

the burning force of the revelation of the crucified God. This revelation leads him more to lyric than to logic.

We should certainly be grateful for this study. O'Hanlon tackles one of the most important and complex issues in Balthasar's theology. He has sifted the texts and brought order into what often appear as scattered and unsystematic insights. He backs up his interpretations with carefully noted references to Balthasar's works. Although the subject matter is dense, the argument is clearly presented and the reader is helped by a well-structured presentation which is often preceded by an introduction to the issue at hand and followed by a conclusion and evaluation. This structure helps the reader not to become lost in the detail and to follow the thread of the argument not only of the chapter but of the book as a whole. Hence the book is certainly to be recommended to anyone who wishes to deepen his or her knowledge of this important aspect of Balthasar's theology and who desires to probe the import of Balthasar's understanding of divine suffering and temporality not only for Christian theology in general but also for the dialogue between Balthasar's position and other theological and philosophical options on offer today.

JOHN O'DONNELL SJ

PEACE OF THE PRESENT : AN UNVIOLENT WAY OF LIFE by John S. Dunne. *Notre Dame Press, 1991. Pp xii + 160. \$19.95.*

This book paraphrases the ancient story of the journey of life through death to resurrection. It is a journey in time, we are told, but its stages are not confined to the limitations of time, for each is shot through with the influence and the presence of the others. 'It is the story of emergence and separation, I think, that ends in return and reunion, the basic cycle of story' (p. 84).

Professor Dunne proposes and sustains his theme almost entirely in terms of imagery—old things in new wrappings. It is 'my story', but as part of a larger whole (p. 73), since we all long for relationship with things, activities and people. But although it starts as many stories it ends as one, when simplicity is achieved in prayer, and our separation from each other and from God is seen itself to contain the presence that we seek. This depends, however, on 'letting go', letting our 'will' grow into 'willingness', which is close to hope. The very longing engendered by 'lack in general and loss in particular' is an expression of love 'present in the absence'. The proof of love lies in waiting. The refusal to wait is seen as 'theft'; the despair of love as 'pride'; and both are forms of violence. 'I want to link non-violence with the heart's desire' (p. xi). 'Waiting on love means waiting on that feeling I don't have ... and it awaiting me' (p. 52f.).

What enables us to wait is prayer. 'God the divider' is 'the one who shines' (p. 47), and in contemplating Him in the absence which shrouds his presence, we move from faithfulness to faith, and attain to simplicity, where there can be no violence because the many are now enfolded in the meridian of love. 'I have an idea that contemplative life is the secret of passage, that violence and numbing of heart arise in the absence, and

love and kindling of heart arise in the presence of contemplation' (p. 54). But contemplation is intensely practical: the acceptance of loss, while retaining hope.

Professor Dunne quotes extensively from writers of Christian and other traditions, and, where he does not quote, the classic teaching of the mystics provides the ground underlying his own melody and a multiplicity of the moderns'—resonant, in his own phrase, with 'hidden harmony'. He states explicitly that his own choosing to look backward and forward to non-violent beginnings and end is, in Augustine's term, choosing to belong to the city of God (p. 32).

The photograph on the jacket is integral to the theme. Although not identified, it must at least represent the Inca town of Macchu Picchu, which serves as an opening metaphor. High in the Andes, this is a ruin set on a mountain, 'narrow in its compass, great in its height and depth', where 'the ruins spoke of time and passing while the mountains and valley, the river and the sunshine spoke of eternity and enduring' (p. 3). He finds 'peace among the ruins' (p. xii). He quotes from his diary: 'I spent a long time yesterday sitting in the ruins of Macchu Picchu, looking at the mountains and asking the Lord for comfort and counsel' (p. 3). This sentence could summarise the book. It holds the passing of things in time, under the presence of the eternal hills, while both worlds become one in prayer. It is prayer that enfolds this world and the next in love, which is a 'direction' that becomes a 'meridian' encompassing all creation and holding it in the presence of God (p. 104).

To do this book justice, one would have to quote from every page. Its liveliness owes much to the author's contacts with other people whose experiences he adduces alongside his own. This is a valuable and attractive work, comparable with the classics of its kind.

MARY JUSTIN LANE OP

MARY FOR ALL CHRISTIANS by John Macquarrie. *Collins*, London, 1991, 160 pp. £6.95.

Professor Macquarrie has given us, in attractively published form, a collection of papers and addresses on Marian themes. He includes at the end a Marian office developed by the Ecumenical Society of the BVM, for whom most of the papers were originally written.

The first chapter, on God and the Feminine, suffers from insufficient clarity (not of presentation, but of thought) as to the relationship between 'sexuality', 'masculinity and femininity' and God. If we 'allow the feminine to enter into our thinking about God' as the author recommends, it may be a splendid way of avoiding thinking about anthropology, and human rationality. The author thinks that Christian marriage is an analogy of the Trinity—St Paul has his feet more firmly on the ground by having it as an analogy of the love between Christ and the Church. There is evidence that Macquarrie has seen that the key to a plausible Mariology is anthropological, but little movement towards the necessary anthropological investigation.

The second chapter deals with Mary in the New Testament, and
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