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Book review: God the Spirit by Welker, Michael.

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(123), but toward what Thomas's second- and third-rate commentators had done to it, and toward the papal mandate to make Thomism an exclusive system for Catholic teaching. O. also lumps together all the modernists as "unable or unwilling to distinguish between . . . the monumental achievement of Aquinas and the frequently trivial applications of it in the manuals" (344). But this, among others, was precisely Tyrrell's complaint.

Credibility is also strained by the assertion that Pius X, in condemning modernism, "could never have spoken otherwise, unless he was prepared to jettison the whole Catholic tradition" (344). Does O. actually approve binding Catholicism to some one philosophy? "Modernists" rejected that notion, particularly with respect to Scholasticism, arguing that its ahistoricity could seriously impair the stewardship of a revelation so historically grounded.

O.'s assertion that epistemology was "the central quarrel of the Modernist crisis" (344) can stand, but only if linked more explicitly to the issues of the historical conditionedness of human knowing and thus to the necessity of historical method. After all, it was the Roman party's classicist mentality and naive realism that led it on the one hand to ignore the implications of Christianity's historical embeddedness and on the other to bind Catholicism to philosophy.

The further claim that Pius X "intended his strictures to apply primarily to the church in Italy and France" (355) also needs qualification. True, the hottest spots were France and Italy. But Pius was keenly aware of the exploding power of the press and how rapidly the "contagion" (his word) could spread. No, he fully intended his encyclical to be a measure for the universal church. And despite the German bishops' disingenuous claims—enabled by *Pascendi's* fanciful construct—to be a modernism-free zone, can anyone seriously doubt that Rome, given a suitable political relationship with Germany, would have moved its heavy artillery directly on to German soil and done to her scholars there what she did elsewhere?

A final quibble on footnoting: bulking references at the end of rather indefinable sections makes it nearly impossible to track them down; some references are lacking altogether, and others unhelpfully refer the reader back to entire chapters. With some tempering of judgment and more careful editing (typos abound), this book could have joined the ranks of the truly great. Even as is, however, it is an exceptionally helpful and delightful guide.

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DAVID G. SCHULTENOVER, S.J.

GOD THE SPIRIT. By Michael Welker. Translated from the German by J. F. Hoffmeyer. Minneapolis: Fortress, 1994. Pp. xvi + 360.

Welker honors the richness and diversity of pneumatological experience with a fully realized theology of the Holy Spirit. He calls his evangelical and thoroughly biblical approach to the topic "realistic theology," i.e., theology that attends to the differences found in expe-

rience and eschews efforts to blunt those differences in favor of formal concepts. He finds most theologies of the Spirit vulnerable to the tendency "to jump immediately to 'the whole' [and thus remain] . . . stuck in the realm of the numinous, in the conjuration of merely mystical experience, and in global moral appeals" (x). In contrast, W.'s "realistic theology" has "the goal of acquiring clarity concerning those traits that are characteristic and unavoidable for the appearance of God's reality and God's power in the midst of the structural patterns of human life" (xi).

W. charges that the tradition about the Spirit has tended to subordinate those biblical texts that are definitive about the Spirit to those that emphasize the unclarity of the experience of the Spirit. However, he finds the biblical account of the Spirit pointing to clearly observable phenomena, from the early call for the establishment of justice, mercy, and knowledge of God in the messianic texts of Isaiah, to the concrete details of the Pentecost community described in Acts. For example, W. contrasts the lying spirit of the kingdom of Ahab with the Spirit discerned by the prophet Micah and reprises this contrast when he emphasizes Käsemann's refusal to "analyze away" New Testament accounts of demonic possession and the concrete effect of the name of Jesus in the face of such possession. He then draws a contemporary parallel in his own distinction between the Holy Spirit and the spirit of the Western world. This latter, "lying" spirit ignores the particularities of concretion, resulting in "a world that is integrated in a largely fictional manner by mass media and by conventional forms of being religious" (32). For W., the Spirit is not a mysterious, transempirical unifier, but a concrete and "public person."

Barth and Whitehead figure prominently in this work, and their effect is seen in W.'s rejection of metaphysics, the "I-Thou" model of dialogical personalism, and the "social moralism" that runs from Kant to liberation theology. Recapitulating Barth's theocentrism, W. insists that "the Babylonian captivity of piety and of theological reflection will fall away only when the very contents that they are attempting to comprehend do away with them" (49). In particular, the rejection of the ontology of Aquinas and his heirs in favor of the concepts of concrescence and force fields results in a rethinking of the Spirit's personhood. Key here is that the person of the Spirit is real in its relationally complex concretion, and active precisely in that concretion: "the Spirit is a force field that constitutes public force fields," structures into which people are drawn and from which issue the gifts of the Spirit, "forbid[ding] every form of essentially individualizing, privatizing, and irrationalizing faith" (242). W. argues that the abstraction of the thinking self in Aristotle and its universalization in Hegel do not capture the self-effacement of the Holy Spirit, whose selflessness does not imply unclarity but liberation from a false and abstract self-centeredness. W. thus describes the Spirit's public personhood by appeal to Niklas Luhmann's concept of a "domain of resonance" (313).

This is an important contribution to constructive theology. W.'s empirical approach to a fully biblical theology not only casts new light on the study of the Spirit but also raises provocative questions about the starting points found in contemporary systematic theologies. By way of clarification, one might ask how W. allows for the transcendence of this very public and concrete Spirit, particularly in his assertion that the Spirit brings the gift of the "clear knowledge of God" (41, 175, but also 218). While W. questions whether Karl Rahner, for example, too easily gives the Spirit over to the spirit of the Western world, one could inquire in return whether there is not some sleight of hand in his simultaneous insistence that the Spirit's gift of the knowledge of God emerges always in the concrete and his insistence that this Spirit is clearly discernable from its opposite.

For W., the Spirit is not an isolated actor sanctifying individual human lives. In a powerful alliance of the evangelical tradition and the critical perspective of postmodernity, the Spirit's work as the forgiveness of sin emerges in diverse physical locations, cultural movements and public witnesses that reinforce one another to produce genuinely new and redemptive structures. These life-giving interconnections are nothing other than the "pouring out" of the Spirit on all flesh, flesh in all its concrete frailty: old and young, men and women, slave and free. W.'s study serves its subject well.

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NANCY A. DALLAVALLE

JESUS IN THE POWER OF THE SPIRIT. By C. S. Song. Minneapolis: Fortress, 1994. Pp. 335.

Song, an evangelically oriented Chinese theologian, attempts to free his readers from the legacy of Karl Barth by mounting a theology of non-Christian religions. This means moving from an exclusivist theology, in which Christian revelation is opposed to the cultures and religions of non-Christians, to an inclusivist theology in which the saving grace of Christ is recognized outside the institutional boundaries of Christianity. The work under review is the third of a trilogy of works on the person and message of Jesus, a sequel to *Jesus, the Crucified People* (1989), and *Jesus and the Reign of God* (1993).

S. offers meditations on passages from the Christian Scriptures and other texts (Christian and non-Christian). The style is sermonic. The first half of the book is devoted to the Christian's freedom from the law, the need for Christians to "cross the frontier" of doctrinal and cultural differences in order to discover the "open truth" of the Holy Spirit and some very general comments on cultures as semantic systems. The second half pleads for what is in effect an inclusivist theology of non-Christian religions.

Karl Rahner, the Christian thinker most associated with theological inclusivism, affirms the universality of grace based on a transcultural theological anthropology. S. might be expected to look to the genius of



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