

many pages explaining the false concept of self, found in Descartes and Nietzsche, which is always present in advance of everything else it knows. 'This is in contrast to the understanding of the self that preceded Descartes, based on the ancient conception of self, that the self is not 'there already' but is actually activated and constituted by what it knows' (p. 33). At the end of this argument the reader is left wondering what strange philosophy must have motivated Christians, who all through the first eight hundred years of the Church took it for granted that they should take an active part in the liturgy in the way the Council describes. And what of the monks and friars who have through the centuries delighted in a full conscious participation in their community liturgy? The author has some beautiful things to say about the value of singing in liturgical worship (pp. 38–40, 142). Is this to be the privilege only of monks and clerics?

The most important way of actively participating in the Liturgy is surely by sacramental communion according to the Lord's command: 'Take and eat', 'Take this all of you and drink from it'. But the author regrets the reintroduction of frequent communion by St Pius X. Here he relies much on the historical argument that frequent communion was little practised after the fifth century; those who did receive communion often did so outside the Mass. In fact the action of the Mass is complete as soon as the priest has received communion (pp. 117–124). Here he lays himself open to the accusation of that very archaeologism which he so despises in the liturgists who brought about the post-conciliar reformation of the liturgy.

A further manifestation of modern rationalism is found by the author in the desire to relate the sacred liturgy to the requirements of the age and to inculturate it in the different cultures of the world. The liturgy, we are told, is not made for man. It is the God-given means by which we are to make some return in love for the love shown us in the sacrifice of God's Son. Human beings must adapt themselves to the liturgy and not presume to change it to suit themselves. 'Our current age sees everything as an object of manufacture, as something which can be got hold of or altered, to produce *better* or *more effective* outcomes' (p. 10).

This is a closely argued book which contains many beautiful insights and many interesting opinions which cannot be discussed in a brief review. Behind it all, however, lies a theology of Christian worship which departs in many respects from the tradition of the Church as it is found in the New Testament, the teaching of the Fathers, and the papal encyclicals of the last hundred years.

AUSTIN J. MILNER OP

NOUVELLE THÉOLOGIE — NEW THEOLOGY: INHERITOR OF MODERNISM, PRECURSOR OF VATICAN II by Jürgen Mettepenningen, *T&T Clark*, 2010, pp. xv + 218, £19.99/\$34.95 pbk, £65/\$130 hbk

This detailed yet suitably broad examination of *nouvelle théologie* adds considerably to what is already available on a topic in which interest is currently expanding. Central to Mettepenningen's thesis is that *nouvelle théologie* passed through four phases: the *ressourcement* of Thomism by means of a return to the texts of Thomas himself; a wider theological *ressourcement*, which drew on patristics; internationalization as ideas spread from France into the Low Countries; and assimilation into magisterial teaching at the Second Vatican Council. The author is aware of the pitfalls of trying to define *nouvelle théologie* as a coherent school or movement. Indeed, his careful and extensive research, drawing on published and archival materials in several languages, helps demonstrate its diverse and multi-faceted character as a 'cluster concept'. Nevertheless, considerable attention is

focused on the controversies of the immediate postwar period, from the election of Jean-Baptiste Janssens as the new Jesuit superior general in September 1946 through to *Humani generis* four years later and the silencings, exiles and censorship surrounding it. This is a clear exposition of a complex and important concatenation of events.

Particularly welcome is the study's attention to Dominican contributors: Yves Congar and Marie-Dominique Chenu, but also lesser-known figures like Henri-Marie Féret (in a triumvirate with the previous two), Louis Charlier, and René Draguet. It is certainly true that too much attention can be devoted to Jesuits when defining *nouvelle théologie's* key events and personages, and Mettepenningen's approach avoids this imbalance. Partly in consequence of his attention to Dominicans, Belgians have more coverage than they are often granted, with extensive use made of archives in Mechelen, Louvain-la-Neuve, Brussels, Nijmegen, and Leuven. Especially informative is the discussion of Piet Schoonenberg's utilization of history and evolution, including in the work of Jesuit Pierre Teilhard de Chardin, as inroads into a *nouvelle christologie* in which the terms of Chalcedon are set alongside a thoroughgoing historical and developmental view of Christ's humanity. In this and other discussions, Mettepenningen reveals the interactions between Dominicans and Jesuits, thereby showing that the two orders did not operate in parallel, disconnected universes.

The author contends that Dominicans beginning with Congar comprised the first phase of *nouvelle théologie*, setting an agenda subsequently taken up by Jesuits. A key component of his case is a previously neglected article written by Congar for the Catholic newspaper *Sept* in January 1935 in which he critically and systematically assessed the current state of theology, identifying a ruptured spiritual realm in which modern development was proceeding in separation from a clerical-theological world still debating in a dead language. Congar developed these insights later that year in the periodical *La Vie Intellectuelle* in an assessment of the causes of secularization. Similarly iconoclastic is Mettepenningen's suggestion that Henri Bouillard, born in 1908 and a figure to whom little attention is usually given, instigated the second, 'Jesuit', phase of *nouvelle théologie* with his 1944 study *Conversion et grâce chez saint Thomas d'Aquin*, published two years before de Lubac's *Surnaturel*.

Such provocations add considerable interest, making the book more than simply a review of publications and scholarly debates in journals. They are the prerogative of the thorough researcher, but invite rejoinder. The need to re-engage theology with history and reality was certainly a key imperative motivating *nouvelle théologie*, but Teilhard de Chardin had been writing in terms similar to Congar's almost ten years earlier in *Le Milieu divin*, which achieved wide circulation via private presses. Furthermore, new theological departures around grace and nature had been developed in the «La Pensée» discussion group at the principal French Jesuit theologate even before its return from Hastings to Lyons in 1926. The Dominicans certainly seem to have systematized and publicized their projects better than the Jesuits (witness also Chenu's better-known *Une école de théologie: Le Saulchoir*, distributed *pro manuscripto* in 1937), and the importance of these efforts should not be discounted. Yet because of the heavy regulation of study houses in this era, the genesis and chronology of ideas cannot be assessed solely on the basis of publications or explicit manifestoes.

Mettepenningen's narrative could be filled out with more extensive reflection on the role of major political and social upheavals in shaping *nouvelle théologie*. The Second World War surely did far more than disrupt the normal scholarly routine and debates in journals: it was generative of new theology. For instance, Yves de Montcheuil spent much time exhorting lay Christians to spiritual resistance against Nazism, thereby laying foundations for the central place *Lumen gentium* accords in the Church to the laity. De Lubac countered anti-Semitic propaganda with

constructive reappraisals of Jewish-Christian relationships, and these contributed to his developing biblical hermeneutics and political theology.

What of the book's central thesis that *nouvelle théologie* formed a bridge from modernism to Vatican II? The earlier side of the bridge is well delineated, with good discussion of the *Tübinger Schule* and Newman alongside Vatican I's *Dei Filius* and neo-scholasticism. Moreover, reflecting on the association with modernism helps account for the hostile reception *nouvelle théologie* was accorded by church authorities, while the long quotation from *Dei Filius* reminds us that historical discussions of the grace-nature relation served as a foil for debating that document. The bridge's later side (the author's fourth developmental phase) remains more implicit, however, perhaps because the case appears self-evident. Indeed, unlike the other three phases, it is not assigned its own section. Nevertheless, the thesis is well argued, and shows in detail where some of the key ideas of Vatican II came from. To reassure the anxious, however, let it be added that if *nouvelle théologie* functioned as such a bridge, then it was a bridge possessing its own distinctive features and not simply a means of transferring one set of doctrines, including some dubious ones, into a new context. By means of patristic *ressourcement*, including the recovery of the doctrine of the spiritual senses of Scripture, *nouvelle théologie* corrected serious deficiencies in the modernist project as well as embracing that project's underlying intuitions.

DAVID GRUMETT

CRITICISING THE CRITICS: CATHOLIC APOLOGIAS FOR TODAY by Aidan Nichols OP, *Family Publications*, Oxford, 2010, pp. 173, £11.95 pbk

This book consists of eight conference papers given to various audiences and responds to those who fail to grasp Catholic truth, whether they are inside or outside the Church. Nichols has preferred not to present the critics' arguments in full, merely that they critique the Catholic faith.

The marrow of '*For Modernists: Modernism a century later*' is the encyclical *Pascendi dominici gregis*. The first part discusses the modernist as philosopher, believer, theologian, historian and critic, apologist, and reformer. The second part is Nichols' own categorisation of modernists today: comprehensive, kernel, sectorial, and negative. Nichols proposes as the remedy Thomistic ontology – without reference to what is now considered the Cajetanian and Suárezian trends of the anti-modernist heyday – patristics, liturgies, the other monuments of tradition, and obedience to the magisterium. Interestingly, Nichols argues that the pre-conciliar patristic and liturgical movements can be considered part of Pius X's move against modernism, yet are held in suspicion by traditionalist Catholics.

Chapter two, '*For Neo-Gnostics: Challenges to Orthodoxy and Mission*,' also centres round curial documents: *Dominus Iesus* and *Jesus Christ: The Bearer of the Water of Life*. Nichols sees St. Irenaeus as a Father tailor-made for our times, as referenced in these documents, the Catechism, and von Balthasar. Nichols makes two interesting points. First, he places modern neo-Gnosticism, Islam and Buddhism in the same essay. One cannot help think Nichols warrants this because they are non-Catholic and 'express religious experience in search of absolute truth' (p. 40). Second, our attention is drawn to the possibility of 'sub-mediations [by Gautama and Mohammed] in the unique mediatorial being and action of Jesus Christ' (p. 41) as a possibility presented by *Dominus Iesus*. We should include here the third essay, '*For Academic Exegetes: Reading Scripture in the Church*', for both concern the extent to which knowledge of God is privatised or grasped at by human efforts alone. In this case it is the academy's historical-critical method under the yoke of rationalism. Nichols summons François Dreyfus, Denis