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*The Godly Image: Christ and Salvation in Catholic Thought
from Anselm to Aquinas* by Romanus Cessario, O.P. (review)

William P. Loewe

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The Godly Image: Christ and Salvation in Catholic Thought from Anselm to Aquinas. By ROMANUS CESSARIO, O.P. Studies in historical theology. v. 6. Petersham, Mass.: St. Bede's Publications, 1990. Pp. xxiv + 214. \$14.95 (paper).

The Godly Image presents a retouched version of the author's dissertation, first published in 1982 as *Christian Satisfaction in Aquinas: Towards a Personalist Understanding* (Washington, DC: University Press of America). Seeking a broader audience, the author has dropped the dissertation's numerous Latin footnotes, shortened and enlivened the chapter titles, and streamlined some of his arguments (e.g., pp. 93-95). He has as well corrected (e.g., on Pannenberg, p. xxii; on Anselm, p. 157) or toned down (e.g., the description of monastic theology, p. 1) earlier statements. Reference to the possibility that Aquinas suffered a nervous breakdown disappears (p. 18). Still, the work remains substantially the same, reproducing even some typos (e.g., William of St. Armour [sic], p. 3) from the original.

The new subtitle, *Christ and Salvation in Catholic Thought from Anselm to Aquinas*, is unfortunate. First, it leads one to expect a survey of the major soteriological positions articulated in the period between the two, but such is not forthcoming. The work remains what the original title indicated, a study in the thought of Aquinas.

Second, in that work Anselm plays but a perfunctory role, serving as the foil from whose mercantile model (p. 73) or juridical mentality (p. 91) Thomas can advance to a more appropriately interpersonal grasp of the mode of our salvation. This reading of Anselm, however, leaves him in the hands of liberal Protestant historians of doctrine of the nineteenth century, and, as the bibliography indicates, it ignores more recent literature which rightly stresses the metaphysical and religious depth of Anselm's key concept of *iustitia*. For a precise rendering of the relation between Anselm and Aquinas, one may wish to place greater emphasis on *ST* III, q.14, a.1, ad 1. In that text Aquinas accomplishes two things. First, he integrates Anselm's concept of satisfaction with the traditional religious insight that, in some sense, Christ suffered what sinners deserve to suffer. At the same time he deepens the concept by rendering explicit the place of love and obedience as the formal element in satisfaction and thus rejoins Anselm in rejecting any strict notion of penal substitution.

These reservations aside, the author's thorough, comprehensive, and competent investigation into Aquinas fills a lacuna in the history of soteriology, a lacuna, one regrets to say, still left open by the work of his immediate predecessor, B. Catao. At the same time the scope

of the author's work offers a further and important contribution. By researching Thomas's thought on satisfaction in the context of penance as well as soteriology, the author manages to suggest, and explicitly, that the generative matrix for Thomas's theoretic work in both areas lies in the cruciform dynamics of Christian conversion, the life of grace. With this insight he opens a door from historical theology to a contemporary systematics.

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Free Will and the Christian Faith. By W. S. ANGLIN. Oxford: Clarendon Press, 1990. Pp. vii + 218. \$55.00 (cloth).

W. S. Anglin, a Post-Doctoral Research Fellow in Mathematics at McGill University, has produced a highly compact and compelling volume which attempts in just 218 pages to prove God's existence, to argue for personal immortality, to defend the coherence of theism against the problem of evil, to provide cogent analyses of both omnipotence and omniscience, *and* to examine criteria for distinguishing divine revelation from other forms of communication. The thread holding these rather motley swatches of cloth together is the author's concentration on libertarian freedom which weaves throughout the above issues in one way or another. It shows up in the expected places (e.g., in the so-called 'free will defense' of the problem of evil) but also in places hitherto unexpected (Anglin nicely argues that if humans are truly free in the libertarian sense, then it is appropriate and necessary that the Scriptures take the form they in fact do).

In light of the impossibility of touching on all of Anglin's concerns, the difficulty in reviewing a work such as this is doing justice to what the author has presented while neither ascending to generalizations blind to nuances in his argument nor descending to cavil about particularities ultimately inconsequential to the book's thesis.

Allow me to propose the following as a way to go on: In his Preface, Anglin explains that the aim of his book is to show "that it is possible to be both a libertarian and a traditional Christian" (p. vii). Here, then, are three elements to guide reflection on Anglin's work: libertarian freedom, the Christian tradition, and the relation between the two. Let us take each one in turn.

Libertarianism: Libertarian views of freedom are a lot like tenure and taxes: much maligned, perhaps necessary, and still around despite the best efforts of intelligent people to defeat them. Indeed, there is