

'fees and expenses'. In the tense period shortly before his death, he exchanged his favourite campari for Scotch on the rocks. He used a psychologist friend, not exactly for therapy but, said Romero himself, 'to verbalize problems that with his help I try to solve in a calmer and surer fashion'. *Mon semblable, mon frère*.

But the dispassionate style of the contemporary historian is sustained by an underlying commitment. No special pleading is needed to present Romero as the type of the modern martyr. Curiously, though, Brockman does not deal with the question of who killed him and why. He should have scotched the preposterous notion put about by Cardinal Lopez Trujillo (and half believed by Pope John Paul?) that Romero was killed by a left-wing group in order to provoke a revolt.

CHRISTIAN SATISFACTION IN AQUINAS: Towards a Personalist Understanding by R. Cessario. University Press of America, Washington, 1982. \$13.25; p/b \$23.50 h/b.

The author has reconstructed Aquinas' theory of the role of satisfaction in Christian theology with a clear eye both for the development of Aquinas' thought and for the relevance of his solution to present-day thinking. The adoption of this double frame of reference enables him to stand back from Aquinas and at the same time to follow him sympathetically in his reasoning. He shows how Thomas moved from regarding Christ's task as one of making satisfaction for a debt, a mechanical act of restoration, to a picture of something far richer: a process of restoring man's communion with God to what it was intended to be at man's creation. The vocabulary in which this process is described (especially the word "personalist" itself) is not always straightforward and perhaps rather too much is claimed for Thomas's achievement in the end because it is expressed in high-flown language. But this is a solid piece of work and a valuable addition to the material on medieval soteriology which has been published in recent decades.

A number of useful distinctions are made: for example between Augustine's division of things from signs and the framework of 'going-out' from God and 'returning to God' within which Aquinas prefers to study theology (Hugh of St Vic-

tor should perhaps be given credit here for his own distinction of *opus conditionis* and *opus restorationis*). Dr Cessario is right, too, to bring back attention to the Biblical commentaries which lie at the base of Aquinas' theology; he discusses not only the assumptions on which they are based, but the continuing validity of their underlying principles. The emphasis on Biblical discussion of satisfaction within the plan of *exitus-reditus* theology brings out helpfully at the outset some elements which prove to be of importance in Aquinas' speculative theology, and show how intimately related exegesis and doctrine remained for him. Again perhaps something might be gained by reference to earlier work. The nine ways in which Christ can be thought of as 'for us' surely owe something to Gregory the Great and the late twelfth century invention of the *Dictionaries of Theological Terms* which made just such lists.

But his whole book refutes it anyway. Jon Sobrino, who recovered from Romero's early onslaughts to help him write his pastoral letters, remarked that he had revived the old Latin American tradition in which the bishop was 'the protector of the Indians' against the rapacious military and merchants. His 'new model' for a bishop was in fact a very old one. His successor has called him a prophet. Two weeks before his death, he told a journalist: 'You may say, if they succeed in killing me, that I pardon and bless those who do it. Would that thus they might be convinced that they waste their time. A bishop will die, but the Church of God, which is the people, will never perish'.

PETER HEBBLETHWAITE

The study as a whole is clearly set out, with a preliminary survey of Aquinas' life in which his works are placed, a discussion of aspects of satisfaction: propitiation and reconciliation; the satisfaction which may be made by members of Christ's body, (that is, penitential satisfaction and the moral sense of Scripture, with interesting pointers to Aquinas' revised view of Job);

satisfaction in the context of the sacraments of baptism and penance, and so on. Dr Cessario then considers Thomas' early experimental statement of position in the early work on the *Sentences* of Peter Lombard and shows how he tested the tension between Gennadius of Marseilles' definition of satisfaction as: *peccatorum causas excidere, et eorum suggestionibus aditum non indulgere* and Anselm of Canterbury's *satisfactio est honorem Deo impendere*. He devotes the greater part of his study to a detailed analysis of the ideas about salvation in the *Summa Theologiae* and the

Summa Contra Gentiles. There is an appendix on Anselm's *Cur Deus Homo* and a select bibliography, but no index.

There is a great deal in this book not only for the student of Aquinas but for the reader interested in the sacraments, Christology, soteriology, exegesis; a dozen areas of investigation open out as Dr Cessario explores. He provides an excellent map and he has charted a good deal of the territory in detail and shown us new sights.

G R EVANS

A WORLD TO GAIN by Brian Horne. DLT 1983.
pp 77. £2.75.

In this first book Brian Horne takes a new look at the problem of interpreting Christian doctrine in a society gripped by anxiety at the scope of the power within its grasp, anxiety which finds expression in the writings of existentialist philosophers such as Camus, with his "philosophy of the absurd".

Horne argues that Christians must recognise that the destiny of man is supernatural. Yet they must also be aware of the danger of separating the natural from the supernatural by implying that answers to man's questions can only be given after death. He rejects interpretations like that of Don Cupitt, which attempt to demythologise the incarnation on the assumption that the images and symbols of the past are meaningless to modern man. Horne's solution to the dilemma of modern man lies with the concept of the divinization of man. This is an idea which, he recognises, places him in danger of being labelled either Pelagian or mystical, although he succeeds in convincing me that he is neither. He considers it essential that the incarnation be recognised as the culmination of the original act of creation, rather than being seen in the context of the cross and the atonement as is usual in western tradition. The supernatural destiny of man stands, not in contradiction to man's natural existence, but in the drawing of man through natural existence towards his ultimate divinization. This positive approach to the doctrine of the incarnation has much to recommend it; the divergence be-

tween the theologies of east and west has persisted too-long.

In the chapters that follow Horne works out the implications of this idea in relation to problems of the present day. He asserts that recognition of the incarnation as significant, not only in terms of personal salvation, but also in relation to human solidarity, places upon Christians the goal of transforming the whole world. As agents of change in human society they can enable mankind to recognise not only the tragedy of the human condition, but also its glory and its supernatural potential. Such a renewal of the world is needed not only in politics, but also in the world of nature and art. He argues that Byzantine Christianity's sense of the wholeness and holiness of the natural world together with eastern theology's treatment of incarnation and creation as interlocking doctrines offers a more promising approach to the problem of the exploitation of nature than the traditional western approach linking the doctrine of the incarnation with that of the atonement. Unfortunately in the final section on the place of art in the renewal of the world he is not so sure in his writing as in the rest of the book. However this re-examination of the doctrine of the incarnation by Horne opens up a possible approach which provides a badly needed antidote to recent attempts at re-interpretation which reject tradition as an irrelevance and reduce Christianity to a set of ideals.

RONWYN GOODSIR THOMAS