which he holds to be destructive of the human personhood. He is falling here into the same basic false presupposition that he has charged others with and it would seem that frequently he confuses hypostasis in the Chalcedonian sense with person in the modern sense. For Schoonenberg an anhypostatic human nature is not fully a human person; he prefers rather that the Word become a person in the humanity of Jesus and that the incarnation be expressed in terms of God's total presence within Christ. Hence, it would seem to follow that there can be no 'pre-existent' hypostasis of the Word and no Trinity transcendent as Trinity over salvation history. Rahner's identification of the immanent and the economic Trinity has, it seems, been misunderstood.

The book concludes with a rather beautiful creed summing up the main ideas of the book. Perhaps some day, if the confusion that reigns beneath the elegant turn of phrase can be eliminated, we shall be able to profess such a creed.

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