

infantile dependence on Jesus by a turmoil of emotion at his alienation (p. 35–37). There are also reflexions on the strength which company with the dying can bring; there is more to learn from than to give a dying person (p. 41).

The study of the resurrection-experience of the disciples grows out of such thoughts. The author has no reservations about the reality of the resurrection, but studies it in terms of Jesus' return to his bereaved friends. Why was it necessary that they should be thus orphaned? Because after a person is dead one can often see more clearly what that person meant, without the distraction of ephemeral clutter. The disciples are made to face up to themselves (a judgement) in readiness for the radically new demands which the resurrection appearances make upon them, when the barrier between two worlds was thinned in much the same way as it is by a bereavement. Their joy is not merely in seeing Jesus again but in the new relationship which is thus created.

And for Jesus himself the Passion and crucifixion were so terrible not merely because of the physical suffering but because of the crisis which this made in his relationship with his Father. For the sinless one death, the wages of sin, could not be appropriate, and yet it was demanded by his loving obedience to the Father. Here it seems that too much is made of 'he was made into sin' (2 Cor 5:21), which I would anyway translate 'he made the sinless one a victim for sin', which removes the ground for much theologising on the matter in this book.

But the whole book is a most thoughtful and sensitive study, making good use of many dimensions, theology, psychology, poetry to throw light on the mystery of death and make it a comfort rather than a terror.

HENRY WANSBROUGH OSB

CHRISTIAN SPIRITUALITY I: Origins to the Twelfth Century, ed. Bernard McGinn and John Meyendorff. *Routledge and Kegan Paul*, 1986. pp. xxv + 502. £39.50.

The ambitious project for a 25-volume 'Encyclopedic History' of 'World Spirituality' gets off to a splendid start with this, the first volume devoted to Christian Spirituality. No doubt it falls short of 'encyclopedic history', but the editors have faced up frankly and imaginatively to the difficulties inherent in any large-scale attempt to deal with 'spirituality'. They have not tried to insist on any artificially narrow definition of the subject, and the combination of primarily historical articles and thematic articles works very well. Unavoidably some of the historically material is rather thin, and it is, at first sight, surprising that such major figures as Origen and Augustine do not receive any extended systematic treatment. But in fact the variety of rubrics in the book greatly enhances its interest, and there are, after all, other books which deal with patristics and medieval thought and with the history of spirituality in a more straightforwardly historical way.

The first part of the book, entitled 'Periods and Movements', takes us, more or less chronologically, from the beginnings of Christianity up to the twelfth century. Dionysius gets a chapter to himself, and Paul Rorem has dealt with him very well, along the lines of his monograph on the same writer. There is an excellent discussion of Anselm's *Prayers and Meditations* by Benedicta Ward. Otherwise most of the chapters deal with less individualised movements of thought or practice, dealing rather briskly with the outstanding figures they encounter on the way. Some of the chapters, notably that on 'Monasticism and Asceticism', are largely an exercise in church history, but this is more informative than an arbitrary concentration on 'spirituality' would have been.

The second part of the book, entitled 'Themes and Values', contains essays on such topics as grace, icons, virginity, 'ways of prayer and contemplation'. The article by Peter Brown on Virginity is scintillating, but all the contributions are interesting. Between them they illustrate vividly an exciting range of topics pertinent to what christianity was all about in the period up to the twelfth century.

It would, perhaps, have been a good idea to provide a single bibliography for the whole book, and also an index of modern names. And there are rather a lot of misprints, generally more amusing than annoying — though it is somewhat unfair on the Cistercians to designate their lairs as 'monstries'.

The quality of this volume augurs well for the rest of the series.

SIMON TUGWELL OP