

some evil act whatever the consequences (her cavilling at the canonisation of Marie Clementine Anwarite, who died resisting rape, because many Western women would have seen it as better not to have done so, is extremely ungenerous and distasteful).

Anne Patrick's work is intelligent, broad, thoughtful and courageous. But as long as feminists continue to evade the general human complicity in sinful structures of "domination and subordination", and to speak as though the virtues and vices of being in power only apply to those who actually are in power, and not potentially to every other human being as well, they will never gain the ears either of those who are in power, or of those who are in their power. In the case of Catholic feminists, and "egalitarians" generally, as long as they speak as though there are simply two different and mutually exclusive traditions in the Church, as Anne E. Patrick does, rather than one enormously rich and diverse one which takes in all shades of left and right and in-between, and mixes wheat and tares too closely to divide, they will continue to alienate the very people who have most to learn from them.

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## Dominican Books

Geoffrey Preston died on 31 March 1977, at the age of forty one. With *God's Way to be Man* (1978) and *Hallowing the Time* (1980), edited from his papers, his style of liturgically based Christian spirituality has proved attractive and durable. Now, with ***Faces of the Church: Meditations on a Mystery and Its Images***, again edited by Aidan Nichols OP, this time with a foreword by Bishop Walter Kasper, one of the most eminent German theologians, we have his most substantial work (T&T Clark, Edinburgh, 320 pages, paperback, £14.95). In the twenty years since his death, indeed, it is hard to think of more than half a dozen books by English-speaking Catholics that are as good as this. The first hundred pages deal with the 'primal metaphors' for the Church: *ekklesia*, people of God, brotherhood, temple, flock, kingdom, poor of the Lord, bride of Christ, body of Christ and new creation. The second ninety pages deal with the sacraments as 'discrete and iterative events in the life of the Church, articulations of the various facets of the Christian experience of Jesus within the community which he founded and whose living centre he is' (page 181). The next sixty pages turn to a series of 'privileged moments' in the life of the Church: eucharistic assembly, general council, church buildings, pilgrims, saints, martyrs, John the Baptist, Joseph and finally Mary. The concluding chapters, three of which appeared in this journal in 1987, sum up with a picture of the Church as communion in the triune Godhead. Thoroughly biblical, drawing also on the Fathers, especially Ignatius of Antioch and Augustine, as well as on Thomas Aquinas, with a few key quotations from Vatican II texts, this book is a kind of initiation into the Church's life as the sacramental form of the believer's being incorporated into the divine life. Entirely free of 'progressivism' in the 'spirit' of Vatican II as well as of embittered nostalgia for pre-conciliar practices, *Faces of the Church* cuts through

the jungle of conflicting ecclesiologies to the heart of the matter.

In 697 AD the ninth abbot of Iona, Adomnan mac Ronain, devised and promulgated 'the first law in heaven and earth for the protection of women', newly translated from the original Gaelic and Latin text: **Adomnán's 'Law of the Innocents'**, translated with an introduction by Gilbert Márkus OP (Blackfriars Books, 36 Queens Drive, Glasgow G42 8DD, 1987, 26 pp., £2.50). Enforced by dozens of kings, bishops and abbots in Ireland, Scotland and Pictland, this law is one of the earliest attempts to limit the effect of war by protecting those who were non-combatants: women, clergy and children. While relying on Meyer's edition (1905), and directing us to the critical edition expected from Professor Máirín Ní Dhonnchadha, Fr Gilbert hopes — surely rightly — that this version will recall an important stage in the long history of trying to save the most vulnerable people from the horrors of war.

The second edition of Fergus Kerr's **Theology after Wittgenstein** has appeared (SPCK, London, 1997, 225 pp., £14.99). 'Scholarly, refreshingly clear and often droll', as Janet Martin Soskice said in her review in this journal (*New Blackfriars*, March 1987), this new edition of the book carries the original text together with a postscript in which the author concedes a good deal to criticisms made by Francesca Murphy and Russell Reno, and adds to the debate on Wittgenstein's fragmentary reflections on religion. The Stanton Lectures which Kerr delivered in the University of Cambridge in 1994-95 have appeared as **Immortal Longings: Versions of Transcending Humanity** (SPCK and University of Notre Dame Press, 1997, 213 pp., £12.99). Examining in turn the work of a variety of modern philosophers, Martha Nussbaum, Martin Heidegger, Iris Murdoch, Luce Irigaray, Stanley Cavell and Charles Taylor, the author contends that they all, to a greater or lesser degree, include distinctively theological issues in their projects. The thesis is framed, so to speak, by the great controversy over the relationship between nature and grace that divided Reformed theologians such as Karl Barth from Catholic theologians like Karl Rahner and Hans Urs von Balthasar.

## Book Notes

**HEAVEN IN ORDINARIE: PRAYER AS TRANSCENDENCE** by Noel Dermot O'Donoghue, T&T Clark, Edinburgh, 1996, 201 pp., £12.50 paperback.

First published in 1979, drawing on deep knowledge of classical and modern philosophy as well as on poetry and the Carmelite school of spirituality, this 'treatise on prayer as transcendence within the "ordinary" of human life', as the author calls it in his brief preface to this new edition, is, as Rowan Williams says on the back cover, 'a wonderful and visionary account of orthodox Christianity'. At one level it contributes to the great nature/grace controversy which dominated Catholic theology in the mid-twentieth century: for the author, as for St Thomas Aquinas, the human being is certainly *capax Dei*. Focusing on such features of life as responding, pathos, loneliness, belonging,

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