

BOOK REVIEWS

Joseph Areeplackal, *Spirit and Ministries: Perspectives of East and West*, Dharmaram Publications, Bangalore, India, 1990, pp. ix + 350, Rs. 78; \$ 14.95.

The doctoral dissertation of Rev. J. Areeplackal CMI, which was defended at the Pontifical Gregorian University of Rome, under the supervision of Prof. Philip J. Rosato S.J. in 1988, is now made available to the scholarly and pastoral world in this Book form. The theologians and pastors should be thankful to J. Areeplackal for this timely contribution. This work will be a source of inspiration for the pastors who meet challenges in this post-Vatican era of pneumatic communion and communication. The book will provoke further research in the field of pneumatology – the catalyst which may speed up theological and ecclesial unity between Catholic and Orthodox communities.

Areeplackal's study focuses on the role of the Holy Spirit in the sacrament of Orders. It illustrates the pneumatological dimension of the ordained ministry in the Catholic and Orthodox theologies as represented by Yves Congar and John Zizioulas. The work is divided into four parts. Part I presents a historical investigation into the background of the long-standing conflicting claims of East and West regarding the epicletic nature of Ordination. The relevance of the theme of this study as a driving force for the eventual reunion of the Catholic and Orthodox Churches is then explicated. Parts II and III expose the theologies of the ordained ministry of the East and West as represented by J. Zizioulas and Y. Congar. First, Congar's pneumatological understanding of the church ministry is illustrated. All the baptized enjoy the role of the royal priests. They have to join themselves to Christ and the Spirit in offering a continual spiritual sacrifice to the Father. But the ordained priests have some special pneumatic identity which originates from their roles as representatives of Christ the Head, and the members of his Body. This is mainly expressed in the eucharistic liturgy. Although the realization of the Kingdom of God is the task of the entire ecclesial body, the ordained are solemnly anointed by the spirit so as to announce the final consummation of the world in Christ not only within the Church but also within human society. Part III deals with J. Zizioulas Spirit-centred conception of Ordained ministry in the Church. The Holy Spirit plays a constitutive role by rendering the Eucharist a gathering of various ecclesial Orders such as bishop, presbyter,

deacon and ordinary people. Christ had only one thing in his mind in instituting different ministries: that they reflect and prolong his own definitively salvific ministry in the world until the arrival of the end-time. Christ is active in the Church through his Spirit. Hence all ecclesial ministries are endowed with a pneumatic dimension. Those who are ordained receives the gift of the Spirit symbolized by the laying on of hands. This gift renders them "relational entities" – to use the expression of Zizioulas, which unites them in a permanent bond with a particular ecclesial community. This pneumatic dimension of the ordained ministry enables the pastors to bestow the blessings of redemption in Christ not only on the ecclesial community but also on the entire humanity. The evaluative and prognostic Part IV highlights the similarities and differences in the positions of Congar and Zizioulas. The author also suggests a concrete way to surmount the divergent positions of the two theologians. He holds that a common understanding of the pneumatological aspect of ordained ministry can be attained.

The study of Areoplackal deserves unreserved recommendation for many a reason. First of all it puts into lime light the pneumatic aspect of the Orders as the core of the sacrament – in contrast to the traditional Scholastic understanding which dwells mainly on the juridical and ecclesio-cultic dimensions of the ordained ministry. Thus, one may say, the Orders are freed from the legalistic fetters; its Spirit-face is irradiated now with the divine splendour, which, like "a two-edged sword can pierce to the division of soul and spirit" (cf. Heb 4:12). The Churches' fortified towers that stand against the realization of Jesus' prayer for unity ("I in them and you in me, that they may become perfectly one", Jn 17:23) will then be demolished. Areoplackal does not, however, propose a sheer pneumatomonism, to the detriment of christological perspective of the ordained ministry. The author presents a sound theological position which tries to integrate the christic and pneumatic dimensions. He advocates a "Spirit-Christology" on the basis of biblical and patristic insights, which he calls "a biblical stimulus" to Catholic-Orthodox convergence. This Spirit-Christology renders the Orders a "social sacrament" whereby the ordained participate in the socio-eschatological *diakonia* of the Spirit-filled Jesus.

Another contribution of the author is his rediscovery of the pneumatic roots of the priesthoods of the ordained ministers and the ordinary

members of the community. It is the Spirit who makes the entire Church a priestly people of God, through baptism and sacred Orders. Hence the goal of ordained ministry consists in promoting "the spiritual worship of the faithful, a constant attitude which is to be practically expressed in love and service of others after the teaching and example of Jesus, the High Priest par excellence of the New Testament" (p. 310).

Paul Kalluveetil, CMI

Louis Malieckal, *Yajna and Eucharist : An Inter-religious Approach to the Theology of Sacrifice*, Dharmaram Publications, Bangalore, 1989, pp. xxx+368.

This study was originally made as a dissertation presented to the French University of Louvain, Belgium for author's doctorate degree in Theology. It consists of three parts. In the first two parts, consisting of three chapters each, 'sacrifice' is investigated, from the perspective of *Yajna* and *Eucharistia* respectively. These parts have an introductory chapter each (Ch. I & IV) presenting the world-vision behind the Vedas and the *Corpus Dionysiacum*. The single chapter in the third part brings together the important results and conclusions of the study.

The main objective of the study is "to re-vitalize the spirituality of 'action' where action means both ritual action and vital action, by establishing the essential connection between the two" (p. xiv). "There is a generality of human experience about sacrifice, irrespective of a sacred-secular distinction" (*ibid*). Only by redeeming the vital link between the secular and the sacred action, the author believes, the increasing alienation between religious life and secular life of humankind can be removed. Another not-less important objective (of the book) is to try "the possibility of *translating* the Christian message into the religio-philosophical idioms of Hinduism through a cross-cultural discovery." With these goals in mind the author has chosen two different areas for his research, namely, *Yajna* according to the early Vedic literature and Eucharist according to the writings of a Christian author, Dionysius, the Areopagite (Pseudo-Dionysius). The book has creditably achieved the objectives it has set for itself.

Though these two parallel studies belong to two radically different systems of thought, its concluding chapter tries to sort out certain homological lines and Vectors in them, with a view to discover converging models that may serve as functional equivalents in the two approaches. The Vedic holistic vision of *Yajna* (totality – interdependence in creation) is not only central to man's religious dimension, but is also integral part of his secular identity as suggested by the Vedic system of fivefold sacrifices (*panchamahayajna*). With the help of the Dionysian model of Christian conception of reality, the author tries to relate Eucharist also to creation, even though the Christian concept of creation is not similar, but only homological to the vedic conception. In the line of secular identity the present work also sheds more light on the relationship between human work, or all human efforts and ritual work or sacrifice or religious work in general. "This way of relating work and worship in a complementary perspective resolves also the so-called opposition between the secular and the sacred". (p. 331). Thus the book offers an enriching understanding that in the core of the concept of sacrifice (*Yajna*/Eucharist), namely, selflessness in one's action, the two important World Cults and Cultures could find a fruitful meeting point, and this understanding is one of the major contributions of this research in the field of inter-religious dialogue.

Thomas Kadankavil

Acharya Vijay Bhuvanbhanusuri, *The Essentials of Bhagavan Mahāvira's Philosophy Gaṇadharavāda*. Delhi : Motilal Banarasidass Publishers, 1989.

Gaṇadharavāda is a treatise on the question and answers between eleven brahmin scholars and Bhagavan Mahāvira relating to the existence of soul, nature of karma, reality of the *pañchabhūta*, heaven and hell, salvation etc. These eleven brahmins later became the prominent disciples of Bhagavan Mahāvira and they came to be called *Gaṇadharūs* (the one who holds or supports the community). So the title of this book is aptly put *Gaṇadharavāda*. As the title suggests this work contains the essentials of Bhagavan Mahāvira's essential teachings on philosophical and religious matters.

The author, Acarya Vijay Bhuvanbhanusuri is a scriptural scholar of outstanding excellence. *Gaṇadharavāda* was published as part of the Gujarathi book, *Jain Dharmano Saral Parichay* (An easy introduction to the Jaina Religion). Later it was translated into Hindi and now into English. The translation is lucid and very precise. Professor K. Ramappa has done the English translation of this work without disturbing the simplicity of presentation. In certain places he has cited the original in Hindi or in Sanskrit so that the readers can have a more authentic understanding.

Jainism has a vast treasure of literature comprising works on philosophy, logic, metaphysics, ethics etc. The study of all these works are beyond the capacity of the common man. But the author has made it easy by expounding the essentials of Jaina philosophy in this work *Gaṇadharavāda* contains the essentials of the Jaina philosophy as the Bhagavat Gita contains the essentials of the Hindu philosophy. So it is a laudable contribution to the public, especially to the English readers. The purpose of the study of any religion is not merely academical or theoretical, but it is also intended to enrich ones own spiritual life and consequently the welfare of the society. The method and style of presentation of this work is conducive to this goal.

The whole work is divided into eleven chapters, each chapter dealing with a particular topic and its description is elaborated in simple language. The nature of the vexed questions will providous general idea about the content of this work. Indrabhuti Gautam had a doubt regarding the existence of soul. Agnibhuti Gautam's doubt was on *karma*. Vayubhuti Gautam's question was this: "Is the body different from the soul." The scholar Vyakta doubts about the existence of the five elements. "Is the soul in this life same as the soul in the next life" was the question posed by Sudharma. The problem of bondage was in the mind of Mandit. Mauryaputra's question was this: "Is there a place called Heaven at all?". Akampit demanded clarification on the existence of hell. "Why should we believe in good luck and bad luck; let there be one." This was disturbing Achalbhrata. *Punerjenma* was the subject of doubt of Metaya, Prabhas, the eleventh brahmin came up with the question on *mōkṣa*.

In my opinion Acarya Bhuvanbhanusuri has succeeded in his endeavour to present the gist of the Jaina philosophy and doctrines to the

public. The author has explained complicated metaphysical problems in a style which enables even the lay readers to comprehend them clearly and convincingly.

Paulose Pottampuzha

Fritzelo Lentzen-Deis (ed.) *Images of Jesus. Contributions to Biblical Method*. ET. Henry Pasual, Bangalore, St. Paul Publications, 1989.

The above booklet edited by the Scripture Professor F. Lentzen-Deis who also has contributed the leading article on "Jesus: Rabbi or Revolutionary. The Image of Jesus in Recent Research", in introduced a beautiful "Indian Editor's Prologue" by Pearl Gregom Grail. We are also affred three sample studies on Mk 1,16-20; Mk 2,1-12 and Lk 12,13-21 with the respective themes of "Follow Me", "Your sins are Forgiven", and Wealth and Powerlessness".

Professor Lentzen-Deis is an arden advocate on inculturation and interculturation for both of which he finds firm grounds in the gospels which present the life and preaching of Jesus as passing through and growing in multicultural contexts. The transmission of the life and message of Jesus passed from the Aramaic-Jewish world to the Greco-Roman and the one Gospel took four forms giving a pattern for the inculturation of the same for us today. "When traditions about Jesus passed from the Judeo-Palestenian setting to the Hellenistic world, many ideas had of necessity to be explained and many forms of expression to be retouched New needs were constantly cropping up and the ancient traditions about Jesus were once again re-written. In this sense the retelling of the Biblical tradition in the different gospels can become a pattern for today's inculturation and for its application to new situations" (p. 33)

The study of Eloy Sanchez Roman invites us to draw a theology of vocation based on the action of Jesus in which the life-transforming imitation of Christ is the most important thing (Mk I, 17). In his analysis of Mk 2, 1-12 Jose Ignacio Flores Gaitan presents Jesus as a compassionate healer who authoritatively takes a position in the midst of oppositions and polarisations. Finally, Cesar Alejandro Mora Paz pictures a Jesus who demands a conversion of heart with regard to possessions of wealth.

Images of Jesus is a challenge springing from the powerful word of God which should effect change in readers who are open to God's demands on us today in the concrete world in which we live and work.

G. Kanarakath