

- 11 LG 12
- 12 LG 10
- 13 LG 34
- 14 LG 10
- 15 LG 35
- 16 The distinction made here is not meant to imply antithesis; rather, to witness to the various ways the one Spirit works within the Church.
- 17 LG 21
- 18 LG 22
- 19 LG 36
- 20 I would particularly note here the work of Schillebeeckx and, and the post-conciliar writings of Congar in the area.
- 21 Hans Kung *Structures of the Church*. (London 1965). Rather different is L Suenens *Coresponsibility in the Church*. (London 1968) which, again, aims to give practical expression to the Council's ecclesiology.
- 22 M Carrouges *Le Laicat Mythe et réalité*. (Paris 1964)
- 23 K Rahner *Theological Investigations vol. II* (1963).
- 24 See Congar in *Priest and Layman* pp 301 ff; and Philips *Achieving Christian Maturity* (1967) pp 177 ff.
- 25 *Clergy Review* Feb. 1977.

Reviews

KARL RAHNER by William V. Dych SJ. *Geoffrey Chapman, London, 1992. Pp. viii + 168.*

Cornelius Ernst graduated from Blackfriars, Oxford, in 1957 to begin teaching at the Dominican house of philosophy then on the edge of Cannock Chase in Staffordshire. He had been warned by the Prior Provincial, who gave him a copy of the CTS version of the papal encyclical 'Humani Generis' (1950), not to dabble in *la Nouvelle Théologie*, which was supposed to include Karl Rahner as well as several French Dominicans and Jesuits. He had discovered Rahner's first volume of *Schriften* (1954) for himself on the wall of foreign theology books which graced Blackwell's bookshop in those days. Getting his second year of teaching turned into a sabbatical—there had been a change of Provincial—Ernst laboured on his translation of Rahner's exceedingly complex German and finally, with the patient support of John Todd at his newly founded publishing house, the first volume of *Theological Investigations* appeared in 1961, with Cornelius' substantial introduction and the allusion to Wittgenstein in the title (Rahner's intervention in Catholic theology being thus compared with Wittgenstein's in modern philosophy).

The utterly unexpected convening of an ecumenical council in 1959 of course released the theological energy which had been constrained by the encyclical of 1950. By 1961 Rahner had become chief theological adviser to the cardinal-archbishops of Vienna and Munich. At the Council

itself he exercised a great deal of influence. On the famous question of the 'two sources' of divine revelation (Scripture and Tradition), for example, the Council was initially presented with a standard counter-Reformation text; but, with the help of Joseph Ratzinger, Rahner composed an alternative—an initiative which opened the way for rejection and thorough revision of all the texts that had been prepared in Rome for the Council. In the winter of 1959-60, incidentally, in his course *de revelatione*, Cornelius Ernst struggled to relate Scripture and Tradition in much the same way as the Council was to endorse (I still have the notes I took at the time). Anybody who remembers the state of Catholic theology in the pre-Conciliar years, or who has taken the trouble to stir the stagnant files of the major professional journals, could not fail to honour the integrity and imagination with which Karl Rahner, among many others, broke away from the dreary monotony of the scholasticism which had been frozen into place since the Modernist crisis some fifty years before.

It was 1964, when he turned sixty, that Rahner was first appointed to a chair in a German university. He was headhunted to succeed Romano Guardini at Munich; but the chair was in the philosophy faculty and the theology faculty, with comical fidelity to the regulations, refused to allow him to supervise the many candidates for degrees in theology he soon attracted to the university. Three years later he moved to Münster. In 1971 he retired but went on preaching, lecturing and writing until within a few weeks of his death at the age of eighty, in 1984. One of his last expeditions was to receive an honorary degree at Heythrop College, in the University of London.

Rahner never learnt to speak English—the only time that he and Cornelius Ernst ever met, in Munich in 1964, they could do little more than smile and bow repeatedly: Rahner tried French and Latin (both of which he spoke fluently) but Ernst was incapable of uttering a single sentence in any of the several foreign languages he could easily read.

William Dych, who did doctoral studies under Rahner at Munich and Münster from 1965 to 1970, accompanied Rahner on lecture tours in the United States as his interpreter. His firsthand knowledge of Rahner's work comes out very clearly in this fine introductory study, another volume in the Outstanding Christian Thinkers series. Rahner's thought, as Cornelius Ernst always insisted, needs a great deal of introduction if it be understood by English-speaking readers—the philosophical background, in particular, being so alien. Dych provides all that we need, but from the very beginning he insists that Rahner was a *theologian*. Asked in 1980 to say a few words about his philosophy he replied, 'Ich habe keine Philosophie'. It is frequently supposed, no doubt from the chronology of his publications, that Rahner first worked out his theory of knowledge (translated as *Spirit in the World*, by Dych himself) and his theory of religion (*Hearers of the Word*) and then re-erected Catholic theology on these new foundations: Kantianised Aquinas and 'anonymous Christianity'. Dych, however, directs us to Ignatian

spirituality and to Rahner's roots in classical apophatic theology. With regard to the latter, Dych recalls us to some of Rahner's great but often neglected late essays—'The Hiddenness of God' in the *festschrift* for Yves Congar and the study of divine incomprehensibility in an Aquinas centenary volume, for example (both in volume 16 of *Investigations*)—but especially to 'The human question of meaning in face of the absolute mystery of God' (in volume 18): originally a lecture delivered at the University of Bamberg on 20 November 1977, three days after Cornelius Ernst died as it happens. Rahner certainly read Ernst's contribution on 'Theological Methodology' to the encyclopedia *Sacramentum Mundi* (1970). It is nice to think that Ernst's insistence on 'the schema of God as Meaning of meaning as a possible perspective for theology' played some part, however seminally, in Rahner's great late essays on the *Deus absconditus* theme by which he and his first English translator were both fascinated. Ernst always had doubts about Rahner's philosophy; it was his theological vision that drew him to start translating him into English. William Dych brings out Rahner's continuing significance with affection and exemplary clarity—Rahner, one might add, though he may not always be clear, is (unlike certain other great modern Catholic theologians) entirely free of *odium theologicum*.

FERGUS KERR OP

JULIAN'S WAY: A PRACTICAL COMMENTARY ON JULIAN OF NORWICH, by Ritamary Bradley. London: *HarperCollins*, 1992. 231 pp. + xvi. £7.95.

The anonymous fourteenth-century recluse called Julian of Norwich (for the church where she was immured) is now unarguably the best known and best loved of the English mystics. Among recent books on 'Dame' Julian, this commentary by Ritamary Bradley stands out for a number of reasons. Professor emerita at St. Ambrose University in Davenport, Iowa, Bradley cofounded with Valerie Lagorio the Fourteenth-Century English Mystics Society at the University of Iowa. For many years coeditor (also with Lagorio) of its *Newsletter* (now *Mystics Quarterly*), Bradley nurtured both scholarly and popular interest in Julian and other mystics of the medieval period. Her own articles on Julian are well-known. And Bradley's insights into Julian's theology and spirituality, very much at home within the academy, achieve even greater point in the context of current interest in women's studies, both medieval and contemporary.

Not everyone may welcome Bradley's portrayal of Julian as an advocate of women's ability entailing a right to teach theology and direct souls. But the textual evidence she marshalls is persuasive. Judged in light of Julian's obvious theological authority, her medieval feminism seems not only warranted, but also as subtle as one might expect from such a teacher.

Bradley's stated aim is 'to reconsider the backgrounds from which