

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.

Australian Catholic University

NEIL ORMEROD

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

the Father and the Son, will correct the two deficient views of the Trinity that are prevalent in contemporary theology but with deep roots in ancient theologies, both Greek (prior to the fourth century) and Latin. The first two chapters expound these two errors, which A. terms “pneumatic-monism” and “pneumatic-jesuology” respectively. The former, traces of which A. finds in Karl Barth, Hendrickus Berkhof, G. W. H. Lampe, Jürgen Moltmann, and Pentecostal theologies, sees the Spirit as a mere cipher for God’s presence and action in the church and in the world. The latter, which he finds in James P. Mackey, Michael Welker, C. K. Barrett, and James D. G. Dunn, subordinates the Spirit to the Father and the Son, with its model of descending, linear origination of the Spirit from the Father through the Son. Chapter 3 shows how this subordinationist Pneumatology, and its implicitly anhypostatic (or at least insufficiently hypostatic) conception of the Spirit, are present in Latin theologians such as Augustine, Anselm, and Thomas, and among Greek theologians such as Athanasius and even Basil of Caesarea and his brother Gregory of Nyssa. It is only with Gregory Nazianzen, A. argues, that the Holy Spirit is understood as a distinct and particular hypostasis/person who is eternally constituted as such. This is not simply in terms of the Spirit’s mode of origination from the Father (that is, by way of “procession” instead of “generation”), or as the subsistent relation of love between the Father and the Son. It is also in virtue of the Spirit’s “impact” on the Father, without the “mediation” of the Son, within the triune consubstantiality of the three hypostases in the one Godhead. Such a conception of the Spirit is predicated upon not the notion of “mediation” of one divine Person through the other two, but rather, to use A.’s awkward term, upon that of “alongsidedness.”

A. next examines how the concept of “person” as applied to the Trinity has been contested by Augustine and especially by Barth (with his proposal of “modes of being”)—one might add Karl Rahner—and the various, inadequate (to A.’s mind) attempts to preserve its use, such as those proposed by Robert Jenson (“being as becoming”) and John Zizioulas (“being as communion”). Among contemporary theologians with whose trinitarian thought he is most sympathetic are Colin Gunton (A.’s supervisor until his sudden death in 2003) and Ian McFarland.

The last part of the book provides a *relecture* of the New Testament on the Trinity as an attestation to (and not as a proof-text for!) A.’s view that “the individuation of the Holy Spirit lies in His particular role as the *hypostasis* who witnesses to the particularity of the three persons of the Godhead as an equally free, eternal and divine *hypostasis* who not only responds to the Father and the Son’s influence on Him, but also has a real impact on the Father and the Son” (202).

The volume is a theological tour de force, displaying considerable expertise on biblical, patristic, and contemporary trinitarian theologies. Of special

value is its interpretation and retrieval of Gregory Nazianzen and the New Testament data to build a robust Pneumatology. One extremely important implication of such a Pneumatology, which the author himself does not envisage, concerns the theology of religion. If the Spirit's "divine personhood is not constituted *merely* by virtue of either origination from the Father or commission by the Son" (139), then it is theologically possible, even necessary, to posit an "economy" of the Spirit in the history of salvation that is distinct from, independent of, and "alongside" that of the Son, and that this economy is active in non-Christian religions.

Georgetown University, Washington

PETER C. PHAN

THE EXPERIENCE OF GOD: ORTHODOX DOGMATIC THEOLOGY. Vol. 5, THE SANCTIFYING MYSTERIES. By Dumitru Stăniloae. Edited and translated from the Romanian by Ioan Ionita and Robert Barringer. Brookline, MA: Holy Cross Orthodox, 2012. Pp. xii + 219. \$24.95.

Stăniloae (1903–1993) is the greatest Romanian theologian to date, and possibly the most important Orthodox theologian of the 20th century. He authored 1149 theological titles despite five years of Communist imprisonment and unrelenting censure. He wrote *Orthodox Dogmatic Theology* as part of a trilogy, together with a treatise on ascetical and mystical theology (translated as *Orthodox Spirituality*) and a liturgical commentary entitled *Spirituality and Communion in the Orthodox Liturgy*, not yet translated. The present volume is a wonderful English translation of an extremely difficult Romanian text.

While many aspects deserve attention, I focus on S.'s departure from the neo-Scholasticism of Orthodox manual theology characterized by Western form, over-systematization, unnecessary speculation, lack of spiritual concern, and juridical approach. S.'s recovery of the patristic spirit is similar to Georges Florovsky's neo-patristic synthesis and to Alexander Schmemmann's return to the liturgical tradition of the early church. S. does not completely abandon Western categories but engages constructively with the West—a risky endeavor, given his desire to depart from neo-Scholasticism. For example, he discusses the three offices of prophet, priest, and king—which became significant with Calvin—as an exercise in "open sobornicity" or the acceptance of Western elements in Eastern theology, an exercise justified by texts from the Bible, Macarius of Egypt, Cyril of Alexandria, and John Chrysostom. S. is ecumenically open, recognizing, for example, the ordinations of Roman Catholic, Oriental Orthodox, Old Catholic, and some Anglican churches. And yet, given his isolation during the Communist era, S. sometimes oversimplifies Protestant and Catholic theologies. Readers should make the effort to