

Part 2, written by Luz with the direct contribution of numerous students, is the most substantive section and provides an exhaustive survey of New Testament data on three levels: the historical evidence in each text for the history of the struggle for unity; the changing, often assumed, understandings of the foundation of unity; and theological reflection on church unity and the implicit ecclesiologies that determine that reflection. The texts are divided between the apostolic and postapostolic period, and between questions of ecclesial unity in relation to Israel and questions of ecclesial unity in relation to gnostic tendencies respectively. An initial section on the historical Jesus and a separate section on the writings of Paul complete the survey. Accounts of the historical evidence of the struggle for unity, the ideas and institutions developed to transmit the gift of Christian unity, and the beginning ecclesiological conceptions of unity found in each epoch and in Paul make for a long treatment, slightly more than half the book. But the sections stand independently and therefore could be useful as discrete points of reference.

Link has the unenviable task in the final part of teasing out a systematic theological reflection from the complexity of the New Testament data. He succeeds in presenting the foundations for further ecumenical reflection on ecclesial unity as struggle and as process. He is especially insightful in outlining the ecclesiological implications of the relationship of the church vis-à-vis Israel that developed in the writings of the postapostolic period. In a final section on “flash points of unity” in which Link discusses still-divisive questions about Scripture, Eucharistic sharing, and ministerial offices, his Reformed commitments surface more prominently; his dismissal of postbiblical developments in these areas sometimes appears to beg the question of the role of Scripture in determining true and distorted tradition raised by V. in part 1. Nevertheless, the book as a whole will be a useful resource for theologians and ecumenists in their attempts to understand the gift and the struggle for Christian unity.

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THE TRINITY IN HISTORY: A THEOLOGY OF THE DIVINE MISSIONS. Vol. 1, MISSIONS AND PROCESSIONS. By Robert M. Doran. Toronto: University of Toronto, 2012. Pp. xv + 425. \$95.

Over the past two decades Doran has been building the elements for a major project in systematic theology. His *Theology and the Dialectics of History* (1990) provided the categories needed for a systematic theology of history in its personal, cultural and social aspects. His shorter, but still substantial work, *What Is Systematic Theology?* (2005), explored how history could be integrated into the systematic task, introducing his readers to what

has been called the “four point hypothesis” long buried in Lonergan’s Latin works on grace and the Trinity. In a number of articles in *Theological Studies* and other journals, he has further explored the implications of this hypothesis and brought it into creative dialogue with the anthropology of René Girard. The present work is the first volume of the culmination of this project, where D. begins to develop a systematic theology “on the level of our time.”

As with D.’s previous works, this one builds on the foundations of Lonergan’s entire corpus. However it is not mere repetition. Taking Lonergan’s *De Deo Trino* as his immediate basis, D. moves what was a speculative hypothesis correlating the four inner trinitarian relations with four supernatural participations in the divine nature (the so-called “four point hypothesis”) and makes it the starting point for his own trinitarian systematics (Thesis 4). This leads to a number of systematic advances; most notably D. develops a psychological analogy in the order of grace, to supplement the more traditional psychological analogy based on the order of nature as developed by Augustine, Aquinas, and given its most systematic exposition of Lonergan’s work. This has the advantage of unifying his account of the “economic” and “immanent” Trinity.

This shift also allows D. to reorient Lonergan’s account of the two missions of the Son and the Spirit, placing greater emphasis on the mission of the Spirit as the starting point for his theology of history. Without in any way detracting from the unique and foundational importance of the mission of the Son in the incarnation, this shift toward the mission of the Spirit places all world religions within a more positive framework, with the recognition that grace is already operative outside the Christian dispensation. This shift grounds the possibility of what D. calls a “world theology,” which takes as its starting point the religious experience of humankind, not just the Judeo-Christian slice of it. Meanwhile he explores the mission of the Son in terms of “social grace,” which Lonergan referred to as a “state of grace,” as constitutive of human communities (churches) in history.

Noting Lonergan’s identification of the four supernatural participations as “imitations” (exemplary causality, rather than Rahner’s notion of quasiformal causality) allows D. to bring this approach into constructive dialogue with the Girardian notion of mimesis. This allows for a transposition of what Lonergan refers to as “intelligible emanations” (*emanatio intelligibilis*)—something Rahner claimed not to have understood in Lonergan’s work—to the notion of “autonomous spiritual procession.” This helps lift Lonergan’s term out of a purely intellectualist framework into the more existential and grace-filled contexts within which D. wishes to work.

Girard’s work also provides a context for a discussion of secularization and sacralisation, and which aspects of these are to be resisted and which

supported. Using Lonergan's "law of the cross" and Girard's notion of the scapegoat, D. moves into a theological account of these two historical movements, seeking what is most authentic in religion in terms of Lonergan's Law of the Cross and what is inauthentic in terms of the scapegoat mechanism. D. adopts Girard's insight that Christianity, in its exposure and undoing of the scapegoat mechanism, is fundamentally antisacrificial.

As with all D.'s work, the argumentation is precise, detailed, and thoroughly grounded in Lonergan's writings. Nowhere is this more evident than in the final two chapters of the book where he provides a nuanced and meticulous account of Lonergan's thought on the psychological analogy, drawing on Lonergan's *Verbum* and *De Deo Trino*, both now available in the *Collected Works of Bernard Lonergan* (vols. 2, 11, 12). D. is at pains to extract the significance of the subtle Scholastic metaphysical language Lonergan employed and transpose it into categories of interiority.

This is a difficult and dense book, but it is highly rewarding. While I have minor quibbles with some aspects, these pale in terms of the book's overall achievement. A future volume, or perhaps volumes, will take the development of a systematics "on the level of our time" beyond the Trinity into "theological doctrines and systematic positions regarding revelation, original sin, redemption, church, sacraments, eternal life, and creation," requiring a "theological theory of history grounded in [a] Trinitarian, Pneumatological, and Christological context" (Thesis 3, 14–15). This book will stand the test of time as a contribution to both Lonergan studies and systematic theology.

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GOD WITHOUT A FACE? ON THE PERSONAL INDIVIDUATION OF THE HOLY SPIRIT. By Najeeb Awad. Tübingen: Mohr Siebeck, 2011. Pp. xii + 307. \$147.50.

The original title of Awad's 2005 doctoral dissertation at King's College London, here expanded with two later articles, indicates precisely what it is all about: "Pneumatology and the Defence of the Hypostatic Individuation of the Holy Spirit on the Basis of a Comparison and a Scrutiny of Eastern and Western Pneumatological Perspectives." The book under review here essays a Pneumatology in which the alleged weaknesses of the theology of the Holy Spirit—both Eastern and Western—are overcome by defending the "hypostatic individuation" of the Holy Spirit in the Trinity, both *ad intra* and *ad extra*.

Such Pneumatology, which accords the Spirit a particular hypostatic identity and represents him as a person constitutive of the Godhead and as a particular hypostasis, equally influential on and consubstantial with