

- 1 *The United Nations and Human Rights*, (UNO, New York, 1984), p.212.
- 2 see M Rokeach, *The Open and Closed Mind*, (Basic Books, New York), 1960
- 3 Some examples are given in SABC, Report on Police Conduct during Township Protests (August - November 1984), 1984.
- 4 R.J. Lifton, *Thought Reform and the Psychology of Totalism*, (Norton, New York, 1961), pp. 429-30
- 5 UNO Security Council, 1970. In 1983 the AD Hoc Working Group of the Commission on Human Rights described the policy of apartheid as 'a collective form of slavery'.
- 6 CF. World Conference on Religion and Peace, Statement on South Africa of the IVth World Assembly (Nairobi 1984)

The Incarnation and the Fully Human Life

Anthony Fisher OP

Hors-d'oeuvre: Jesus the party-goer

Søren Kierkegaard told a story about a powerful king who truly loved a humble maiden. The king's problem was: how was he to elicit from her a true love not based on mere homage or less genuine motives? He could make her a princess—but that would be an artificial and external act, testifying more to his power than his love. He could, as in the fairy-tales, disguise himself as a beggar and win her love as such—but true love cannot be based on deception. After much thought he realized that if the union could not be brought about by the elevation of the maiden or by his own pretence, there was only one possibility: he must resign his kingdom, and humbling himself to her station, become a slave. And this he did. God became man. No mere jest. No mere outer garment humanity. God must suffer all things, endure all things, experience all things—because God's love is genuine.¹

We do not know much about Jesus' particular temperament. We can glean from the Gospels that he liked periods of solitude, was prayerful, and had a strong sense of mission. He hated hypocrisy and had a special affection for the down-and-outs. One aspect of his personality that has not received much attention in traditional spiritual writing is that Jesus was a great party-goer.

Jesus loved eating and drinking with his friends. Partly this reflected his milieu. God became man at a particular time and place. He was born

into a people, a society, a culture. The Jews were and are famously interested in eating, drinking and celebrating, and Jesus was a Jew. We have lots of incidents that suggest this in the Gospels: Jesus' relatives, especially his good Jewish mother, worry when his ministry gets in the way of his having proper meals; Peter's mother-in-law, cured of her fever, gets up immediately to serve them supper; having raised Jairus' daughter, Jesus' first direction was to give her food; Martha and Mary squabble over serving the dinner.²

Jesus loved parties. He was forever at wedding feasts, or eating with pharisees, tax collectors or sinners, 'at home' with close friends like Lazarus, Mary and Martha, or hosting picnics for five thousand or so in the hills. This was not just in times of leisure, though he clearly enjoyed those to the full. His most solemn moments were also marked by eating and drinking with people. His first miracle was changing water into wine at a wedding feast; his most recorded miracle was the multiplication of loaves and fishes; the completion of his ministry was marked by a last supper; his post-resurrection appearances at Emmaus, to the twelve, and by the lakeside were all at meals; and his last miracle before his ascension was the haul of fish. All these meals marked crucial points in his ministry, and several were of end-time proportions: abundant, magnificent, divine in their extravagance. Not just food and drink, but more than anyone could need or want. But more about this later.

Jesus loved food. This particular aspect of his temperament coloured his theology and preaching. Jesus was not a patristic theologian, or a scholastic theologian, or a moral theologian, or a liberation theologian, or a feminist theologian, or an ecotheologian. He was a culinary theologian. When he wanted to describe the kingdom of God, or the afterlife, or forgiveness, or ministry, or himself, time and again he chose images of food and drink, feasts and parties. He told us parables about vineyards, grapes and wine;³ about wheat, yeast and bread;⁴ about oil, mustard seeds, figs, eggs, fish and a fattened calf.⁵ He preached about eating and drinking together and table manners: when arranging a party, do not invite your friends and relatives only; when someone invites you to dinner, you should not take a place of honour; do not be too fastidious about cups and pots; when out on the mission, accept any culinary or alcoholic hospitality you are offered.⁶ He described prayer as asking our Father for our daily bread. Forgiveness is like the father holding a feast to celebrate his prodigal son's return. Christian life is about bearing fruit and yielding a harvest. Preaching should be savoury like salt. Christian leaders are wise and trustworthy stewards who feed the household appropriately, or shepherds who feed

Christ's sheep. The kingdom of God is like a wedding party, and in that kingdom Jesus' disciples will eat and drink at his table.⁷

And how does he describe himself? I am the bread of life. My food is to do the will of my Father. And how does he leave himself for us? As food: Jesus' body and blood, soul and divinity, under the species of bread and wine. The staple foods of life; Jesus is remembered in the meal, present in the food.

This eating, drinking, partying side of Jesus apparently scandalised people at the time. It was not the way rabbis, holy men or messiahs were supposed to behave. The scribes and pharisees complained bitterly that he associated at table with all sorts of undesirables. Even John the Baptist's disciples joined in complaining: they had to fast and abstain from wine, but Jesus and his disciples were great eaters and boozers. And his nickname during his lifetime, we are told by Matthew, was 'glutton and drunkard'.⁸

A child once prayed: 'O God, make the bad people good and the good people nice.' People often think religion is about a cranky repression, a sour-faced self-discipline, a morose and censorious attitude to life, a constant and pessimistic consciousness of evil.⁹ And certainly we can admit of no ignoring the problems of the present or the sufferings of the world. But what is Jesus' response to all this? Life with me is like a wedding feast. No one fasts at a wedding reception. Wait till I'm gone and then fast, if you must, but do it in secret.¹⁰ Fake Christianities are uncomfortable with the flesh, the physical, the sacramental, and so with enjoying food and drink. The Manichees and their spiritual descendants hated these things. The Dominicans were their great enemies. Sometimes the friars tried to outdo them in asceticism. But Friar Tuck and Thomas Aquinas are not famous for their slim waists. Tuck never took the pledge. Whatever the Holy Rule said, everyone knew the friars were fat and jolly. They enjoyed life. Various Puritan and Jansenist groups resented this in Catholics and their clergy. They took a dim view of partying and its associated vices such as dancing and smiling. Some still oppose wine, Christmas dinners, and Easter eggs. Ever since the days when the apostles broke the religious etiquette by picking and eating corn on the Sabbath, and wolfing down their food before the ritual ablutions,¹¹ Catholics have demonstrated enthusiasm for feasting. Ours is a high cholesterol religion!

Entree: Starter for celebrating a fully human life

Ecce homo. Behold the human being. What is it that we value in ourselves? Some modern ethicists think it is simply our positive and negative experiences. We are pleasure and pain receptacles. The

consumer economy and the popular media often manifest a similar view. But this is an impoverished view of what makes us tick. We are more complex. There are a whole range of things that we value in ourselves that we cannot reduce to nervous energies, utilities, preference fulfilments. Just being alive and healthy for instance. Perceiving and knowing things. Thinking rationally. Exercising free choice, self-discipline, virtue. Skill and excellence. Beauty. These are the things that make life worth living, make life make sense.¹²

Making sense is a big part of what we are about. The moral life is our attempt to work out what it is reasonable for people to do, and to do those things ourselves. Our choices are self-creative and self-expressive: they write and tell the story of our life, our moral identity, our character, our very selves. Some of the big choices may give us a certain status or put us in a certain relationship; but all moral choices actualize and limit us and orient us in some way towards future choices.¹³

We want to be fully human, complete, genuinely happy. We want that kind of integral fulfilment for ourselves and for others. So it is that we pursue the various dimensions of this completeness, such as life, love, truth, beauty, skill, religion and practical reasoning. These are the things we are after in any human action. And they are what will make us fully human beings. Every good choice increases these attributes in us; every wrongful choice diminishes them in us. Our good choices make us more alive, more loving and lovely, more truthful and knowledgeable, more skillful and religious, more morally free and reasonable. Our wrong choices diminish all those other qualities in us and make us spiritually unhealthy, even 'mortally' sick in our souls. Each of these human perfections is, of course, a pale reflection of the one uncreated Good who is God. But each is a real participation in those divine perfections. These are respects in which we are God's image, sharers in the divine life. Each of these attributes is revealed also in the person of Christ, Love Incarnate, the Way, the Truth and the Life. Like the attributes of God, all are equally fundamental.

To be responsible means to pursue these various dimensions of human completeness, these participations in the True Good, God revealed in Christ, in morally reasonable ways, ways that do not deny or undermine them. Essential to this vision of the fully human life is a reverence for all human persons and all human goods, so that we will never trade them off, one against the other, no matter how appealing the hoped-for result. We can never treat others as mere means, but only as ends, just as we would want them to treat us. We should exercise self-control, be properly ambitious and courageous, participate responsibly in community, be fair and forbearing towards others, and clear-headedly

pursue the real goods of human life.

Jesus' programme for us is simple: 'Love the Lord your God with your whole being, and your neighbour as yourself', 'Seek first the Kingdom', 'Be perfect, like your heavenly Father'.¹⁴ Like that natural moral law accessible to all people of good will and reason,¹⁵ the Ten Commandments and the new covenant of the Gospel offer principles for living a fully human life. Anything less is an impoverishment of me and others. It is a failure to enjoy the great feast of life to the full. It is parsimonious, ungenerous, kill-joy. But revelation also draws us all the more clearly and strongly through this life towards our ultimate goal, our only complete happiness, our 'beatitude': the Great Feast of communion with the One who is Life, Love, Truth, Beauty.

Attractive as that vision is to us, the fact is we are often pulled in other directions. We all experience disintegration in various ways. Nature can be uncooperative, the earth can be inhospitable, and we can treat it as a mere unit of aggregate production, ruthlessly to be exploited according to the deadening principle of utility, fouling our own nest in the process. Our relationships with others can include tension, arguments, and worse. Our families, our church, our society, our international community are often deeply divided. We are even at war with ourselves, wanting to do one thing and doing another. As Paul put it:

I don't understand my own behaviour; I don't act as I mean to, but I do things I hate. . . . Though the will to do what is good is in me, the power to do it is not; the good thing I want to do, I never do; the evil thing I want to avoid, that is what I do. Sin lives in me.¹⁶

We hear in ourselves a cacophony of conflicting voices, passions, desires. We sometimes do not know what we should do. Even when we do know, we may not feel fully in control of ourselves. We fall short of our ideals. Sin, original and actual, inherited and chosen, disintegrates. It uncreates. It returns creation to chaos. There is no cause for complacency or presumption in the feast of life.

But there is cause for hope. The redemptive incarnation, and our incorporation into it through baptism, has begun our re-creation. Where sin abounds, grace abounds the more. Jesus is the means and model of our reintegration. Our relationships with others and with creation are healed through the grace of the church, through universal family, through a new consciousness of social justice and community and ecology. Our ability to reason morally is enlightened by Christ's teaching and commandments, the gift of the moral law. Our ability to live accordingly is facilitated by the grace of the Holy Spirit which

enables the life of supernatural virtue. Virtue given and practised develops in us good character traits and remakes us in Christ's image, so that good choices come easier, more and more naturally. We are 'connaturally' empowered to know and do the truth. And all this should be a source of great joy. Our experiences of the triumph of rejuvenation over disintegration, of virtue over vice, of mercy over sin, should call forth celebration, joy, a spirit of partying and fun. Our piety should be marked not by gravitas only, but by levitas.

Main course: The sacred stomach

Cur Deus homo? Why did God become man? Aquinas answered that by becoming man God freed us from slavery to sin and death. He brought us the surest faith by speaking to us himself; he immensely lifted our hopes and enkindled our love. He taught us the dignity of our human nature unsullied by sin. He taught us also to be in awe of the devil and rebuked our presumption. He has set us an example of living well. And he has brought us to the true and happy goal of life, a full share in his own godhead. For Thomas only the Incarnation made possible the fully human life.¹⁷

Ecce homo. Behold *the* man. The only ever true human being. The only life ever lived fully humanly. He is the norm, we the abnormal. He is the rule, we are the exception. In Christ we learn that the true human person is sinless. This comes as a surprise. We learn from his person that it is not sin which makes us human; sin is what makes us sub-human. The psychopath, free from all encumbering social conventions and moral laws, is not thereby more free or more human. Sin impoverishes us, demeans us. It makes what is little less than a god into something less than a human.¹⁸

Jesus Christ was no superman, no superstar: he was, simply, man. The second Adam. The human person without sin or subtraction. Jesus 'fully reveals us to ourselves'.¹⁹ And so to Thomas' reasons for the Incarnation we might add: God-made-man had eyes to see and weep with; a mouth to suckle and speak and kiss with; hands to feel and heal with; feet to walk and ache and be washed; a heart and lungs to sigh and groan with; skin to touch and be touched and sweat blood. Our wonderful devotional tradition has focussed piously on various parts of Christ's body. His flesh and blood are worshipped in the Eucharist, venerated in the shroud, recalled in the stations of the cross. His sacred heart, the image of his head, the wounds in his hands and feet and side: all these have been the locus of contemplation. Certain female mystics have even had a devotion to the Child Jesus' foreskin: having lost it in the circumcision he presented it to them as a wedding ring in a mystical

marriage!

One body part which has received much attention among the Buddhists but too little attention among Christians to date is the sacred stomach. Put rather crudely: God became man in order to have a tummy.

The stomach has three important functions in classical anthropology. It hungers. God became man, and he experienced human need. Jesus underwent hunger and thirst.²⁰ He faced all the suffering and temptations that brings. The powerlessness. The anger. The abandonment. The despair. He knew other kinds of emptiness too. The shortest verse in the New Testament is EDAKRISEN O JESOUS: Jesus wept.²¹ He mourned for his dead friend Lazarus. He knew loneliness and betrayal, misunderstanding, even from his own family, rejection by his own clan. The fickleness of the crowd. Desertion by his closest friends. Betrayal by a kiss. He was mocked, humiliated, tortured, hanged naked before the jeering mob, killed.

In Jesus God knows first-hand the misery of the starving millions. Those who need food and drink, or justice and peace, or human fellowship and security. He hears their cries. And he commands us in no uncertain terms: whatever you do for the least of these, my sisters and brothers, hungry, naked, homeless, refugees, aliens, prisoners, you do for me; whatever you fail to do for them, you fail to do for me.²² His identification with those who hunger, with the marginalized, the victims, is complete. I, God, starve in them.

The stomach hungers. But it can also be filled. God became man, and he experienced human joys. Jesus was a gourmet, a bibbler, a party-goer, a celebrator. He loved life. He loved human life. He told stories, healed, brought comfort, forgiveness, dignity, a new future. He loved children, the poor and sinners, women of ill-repute, the rich young man, his many friends. Contrary to custom, he even called his disciples his friends. He ached to eat his last supper with them. He reclined with them. John lay affectionately against his breast. Above all, of course, Jesus loved his Father, God. Jesus knew human joys.

Jesus had a stomach-full of love, and love wants to communicate itself. The Incarnation is itself the ultimate act and revelation of God's love. Kierkegaard's story, like all analogies, limps. He is right to say that the king does truly reduce himself to the rank of a serf: there is no pretence in the Incarnation. But he does not cease to be God in 'resigning his kingdom', emptying himself and becoming a servant. And he does in fact raise the maiden—us—to his level, by making us the bride of Christ, his siblings, children of God.²³ He chooses all three options!

The stomach hungers. The stomach is filled, in feasting, celebrating,

loving. A third thing a stomach does is feel emotions. We laugh from the depths of our bellies. We get 'butterflies' in our stomachs when we are anxious. We get nauseous when we see something ugly or wicked, like pictures from Nazi concentration camps, or the killing fields of Pol Pot, or starving children in Yugoslavia. Our stomachs turn with sorrow. Recall Jesus' most reported miracle, the feeding of the multitude. The crowds seek out Jesus and he 'takes pity' on them, healing their sick and eventually feeding them all. But our translation 'takes pity' eviscerates the story, both metaphorically and literally. SPLANGCHNIZOMAI means to have stomach-churning, bowel-moving or gut-wrenching compassion.²⁴

Here we see the mission of the church powerfully acted out. To feel gut-wrenching pity for the millions starving physically, and by social action and works of mercy address their basic needs. To feel stomach-churning compassion for the multitude starving spiritually, and feed them with the Word and Bread of Life. Jesus breaks bread and gives it to his disciples—to us—to distribute. The Church, Christ's body on earth, is now the stomach with which God feels compassion for the world. And Jesus' command is the same: 'Give them something to eat yourselves!' Perhaps we feel paralysed by the enormity of the problem. Jesus' answer is very simple. Start where you are, with what you've got, even if it's only five barley loaves and two fish. Don't say to me 'How can we? There are too many people in need. I don't have a social work degree, or billions of dollars, or political clout.' You've already got the only qualification you need. You are human, you are greatly gifted, you have a Christian calling. Become what you are. Be generous, open your hearts and hands, and leave the rest to me: I will multiply your efforts. Be compassionate, as your heavenly Father is compassionate.²⁵

Our tradition recommends that sometimes we fast, pairing this practice with prayer and almsgiving. In our disintegrated state this can sometimes help us regain control. Sadly this practice, like every other kind of self-denial, is out of vogue in our consumer culture. But one admirable modern practice is the starvathon, in which people renounce food for a day or two or three in order to experience something of the hunger of the starving millions, to express some solidarity with them, and to raise some money for them. Here again we feel our compassion in a very tangible way, in our bellies.

Most industrialised nations have agreed to give less than one hundredth of their annual income in foreign aid to the developing countries. In fact we don't even give half of that. There are many signals of a growing isolationism. After self-righteously complaining about the iron curtain, the 'free' world is erecting new curtains against refugees,

the poor, the desperate. Curtains we call border control, economic rationalism, strategic defence, compassion fatigue. The West is closing its heart, its belly, to those in need.²⁶

Of course aid to the poor nations is only the most obvious and urgently needed kind of 'corporal work of mercy'. 'Aid' here must include working towards structural change, towards a more just world, social and local order. And there are spiritual works of mercy too. These include our mission to evangelize the world, to share the Word and Bread of Life, to feed the whole person that is our neighbour. That is where the Church's role as an authoritative teacher in moral matters fits in. The Church is 'expert in humanity'. So we proclaim the fully human life to a world starving for moral truth. And we mediate God's mercy to that world. The fully human life and all its demands are only possible under grace and truth and mercy.

The God with a human stomach shows us what it is to be truly human: to hunger, to celebrate, to feel compassion. The fully human life begins with a willingness to share what I have, who I am, my being, with others. God poured himself out, taking the form of a slave for us. He was humbler yet, accepting death, death on a cross. We too can 'become human'. We too can pour ourselves out in love for others. The more we do so, the more Christ-like we become. The more Christ-like, the more human and the more divine.

Dessert: The last course

The Word made flesh, dwelling among us, tells of God by his person, his mighty deeds, his words. We too are words. We are images, icons, ambassadors or sacraments of God. So what we say by our choices, by the very beings we make ourselves, we in a sense say about and on behalf of God. We implicate him of whom we are words, our Author. Individually and as a community we are also temples of the Holy Spirit, of the indwelling Trinity. So whatever we do with our bodies, we do with a church, a tabernacle. We consecrate it or we desecrate it with our actions.²⁷

There is another sense in which our moral lives make God an accomplice. Being in Christ, putting on Christ, conforming to Christ, being grafted onto the vine of Christ, means he identifies himself with us. Christ lives in us. And that means that, as Paul remarks with his customary down-to-earthness, we take Jesus into the prostitute's bed.²⁸ We take him into the supermarket for shop-lifting, into our conversations for detraction, gossip and lies, into our business dealings for exploiting and evading our responsibilities, into our polling booths for voting purely for personal gain. Sin was nailed to the tree on the

cross, because Christ took responsibility for our choices. But when we choose the good, we enact Christ. We become more what we are: truly human, truly divine, *alter Christus*, another Christ. Christ lives and acts in us. We take him into the many good things, the festivities, of our married lives, our families, our communities, our work, our play, our ministry, our worship, into the celebration of our lives and loves.

We will be fully human only in heaven, when we attain our one true good, our eternal happiness, in loving union with God and the saints. Jesus, the stomach of God, was as I have said a great eater and drinker, party-goer, friend and lover. He demonstrated that the fully human life is one which joyfully seeks every human good; he gave us the means and model of being reintegrated, remade as truly human, truly divine beings. But he only promised the really big party at the end: the wedding feast of the Lamb to which we are all invited. We need only open ourselves to the grace of God, the life of virtue, the lived celebration of all that is good. This will be our wedding dress. Then we can sit with him at the banquet, the magnificent feast promised by the prophets:

The days are coming—says the Lord—when the one harvesting will follow on the heels of the one sowing, and the treader of grapes on the heels of the planter, and the mountains will flow with new wine. They will drink their wine and eat their produce. Come and eat; come, buy wine and milk without money! You will have good things to eat and rich food to enjoy. The Lord of hosts will prepare for all peoples a banquet of rich foods. He will wipe away the tears from every cheek and take away their shame. We will exult and rejoice that he has saved us.²⁹

In the meantime, we celebrate the kingdom only partly come, by trying to live a fully human life, a life marked above all by love, love lived in morally reasonable ways. Love, for Jesus, was not just a matter of the emotions, of infatuation and a warm feeling inside, a sentimental heartache, that counterfeit which parades in romantic novels, pop songs and the TV soaps. Love is more a stomach-ache than a heart-ache. And like the rest of the moral life, it is hard. Aelred of Rievaulx, the great twelfth century writer on friendship, wrote on how hard loving often is. It takes real commitment, perseverance, a decision renewed, day after day. Sometimes it is endured more than enjoyed. Love makes its demands. It is expressed in obedience: 'to love, honour and obey until death do us part'; 'that I will be obedient to you and your successors until death'; 'if you love me you will keep my commandments'. Jesus teaches us that there are commandments to love and of love. And it calls

for self-sacrifice, even unto death. Love must be actively expressed in the service we render others, in hospitality like Peter's mother-in-law, in self-sharing even when it hurts. As Aquinas insisted, love is an active virtue, and it colours everything we are and do. The language of love is what we do and what we make ourselves in response to the beloved. As the Scriptures and human experience so well attest, such hard love, such fully human love seeking integral fulfilment for self and others, is true love because tested by fire. Love is not just felt, though often, mercifully, it is. It is given, it is chosen, and it is done. Like Kierkegaard's king, like God's Son, we become a new creation.³⁰

Geoffrey Wainwright tells the true story of an Armenian woman.³¹ The Armenian Christians are a people who have experienced centuries of suffering and genocide, and they know that their worship is surrounded by a crowd of martyrs. A Turkish officer had raided and looted an Armenian house. He killed the aged parents and gave the younger daughters to the soldiers, keeping the eldest one for himself. He used her for his own purposes until she escaped. Eventually she later trained as a nurse. Time passed and she found herself in a ward of Turkish officers. One night, by the light of a lantern, she saw the dreaded face of this officer. He was so gravely ill that without exceptional nursing he would die. The days passed, and he recovered. One day, the doctor stood by the bed with her and said to him: 'But for her devotion to you, you would be dead.' He looked at her and said, 'We have met before, haven't we?' 'Yes,' she replied, 'we have met before.' 'Why didn't you kill me?' he asked. She replied, 'I am a follower of him who said "Love your enemies".'

1 *Philosophical Fragments* (Princeton, 1936), pp.24–25.

2 Mt 8:14f par.; Mk 3:20f;5:35ff; Lk 10:36ff; Jn 4:31;12:1ff.

3 Mt 9:17 par; 20:1ff par; Lk 10:34; 20:9ff; Jn 15:1ff.

4 Mt 13:3ff par; 13:33 par.; 16:5ff par.; Lk 11:5ff; Jn 4:35ff; 12:24.

5 Mt 13:28ff; 13:31f par.; 13:47ff; Lk 10:34;11:12;13:6ff; 15:23ff; 16:5ff.

6 This is especially a feature of the Lucan Jesus: Lk 10:7 par.; 11:39 par.; 14:7ff; 14:12ff.

7 Prayer: Mt 6:11 par; Lk 11:5ff. Forgiveness: Lk 15:11ff. Christian life: Mt 7:16 par.; 12:33 par.; 13:23 par.; Lk 3:9; Jn 12:24;15:5. Preaching: Mt 5:13. Christian leadership: Mt 24:45ff; Jn 21; cf. Lk 16:1ff. The kingdom of God: Mt 22:1ff; 25:1ff; Lk 14:15ff; 22:30.

8 Mt 9:10ff par; 11:19; Mk 2:18ff par.; Lk 19:1ff.

9 Hugh Lavery, *Reflections on the Creed* (St Paul, 1982), p.27.

10 Mt 6:16ff par.; 9:14ff par.

11 Mt 12:1ff par.; 15:1ff par.

12 This section is heavily influenced by: John Finnis, *Natural Law and Natural Rights* (OUP, 1980); Germain Grisez, *The Way of the Lord Jesus* (vol. 1, Chicago: Franciscan Herald Press, 1983); William May, *An Introduction to Moral Theology*

- (Huntington: Our Sunday Visitor, 1991).
- 13 St Thomas Aquinas, *Summa theologiae* I-II, 57, 4; Vatican Council II, *Gaudium et spes* §27 etc.
 - 14 Mt 5:48; 6:33; 19:19 par.
 - 15 Rom 1: 24-3 2 etc.; Aquinas, *op.cit.*, 91-93; Vatican Council II, *Dignitatis humanae* §3.
 - 16 Rom 7:14ff.
 - 17 Aquinas, *op.cit.*, III, 1, 2.
 - 18 Lavery, *op.cit.*, p.32; Ps 8:5. I prescind from treating here of the special case of Mary.
 - 19 Heb 2:17; 4:15 etc.; Vatican Council II, *Gaudium et spes* §22.
 - 20 Mt 4:2ff par.; 10:42ff par.; 21:18ff par.; Jn 4:7; 19:28.
 - 21 Jn 11:35.
 - 22 Mt 25:31ff; Lk 6:20ff.
 - 23 Rom 8:14ff,29; Gal 3:26,29; 4:5ff; 2 Cor 13:14; Col 1:3ff; Eph 1:5f; 1 Jn 3:1; 4:7ff,19; 5:1 etc.
 - 24 Also Mk 1:41; 6:34ff par.; 9:22; Mt 18:23ff; 20:34; Lk 10:33ff; 15:11ff.
 - 25 Mt 14:13ff par.; Lk 6:36; Eph 4:1ff etc.
 - 26 See John Paul II, *Sollicitudo Rei Socialis* and *Centesimus Annus*.
 - 27 Gen 1:27; 1 Cor 3:16; 6:19; 2 Cor 6:16; Eph 2:21; Vatican Council II, *Dignitatis humanae* §14; etc.
 - 28 1 Cor 6:12ff; Rom 6:12ff.
 - 29 Amos 9:11ff; Joel 4:18; Isa 25:6ff; 55:1f.
 - 30 Mt 5:43ff par.; 7:21ff; 10:42; 12:36f; 22:35ff par.; Lk 6:35; 12:37; 17:7f; Jn 13:34; 14:15ff; 15:12ff,17; 16:26f; 1 Jn 3; 2 Jn 1:5f etc.; St Aelred of Rievaulx, *Speculum Caritatis*; Aquinas, *op.cit.*, II-II, 27-33.
 - 31 *Doxology* (London: Epworth, 1980), p.434.

Reviews

THEOLOGY AND CANON LAW. New Horizons for Legislation and Interpretation. By Ladislav Šrám SJ. Collegeville, Minnesota, *The Liturgical Press*, 1992. Pp.211. \$17.95.

What is canon law? Šrám's basic answer is that it is faith seeking action. This journal has already published reviews of his three recent books on marriage in canon law, on the magisterium, and on the profession of faith and the oath of fidelity. A constant interest of Šrám has been how to gain a fuller, more critical and dynamic understanding of canonical texts than has often been the case in modern times. In his latest book he gives a full-scale account of what interpretation should be.

Anxious to overcome a narrow sense of how canon law should be interpreted, Šrám begins by emphasising just how much our understanding of the meaning and place of canon law has changed, and he goes on to borrow from Bernard Lonergan's *Method in Theology* the