

BOOK REVIEWS

HISTOIRE ANCIENNE D'ISRAËL 1: DES ORIGINES À L'INSTALLATION EN CANAAN. By Roland de Vaux. Paris: Gabalda, 1971. Pp. 674. 100 fr.

If Père de Vaux was or could have been able to foresee his recent demise, which came as such a shock to his colleagues, he could hardly have left us a more treasured legacy than this three-volume summary of his life's work. The first volume had already been entirely consigned to the printer. The manuscript for the pre-exilic Judges-Kings era is reportedly complete enough to be printed with some editorial insertions. If the third volume can be carried through, it will bridge the gap to the post-Alexander history of his confrere F.-M. Abel.

Apart from its impressive originality and firmness of judgment, this volume is an incredible mine of accurate, concise documentation. Very recent articles, especially on Mesopotamian and Egyptian backgrounds from a wide variety of sources, are keyed into the text at opportune moments with uncanny skill and without interrupting the smooth flow of the exposition. Some seventy stop-press items on pp. 627-30 are noted by asterisks at the right place in the text. This treasury would be made even more utilizable if the final volume could include a cumulative author-index in addition to the geographic, historical, and scriptural indices which this volume already contains.

There is a 148-page prologue on the extrabiblical background. This is both masterly and satisfying for what precedes Abraham: geography, climate, prehistory. Estimates of Palestine's population as hardly ever over a million are welcome, even though based on no indicated source (p. 31). To the Capernaum neanderthal man is granted an age of only sixty thousand years, and 45,000 to those of Carmel, not all of whom are perhaps yet sapiens (p. 38). Ghassul is declared to have lasted many centuries, but the ensemble of its find is very homogeneous, despite a certain evolution (p. 47). There are new execration texts published by Posener (p. 68).

There is inevitably a certain frustration in surveying the same periods and problems (pp. 61-148) without mention of the Bible, which are then taken up in allocating to the patriarchs a place in world history (pp. 151-250). Without doubting the advantages of this arrangement, we may regret that the material itself forced a choice between this and combining all the data in a more continuously chronological order. The new *Cambridge Ancient History* chronology is followed for Babylon (Smith's *via media*), but for Egypt (Hayes) about fifteen years later is preferred with Hornung (p. 87). The glaxis is roundly declared to have no relation to the Hyksos, and that of Yahudiyya is not a defense at all but a sanc-

tuary (p. 74). Subordination of the Hyksos to Hurrian or Aryan leaders in the Aleppo area is rejected; they originated within Canaan (p. 80, with no hint of the greater permissiveness of p. 301 for the "common view" associating them with Joseph). Their capital Avaris is not at Tanis but at Hata'na twenty miles south, excavated by Austrians in 1966.

Many of the burning issues about Habiru, Amorites-Arameans, and Hurrians had been treated by de Vaux in recent or repeated monographs. A number of lesser issues here investigated with equal thoroughness and nonconformism round out the picture. Semitic matriarchate admitted on p. 224 gives little comfort to Women's Lib: it implied no authority, was only a genealogical device. "Ultimogeniture," or passing of property to the *youngest* of the sons, is so unusual and sensible a usage that its backgrounds might not have been so casually presumed on p. 225. With all deference to the readers of *TS* and to the genuinely Dominican contemplative wisdom of de Vaux even beyond his own field, we feel that some less historical themes like the religion of the patriarchs, especially circumcision (and Sabbath with Mosaic cult), should have been reduced to a reference to de Vaux's already classic *Ancient Israel*; and even there they make theologically top-heavy what was awaited as an archeologist's synthesis.

On p. 277 the Joseph cycle is resolutely detached from its links of chronology and consanguinity with Jacob and Abraham, to be meshed with the 400-year-later Hebrew horde that had no real connection with Joseph anyway (p. 302). But the very inconcinnities of the lurch from Joseph to Moses cycles, and their cultural connections with Egypt, force subjecting them to an integrated literary analysis. The Joseph story is a free and artistic creation, neither a day earlier than Solomon nor provably later (p. 294) but transmitting a solidly reliable network of historical facts. Triply abusive on p. 316 is de Vaux's imperious intransigence in declaring the Kenite origin of Mosaic monotheism "universally accepted," "groundless," and "irrelevant to Midian."

It came as a surprise to learn on p. 386 that a double exodus was maintained on p. 353: "flight" to the south with sea-miracle and then Jericho entry from the east, versus "expulsion" to the north with theophany at Kadeshbarnea and entry via Hebron. More explicitly, p. 365 says "whatever one may think of that hypothesis, we retain here only that the real exodus of the biblical tradition" is the southern flight led by Moses in 1250 under Ramesses II. A volcano undoubtedly contributed to the *portrayal* of the Sinai event; that does not determine its *location* (p. 409), but the possibility is treated so much more attentively than either Jabl Musa or Kadeshbarnea that one would have expected

a few words about the Petra alternative. On p. 410 (despite 412), McCarthy surprisingly appears among promoters of Mendenhall's "Hittite-vassal-treaty" background for the Sinai covenant.

The last third of this volume, "Traditions on the Installation in Canaan," seems to have attained less finish in the incorporation of its documentation. For pages in a row, paragraph topics are respective monographs juxtaposed like bibliography cards instead of being infiltrated into de Vaux's own view as skilfully as in the earlier half. This impression, if at all just, may be due to the fact that he had not here had occasion to work out the more complex themes into separately published monographs as noted above. Though amphictyony is not approved, the Alt-Noth approach is praised as a legitimate reaction against defensive misuse of archeology in the Albright school (pp. 449, 619)—against which even the recent hypothesis of Mendenhall that Israel was *never* nomadic is emphasized (disproportionately, insofar as the contrary insights of Maag's *Malkut Yhwh* are bypassed). Punon is located at Timna rather than Feinan (p. 513); the archeological lacuna at Ai is surprisingly taken to be more determinative of the historical reality than at Jericho (pp. 563, 570).

All will welcome the solid views on Joshua geography (pp. 487–614), but they somehow leave us the feeling of perusing a work of geography or exegesis rather than properly history. Indeed, the title "Historical Framework" is expressly reserved to the thirty pages which precede—a small dog to be wagging such a big tail. De Fraine's *Atlas*, the first Catholic break-through after Schmidtke's condemnation, seems unfairly overlooked in admitting (pp. 485 and 619) that the various tribes called "sons of Jacob" really came into Canaan from different origins and directions. The military actions all attributed by the Book of Joshua to a single group had nevertheless each its respective historical reality. Convenience of space and chronology, rather than any opting in favor of the end of the Hexateuch instead of the beginning of the Deuteronomist history, seem to dictate terminating this volume between Joshua and Judges. Its continuation is ardently awaited.

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A FUTURE FOR THE HISTORICAL JESUS: THE PLACE OF JESUS IN PREACHING AND THEOLOGY. By Leander E. Keck. Nashville: Abingdon, 1971. Pp. 271. \$6.50.

In the present work, Dr. Keck, professor of NT at Vanderbilt, assesses, in a fresh and evocative manner, the importance of the historical Jesus to preaching and theology. For K., the historical Jesus is Jesus as reconstructed by the critical efforts of historians. The preacher's task

is to present not specific details of the life of Jesus (an impossible task according to K.) but the contours of Jesus' career in such a way that He becomes the model and object of trust, offering salvation to man and leading him to God. The reconstruction of Jesus has a twofold importance for theology: negatively, to prevent theology from becoming ideology by rooting it in a history subject to challenge and change, and positively, by presenting Jesus as the "parable of God" leading the theologian to the proper object of his reflection, the question of God.

K. works out this position in five chapters, each an excellent combination of exposition and criticism of previous positions on the historical Jesus (from the Liberal school to the post-Bultmannians), along with evocative suggestions for alternative positions. In the first chapter K. sets up methodological criteria for a reconstruction of Jesus, which boil down to not limiting the reconstruction to any isolated core of authentic words or deeds, but evolving the picture of Jesus from all the literary testimonies to Him—John and the extracanonical material included. In the second chapter K. presents his view of the theological posture the modern Christian should adopt toward Jesus. The post-Enlightenment stress on faith K. finds too narrow, and proposes in its stead the more interpersonal category of trust, for which he presents a phenomenological analysis based on human trusting. In the third chapter, drawing on recent discussions on the meaning and function of "gospel," K. states that the Gospels present not any kind of text but that "the narrative of his [Jesus'] life is the text of a parable which calls for response" (p. 134). In the fourth chapter K. co-ordinates the insights of the previous chapters by stating that the Gospels present Jesus as a model of trust offering salvation. Salvation is seen as overcoming the past history of the self and healing our relationship to God and one another. Trust does this because it is the interpersonal category of healing; trust in Jesus does it because "Jesus' whole career has to do with the trusting response of man" (p. 183). In the final chapter K. addresses the theological issue directly: How does the historical Jesus lead to questions about God? He rejects the approaches which lead through the analysis of Jesus' self-consciousness or self-understanding of God, and holds that it is the total career and especially the cross of Jesus "which calls into question both those understandings of God which prevent trust, and the Christian understandings which repeatedly pull theology into ideology" (p. 215). The historical Jesus leads man to God not directly by His words or actions, but as the "parable of God" to whom Jesus pointed by His parabolic death no less than by His parabolic word.

Two main reservations arise concerning K.'s work. While respecting

his caution about attempting to isolate a central core of authentic Jesus material, we would question whether his understanding of trust does not of itself demand that the modern believer or "truster" actually know more than the larger contours of Jesus' life and career, so that K.'s theological position is in tension with his exegetical reserve. Secondly, while showing a wide knowledge of modern scholarship on the Jesus question and Christology, K. has not given sufficient attention to Catholic studies in these areas. The Christology of Karl Rahner, e.g., with its emphasis on the Christ-event as the revelation of God, suggests contacts with his understanding of Jesus as the "parable of God." Despite these reservations, K.'s work is valuable on many levels. It represents a most welcome example of an exegete who is highly qualified and known for his technical work in NT, turning to the larger hermeneutical and theological issues involved in his research. While the work is written in an attractive and nontechnical style, the ample notes provide an entree to the voluminous literature on the areas covered. While professedly "a proposal and exploration" (p. 10), K.'s work is ultimately such that it must be given serious consideration in any current discussion of the historical Jesus.

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HERRLICHKEIT: EINE THEOLOGISCHE ÄSTHETIK 3/2: THEOLOGIE. Teil 2: NEUER BUND. By Hans Urs von Balthasar. Einsiedeln: Johannes Verlag, 1969. Pp. 539.

This is the sixth of a seven-part, three-volume presentation of a theological esthetics comprehended under the catchword "glory." The author, Hans Urs von Balthasar, philosopher of religion, prolific writer, and one of modern Catholicism's foremost apologetes, describes his entire work as an "attempt to regain for theology the dimension of glory, along with that of the true and the good" (3/2/1, p. 28). With such a systematic work, the presuppositions, terminology, and goal of the present volume assume clarity only within an outline of the whole undertaking. Vol. 1 (*Schau der Gestalt*) offers an overview of the evidence to be considered and the method employed. Vol. 2, Parts 1 and 2 (*Fächer der Stile*), is a theological-historical demonstration of the scope of an esthetical viewpoint in Christian theology through an examination of twelve systems of thought. Vol. 3, Part 1 (*Im Raum der Metaphysik*), analyzes the mythical-philosophical-poetical experience and expression of glory in the pre- and post-Christian Western world. Part 2, Sections 1 (*Alter Bund*) and 2 (*Neuer Bund*), present the OT and NT evidence which should serve as the final and most fundamental criterium for a theological esthetics. Finally, Part 3

(*Ökumene*) will consider an ecumenical theology whose foreground is liturgy and whose background is Christian art. On the whole, it is a fascinating study to read, rich in detail and illuminative in synthesis. As a treatment of such a sorely neglected area of theological consideration, it deserves a warm and enthusiastic welcome.

For B., a theological esthetics is grounded in the dynamic correlation of the acts of perception (*Erblickung*) and translocation (*Entrückung*)—perception of the divine self-revealing glory which presupposes, theologically viewed, a translocation of the creature beyond himself and his natural cognitive capabilities or, in other words, “grace” which does not alienate man from himself but embraces him in the love of God. The glory of God is the godliness of God. This glory is the fundamental content of the Scriptures and central object of theology; not mysteries, as though consisting of a plurality of “truths,” but the living God in His glory confronted by man in history (3/2/1, pp. 13–14).

In his treatment of the ancient covenant B. discussed the relation (integral and broken) between divine glory and human image. Amid the diversity of terms, concepts, and traditions of epiphany in OT and NT there emerges a line of thought which finds its fullest and final expression in the prologue of the fourth Gospel (3/2/1, p. 21), in which grace and truth are depicted in the unity of cross and resurrection. The prologue then provides the outline for our present volume: Part 1: *Verbum caro factum* (pp. 29–217, Jesus from preliminary history to crucifixion); Part 2: *Vidimus gloriam eius* (pp. 221–359, the post-Easter witness), and Part 3: *In laudem gloriae* (pp. 363–511, ecclesiological and eschatological ethos).

The Gospel of John provides a logical starting and end point insofar as Johannine theology represents “the primitive Church’s most mature witness to Christ” (p. 225, n. 12) as well as the fullest articulation of the theme of glory. However, the revelation of glory according to John is neatly balanced by a consideration of the hidden character of glory as depicted by the Synoptics (hidden life), Paul (hidden Easter), Hebrews and 1 Peter. The third and final part of the work presents the correlation of revelation and response, divine love and love for fellow man, and eschatological existence as the hope of glory.

The theme of this multivolumed effort has long tantalized me. I am gratified to find many of my own hypotheses corroborated and other theories stimulated. If, despite all this wealth, I might venture still further thoughts for consideration, they would include the following. What more might be said about the crucial term *charis*, for instance, and its transformation in the NT, and particularly at the hands of Paul, from an esthetic to a juridical-theological term? Is the esthetical-theo-

logical potentiality of this word forever to be lost behind the current and Pauline-based concept of justification? In 3/1 B. offers some valuable insights regarding the scope of the term *kalon* (pp. 184–96). This adjective plays an important role in the parenthesis of the NT. In 1 Pt 2:11–12 Christians are encouraged to lead a beautiful way of life (*kalēn anastrophēn*) among the unbelievers, “so that, although they slander you as evildoers, when they observe your good works (*kalōn ergōn*) they might glorify God on the day of visitation.” Here beauty and glorification are explicitly associated. In fact, the indicative and imperative correlation of glory and glorification, *doxa* and doxology, permeates the entire epistle. B. has referred to 1 Peter, but these points deserve greater attention, particularly because they underline the point B. is making (cf. my booklet, *Doxology: God’s People Called to Celebrate His Glory—A Biblical Study of 1 Peter* (St. Louis, 1966), and “Death of a Slogan: From Royal Priests to Celebrating Community,” *Una sancta* 25/3 [1968] 18–31). We also might have hoped for more on the correlation of glorification to liturgy as well as ethos in the NT. But perhaps this is to be treated in the final volume, which we await with great expectation.

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MARK—TRADITIONS IN CONFLICT. By Theodore J. Weeden. Philadelphia: Fortress, 1971. Pp. x + 182. \$6.95.

This book is the published version of W.’s doctoral dissertation “The Heresy That Necessitated Mark’s Gospel,” completed in 1964 at Claremont Graduate School under the direction of James M. Robinson.

W. finds clear expression of the heresy which Mark was attacking in 13:22: “False Christs and false prophets will arise and show signs and wonders, to lead astray, if possible, the elect.” In his explanation of the Evangelist’s concern in the eschatological discourse, W. is very close to R. Pesch (*Naherwartung*). Mark opposed those in the community who claimed that the Son of Man had already returned (13:6), but at the same time he strove to keep alive the expectation of the imminence of the Parousia (13:30). But W. goes beyond Pesch in his view that the danger constituted by the false Christs was not simply their intent to lead the elect astray *by means of* signs and wonders, but their very *performance* of signs and wonders. This position, I believe, is without foundation, and W. might have hesitated to adopt it if he had considered the OT passage upon which Mk 13:22 is based, Dt 13:1–2: “If a prophet arises among you, or a dreamer of dreams, and gives you a sign or a wonder, and the sign or wonder which he tells you comes to

pass, and if he says, 'Let us go after other gods, which you have not known, and let us serve them,' you shall not listen to the words of the prophet or to the dreamer of dreams." Here again it is not the "signs and wonders" which are stigmatized in themselves, but their use in order to lead the people astray. On the basis of his exegesis of Mk 13: 22, W. explains the entire Gospel as a polemic against a "*theios-aner* Christology." In seeking further reflections of this heretical Christology elsewhere in the Gospel, he is led to adopt highly improbable textual interpretations, with the result that his work as a whole fails to be convincing. For example, for W. the confession at Caesarea Philippi (Mk 8: 29) is heretical. It expresses a *theios-aner* Christology, which recognizes Jesus as the Christ on the basis of the miracles He performs. Yet W. writes elsewhere: "The disciples, despite Jesus' having empowered them to perform miraculous acts (3: 14-15; 6: 7) and their resulting success with such acts (6: 13), show an inexplicable inability to recognize Jesus' miraculous power" (p. 27). W. acknowledges "an inconsistency" here (p. 61, n. 13) and promises an "answer to this apparent contradiction" in the last two pages of the book, but his "answer" only serves to make matters more confused: "As soon as he [Mark] introduced his opponents' material into his composition, his own position was compromised" (p. 168).

One example of such an introduction of foreign material is found by W. in Mk 4: 11-12. Far from expressing the Marcan understanding of parables, these verses reflect the position of the *theioi andres*. Mark includes them in order to expose "the position of his opponents as ludicrous by demonstrating the absurdity of its hermeneutical principle as it was actualized in the response of the Twelve and outsiders to Jesus" (p. 148). The root of the difficulty here, I believe, is the failure to distinguish between "the secret of the kingdom of God" (4: 11) and the Messianic secret (cf. my forthcoming article in *JBL*). W. even goes so far as to say: "In my opinion *ho logos* is Mark's opponents' term for gospel, their secret gospel" (p. 151).

W.'s interpretation of the empty-tomb narrative is equally bizarre. On the one hand, the key redactional verse 16: 7 serves to link Jesus' death, His resurrection, and the Parousia. Yet when W. considers the enigmatic verse 8b, which states that the women fail to deliver the angelic message to the disciples, he maintains that "it robs the disciples of their apostolic credentials" (p. 117). But if the message of v. 7 was never delivered, how is the Evangelist in on it, so that he can use it both to authenticate the Resurrection and to assure his community that they will see the Son of Man at the Parousia?

The book raises a number of serious questions, not all original. For

example, how are we to explain the absence of any reference to the risen Jesus as Lord of the community? Did Mark conceive the Resurrection to be simply a translation (note the disappearance of the body), deferring Jesus' exaltation until the Parousia?

W. presents his views clearly and incisively, but the book is vitiated, for this reviewer, by the red herring of the "heretical" *theios-aner* Christology. One gets the uneasy feeling that this label is to be applied to any NT writer who expresses a conviction that "signs and wonders" in the Church reveal God's gift of the Spirit, just as "signs and wonders" in the life of Jesus revealed the hidden presence of the kingdom in His ministry. Such a view of miracles may embarrass some contemporary exegetes, but to brand it as "heretical" within a NT perspective seems preposterous. Surely, the principle of "the canon within the canon" should not be pushed so far as to exclude everything except an interest in the historical Jesus and the Pauline proclamation of the cross.

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ENIGMES DE LA DEUXIÈME ÉPÎTRE DE PAUL AUX CORINTHIENS: ETUDE EXÈGETIQUE DE 2 COR. 2:14—7:4. By J. F. Collange. *Society for New Testament Studies, Monograph Series* 18. Cambridge, Eng.: University Press, 1972. Pp. viii + 352. \$18.50.

The enigmas of 2 Cor are only too well known. The present study is one more attempt to unravel some of them. In his introduction, C. treats of (a) the method he follows, (b) the unity of the Epistle, (c) the adversaries against whom Paul writes. The method followed is basically that stressed by J. Barr: the important element in exegesis is the phrase (naturally in its larger literary context) rather than the isolated word or morphological or syntactical affinity. He sees the need of avoiding the two pitfalls into which the exegete can easily fall: that of concentrating on certain key words, studying them outside of their syntactical context, and that of becoming engulfed in researches of the comparative study of religions.

With regard to the unity of the Epistle, C.'s position (fully given at the conclusion of his work, pp. 318 ff.) is that 2 Cor is a later compilation of fragments of letters, all having to do with more or less the same crisis. One of these letters, with its own proper introduction and conclusion, is 2:14—7:4, the subject matter of C.'s study. In his view there were, in fact, two editions of this letter, more or less identical with regard to essentials but differing in their endings (6:11—13; 6:14—7:4), the first addressed to the Corinthians proper (cf. 6:11, 13), the other

to another Christian community (Achaia). In the latter ending Paul would have drawn on a pre-existent Judeo-Christian document. Paul's adversaries are identified as Judeo-Christians for whom the law and the person of Moses had a very special importance. They were itinerant preachers and even found in Moses a brilliant patron; for like most of the itinerant preachers of the period these apostles (as they reckoned themselves to be) presented themselves as *theioi andres*, representatives of the deity. Now, in his descent from Sinai, his face radiating glory, was not Moses the very type of the *theios anēr* with an ecstatically illuminated countenance?

These positions, considered in detail in the introduction and conclusion, figure prominently in the commentary proper and, indeed, determine C.'s understanding of the text. Seventeen chapters are devoted to a careful exegesis of the text: first a French translation of the several passages, then a word-by-word exegesis of the Greek. A résumé at the end of each chapter sums up what has been said in the course of the chapter, and the final conclusion does likewise for the entire book. There is a detailed bibliography and an index of modern authors and of citations. A full exposition of the various problems of interpretation is given, C. showing himself fair and courteous to viewpoints with which he disagrees in whole or in part. Throughout, however, he adopts his independent position, disagreeing from generally accepted position on more than one point, e.g., 5:1 ff., which he interprets through Mk 13:2 (and par.).

Paul's adversaries, in their practices and teaching, as these are identified by C., are taken as of capital importance for the understanding of the Letter. Practically everything in it is interpreted with reference to them. They are the *apollumenoï* of 2:15 and 4:3, the *apistoi* of 4:4. What is said of the glory and the veil of Moses in 3:4 ff. is to be understood through their teaching and practice, not through any presumed but unproven Jewish midrash. This method of interpretation we believe to be mistaken. While it is good to see emphasis placed on "the phrase," on what Paul actually says, it would be a serious error to limit Paul's range of vision to the immediate historical context of his writings. These may have only served as a catalyst for his genius, taking him to general statements on the nature of Christ's religion. The complex nature of Paul's soul cannot be lost sight of, particularly his early studies in Hebrew or Aramaic. He spoke Hebrew or Aramaic until the end of his life (cf. Acts 21:40; 22:2), and we read that at his conversion the voice spoke to him *Ebraïdi dialektō*, i.e., in Hebrew or Aramaic (Acts 26:14). The question arises whether, in the deeper reaches of his soul, his mind worked through Hebrew/Aramaic as well, and as

much, as through Greek, with all the word associations etc. which this implies. What Paul has to say on Amen in 2 Cor (1:17-21) would seem to indicate that this was so, and this is a passage which indicates caution in restricting what Paul has to say in 2 Cor 3 ff. to the immediate historical context of his adversaries at Corinth. Hebrew traditions on Moses would naturally come to his mind. (On this question see now *Targum and Testament* [Shannon, 1972] pp. 107-13.) It is hardly sufficient to say that 2 Cor 4:6 (*ek skotous phōs lampsei*) does not evoke Gn 1:3 because neither the Hebrew text nor LXX makes any reference to "shining." There remains Pseudo-Jonathan Gn 1:3, "let there be light to shine (*or*: "illuminate") . . .," and the Palestinian Targum of Ex 12:42 (referring to Gn 1): "and the Word (*Memra*) was light and it shone. . . ."

But these remarks on what I consider a certain deficiency of method do not take from the intrinsic value of this work, which is undoubtedly a major contribution to the interpretation of 2 Corinthians.

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PROTOLOGISCHE HEILS-ZUVERSICHT: DIE STRUKTUREN DES SOTERIOLOGISCHEN UND CHRISTOLOGISCHEN DENKENS IM KOLOSSER- UND EPHESEBRIEF. By Franz-Josef Steinmetz. *Frankfurter theologische Studien* 2. Frankfurt: Josef Knecht, 1969. Pp. xiv + 158.

This work is based on a dissertation written under the direction of W. Thüsing and presented to the Catholic Faculty of Theology at Trier in 1968. The substance of the book is a detailed study of the Christology, soteriology, and eschatology of Col and Eph, in comparison with those of the earlier (i.e., uncontested) Pauline epistles. (The question of Pauline authenticity of Col and Eph is left undetermined.) In an introductory delineation of the problem, these two respective corpora, the earlier Paulines and Col-Eph, are contrasted on four points: futuristic vs. realized eschatology; temporal vs. spatial concepts; eschatological vs. "protological" Christology; and hope vs. knowledge. To set up the comparison, chap. 1 briefly studies the eschatology of the earlier Paulines, concluding that they reveal a tension between, on the one hand, a strong emphasis on the future coming of Christ and the future resurrection of the believer, and on the other, an emphasis on the present reality of Christian existence understood as fulfillment with regard to the past—a reality which some characterize as mystical and others as sacramental.

Chap. 2 searches Col and Eph for traces of futuristic eschatology and concludes that such are truly to be found (e.g., Col 3:4; Eph 1:13 f.) but are truly only traces. Chap. 3 studies the realized (*präsentische*)

eschatology of Col and Eph, showing how aspects of salvation which in the earlier epistles are regarded as future, are here regarded as past or present: resurrection with Christ, being seated with Christ in heaven, life in God with Christ—granted, however, that this life is, according to Col, at present hidden and will be manifested only in the future. Since emphasis on present fulfilment may seem to lessen the importance of temporal categories and thus of the concept of salvation history, S. considers in chap. 4 the role of temporal categories in Col and Eph. While admitting that the concepts of time and space cannot be isolated from each other, he finds that the temporal categories of the earlier epistles have largely, but not completely, given way to spatial categories in Col and Eph.

In chap. 5 the “protology” which gives its title to the book is formally studied in the Christology of Col and Eph. While it is true that the “pre-existence” of Christ and His role in creation are not completely absent from the earlier epistles, neither are they emphasized, whereas in Col and Eph, Christ is seen as beginning as well as end, as fulness of Church and of universe, as head, as bridegroom, as the recapitulation of all, as He who first descended and then ascended. In short, there is a tendency toward merging or fusing the image of Christ with that of God. In Christ as *proton*, the *eschaton* is somehow, by anticipation, already present. Chap. 6 compares the “gnoseological” language of “mystery” and “wisdom” in Col and Eph with the usage of Rom and 1 Cor—a comparison which reveals in the former a strong shift toward a fully conscious concern with the knowledge of and participation in revelation, conceived not as a plurality of mysteries or a chronological sequence of events, but as a *Gesamtwort*, a single mystery which is, ultimately, Christ.

If the study, to this point, has highlighted the differences of the respective letter-groups, the final chapter (7) counterbalances this to some degree by pointing out “equivalents of future eschatology” in Col-Eph. These are to be found in the themes of growth and fulfilment (both of the universe and of the Church) and in that of hope—themes which imply the incompleteness of the present situation by comparison with that which is yet to come, and thus indirectly point to an eschatology comparable to that of the earlier Paulines.

This study makes a valuable contribution to the understanding of Col and Eph. The distinctive theological insights and perspectives of these epistles are seen more clearly by their comparison with each other, and especially with the earlier Pauline epistles. Points of divergence are presented with a balance that neither ignores differences nor too readily sees contradiction. As a result we have here an excellent example of a

motif of basic hermeneutical import today, namely, that the unity of the NT canon can coexist with the great diversity of conceptual imagery and theological perspective to be found within it. Extracanonical comparisons have been for the most part deliberately excluded. Bibliographical background seems somewhat uneven: e.g., great dependence is shown on Mussner and Schlier, and little or no use is made of Cerfaux and Benoit.

Jesuit School of Theology at Berkeley THOMAS W. LEAHY, S.J.

A COMMENTARY ON THE REVELATION OF JOHN. By George Eldon Ladd. Grand Rapids: Eerdmans, 1972. Pp. 308. \$6.95.

Ladd attempts a balanced and concise verse-by-verse interpretation of the Book of Revelation for the average reader. L. is aware of the standard commentaries and current research on Ap, as his selected bibliography indicates. (However, whereas the conservative work of Th. Zahn is mentioned, the commentaries of W. Bousset, E. B. Allo, and E. Lohmeyer are missing.) His discussion of certain disputed questions, e.g., the "angels of the seven churches" (p. 35), the "twenty four elders" (pp. 73-75), or the "hundred forty-four thousand virgins" (pp. 190-92), is well informed and balanced. Although almost every interpreter of Ap works out a somewhat different structure, L.'s general outline and analysis seems to reflect the main divisions and structural elements of the book.

Two main difficulties are encountered in reading the book that are due more to L.'s apologetical tendency than to his exegetical results. In regard to the authorship, L. holds that "possibly a disciple of John actually penned the Gospel, while the Revelation reflects his own rough Hebraic Greek" (p. 8). This statement is the more astonishing as L. argues on the preceding page that the author did not understand himself as one of the twelve apostles and maintains on the following pages that the Book of Revelation was written at the end of the first century (81-96) A.D. The second, more basic question concerns L.'s proposed method for interpreting Ap. He attempts to combine the so-called "preterist" view with a "moderate futurist" understanding. According to L., the "preterist" view sees the book as a historical one in line with other Jewish-Christian apocalyptic writings insofar as it understands Ap as written to Christians of its own time addressing their problem of being persecuted as the people of God. The author of Revelation, therefore, seeks to strengthen their hope and faith that Christ will return and establish the kingdom of God soon. Since Christ did not return and the kingdom of God was not established, L., influenced by apologetical reasons, thinks that this "preterist" understanding

should be combined with a "moderate futurist" view according to which the primary purpose of the book is to depict the final eschatological tribulations and salvation. From this perspective L., e.g., proposes that the Beast is "both Rome and the eschatological Antichrist—and we might add, any demonic power which the church must face in her entire history" (p. 14). As this quotation indicates, to make the book "relevant," L. seems not only to combine the "preterist" with the "moderate futurist" view, but also to accept what he calls the "historical" method, namely, the interpretation of the Book of Revelation as a prophecy for the whole history of the Church. That this combined method, which he understands as prophetic, has its difficulties can be seen in his exegesis of the verses (1:1, 3; 2:16; 3:11; 22:7, 10, 12, 22) which emphasize that the end will be soon and the Lord come soon again. Here L. is forced to understand the "immediate" expectation of Ap as "permanent" expectation as it is expressed, e.g., in Matthew (p. 290), in order to be able to use the "futurist" interpretation. Therefore, the question remains whether it is necessary for the sake of apologetics and relevancy to bring into play the "futurist" and "historical" view or whether the so-called "preterist" view, which understands Revelation as a historical work written to strengthen the faith and hope of the Christians in Asia Minor at the end of the first century, is more appropriate and sufficient to understand Revelation and its theology.

University of Notre Dame

ELISABETH SCHÜSSLER FIORENZA

CLEMENT OF ALEXANDRIA: A STUDY IN CHRISTIAN PLATONISM AND GNOSTICISM. By Salvatore R. C. Lilla. New York: Oxford Univ. Press, 1971. Pp. xiv + 266. \$11.25.

In 1971 the series *Oxford Theological Monographs* issued two works dealing with the thought of Clement of Alexandria. Of the two, the work under review here is much the more useful and the more distinguished. In some situations or for some purposes, it might well serve as an introduction to Clement, his theological projects, and his thought-world—and this in spite of L.'s disclaimer of any intention "to provide the reader with a general picture of Clement of Alexandria."

L.'s specific interest is in the relation between Clement's Christianity and the cultural and intellectual milieu in which he wrote and thought—that of late Platonism and Gnosticism. The book carries on an even-tempered polemic against the view that Clement was a philosophical eclectic in the sense that he picked and chose useful bits of Greek philosophical wisdom to embroider or express an established body of Christian theological truth. As L. sees it, Clement's "eclecticism" is itself a

reflection in his thinking of the outlook of the Platonist school philosophy of his day; and it is this tradition, partly transmitted through Alexandrian-Jewish thought, which largely informs his interpretation of Christian ethics and theology.

In effect, then, L. argues that Clement is a Christian Middle Platonist; and while there are no doubt many (like the present reviewer) who have been prepared to assume that this proposition is true, L., with painstaking care and exact learning, proves it. In the process, moreover, he manages to cast light on a number of particular questions of some importance. Thus his discussion of the doctrine of *pathos* in Clement is especially useful, as is his later analysis of Clement's understanding of the distinction between the two ethical stages of *metriopatheia* and *apatheia* (an understanding virtually reproduced in some later Christian authors, e.g., Nemesius of Emesa). By the same token, L.'s careful dissection of the idea of *gnōsis* in Clement ("in which a Greek ideal . . . finds its concrete realisation only in the gnostic idea of the intervention of Christ": p. 173) is remarkable both for its detail and for its able balancing of different themes.

If there is a weakness, it lies perhaps in L.'s treatment of the relation of Clement's thought to Gnosticism—though even here the problem is occasioned largely by the ambiguity of the term "Gnosticism." What L. means by Clement's "Gnosticism" is conveyed in the statement that "the highest divinity was completely unknown and that Jesus had come down on the earth to reveal it to a select few, to teach *gnosis*, and to give origin to an esoteric tradition" (p. 233). No doubt this can pass as a definition of a "Christian Gnosticism." It is important to note, however, that the radical dualism which is ordinarily taken as at least one characteristic of "Gnostic" thought is not mentioned, and neither is the Gnostic myth of the fall of souls and the creation of the world. In the last resort, then, for L., Clement's "Gnosticism" is of a special and rather limited sort. It amounts to an esotericism, associated on the one hand with a belief in revelation, and on the other with certain ideas whose real roots lie in the philosophical tradition (e.g., the unknowability of God, or the ideal of contemplation). One is bound, therefore, to think that there may be less to Clement's "Gnosticism" than meets the eye; or, at any rate, that the term "Gnostic" might usefully be eschewed as an explanatory label. The Clement who emerges from this book is a companion of Philo, Atticus, and Albinus, a thinker whose ideas stand sometimes in an interesting relation to those of Plotinus; but at the same time a believer in the gospel that God, through the incarnation of His Logos, helps people to know Him instead of just waiting about, abyss-like, to be found by them.

MARIAGE ET FAMILLE CHEZ CLÉMENT D'ALEXANDRIE. By Jean-Paul Broudéhoux. *Théologie historique* 11. Paris: Beauchesne, 1970. Pp. 238. 34.50 fr.

B. has added another excellent volume to the impressive *Théologie historique* series published by the Institut Catholique. Living up to the series' title, he seeks to place Clement in his proper historical context. Fully a fourth of the book is devoted to "Le milieu alexandrin." As I completed this first section, I felt myself in third-century Alexandria in combat with Valentinian and Basilidean Gnostics and Encratites. B.'s treatment of "Le monde et l'homme d'après Clément" (chap. 2) takes up but seven pages, pointing up this study's greatest shortcoming. I would have wished for a rather thorough presentation of Clement's Platonistic *Weltanschauung*, perhaps even an excursus demonstrating its influence on his thought. Platonism is often alluded to here, but in such an ancillary fashion that one can overlook its formative influence on Clement's thought.

The back of the book notes concerning Christian marriage: "La leçon de l'histoire mérite toute notre attention à cet égard." And indeed it does, yet few of us today would term ourselves Platonists. Do we want to imitate Clement (or any Father) in Platonism or in the Christianity he nurtured, taught, lived, and helped shape? The distinction between his insight into the Christian tradition and the philosophical presuppositions clothing his insight is important. Historical theology, if it is effectively to contribute to the science something more than data (which would hardly be theology), must not only make a judgment on what happened but also show insight at work in its context—which in great measure is philosophical. Clement's philosophical stance most likely had a greater influence on his views of marriage and sexuality than on other areas of his works. B.'s work would be richer if he had differentiated Clement's inheritance and legacy more clearly from the trappings in which they were expressed.

Chap. 3 ("Le mariage") notes that Clement does not indicate that separation after adultery is an obligation. While this is true, B. continues: "en cela il se montre moins rigoureux que certains Pères" (p. 90). Because of the tradition before and after Clement in this regard, it would seem at the very least equiprobable that Clement *presumed* such separation an obligation. To draw from silence a conclusion of toleration in the midst of what seems a strong patristic tradition to the contrary is open to serious question.

Regrettably, B. does what is often done and speaks of *indissolubilité*. Over the last centuries this word has been so colored by canonical use (all subsequent to Clement) that one wishes we could employ a less loaded term in treating a period before there is such clear evidence for

notions of indissoluble marriages. Origen (*Comm. in Mt.* 23) speaks clearly of the dissolution of marriages before death. To reject the propriety of the word "indissolubility" in pre-Nicene studies is not to conclude that remarriage is tolerated, and yet it does avoid a retrojection which could be hermeneutically disastrous.

While the scope of B.'s work is deliberately limited to a study of marriage and the family, these very limits make possible the presentation of an excellent work in readable yet scholarly form. B. has broken new ground and given us a worthy picture of early Christianity's first great scholar setting forth the beauty of Christian marriage more clearly than any work since Ephesians.

Marquette University

J. ALEX SHERLOCK

CONFESSION ET COMMUNION AU MOYEN-ÂGE ET AU CONCILE DE TRENTE. By Louis Braeckmans, S.J. *Recherches et synthèse, Section de morale* 4. Gembloux: Duculot, 1971. Pp. xx + 233. 300 fr.b.

The central theme of this important study is suggested by the question "How and why did it come to pass that the obligation of a sacramental confession of mortal sins before the reception of the Eucharist was imposed on all Christians?" Before the Fourth Lateran Council (1215) held in the pontificate of Innocent III there is no evidence of a law (and probably none of a custom) obliging the confession of mortal sin before Communion. By its prescription (can. 21: *Omnis utriusque*) of paschal Communion and yearly confession "of all sins," the Council did not simply create this obligation. But in the course of the subsequent centuries theologians, beginning with Albert the Great (ca. 1200-1280), elaborated the twofold provision of the Council into an obligation which, however, the canonists did not recognize because it was not solidly structured on law. Yet "the *opinio communior* of the *chefs d'école* of the thirteenth century became *doctrina communis* in the course of the fourteenth and fifteenth centuries" (p. 117).

Towards the year 1517 the problem posed by the medieval Schoolmen took on a new significance in Catholic circles for two reasons: (1) Luther's theology on the relation between confession and Communion tended progressively to the position that in the matter of sacramental preparation for the Eucharist the faithful must be left free. (2) At the same time there was among Catholic theologians a certain discordance occasioned by the teaching of Cardinal Cajetan (d. 1534) and Juan de Medina (d. 1547), who seriously questioned the *doctrina communis* of their day on the confessional obligation; their sacramental theology was bitterly opposed by Catharinus, de Soto, and Melchior Cano, while theologians such as John Fisher and Barthélmey Fumo maintained a

tutorist position. On the eve of the Council of Trent (1545–63) the problem, at once theological and canonical, was highly sensitive.

The question which the late Louis Braeckmans attempts to answer is concerned neither with the obligation to confess mortal sins nor with the efficacy of the Eucharist to remit unconfessed sins nor with the Church's right to describe the acts preparatory to and the disposition requisite for a worthy reception of the Eucharist. The principal issue is the interpretation of the precise character of the obligation to confess mortal sins before the reception of Communion. More specifically, the dimensions of the problem are limited by the prescriptions of Trent (chap. 7, can. 11) in its thirteenth session on Oct. 11, 1551. What did the Council teach? In canon 11 it emphatically enunciates ("ordains and declares") the obligation to confess all mortal sins before the reception of the Eucharist, however contrite one may be. Chap. 7, however, traces this obligation to ecclesiastical usage ("Ecclesiastica autem consuetudo declarat..."). Thus, as far as the official teaching of Trent is concerned, this obligation is ecclesiastical rather than divine in origin. While this exegesis of the conciliar texts does not definitively solve the theological problem in all its amplitude—for there are other *loci theologici* accessible to those who maintain an obligation of the divine order—the *status quaestionis* remains where B. has placed it.

As a study in historical theology, this work is in many respects a model: the sources have been carefully explored; the questions have been rightly formulated; the research is executed with expertise. A comprehension and evaluation of the problem as a whole are facilitated by careful systematic development and textual analysis. Certain hitherto unpublished materials are contained in five appendices.

Fordham University

ROBERT E. McNALLY, S.J.

LO STUDIO TEOLOGICO E LA BIBLIOTECA DEI DOMENICANI A PADOVA NEL TRE E QUATTROCENTO. By Luciano Gargan. *Contributi alla storia dell'Università di Padova* 6. Padua: Antenore, 1971. Pp. x + 331.

A proper understanding of intellectual movements presupposes a knowledge of the institutional structures and physical conditions within which they evolved. This is particularly true in times of such momentous social change as took place in Italy between the Middle Ages and modern times. The situation in which philosophy there developed was quite different from that in the north. Whereas in Paris and Oxford theology dominated philosophical instruction, in Italy law and especially medicine were the goal of the arts course. Theological schools were maintained by the various religious orders, but only at a comparatively late date were they added to the universities. In Padua the Uni-

versity began in 1222 with a migration of teachers and students from Bologna, although an autonomous constitution was first received in 1330. It was only in 1363 that Urban V instituted a theological faculty by aggregating to the University the existing theological schools of the four mendicant orders then in Padua (Dominicans, Franciscans, Augustinians, and Carmelites). The Dominican convent of St. Augustine was founded as early as 1229 and in the thirteenth and fourteenth centuries became one of the most important in Lombardy. Its school was open to students from all provinces of the Order and in the course of time attracted many foreigners. Between 1416 and 1468 several other schools were incorporated into the theological faculty, but the Dominicans and Franciscans with their respective doctors, Thomas and Scotus, remained the most important.

This institutional situation goes a long way to explain the difference between the evolution of the late medieval philosophical schools in Paris and Padua. In Paris the schools grew up within a university tradition, were represented by secular masters, and taught a Scholastic Aristotle subservient to theological concerns. In Padua the Scholastic Aristotle of the Dominicans and Franciscans encountered a secular Aristotle, taught by laymen interested less in the hereafter than in medicine and law and the concerns of men in this world. The celebrated controversy concerning immortality at the beginning of the sixteenth century—even the very divisions of Pomponazzi's *De immortalitate animae*—reflects precisely this situation, but too little attention has been paid to the institutions and libraries which contributed to its formation.

The present work, part of a series of recently initiated studies concerning the institutional history of the University of Padua, deals with the theological school of the Dominicans and its library in the period up to A.D. 1500. The first part treats the history of the Studium, its growth, its incorporation into the theological faculty, then provides a catalogue in chronological order of the masters and students there from 1363 to 1500. Several important Aristotle commentators are here included: Baptista de Fabriano (there 1426–35), Franciscus Securus de Nardo (1410–89), who was the teacher of Cajetan and Contarini, and above all Cajetan himself (1469–1534). The second part of the book concerns the formation and dispersion of the library, and provides an edition of its three inventories, A.D. 1390, 1459, and 1498. The library, which was never strong in patristic materials, contained according to the earliest inventory the standard exegetical, liturgical, canonistic, and pastoral writings, along with the works of Aquinas and certain Thomist authors, but not much Aristotle. New interests appear to have

been developed in the course of the first half of the fifteenth century. A wide range of non-Thomistic *Sentence*-commentaries were added, along with the *Ethics* and *Politics* of Aristotle, and the *Physics*-commentaries of Thomas and Albert of Saxony. Thomas' Aristotle-commentaries had hitherto not been represented. The third inventory manifests the development which lies behind the immortality controversy and the achievement of Cajetan. During the second half of the century there were acquired all the major works in the Aristotelian corpus, together with the (hitherto absent) commentaries of Averroes, a great many Aristotle-commentaries, especially of the Paduan school, Blasius de Parma, Paulus Venetus, and Caietanus de Thiene, and a considerable number of the new logical works deriving from Oxford and Paris, such as Albert of Saxony and Paulus Venetus. Notable acquisitions in view of the Pomponazzi affair were the *De anima* of Albert the Great and the *De unitate intellectus* of both Albert and Thomas. The advent of printed editions made it possible for the library to round out its collections, especially in canon law and medicine.

The present work provides us with a valuable tool, based on detailed and careful research in many archives and libraries, for the understanding of the philosophical and theological situation at a turning point in the history of the Italian Renaissance.

Raimundus-Lullus-Institut, Freiburg

CHARLES H. LOHR

CALVIN'S NEW TESTAMENT COMMENTARIES. By T. H. L. Parker. Grand Rapids: Eerdmans, 1971. Pp. xiii + 208. \$7.95.

In recent years P. has been closely associated with Calvin's commentaries; he has translated the commentaries on John, Gal, Eph, Phil, and Col, and is now editing Calvin's sermons on Is 30-41 for the *Supplementa Calviniana*. From these translations as well as from his other writings (e.g., *Calvin's Doctrine of the Knowledge of God* [2nd ed.; Edinburgh, 1969]) we have learned to expect scholarly research, and the present volume confirms this no less than the former ones. The book under review is a prolegomenon to Calvin's commentaries. P. does not deal with their content but with the Reformer's methodology, and he accomplishes this by (1) narrating the history of the composition of the commentaries, (2) expounding Calvin's principles of interpretation, and (3) investigating the sources of his biblical text.

In a short introductory chapter, P. outlines the history of Calvin's NT commentaries (all except 2 and 3 John and Ap), which began with Romans in 1540 and ended with the Gospel harmony in 1555. Here we find all the factual data, i.e., who the printer was, when and where and

under what circumstances the commentaries were printed. All this is background matter, but it is of great interest and necessary in order to know how Calvin worked. From this basic data P. passes on to C.'s method and principles of interpretation. Since C. chose a method different from that of the other Reformers, P. first discusses the early-sixteenth-century methods (chap. 2). Melancthon's method was Aristotelian; he searched out the *loci*, the leading concepts of the text, with the result that it was theological rather than exegetical. C. judged him to be incomplete and to have omitted many necessary things. Bullinger's method was largely a series of short doctrinal statements arising from the biblical text. Bucer, on the other hand, not only expounded the text but also added lengthy dogmatic essays, and C. thought him "prolix and obscure." C.'s method (chap. 3) was "clarity and brevity" (*perspicua brevitatis*), and was directed towards revealing the mind of the writer, the genuine sense (*sensus germanus, literalis, genuinus, simplex*). The fourth chapter, on the NT canon, is brief, but its value lies in P.'s explanation of how C. concluded to the canonicity of the individual books and that *perhaps* C. himself did not consider Ap (and 2 and 3 John) to be in the canon.

Before embarking on the task of interpreting the biblical passage, C. felt it necessary to establish the Greek text (chap. 5). P. illustrates how C. chose what seemed to him to be the best reading, translated it into Latin, and then offered his comments. Though C.'s exegesis is based on philology, final appeal is always accorded to the context. Just as C. felt himself free to accept or reject the exegesis of the past, so he leaves the reader free in regard to his own exegesis. It has always been assumed, up to the present, that C. used the Erasmian Greek text as the basis of his work, but P. has now shattered that assumption. Nine Greek NT editions were available to Calvin (i.e., those of Erasmus, Colinaeus, and Stephanus), but which one did the Reformer use? P. collated the nine editions on Rom 1-5 and discovered that the Colinaeus edition (1534) was the basic text used in the 1540 commentary. Furthermore, evidence is sufficiently strong to indicate that C. used this same text up to 1548, after which time he turned to Erasmus (4th ed. of 1527) and Stephanus (1546), preferring the former. P. is unable to account for C.'s move away from Colinaeus, but suggests that either he became dissatisfied with the text or perhaps became less courageous in the face of the general acceptance of Erasmus and Stephanus.

Since C. provided his own Latin translation of the text, P. next (chap. 7) examines C.'s version in relationship to the then existing ones. The Reformer had great respect for the Erasmian Latin text (1527 or 1535 ed.) but he was by no means a slave to it, and P. feels that by 1546 C.

was fully emancipated from the sway of Erasmus. P. likewise observes C.'s indebtedness to the Vulgate, which he deliberately made use of as an alternative to Erasmus. In about one third of his references to Erasmus, C. couples him with the Vulgate; in another thirty, where he rejects Erasmus, he tacitly adopts the Vulgate's reading.

P. ends his monograph with six bibliographies, ranging from the first editions of Calvin's commentaries to books and articles on Calvin as an expositor. This volume is a unique and singular contribution to Calvin studies. It is unique inasmuch as no one prior to P. has taken up the task, though many have seen the need and desired its fulfilment; it is singular because P. brings his own singular talents to it: profound scholarship, pleasing style, and warm interest in Calvin.

Rome

JOSEPH N. TYLEND, S.J.

HANDBUCH DER KIRCHENGESCHICHTE 6/1: DIE KIRCHE IN DER GEGENWART. Erster Halbband: DIE KIRCHE ZWISCHEN REVOLUTION UND RESTAURATION. By Roger Aubert, Johannes Beckmann, Patrick J. Corrish, and Rudolf Lill. General Editor, Hubert Jedin. Freiburg: Herder, 1971. Pp. xxxii + 828.

This is an extraordinarily valuable resource for anyone seriously concerned with the Roman Catholic Church of the present and how it came to be. The story begins with the close of the eighteenth century and the French Revolution and ends with Vatican I in 1870. It is a European history, written by Europeans, about a European church. The church in question is the Roman Catholic Church. Contemporary developments elsewhere in Christianity enter only incidentally. This applies equally to Protestant churches and Protestant thought and to the frankly colonial offshoots of European Catholicism in the Americas, Oceania, and elsewhere. Orthodoxy appears as background for consideration of "the Catholic Church in the Orthodox world." The medium is the message. It was the Catholic perspective of the period. The same perspective justifies the largely institutional nature of the story told. Ecclesiastico-political orientations abound. We would like to know more of the people who were the Church. It was the century, after all, when large segments of Europe's laboring class were lost to the Church, while the gentry and the intellectuals and the institutions underwent the trials here detailed. Notice is taken of the larger significance of the French Revolution as underlined by Americans like R. R. Palmer, but Aubert opts for parochial French concerns as more important for the history of Catholicism. Use of Crane Brinton rather than Paul Hazard for general background would have widened the perspective. This leads to

neglect of the rapid universalization of Christianity which took place in the nineteenth century in more than a geographic sense, and reinforces the crippling notion that European thought and structure were normatively Catholic.

The narrative is straightforward and supported by bibliography in German, French, and English. Systematic theologians will find long sections devoted to developments in theology, moral, pastoral praxis, catechetics, all set in proper historical context. There is a good section on the development of popular piety and on the spirituality which flourished in a church with its face set against the contemporary world.

Quibbles and cavils there can be. A fresh approach to the Church in the United States would have helped. We have here repeated the standard accounts of the older American historians. The larger problem is that we do not get adequately at the people who *are* the Church. What forces shaped the lives of peasants, urban workingmen, bourgeoisie, upper classes? "The Church" comes through somehow as something separate from them. It resisted democracy and liberalism. But what of the substratum, the people, who were, in a sense which we realize better today, the Church?

Jesuit School of Theology at Berkeley

JAMES HENNESEY, S.J.

ORESTES A. BROWNSON'S ROAD TO CATHOLICISM. By Per Sveino. New York: Humanities Press, 1970. Pp. 339.

It is surprising that S.'s book, a publication of the American Institute, Oslo, has received thus far so little attention.

Born at Stockbridge, Vermont, Brownson's life spanned the most exciting part of the nineteenth century. With little or no formal education, his intellectual life began early. An uncle taught him to read; as a mere child, he became an omnivorous reader. At eight, he had read the Bible through; at fourteen, he knew great parts of it by heart. In his boyhood he attended the Methodist and Congregational churches at Royalton, Vermont. In his late teens he joined the Presbyterian church at Balston Spa, New York, but his reason told him quickly that it could not be the one true Church of Christ. He left and became a Universalist minister. Greatly disturbed by the inequalities and sufferings of the underprivileged he saw in society around him, after three years as a Universalist minister he became a sort of socialist and turned to world reform in association with the notorious Fanny Wright and her collaborators. Learning from experience that Christian teachings are the only possible lever of reform in society, he turned back again to Christianity. Attracted by the philanthropic work being done by Unitarians, he

joined their ranks in 1832 and remained in their fold, though somewhat nonchalantly, until he became a Catholic in 1844. His pre-Catholic writings are largely a loud and passionate clamor for social justice, the foremost of which was his famous essay on "The Laboring Classes" in 1840. In his second run for the Presidency, Martin Van Buren blamed his defeat on that essay, which the Whigs had played up before the whole country as subversive and socialistic. Thousands of copies were scattered everywhere.

This is the man with whom S. has concerned himself. A Norwegian, S. was well qualified to make a close study of Brownson's progress toward the Catholic Church. He had attended Harvard University, Notre Dame, and the Sorbonne, and is now teaching at the Alesund Secondary Schools of Norway. He calls his study an "intellectual biography" of Brownson, which he began in 1952 under the late Perry Miller of Harvard, worked at in his leisure hours, and completed in 1969 with the aid of a grant from the Norwegian Institute of Research.

The purpose of S.'s study is "to give a detailed treatment of Brownson's views, before his conversion to Catholicism, above all his religious and philosophical views," and "to prove a basic consistency in his intellectual development toward his conversion." To do so, it was necessary for him to explore closely B.'s developing thought from the beginning. This he has done with a thoroughness never achieved before. Much of this matter lay buried in periodicals that had been only lightly skimmed over before: the *Free Enquirer*, the *Gospel Advocate and Impartial Investigator*, the *Philanthropist*, the *Unitarian*, the *Christian Register*, and the *Christian World*. Charles Carroll Hollis had previously canvassed B.'s articles in the *Christian Examiner*, but S. has been the first to dig out and evaluate critically B.'s thought in the other publications. This brought him into contact with those who had the greatest influence on B. in his preconversion period: the Englishman William Godwin, the Scotswoman Frances Wright, the famous Dr. Ellery Channing, Chateaubriand, and, most importantly, the French philosophers Benjamin Constant, Victor Cousin, and Pierre Leroux.

Perhaps not all students of B. will agree with some of S.'s interpretations of his thought. Nor is this surprising; for as Leonard Gilhooley remarked in his late doctoral dissertation, B. is "as complex a man, perhaps, as nineteenth-century America has produced." S.'s statement that B. remained "a transcendentalist" all his life insofar as all transcendentalists "rejected the sensist philosophy of Locke and believed in the capacity of the soul to perceive intuitively ideas transcending the world of the senses" (p. 158) is open to question. B. rejected outright the theory of the Italian philosopher Abbé Gioberti that

the soul has "a natural faculty of knowing what transcends nature." Such a faculty he called "inadmissible, indeed a contradiction in terms." Nor does S. make any mention of B.'s massive refutation of transcendentalism in general.

S. sees a "double" approach on B.'s part to the Catholic Church. B. himself detailed in *The Convert* (his autobiography) only the philosophical road by which he reached the threshold of the Church (he always stressed the all-important part grace plays in conversion). But S. correctly sees medieval Catholicism as also playing a decided part in his conversion in 1844, just one year before Newman's conversion. "While John Henry Newman in his pre-Catholic phase was particularly impressed by the Church in its first centuries, Brownson in his pre-Catholic period was above all fascinated by medieval Catholicism. Already in his *New Views* (1836) he contrasted the constructive work of medieval Catholicism with the disintegrating character of Protestantism. Yet with his growing desire for a strong government, medieval Catholicism with its theocratic theories and practice appealed even more to him."

S. has given the public a piece of high-grade scholarship. He shows a remarkable acquaintance with practically all literature that has any relevancy to B. and his thought. One might wish that he had included R. W. B. Lewis's *The American Adam* with its fine analysis of B.'s thought as he verged toward the Catholic Church, as well as some of the more recent doctoral dissertations of excellent quality, such as those of Charles Carroll Hollis and Leonard Gilhooley. But these are small matters when weighed against a splendid achievement.

St. Joseph's College, Ind.

THOMAS R. RYAN, C.P.P.S.

THE SPIRITUALITY OF FRIEDRICH VON HÜGEL. By Joseph P. Whelan, S.J. London: Collins, 1971. Pp. 320. £3.75.

To sit at the feet of von Hügel is to come under the influence of a Catholic guru. If the word "guru" is divested of its recent faddish tone and is used to signify a man who reverently leads one into the depths of things, I think it suits the giant character of von Hügel. W.'s study is a splendid and deeply perceptive treatment which enables the reader not just to know about von Hügel's thought but to experience his spirituality.

In 1935 M. Nédoncelle rescued von Hügel from the oblivion into which he had fallen outside of Britain with his masterly synthesis *La pensée religieuse de Friedrich von Hügel, 1852-1925* (English tr., 1937). In 1951 M. de la Bedoyère brought him home to us as a human being and

the soul has "a natural faculty of knowing what transcends nature." Such a faculty he called "inadmissible, indeed a contradiction in terms." Nor does S. make any mention of B.'s massive refutation of transcendentalism in general.

S. sees a "double" approach on B.'s part to the Catholic Church. B. himself detailed in *The Convert* (his autobiography) only the philosophical road by which he reached the threshold of the Church (he always stressed the all-important part grace plays in conversion). But S. correctly sees medieval Catholicism as also playing a decided part in his conversion in 1844, just one year before Newman's conversion. "While John Henry Newman in his pre-Catholic phase was particularly impressed by the Church in its first centuries, Brownson in his pre-Catholic period was above all fascinated by medieval Catholicism. Already in his *New Views* (1836) he contrasted the constructive work of medieval Catholicism with the disintegrating character of Protestantism. Yet with his growing desire for a strong government, medieval Catholicism with its theocratic theories and practice appealed even more to him."

S. has given the public a piece of high-grade scholarship. He shows a remarkable acquaintance with practically all literature that has any relevancy to B. and his thought. One might wish that he had included R. W. B. Lewis's *The American Adam* with its fine analysis of B.'s thought as he verged toward the Catholic Church, as well as some of the more recent doctoral dissertations of excellent quality, such as those of Charles Carroll Hollis and Leonard Gilhooley. But these are small matters when weighed against a splendid achievement.

St. Joseph's College, Ind.

THOMAS R. RYAN, C.P.P.S.

THE SPIRITUALITY OF FRIEDRICH VON HÜGEL. By Joseph P. Whelan, S.J. London: Collins, 1971. Pp. 320. £3.75.

To sit at the feet of von Hügel is to come under the influence of a Catholic guru. If the word "guru" is divested of its recent faddish tone and is used to signify a man who reverently leads one into the depths of things, I think it suits the giant character of von Hügel. W.'s study is a splendid and deeply perceptive treatment which enables the reader not just to know about von Hügel's thought but to experience his spirituality.

In 1935 M. Nédoncelle rescued von Hügel from the oblivion into which he had fallen outside of Britain with his masterly synthesis *La pensée religieuse de Friedrich von Hügel, 1852-1925* (English tr., 1937). In 1951 M. de la Bedoyère brought him home to us as a human being and

scholar with his (still) delightful and solid biography *The Life of Baron von Hügel*. Subsequently, a number of works centered on von Hügel's role in the modernist crisis and the Church-authority problem. With W.'s book we emerge from the valleys of dispute into the uplands where we can feel the air of an experience of God. That experience is what everything in von Hügel's life led to, groped for, and circled about. This is why W.'s study is especially important. It brings us to the spiritual center of von Hügel.

The reader will be disconcerted, however, if he expects an easy compendium of von Hügel's spirituality. As W. points out, style is "revelatory of an experience and a quality of life," and von Hügel's style reveals his deep respect for the complexity of the life of spirit-in-the-world. W.'s study is rare in its depth of empathy. His very style reflects and respects the complexity of von Hügel. Yet, while he does not simplify or popularize, he leads the reader with masterful clarity.

Von Hügel's spirituality is seen as an incarnational theocentrism. It is incarnational in two senses. First, it does not simply fly to the eternal Logos. It searches for, struggles with, and abandons itself to the mystery of the historical Jesus who experienced joy, cried, suffered, was baffled, loved nature and creation, lived through the friction and stress of life, died, and rose. Secondly, it totally respects reality with its multiplicity, tensions, and finiteness, whether this is experienced in oneself or is occasioned by the discoveries of the scientific world. Von Hügel's theocentrism is "the passion and hunger for God [which] comes from God and God answers it with Christ." It is a "sense of an overflowing Existence distinct from our own." Religion is first and foremost adoration, which is not reached through inference but as a demand of man's experience of the real. "The more a man feels and suffers from feeling himself purely subjective, the more it is clear that he is not merely subjective: he could never be conscious of the fact if he were." Spirituality is always first a "matter of facts and experiences." "Philosophy and theology are not religion." (But there is much theology here.) "We want less brains, more heart." (Yet there is great intelligence here.) Von Hügel avoids placing a dichotomy between the secular and the sacred, yet he says: "Religion will have to come to see that it cannot attain to its own depth, it cannot become the *chief thing*, if it does not continually renounce to aspiring after being *everything*."

One would wish to cite many of von Hügel's aphorisms. However, no citations and no summary can do justice to the rich harmony-intension of his spirituality. "Indeed the Professor loves the *aut-aut*, whilst I believe real life demands the *et-et*." It is a Christologically structured theocentrism which proceeds not with dialectical yes-no

extremes but with Catholic comprehensiveness, and thus there is "so much less to unlearn" as "mood theology" changes. W. notes the lacunae in some social aspects of von Hügel's spirituality but he rightly sees these as the limitations of his age.

Respect for the truth in any idea or system was dear to von Hügel, and this quality comes forth admirably in W.'s own work. It is at the same time a solid, scholarly contribution to the study of von Hügel and a work pertinent to the recent revival of interest in spirituality. There is nothing glib here but great richness. It is a book one must give oneself to, ponder over, and absorb.

Fordham University

JOHN J. HEANEY

THE GOD EXPERIENCE. Edited by Joseph P. Whelan, S.J. New York: Paulist, 1971. Pp. 272. \$6.95 (\$4.95 paper).

The twelve articles in this book were originally major addresses sponsored by the Bea Institute of Spirituality presently located at Woodstock College in New York City. The title accurately informs us what to expect, and because some of the finest theologians and philosophers of the century are gathered together in reflection on this most fundamental religious inquiry, the book achieves a strength and cohesion not usual in such a collection.

The first section, including essays by Michael Novak, Julian N. Hartt, Gabriel Vahanian, Raymond Panikkar, E. L. Mascall, and Gregory Baum, inquires into problems and opportunities which our environment presents to meeting the transcendent. The inquiry ranges from the specifically current (the death of God movement, interest in Buddhism) to the generally characteristic (sociopolitical situation, man's historical consciousness) and develops the foundations of belief.

Naturally, some of the essays have worn better than others during and after their metamorphoses into print. For example, Panikkar's "Nirvana and the Awareness of the Absolute" splendidly elucidates the paradoxical character of the intuition or knowledge of the transcendent: that God is the question that is always open, that His name is the simple question about Him, and that to find Him means to seek Him. Although Panikkar separates Western spirituality from Eastern (one formed by the logos, the other by the spirit, respectively), the essay offers meaningful insights on the silence of the Buddha which are especially enlightening in view of the resurgent sense and respect for silence in the contemporary Western tradition of spirituality.

And I must confess to being enormously fascinated by Mascall's study of contemporary atheism and the urgency of the need for the

Church to respond to the "assumed" atheists of our culture. It is hard not to imagine Mascall's insights as preliminary groundwork for understanding and evaluating the counterculture movement that surrounds us. They are quiet and prophetic in character.

The second part of the collection focuses on man's hope. Avery Dulles' "An Apologetics of Hope" is an effective and powerful statement which maintains the invincible character of hope, whose foundation rests not on creatures but on God. Essays by Piet Fransen, Daniel Day Williams, David Stanley, Louis Dupré, and George Lindbeck round out this section, significantly dealing with questions of prophecy, faith, symbolism, NT theologies, ecumenism, and Marxism, as each of these phenomena confront and challenge man's right to hope.

This is a valuable and profoundly integrated volume.

Fordham University

DORIS K. DONNELLY

CATHOLIC MORAL THEOLOGY IN DIALOGUE. By Charles E. Curran. Notre Dame: Fides, 1972. Pp. ix + 270. \$6.50.

For the fourth time in five years, C. has done us the service of bringing together essays of his that had appeared in different books and journals. The original publications of the essays of the present volume took place within the last year or two. C. attributes many of the changes within Catholic moral theology in the last few years to the dialogues it has begun with partners it had previously neglected. The dialogue partners are of diverse kinds: modern humanism, science, Scripture study, ecclesiology, the homophile movement, Bernard Lonergan's epistemology. In each case C. reports on the dialogue going on and advances it by his own critical reflections. In so doing, he takes up live practical questions of the day. Why be a Christian? Is there a distinctively Christian ethic? What differences are there between contemporary Catholic and Protestant ethics? Is the present position of the Catholic hierarchy on the morality of abortion rightly called *the* Roman Catholic teaching on the question? Should the Catholic teaching and practice of the absolute indissolubility of marriage be relaxed? Is there a sense in which homosexual behavior is often not objectively wrong? What would happen if the institutional motif that has traditionally dominated ecclesiology were replaced by a responsibility motif? How does the teaching of the hierarchical magisterium in the 1960's deal with the dignity and freedom of the individual vis-à-vis the expanding intervention of government and community into the life of the individual? Are there inherent limitations to the experiments a man can voluntarily undergo for the common good? Are there ethical

limits to sociological observation and invasion of privacy? C. responds in varying depth and detail to the above-mentioned questions and others. His responses are those of ongoing dialogue: they do not attempt to close the discussion with a definitive answer; they usually make a point that casts light and sets the listener thinking further.

The strength and limitation of C.'s book, I believe, is that different parts of it will be of use to different kinds of readers. This also means that almost any reader will find himself skimming (or wading) through pages of little interest or profit to him. And yet, I know of no other book published in the last couple of years as apt to bring the general educated reader up to date on the present stage of the evolution of Roman Catholic moral theology. The professional moralist will also find much of value, e.g., the excellent synthetic essay on the morality of homosexuality, as well as C.'s numerous annotated references to recent publications on a question. One finds oneself often provoked to thought by passing remarks, e.g., "It is an unfortunate fact that in the Roman Catholic Church in the United States, there are very few contributing theologians who have been teaching theology for more than ten or fifteen years. As a result, it has been necessary for many younger people in the field to assume leadership positions and deprive themselves of the time and conditions necessary to pursue their theological development at this important stage."

Let this reviewer conclude by making a contribution to dialogue. C. argues that my ethical theory (as presented in *Towards a New Catholic Morality*) "places too much emphasis on the role of the behavioral sciences so that [my] methodological approach lacks that transcendent, creative and critical aspect that must be a part of the methodology of Christian ethics." The criticism is true but, given the state of the question, seems to me too vague to have force. C. never makes clear to me what concretely the transcendent, critical, and creative perspectives of Christian faith add to the transcendent, critical, and creative perspectives of modern science itself, whose thrust, since Galileo, has been to imaginative experimentation, ruthless empirical critiques, and ever-expanding technology. A sharply focused comparison and contrast of the critical and creative transcendence of Christian eschatology and that of modern science and technology is essential for the kind of ethical foundations C. wants. For example, suppose one accepts the synthetic view of man contributed by Sigmund Freud. It must then be seen as critical and creative, transcending man's previous understanding of man. What difference does it make if the Christian Freudian sees this as true in a world "discontinuous with the next," where the next world is already "breaking in" and introducing "discontinuity between the

present and the future even in this world"? The problem is not that one cannot imagine what C. means by these phrases, but that one can imagine several different meanings he might intend, each posing its own problems for foundational Christian ethics.

Brown University

JOHN GILES MILHAVEN

ETHICS AND THE URBAN ETHOS: AN ESSAY IN SOCIAL THEORY AND THEOLOGICAL RECONSTRUCTION. By Max L. Stackhouse. Boston: Beacon, 1972. Pp. 220. \$7.95.

The interrelationship between Christian belief and human activity is one of the thorniest questions confronting theological ethicists today. This problem is important for the Church, for it is fundamental both to ecclesiology and to a theology of the task of the Church in secular society. At the same time, it is a question which demands consideration within the secular sphere itself, for it probes the ultimate foundations of our legal, political, and interpersonal patterns of behavior. S.'s book makes an interesting contribution to this debate by defining the issue in a more concrete way than has been customary in much of the recent literature. For S., the relationship between Christian morality and simply "human" morality is not a real question. In their attempts to formulate an adequate ethic, Christians must enter into dialogue not with humanity in general but with a number of competing and often conflicting interpretations of what it is to be human. S.'s object is to conduct his examination of the foundations of ethical existence within the framework of the pluralistic urban society of the present-day United States rather than on the level of abstract philosophical speculation.

S.'s approach is strongly influenced by recent developments in the sociology of knowledge. Every ethos and pattern of behavior rests on an ultimate symbol system or credo. Therefore, in order to relate Christianity to the urban ethos, the competing credos of secularized man must be identified. The result is what S. calls a depth sociology. Three fundamental patterns emerge from his discussion of recent urban and social theorists. Personalism offers both an analysis and a critique of urban society, using the integrated personality as the norm of both understanding and behavior. However, according to S., this credo fails to deal with the whole person. Social existence in the city is seen in a negative light because of a preurban concept of the person. Also, it is a secularized version of a theology which sees ultimate power and worth (S.'s understanding of the meaning of "God") as transcendent personality. The second pattern, morphologism, locates ultimate value in the patterns and shapes of the social system. Sin is equated with formlessness and chaos. But S. points out that this approach to urban theory has little to say

about the *telos* of human society, and consequently no norm by which to judge the structures which ought to be pursued. Consequently this ethos adopts a combination of democratic pluralism and technological expertise as its operating principle. Through planning and participation it promises a secularized version of the hope for a transcendent utopia. Finally, naturalism has recently become a common credo in the urban ethos because of the pressure exerted by the ecological crisis. It views nature as the embodiment of the thoughts of God, though again in a secular manner. However, it fails to note that human understanding of nature is more significant for human action than is nature in its raw or given state. Consequently S. believes that the three major credos of secular man all rest on an incomplete understanding of the actual situation which exists in urban society, and each contains an implicit and inadequate theological commitment.

With this analysis as background, S. turns to his positive task, that of formulating a credo or "meta-ethic" which will both render urban society intelligible and provide a positive norm for its development. In chapters on Christian eschatology, the doctrine of the Trinity, and developing trends in ecclesiology, he attempts to show that the Christian credo fulfills both of these goals. Christian eschatology is congruent with a society in which man does and must act toward goals. Its symbols of bodily resurrection and the communion of saints provide direction while avoiding the pitfalls of utopian or romantic apocalypticism. In the most intriguing chapter of the book, S. argues that the Athanasian doctrine of the Trinity has real relevance to the problems of urban society, for it permits man to be both monotheist in his commitment to an all-encompassing value while at the same time conceiving the presence of this value in the world in pluralistic fashion. The parallels he draws between the heretics of the Trinitarian controversies and modern theoreticians of urban society are most suggestive. This chapter is based on the belief that there are *vestigia Dei* in the ethos of urban society and that these can both illuminate and be illuminated by the Athanasian doctrine of God in a dialectical way. H. Richard Niebuhr suggested a similar line of thought in his *Christ and Culture*, but the discussion is carried much further here. Finally, S. sees notable parallels between an evolving ecumenical ecclesiology of a conciliarist type and a dialogic credo for the urban ethos.

As is evident from this sketch, this book touches many bases. Its chief value is its suggestiveness. But the reader must pay the price for the nuggets of insight the book contains. It is difficult to tell whether S. is writing ethics or apologetics. The line of argument which relates social analysis and theological reconstruction is sometimes discontinuous and

impressionistic. But the most serious objection to S.'s project is that, somewhat ironically, he implicitly wants to resacralize all of ethical reasoning. This desire arises from two sources. First, because of his belief that every ethos ultimately rests on some sort of religious credo, there can be no adequate consideration of fundamental ethical questions outside the theological framework. S. relies entirely on a religiously oriented sociology of knowledge and on theology. His approach needs to be supplemented by a philosophical anthropology if it is to avoid making ethics a strictly functional and extrinsic aspect of human existence. Second, S. conceives of religious belief or credo as a more or less self-contained system of symbols. From these symbols he believes that a social ideology can be constructed. This approach is reminiscent of the theology based almost exclusively on propositions or dogmatic statements. S. comes close to moving beyond this approach in his treatment of the relationship between the Trinity and the urban ethos, but a distinct note of what might be called symbolic rationalism persists.

But despite these criticisms this is a valuable book. It is especially timely in its attempt to relate a genuinely theological ethic to the categories of modern social analysis.

Yale University

G. DAVID HOLLENBACH, S.J.

CHRISTIAN BIOPOLITICS: A CREDO AND STRATEGY FOR THE FUTURE. By Kenneth Cauthen. New York: Abingdon, 1971. Pp. 159. \$4.00.

C. has attempted an unusually difficult task. He takes the conclusions of population projections, of ecological studies, of experts in technology and of political science, synthesizes their implications for the future of mankind on planet Earth, outlines the role of the churches, and indicates the directions of a theology corresponding to this world view. Most writings of this kind limit their scope to a theology of ecology or political theology. C. takes interdisciplinary theology a step farther to biopolitics. His effort by and large is quite successful.

Many students of population, ecology, and technology reach dire conclusions about the future of the planet. The political realist, e.g., sees governments muddling through, motivated by self-interest narrowly conceived, applying microsolutions to macroproblems and therefore solving nothing. The failure of such attempts, C. seems to say, is precisely that they are unidisciplinary, proceeding from an impoverished reductionist mentality. There is no technological solution of overpopulation, C. holds, but he does not leave us in the trough of despair. There is hope for the future, even unprecedented scope for human choice in social invention, the creation of new modes of problem-solving. The suc-

cess of this gigantic venture will depend on a radical change in our thinking and attitudes. Only a new world view will do.

Nor will the choices be always palatable. Mutual coercion in our conservation of scarce resources mutually agreed upon is the only recipe. We must part company once and for all with the notion that we can still hope to avert war without surrendering some of our affluence and releasing our clinging to national power. Not by bread alone will population growth be adequately curbed. Widespread use of contraception is necessary. Furthermore, we had better be prepared to face the issue, will government control of family size be required?

One wonders here and there whether C. is idealistic. Such sections as the above give assurance that he is indeed the realist, that he has listened to, and caught the message of, the scientific expert. We theologians are so prone to think we have grasped the meaning of what science is trying to communicate to us when in reality we have only heard the words. We then spell out our theology with only a notional assent to what the scientist is saying.

Not so the author. In the final third of his book he outlines his biopolitical theology and discusses the methods to be followed by a viable theology. The days of individually composed theology are numbered, to be replaced by the team approach. Its idiom will no longer be the esoteric language of the metaphysician but modes of speech common to the ordinary educated person. It should be interdisciplinary.

Some samples of C.'s suggestions for a systematic theology. To the traditional sins of pride, greed, and sensuality he would add "inertia, passivity and lethargy" (p. 139). God can best be comprehended through symbols of struggling, suffering love. God the Spirit must finally come into His own: "Christians need to concentrate less on remembering in faith what God has done in Christ . . . and more on anticipating in hope what God will do through the Spirit to bring men into the ecstatic joy of the promised Kingdom. It may be more important at the moment to discern the intention of the Spirit than to declare the Incarnation of the Son" (p. 137). The author deserves a respectful hearing from the theological fraternity.

Woodstock College, N.Y.C.

ROBERT SPRINGER, S.J.

EVE'S NEW RIB: TWENTY FACES OF SEX, MARRIAGE, AND FAMILY. By Robert T. Francoeur. New York: Harcourt Brace Jovanovich, 1972. Pp. 244. \$6.50.

Eve's New Rib is an important sequel to F.'s earlier *Utopian Motherhood*. The basic theme underlying both is the same: our newfound control over human reproduction is radically changing traditional notions

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of man, woman, family, and marriage. In *Utopian Motherhood* F. focused more on the new reproductive technologies themselves in an attempt to explain some very complex capabilities and possibilities to the non-scientist. He demonstrated in vivid terms the failure of much of our language and moral dictates out of the past in addressing the mind-boggling questions raised by the new reproductive controls. In a preliminary fashion he explored some new images of human sexuality based on a process view which sees man as a constantly evolving sexual person. In *Eve's New Rib* he sharpens his focus by taking a more systematic and in-depth look at the social impact of the new technologies and the emerging pluralism of options surrounding sex, marriage, and family. Much added insight is gained if *Utopian Motherhood* is read first. However, F. summarizes many of his earlier conclusions in the first two chapters of *Eve's New Rib*.

F. presents a convincing case for "apocalyptic discontinuity" in Western man's understanding of human sexuality. He believes four major developments have pushed us beyond even radical transition: (1) educational, economic, social, and legal emergence of women; (2) medical advances in the control of both conception and birth; (3) the new reproductive technologies; (4) the acceleration of technological breakthroughs and social innovation coupled with world-wide communications. The major portion deals with various changing male/female relationships, e.g., the sexually exclusive monogamous union, flexible monogamy allowing for comarital experiences, serial monogamy, trial marriages, polygamy, unisex marriages, the contractual marriage and the celebrate marriage. After considering these and other options, he turns his attention to the problem of educating people for the realities of human sexuality in today's world and the issue of moral guidelines and responsibilities in responding to the new options.

Throughout, F. is concerned with the integration of human sexuality into the total functioning personality and the dissolution of myths out of the past that pervert the humanness of man. He is searching for perspective, a religious historical context, a system of values, a dynamic model of evolving man, in order to understand this sexual revolution and its apocalyptic possibilities for future human growth and happiness.

The reader will be struck with F.'s openness and honesty and his attempt to force clarity of thinking and imaginative dialogue about issues many find difficult to talk about. He is not suggesting that anything should "go" in sexual experimentation in the interests of progress. Nor is he saying that simply because some people are already exercising the new options, these options should be socially legitimized. He is saying that we will have to put aside some traditional preconceptions about

sexual customs and be willing to accept that there is no fixed, unchanging code of sexual behavior. Otherwise we cannot come to grips with a new understanding of human sexuality and its myriad forms of expression in terms of human community and deep, loving, personalizing communication. This exploratory attitude may be difficult for many, but it is the only way forward for modern man.

F. has obviously moved forward in his own thinking. In *Utopian Motherhood* he battered the mind with questions and possibilities; his purpose was to create a framework for thoughtful debate and study. In *Eve's New Rib* he is playing more the role of the "practical futurist" trying to open up focused dialogue, point to cutting-edge movements, organize current thinking on changing male/female relationships, promote a more systematic search for meaning and understanding in the light of today's realities and tomorrow's possibilities, and provide guidelines for coping in a very difficult transitional period. He has only exposed the iceberg. His ideas are often tentative, his conclusions uncertain, and his recommendations exploratory. This is not surprising, since the volatile nature of his subject matter confounds neat categorization and definitive answers. But the important point is that he has begun to bring some order and direction to the whole issue of human sexuality from a scientific, social, historical, religious, and ethical viewpoint. Further, he has created a hopeful context within which to view some exciting human possibilities for evolving man as we approach the twenty-first century.

The reader may go away shaking his head at the dilemmas and problems raised, and he may well feel a deep frustration over the uncertainties that surround the issue of human sexuality. But he will at least understand what the dilemmas and problems are and he will be better informed about what he must personally confront in himself to understand his own sexuality.

Syracuse, N.Y.

ROBERT F. BUNDY

WOMAN'S MYSTERIES: ANCIENT AND MODERN. By M. Esther Harding. Revised edition. New York: Putnam, 1971. Pp. xvi + 256. \$7.50.

Although first published thirty-seven years ago, *Woman's Mysteries* remains one of the most significant and useful studies of feminine psychology. Dr. Harding starts by investigating symbols of the feminine principle contained in ancient religious mysteries, and explains their relevance for contemporary men and women. By "feminine principle" she means an inner law of Eros—described as relatedness to objective value—that governs the development of one's feelings and value systems

and an ability to love. The principle operates in both sexes but in different ways: it governs female consciousness; in the male it reigns over unconscious processes. The symbols of the moon goddess and narratives of initiation into her mysteries, according to H., chart the stages of growth of the feminine principle in the human psyche. Thus with primitive man, when the feminine instinct is seen as totally animal—as lust during heat and as a fierce maternity—the principle is depicted in animal forms such as the milk-giving cow or the vigorously protective lioness. Gradually, as the feminine instinct gathers more human emotion to itself, the principle is conceived in more human form; the concept of the goddess emerges. Like the waxing and waning moon, change is of her essence; with a cyclical rhythm she slowly moves into full light and then withdraws into a total and unreachable darkness. Similarly, the goddess's character has dual aspects. She shines with acceptance and beneficence like a good mother, and removes herself into a cold, remote darkness like a female who cares nothing for the needs of men.

H. interprets these religious symbols psychologically, as representing inner psychic tendencies projected onto external objects. Her discussions of the rituals of initiation and sacrifice are particularly lucid. In ancient times every woman had to spend one night in the goddess's temple and offer herself to a stranger, thus recognizing that her feeling and sexual life were not her own possessions but belonged to the goddess. Just so, says H., if a modern woman is to become mature, she must recognize the deep dimensions of her own psyche, where her emotional and sexual responses take on autonomy and cannot be used simply as her ego chooses nor be thought of, on the other hand, as the property of the man in her life. Instead she must pay allegiance to this objective realm of emotion within her subjective life and establish relatedness to it. Only in this way can she become separated from her emotional and sexual needs, no longer promiscuously pulled this way and that by every passing whim. With the singleness of a vestal virgin, she is now able to devote herself to relatedness as an objective value.

In ancient religions the ritual of sacrifice occurred every year, when the goddess voluntarily consented to the death of her son in order to assure the fertility of the land and of the people. Analogously, H. argues, a modern woman must renounce her compelling need to mother people. Behind her need to protect others is the need to protect herself against the intensity of her own emotions. She must disidentify herself from the life of her children and all others whose life she may want to substitute for her own.

Many may disagree with H.'s exclusively psychological approach, that views religious beliefs as little but projected psychological contents.

This should not deter anyone from treating her book seriously. She offers an original way to understand the profound meaning of contemporary concerns with women's rights, roles, behavior, and psychology.

Union Theological Seminary, N.Y.C.

ANN BELFORD ULANOV

THE ETERNAL FEMININE: A STUDY ON THE TEXT OF TEILHARD DE CHARDIN. By Henri de Lubac. Translated from the French by René Hague. New York: Harper & Row, 1972. Pp. 272. \$6.95.

Teilhard de Chardin survived two world wars, the frustration of hopes in the deserts of China, the censure of the Holy Office, and the loneliness that accompanies the genius and the poet. Fortunately, he did not live long enough to encounter the wrath of women liberationists who recently have taken to castigating his notes on a theology of woman as clerical chauvinism of the French (read: most oppressive) variety. Frequently at issue is Teilhard's essay "L'Eternel féminin," which L. sensitively analyzes in Part 1 of his book of the same name. (Part 2 is a reflective series of essays on God, Christ, the Church under the heading "Teilhard and the Problems of Today.")

Part 1, which is both original and significant, interests us here, and the irony that surrounds Teilhard and "the eternal feminine" theme is both fascinating and noteworthy. T.'s theology, characterized by the liberation of matter and sexuality, concerned with developing authentic persons who will be unique, self-creating, searching, and converging, deliberately chooses to write of woman as "eternally feminine," thus perpetuating the "eternal woman" gestalt which would appear to stand diametrically opposed to female emancipation. Within the parameters of this motif, woman is generally seen as shrouded in mystery, on a pedestal, submissive, hidden (hence, veiled), yet guiding and inspiring men to their fulness and their God. Even the title of the book, then, is grist for the feminist mill.

In fact, however, it is the title of T.'s essay and L.'s book that is their principal (if not only) drawback. A careful, open reading of L.'s warm, deeply perceptive, and thoroughly knowledgeable commentary on T.'s essay sharpens our minds and souls and sensitizes us to the human and, I submit, expansive understanding and love that T. shared for and with the women in his life. Very simply, T. pioneered a sensible, theologically sound understanding of sexuality and woman, which, though blemished slightly by its inherent romanticism, nevertheless stands out as a distinguished and reasoned statement on the need for the freed feminine force in the universe. "Is it not the feminine that gives my being its sensitivity and ardour?"

Although not systematically, T. rejected sexual stereotypes and

recognized the need to change the definition of masculinity so that one could qualify as a man without being constantly competitive in personal relationships. The "new" definition did not deny the existence of feelings of dependence and need, and did not repress tenderness or perception of his own or other people's feelings.

T.'s experience as a stretcher-bearer in the First World War probably increased his comprehension of the painful consequences of masculine role-playing, which called for male leaders to be firm and unyielding regardless of cost, when in fact what was needed to balance decisions in that (or any other) war was a compassionate assessment of justice, a sensitivity to the value of life, and the ability to acquiesce without compromise. One valuable consequence of the feminine influence in T.'s life was its ability to focus attention on "masculine" values vis-à-vis war and their destructive effects.

T. was concerned with what he called the "fundamental complementarity of the sexes," and his analysis of the place of the feminine is relevant, persuasive, and sane. He was convinced (in 1918) that something was changing socially, and to some degree, in consequence, intellectually, in the relation between the sexes. He felt that while they were not losing their own special character, nor moving towards what he termed a "uniform equality," men and women would perhaps succeed one day in freely exercising their complementary character more in common and accordingly more normally. They might perhaps develop relationships in which there was place for a variety of shades of association and friendship. The "fundamental complementarity of the sexes" was an insight which capitalized on the difference woman makes, and it vigorously announced that that difference was worth preserving.

T.'s interest in and understanding of the feminine encouraged him naturally and comfortably to contemplate Mary's position in the order of things. L. notes T.'s insistence on Christ as *our* Lord and Mary as *our* Lady. Relative spirituality becomes absolute spirituality, and the universally applicable "our" is important because it indicates Mary's cosmic position in the universe. According to L., T.'s Marian theology is characterized by two insights. The first holds that within the Mystical Body Mary fulfils a "mysterious function which is complementary to Christ's": for each one of us she serves as the necessary "introducer." Secondly, T.'s Marian theology confronts and examines Jungian psychology, which holds that the penetration into Catholic piety of Mariology "was the work of women who were determined to see themselves well represented in the structure of the kingdom of heaven," and he finds this thesis totally unacceptable. For T., Mary represented the fruition of "an irresistible Christian need," not exclusively male but

both male and female, which legitimates development of the cult of Mary which the Church helps to satisfy.

L.'s analysis of T.'s understanding of the role of woman is vivid and impressive and allows us to see T.'s sensitivity to the feminine in a positive, personal, humanizing fashion. There is no doubt that T.'s consistent use of veiled imagery helps perpetuate the myth of woman's passivity, her hiddenness, her inaccessibility, and, by a remote and devious association, her inferiority. Yet we can effectively counterbalance these limitations by accepting and excusing a cultural and historical handicap and still be left impressed. In fact, in light of L.'s quiet and sensitive study, I am more grateful than ever for the liberating message that T. articulates, not only on behalf of woman but for all humanizing and energizing members of the species.

Fordham University

DORIS K. DONNELLY

ABORTION: THE PERSONAL DILEMMA. By R. F. R. Gardner. Grand Rapids: Eerdmans, 1972. Pp. 288. \$5.95.

G. is a practicing gynecologist and an ordained minister in a conservative Scottish Presbyterian church. It is this double capacity which gives him the ample credentials to write about the effects of the uninhibited practice of abortion in Britain. Indeed, he brings to his task four invaluable qualities: an informed and consistent theological perspective; extensive personal experience in counseling women who sought abortions and in actually aborting some of them; a large amount of information and data drawn from scholarly writing and reputable journalism; a felicitous style of writing.

After extended debate in Parliament, the Royal Assent was given to the Abortion Act in October 1967. Those who successfully championed the change of law insisted that it was intended only to be permissive. Registered medical practitioners were henceforth freed from culpability for performing abortions if they adjudged in good faith "that the continuance of the pregnancy would involve risk to the life of the pregnant woman, or of injury to the physical or mental health of the pregnant woman or any existing children of her family, greater than if the pregnancy were terminated."

Having practiced his obstetrical and gynecological art for four years under this act, G. protests that it lays intolerable and unbearable burdens upon members of his profession as well as upon psychiatrists. Those who have committed their lives to assist in healing bodies and minds are thus turned into judges of the validity and legitimacy of protestations made by anxious and distraught women. If they are phy-

sicians of integrity, they know that they are being pressured and manipulated. If they lack integrity, as reports of some have shown, they can exploit the permissive law for great monetary profit. Moreover, the wording of the Act requires them to be seers who read the future, because they are asked to judge whether the continuance of pregnancy will risk greater harm to the woman and her family (domestic and financial condition) than if the pregnancy were terminated. Medical prognosis is one thing; foretelling the future of a family is another.

G. is exceedingly careful in documenting his case against the current British practice. He has a rare capacity to discern the fine distinctions among conditions which do or do not justify abortion. He illustrates them by citing a great many cases he has handled himself. This gives to the book an actuality and concreteness in human terms. In all this he manifests quite modestly a sensitivity and compassion characteristic of the finest medical missionaries (he practiced in Nigeria).

Theologians and ethicists who are engaged in the Laocoön-like struggle with the serpent-issues of abortion may be disappointed by his chapters on Christian grounds for restraining abortion. His statements are direct, uncomplicated, and (perhaps in the best sense) naive. He is not an absolutist in opposing abortion. But he believes so strongly in the divine gift of human life, in God's care for the distressed, in the efficacy of prayer and of grace that he can only wish all persons would share this faith. Then there would be only the rarest occasions for therapeutic abortion.

He does not lack a sense of indignation. He scorns the secular humanists who dominate the popular mentality of Britain, and scores them for devising an allegedly permissive law which has in fact tended to make abortion a readily accepted practice.

Is it too late for Great Britain's experience to be a warning to the United States?

Boston Univ. School of Theology

J. ROBERT NELSON

VERHEIRATET UND DOCH NICHT VERHEIRATET? BEITRÄGE ZUR PROBLEMATIK DER NICHT KATHOLISCH GESCHLOSSENEN EHEN VON KATHOLIKEN. Edited by Hans Heimerl. Vienna: Herder, 1970. Pp. 218.

Heimerl's anthology shares the strengths and weaknesses of most such collections today—a distinct unevenness in quality and subject matter. Some material is clearly for the specialist in canon law, especially C. Munier's "Scheidung und Geschiedene nach den Synodalstatuten der Diözesen Frankreichs 1961-1965," or appeals to a German audience. Heimerl's "Die rechtliche Situation im deutschen Sprach-

raum" is an interesting example of a more pastorally oriented shift in Germany and Austria over recent years. But it bears little on the American scene and is relevant to us only as an example of what the Germans and Austrians have been up to.

John C. Barry's "Die kanonische Eheschliessungsform: Ein widerspruchsvolles Gesetz für Nichtkatholiken" takes issue with the anomalous nature of the Tridentine form of marriage and discusses the validity of mixed marriages without a priest. Perhaps it is the date (1960) of Barry's article—and many a theologian today would shy off from articles he wrote a dozen years ago—but the curse of permanence in print remains. B.'s theological presuppositions are simply unacceptable in the 1970's: marriage is still "the contract." Canons 1012-1143 are the basis of the theology of marriage. While many of us learned *de matrimonio* at the feet of canonists and not sacramentologists, that day has passed. *Pace* the past, we have simply come to a fuller awareness that law's formation and interpretation must flow from the Church's theologizing and not the reverse.

Other material can be read with profit by anyone seriously interested in the Church's proper response to remarriage after civil divorce from a *ratum et consummatum* marriage. *TS's* own Richard McCormick is represented in one of his "Notes" summing up current (in 1966) articles and books and asking those perceptive questions which always seek to keep us honest. Some who would locate the mid-1960's somewhere next to the dark age of theology might well read this Note with profit and realize that most of today's hard questions about mixed marriages and remarriage following divorce were being asked years ago. McCormick's reservations about an irenicism which ignores sound sacramental theology are as valid today as they were six years ago.

Häring's "Lösungen im Gewissensbereich für unlösbare Ehefälle" reflects the advantage of being first published (*The Jurist*) in 1970. The tone is typical of Häring—gentle, compassionate, practical, and honest. His almost-casual and frank questions about the absolute indissolubility of marriage whet the palate enough to make one wish his article had been directed more to this point than to "Internal Forum Solutions to Insoluble Marriage Cases." He faces the case of a broken marriage involving children who need two parents and a divorcee who cannot meaningfully survive alone. His advice relative to the reception of the sacraments makes one wish his article had first been published in diocesan papers or sent out from chanceries to priests in pastoral work.

The general thrust of this collection, as the book's cover notes, centers

on canonical aspects of the problem. As helpful and necessary as this effort is, there are better books to be gleaned for Church law and pastoral theology.

Marquette University

J. ALEX SHERLOCK

SHORTER NOTICES

GLAUBEN HAT ZUKUNFT: ORIENTIERUNGSPUNKTE. By Hans Waldenfels. Freiburg: Herder, 1970. Pp. 215. DM 19.

W. made his mark in theological research by his excellent study on revelation, *Offenbarung* (Munich, 1969). He now offers us a new work, addressed to a general readership, on man's response to revelation, i.e., on faith. He delves deeply into the multiple problems modern man experiences with regard to faith. He shows that today's crisis of faith is rooted in and closely linked to a crisis of authority. He describes how the transition from a cosmocentric to an anthropocentric thought pattern entails the need for rethinking the meaning of faith.

Besides presenting in a readable manner a plethora of insights on faith proffered by modern theologians, W. breaks new ground himself in several chapters. I found particularly stimulating his reflections on the language of faith. Here he discusses the relation between the interior nature of faith and its external manifestations, and he reminds us that faith needs to be concretized and incarnated in society and history. Language is shown to be an eminent locus for such incarnation (*Verleiblichung*) of faith, for faith is always mediated through the medium of language. Another fine chapter deals with the question of meeting God in other men. It is a balanced presentation that stresses the fruitfulness of such an approach, yet avoids the pitfall of horizontalism.

As the book's title, *Faith Has Future*, indicates, W.'s basic outlook bespeaks confidence and optimism with regard to the future. A readable, insightful guide through the faith crisis of today toward a renewed faith for tomorrow.

Alfons Deeken, S.J.

THE GROUND OF CERTAINTY: TOWARD AN EVANGELICAL THEOLOGY OF REVELATION. By Donald G. Bloesch. Grand Rapids: Eerdmans, 1971. Pp. 212. \$3.25.

B.'s primary purpose is to show why philosophy and/or culture should not simply be correlated or subordinated to biblical revelation but rather converted and transformed in its light. He is right in maintaining that Christianity neither presupposes nor needs any one philosophical system; but since he admits that the essential structure of Christianity has metaphysical implications, it is difficult to understand his quarrel with philosophy, unless his experience with it is more limited than one suspects. His use of Thomas and some modern Thomists is entirely too casual to be taken seriously. Entirely unacceptable to this reviewer is B.'s explicit espousal (pp. 75-77) of a reasoning process in which the ultimate basis for the credibility of Christianity as presented to the nonbeliever is the Christian's claim to illumination by the Holy Spirit. That B. admits his reasoning is circular does not make it valid. Other serious reservations concern

the relation of revelation to culture. B. gives minimal attention to the a priori question of how a particular culture, limited to a definite time and place, can become the vehicle for a universal revelation which is at the same time unique and final. Furthermore, one may legitimately ask what the "equivalent" of the Nicene Creed would sound like had the gospel gone toward India before it went toward Greece. In facing these and other issues, B. would have been better advised to analyze in depth some of his more substantial sources, instead of name-dropping and term-dropping, a tendency which mars much of his work. His present study has little to recommend it.

Robert J. Schachner-Dionne, S.M.

GABRIEL MARCEL ET LE THÉISME EXISTENTIEL. By Charles Widmer. *Cogitatio fidei* 55. Paris: Cerf, 1971. Pp. 248. 30 fr.

W. intends to study the problem of the affirmation of God's existence in Marcel's thought. One can find something paradoxical here, as Marcel has always been reluctant to making any direct statement about God's existence. The terms referred to by W. in his genetic study of Marcel's works are rather significant in this regard: from the "Absolute Unverifiable" to the "Absolute Recourse" through the "Absolute Presence," the affirmation is always wrapped within something else: faith, being-with, invocation, fidelity, feeling, hope, etc. However, especially from his conversion to Catholicism, Marcel comes close to an affirmation, inasmuch as that which corresponds to the above-mentioned attitudes is more and more felt as real, mysterious (in the positive sense of the term), and also as the only source of ultimate meaning for these same attitudes. The process is more and

more a real phenomenology of the true religious behavior, and it tends toward an explicit affirmation, yet without ever reaching the form of a positive statement regarding God's existence, truth, or objectivity. This position is strong and valuable inasmuch as it provides an exploration of the true spiritual way of dealing with the Absolute, and of the Absolute itself as answering the process; it is rather weak as to securing some solid ground for the historical and communal aspects of Christian faith. W.'s study is careful, close to the text, but one can challenge the choice of this topic as the best for approaching Marcel's religious thought.

Ghislain Lafont, O.S.B.

LE CHRIST POUR LE MONDE: LE COEUR DE L'AGNEAU. By Bertrand de Margerie, S.J. Paris: Beauchesne, 1971. Pp. 463.

Disclaiming a complete Christology, M. has made a judicious selection of material from theologians currently influential and has constructed a satisfying systematic treatise. There are several strong points. M. has synthesized Vatican II's Christology and its extension into ecclesiology and sacramental theology. He has a lengthy and, on the whole, favorable judgment on Teilhard's Christology. Into his account of Vatican II and Teilhard he weaves a redemptive theme and a new appreciation of the Heart of Christ in this theology. Bultmann and (to a lesser degree) Bonhoeffer are examined for their insights. Of particular interest is the way M. recasts the classical treatment of the *finis incarnationis*. With the help of critical biblical studies of the past quarter-century, he constructs an equivalently new question in systematics under the heading "Why Jesus."

A few shortcomings. The post-Bultmannians are not represented, nor is

the work of Schoonenberg; the "new quest" for the historical Jesus is slighted. Despite the redemptive themes and the consequent emphasis on functional Christology, M. leans more to the apocalyptic pattern than to the anthropological. A justifiable preference, but account should be taken of the challenge of radical Christology, the neo-Hegelian death-of-God theology, and the reconsideration of the Chalcedonian patterns. There is overzealous repetition of warnings to noncritical readers of Teilhard, Bultmann, and others. Still, a useful book for teachers and students of systematic theology.

William J. Kelly, S.J.

CONTRIBUCIÓN BIBLIOGRÁFICA PARA EL ESTUDIO DE GREGORIO DE NYSSA. By María Mercedes Bergadá. Buenos Aires: Universidad de Buenos Aires, 1970. Pp. 63.

This first publication of the Centro de Estudios de Filosofía Medieval, founded in 1969 within the University of Buenos Aires' Institute of Philosophy, intends to serve students getting acquainted with Gregory of Nyssa. The material is divided into six sections: life, works, textual criticism, sources, doctrine, and influences. The first two sections are selective, the other four try for completeness. Most of the entries are annotated with a summary of the content or even a value judgment—some taken from existing bibliographies (e.g., *L'Année philologique*), some from specialists in Gregory (e.g., Balthasar), some are B.'s own contributions. On basic works, reviews are cited.

Inconsistencies mar the bibliography to some extent: e.g., in alphabetization, mention of publishing houses, abbreviations of periodicals, capitalization of English nouns. The Graef entry on p. 39 confuses the

Hardy-Richardson *Christology of the Later Fathers* (Phila., 1954) with Graef's translation of Gregory's *Lord's Prayer and Beatitudes* (Westminster, Md., 1954). The McClear entry on p. 45 has the wrong volume for *TS*, and inexact pagination. The *Theol. Stud.* on p. 47 should refer to Woodstock, not Oxford. Some articles do not have page numbers. And so on. In sum, useful, but needs careful re-editing.

Walter J. Burghardt, S.J.

CODICES CHRYSOSTOMICI GRAECI 3: CODICES AMERICAET EUROPAE OCCIDENTALIS. Described by Robert E. Carter, S.J. Paris: Centre National de la Recherche Scientifique, 1970. Pp. 169. 28.70 fr.

The important project undertaken by the Institut de Recherche et d'Histoire des Textes, of the Centre National de la Recherche Scientifique in Paris—a catalogue of all the accessible Greek manuscripts of John Chrysostom and of the Pseudochrysostomica—now numbers three volumes: (1) Great Britain and Ireland, by Michel Aubineau; (2) East and West Germany, by Carter; and now (3) Carter's description of the manuscripts in the United States, Sweden, Denmark, Holland, Belgium, Switzerland, and Spain. No "American" codices save those in the U.S. have come to C.'s attention (cf. p. 1); those in France and Italy will be described in later volumes. All save two of the 138 codices described were personally researched by C. between 1965 and 1968. Three codices of Spain described by Graux-Martin are not included: two are believed lost in the Spanish Civil War, one simply could not be located in the University of Salamanca Library where apparently it ought to be. A valuable appendix gives the sources of fifty-five "works attributed to Chrysostom which actu-

ally are excerpted or composed from works of Chrysostom and whose sources are not found either in Father de Aldama's *Repertorium Pseudo-chrysostomicum* or in the appendices of the first two volumes of *CCG*" (p. 127). A precious volume for Chrysostom scholars.

Walter J. Burghardt, S.J.

SCIENCE AND HUMAN VALUES IN THE 21st CENTURY. Edited by Ralph Wendell Burhoe. Philadelphia: Westminster, 1971. Pp. 203. \$3.45.

This book grew out of a conference at the Pittsburgh Theological Seminary in 1970. In addition to B., papers are included from a physicist, psychologist, biophysicist, and theologian. The context is the crisis caused by the split between the new sciences and the traditional philosophies of human values. The reader will find an interesting collection of ideas, hunches, and predictions about (1) the role of religion as a source of human values; (2) the relevance of older beliefs about life, meaning, sin, grace, redemption, and destiny; (3) the interaction between technology and values; (4) the challenge of defining a system of religious symbols and values consistent with Spaceship Earth's ecosystem; (5) man-directed evolution of new genotypes capable of surviving with the new powers and responsibilities of 21st-century civilization; (6) the urgency for a world system of beliefs based on mutual interdependence and harmony with divine cosmic purposes.

Religion and religious symbols will continue to serve their ancient, invariant function of organizing perceived experience and transmitting human values. But the expression of religious symbols and religious forms will in time flow from a much fuller comprehension of cosmic history and the laws of living systems. Man's

ability to invent the future has severe limitations. He cannot conquer nature or evolve viable values independent of nature's constraints. Belief in man as the final arbiter of his own destiny leads ultimately to contradiction and destruction. Religion, theology, hope, and human values must be informed by the new perspectives about living systems and transcendental invariants the sciences are revealing. These perspectives are not yet sufficiently advanced. But eventually human values must be expressed in the symbol system of the sciences as we move toward a universal scientific culture and a world-wide scientifically-based religion. Religion becomes the queen of technologies. The Judeo-Christian God becomes synonymous with cosmic order. An understanding of human destiny emerges from a scientifically-grounded theology.

The issues raised are not new and are not systematically treated but they are handled with commendable skill. There are patches of vision worth contemplating even for those who believe in a living, personal, loving God. The book deserves serious reading because it is a credible attempt to integrate our new understanding of cybernetic systems and information transfer with the nature and function of religious experience in the quest for human values for the future.

Robert F. Bundy

TOMORROW'S CHILD: IMAGINATION, CREATIVITY, AND THE REBIRTH OF CULTURE. By Rubem A. Alves. New York: Harper & Row, 1972. Pp. 210. \$6.95.

Somewhere between the abstract treatises of the process theologians and the provocative and practical intuitions of Ivan Illich, we have needed a book which would present a concrete but comprehensive scheme for a

Christian interpretation of the future. A. seems to be the thinker to take on such a task. A native of Brazil, he has been a leading proponent of the theology of liberation (*A Theology of Human Hope*, 1969). A theologian, he brings Marx, Freud, and Nietzsche to bear on his subject. He tells his reader, moreover, that this book "is an attempt to put together the jigsaw puzzle of my life" (p. 183). Unfortunately, the result is more a patchwork than a completed puzzle. Insights from many authors are placed end to end. They are fitted roughly together in a single design. But the totality seems worn. It is unmistakably secondhand. A.'s direct and convincing insights come from his theology: the creation of community through hope (pp. 171-73), a definition of hope (p. 194), the axiom that "only the oppressed can be creative" (pp. 199, 133-37), and the necessity of discipline for social change (p. 204). Throughout he reproves those who, like Charles Reich, assume that "the geography of pleasure and pain" can be altered by a revolution in consciousness. He rightly insists that only out of suffering will a new age come. "Every sigh of oppression," he writes, "contains a vision of the Kingdom which is to come" (p. 201). This fall A. returns to his native Brazil. Perhaps from his own land he shall do what he was unable to do from the U.S.A.: give an authentic voice, *ex memoria passionis*, to the hope for a world to come.

Andrew Christiansen, S.J.

THINGS TO COME: THINKING ABOUT THE 70'S AND 80'S. By Herman Kahn and B. Bruce-Briggs. New York: Macmillan, 1972. Pp. 250. \$6.95.

Largely a shortened and less technical version of K.'s earlier *The Year 2000*. The early chapters are devoted to a discussion of the long-term multi-fold trend, some surprise-free projec-

tions for the 70's and 80's, and a consideration of counterculture and counterreformation forces. The authors turn then to sources of stability and instability in the international system. In the remaining chapters the focus shifts to such topics as alternative U.S. futures, military-technological possibilities, the problems brought by technology, the emerging postindustrial society, Japan, and some thoughts on ideologies regarding change and the future.

The reader will discover many interesting and provocative ideas about alternative futures for the 70's and 80's. The serious student of the future can profit greatly from this book if penetrating questions are asked about underlying assumptions, justifications supporting forecasts, and the plausibility of the conjectures presented. It is particularly important to look closely at the authors' ideology and perceptions. Despite the claimed intent to be objective, a white Western elitism and technicism permeates the book. There is a pompous quality to it, and imaginative exploration frequently gives way to stereotype and shallow interpretation. The thoughtful reader will easily detect the white racist belief that it is "our right and duty" to define reality and what is good, acceptable, and possible for the rest of the world.

Things to Come well illustrates the oppression of futurists who, in Paulo Friere's terms, "name the world" for others and foreclose alternative images of what could be. Futurists like Bertrand de Jouvenel, Fred Polak, Robert Francoeur, and Teilhard de Chardin write passionately about their beliefs concerning the future. But the reader always feels drawn into their explorations. This quality is very much lacking in *Things to Come*. Openness is often outweighed by pompousness; imagination is submerged in predic-

tion; personal involvement bows to the experts' definition of the world. A very useful book for illustrating the current maturity of the futures movement.

Robert F. Bundy

DESCENT AND RETURN: THE ORPHIC THEME IN MODERN LITERATURE. By Walter A. Strauss. Cambridge: Harvard Univ. Press, 1971. Pp. vii + 287. \$10.00.

Like Orpheus, S.'s *Descent and Return* synthesizes two motives of significant criticism: (1) his book is important as a literary critical study of the Orphic dispensation from Novalis, through Nerval, to Mallarmé and Rilke; (2) he provides an intelligent reading of the development of Western sensibility since 1800. In the interaction of these two dynamics each purpose is provocatively fulfilled, while creating something else, which illuminates that area of human concern in which poetics, religion, and philosophy overlap.

In accomplishment of the first of these concerns, S. argues that the focus of the Orphic vision in modern poetry is on descent, variously interpreted as a "plunge into the unconscious (Nerval), a confrontation with death and night (Nerval, Novalis, Rilke), and a coming face to face with Nothingness (Mallarmé, Blanchot)." To lengthy analysis of the four central poets, S. adds in the concluding chapter description of the evolving Orphic consciousness in such writers as Rimbaud, Valéry, Pierre-Jean Jouve, Pierre Emmanuel, and Saint-John Perse. S.'s considerable skill as a literary critic combines linguistic exactness and sensitivity with concern for the over-all vision of the poet.

With the second facet, S. cogently suggests that modern variations on the Orphic theme provide an important key to understanding other move-

ments in the sensibility of post-Enlightenment man: "This shift in modern Orphism from an uneasy dualistic polarity [Novalis and Nerval] to a paradoxical unity [Mallarmé and Rilke] parallels also, in a peculiar way, the movement of modern thought toward a constructive nihilism in theology, the quest for a new ontology, and, finally, a resurgence of the mathematical and abstract over the biological and concrete." Moreover, in tension with Prometheanism, certain Orphic themes—metamorphosis, coincidence of opposites, struggle against the limits of time and history, regeneration and memory—function creatively in response to the religious void created by the erosion of Christianity. The Orphic response to modernity calls for an understanding of the creative act centered on the poet's inwardness and characterized by a radical immanentization of spiritual reality. For those interested in the search for a vision which unites the subterranean energy of Dionysus with the controlled enlightenment of Apollo, S. provides a guide to imagination's descent into the dark as a purgative prelude to a new spirituality in our time.

Ted L. Estess

SECT IDEOLOGIES AND SOCIAL STATUS. By Gary Schwartz. Chicago: Univ. of Chicago Press, 1970. Pp. x + 260. \$9.00.

S. approaches this study of sect religion as an anthropologist. He utilizes participant-observation methodology as his major tool. Two urban sect communities, a Seventh Day Adventist congregation and a Pentecostal congregation, are the sites of his study. No claim is made to possible generalizations from his work. The study is therefore an intense analysis of two cases in which the links among the origins of sect affiliation,

their manifestation in sect ideology, and their impact on the daily nonreligious activities of the members are sought. Extensive references to social scientific studies of religious groups are given, and there are treatments-in-depth of definitions of religion, religious groups, and ideology, as well as complete treatments of the limitations of anthropological methods.

In the substantive sections, Seventh Day Adventist belief manifests a picture of a harsh God who demands a high level of performance under threat of damnation. For the saved, success comes both here and hereafter. Thus, although God is seen as soon to destroy all earthly rank, in practice His election to eternal salvation is signaled by worldly success, including mobility in socioeconomic status. Pentecostal belief, on the other hand, portrays a gentle God who is easily available for direct aid in every human situation. The most important gift which God offers is baptism by the Holy Ghost. This is offered to one who opens his heart fully, and is in itself a surety of salvation. Thus status is achieved on a spiritual plane through this guaranteed salvation. Socioeconomic success or this-world status is consequently seen as trivial and passing. It is of no worth for one who has achieved the higher status of salvation.

Joseph T. Angilella, S.J.

BOOKS RECEIVED

[All books received are listed here whether they are reviewed or not]

SCRIPTURAL STUDIES

- Alsop, John R. *Index to the Bauer-Arndt-Gingrich Greek Lexicon*. Grand Rapids: Zondervan, 1972. Pp. xiii + 489.
- Baldwin, Joyce G. *Haggai, Zechariah, Malachi: An Introduction and Com-*

- mentary*. Downers Grove, Ill.: Inter-Varsity Press, 1972. Pp. 253. \$5.95.
- Barbour, R. S. *Traditio-Historical Criticism of the Gospels: Some Comments on Current Methods*. London: SPCK, 1972. Pp. 54. 75p.
- Baron, David. *The Visions and Prophecies of Zechariah*. Grand Rapids: Kregel, 1972 [1918]. Pp. ix + 555. \$6.95.
- Barrett, C. K. *New Testament Essays*. London: SPCK, 1972. Pp. viii + 159. £2.50.
- Baughman, Ray E. *The Kingdom of God Visualized*. Chicago: Moody, 1972. Pp. 286. \$5.95.
- Beegle, Dewey M. *Moses, the Servant of Yahweh*. Grand Rapids: Eerdmans, 1972. Pp. 368. \$7.95.
- Exodus*. Ed. by Ronald E. Clements. Cambridge, Eng.: University Press, 1972. Pp. viii + 248. \$6.95 (paper \$2.95).
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INDEX TO VOLUME 33

AUTHORS

<p>BOYD, G. N., Changing Trends in Radical Theology: Counterattack on the New Polytheism 285</p> <p>BROWN, R. E., S.S., The Problem of the Virginal Conception of Jesus 3</p> <p>BURGHARDT, W. J., S.J., Literature of Christian Antiquity: 1967-1971 253</p> <p>CAREY, J. J., Black Theology: An Appraisal of the Internal and External Issues 684</p> <p>COURTENAY, W. J., Nominalism and Late Medieval Thought: A Bibliographical Essay 716</p> <p>CROTTY, N., C.P., The Technological Imperative: Reflection on Reflections 440</p> <p>DONAHUE, B. F., O.S.F.S., Political Ecclesiology 294</p> <p>DULLES, A., S.J., The Church, the Churches, and the Catholic Church 199</p> <p>DULLES, A., S.J., Faith and Order at Louvain 35</p> <p>FLETCHER, J., The Brink: The Parent-Child Bond in the Genetic Revolution 457</p> <p>FRANCOEUR, R. T., We Can—We Must: Reflections on the Technological Imperative 428</p> <p>HAUERWAS, S., Toward an Ethics of Character 698</p> <p>HAUGHT, J. F., What Is Logocentric Theology? 120</p> <p>HAZELTON, R., <i>Homo capax Dei</i>: Thoughts on Man and Transcendence 735</p> <p>HEELAN, P. A., S.J., Nature and Its Transformations 486</p> <p>LAPPÉ, M., Moral Obligations and the Fallacies of "Genetic Control" 411</p> <p>LECLERCQ, J., O.S.B., New Forms of Contemplation and of the Contemplative Life 307</p> <p>MCCORMICK, R. A., S.J., Genetic Medicine: Notes on the Moral Literature 531</p> <p>MCCORMICK, R. A., S.J., Notes on</p>	<p>Moral Theology: April-September, 1971 68</p> <p>MCNEILL, J. J., S.J., Freedom and the Future 503</p> <p>PALMER, P. F., S.J., Christian Marriage: Contract or Covenant? 617</p> <p>ROBLIN, R., Some Recent Developments in Genetics 401</p> <p>RUETHER, R. R., Paradoxes of Human Hope: The Messianic Horizon of Church and Society 235</p> <p>SZEBENYI, A. L., S.J., Reflections of a Biologist 450</p> <p>WALTERS, L., Technology Assessment and Genetics 666</p>
<h3 style="margin: 0;">ARTICLES</h3>	
<p>Black Theology: An Appraisal of the Internal and External Issues. <i>J. J. Carey</i> 684</p> <p>The Brink: The Parent-Child Bond in the Genetic Revolution. <i>J. Fletcher</i> 457</p> <p>Christian Marriage: Contract or Covenant? <i>P. F. Palmer, S.J.</i> 617</p> <p>The Church, the Churches, and the Catholic Church. <i>A. Dulles, S.J.</i> 199</p> <p>Faith and Order at Louvain. <i>A. Dulles, S.J.</i> 35</p> <p>Freedom and the Future. <i>J. J. McNeill, S.J.</i> 503</p> <p>Moral Obligations and the Fallacies of "Genetic Control." <i>M. Lappé</i> 411</p> <p>Nature and Its Transformations. <i>P. A. Heelan, S.J.</i> 486</p> <p>Paradoxes of Human Hope: The Messianic Horizon of Church and Society. <i>R. R. Ruether</i> 235</p> <p>The Problem of the Virginal Conception of Jesus. <i>R. E. Brown, S.S.</i> 3</p> <p>Reflections of a Biologist. <i>A. L. Szabenyi, S.J.</i> 450</p> <p>Some Recent Developments in Genetics. <i>R. Roblin</i> 401</p> <p>The Technological Imperative: Reflection on Reflections. <i>N. Crotty, C.P.</i> 440</p> <p>Technology Assessment and Genetics. <i>L. Walters</i> 666</p>	

- Toward an Ethics of Character. *S. Hauerwas* 698
 We Can—We Must: Reflections on the Technological Imperative. *R. T. Francoeur* 428
 What Is Logocentric Theology? *J. F. Haught* 120

CURRENT THEOLOGY

- Changing Trends in Radical Theology: Counterattack on the New Polytheism. *G. N. Boyd* 285
 Genetic Medicine: Notes on the Moral Literature. *R. A. McCormick, S.J.* 531
 Literature of Christian Antiquity: 1967–1971. *W. J. Burghardt, S.J.* 253
 Nominalism and Late Medieval Thought: A Bibliographical Essay. *W. J. Courtenay* 716
 Notes on Moral Theology: April–September, 1971. *R. A. McCormick, S.J.* 68

NOTES

- Homo capax Dei*. Thoughts on Man and Transcendence. *R. Hazelton* 735
 New Forms of Contemplation and of the Contemplative Life. *J. Leclercq, O.S.B.* 307
 Political Ecclesiology. *B. F. Donahue, O.S.F.S.* 294

BOOK REVIEWS

- ADAMS, J. D., The Populus of Augustine and Jerome: A Study in the Patristic Sense of Community (*M. Schatkin*) 591
 Amos, Hosea, Micha (comm. H. McKeating) (*F. L. Moriarty*) 140
 AUBERT, R., et al., Handbuch der Kirchengeschichte 6/1: Die Kirche in der Gegenwart. Erster Halbband: Die Kirche zwischen Revolution und Restauration (*J. Hennesev*) 769
 BALTHASAR, H. U. VON, Herrlichkeit: Eine theologische Ästhetik 3/2: Theologie 1: Alter Bund (*W. Loser*) 142
 BALTHASAR, H. U. VON, Herrlichkeit:

- Eine theologische Ästhetik 3/2: Theologie 2: Neuer Bund (*J. H. Eliott*) 752
 BANGS, C., Arminius: A Study in the Dutch Reformation (*J. N. Tylenda*) 158
 BARBOTIN, E., Humanité de Dieu: Approche anthropologique du mystère chrétien (*R. H. Cousineau*) 355
 BARBOTIN, E., Humanité de l'homme: Etude de philosophie concrète (*R. H. Cousineau*) 355
 BAUM, G., Man Becoming: God in Secular Experience (*J. R. Mooney*) 357
 BLAIR, P. H., The World of Bede (*J. F. Kelly*) 339
 BOERS, H., Theology out of the Ghetto: A New Testament Exegetical Study concerning Religious Exclusiveness (*S. Brown*) 328
 BRAECKMANS, L., S.J., Confession et communion au moyen-âge et au concile de Trente (*R. E. McNally*) 764
 BROUDÉHOUX, J.-P., Mariage et famille chez Clément d'Alexandrie (*J. A. Sherlock*) 763
 BUCKLEY, M. J., S.J., Motion and Motion's God (*Q. Lauer*) 366
 BURKLE, H. R., The Non-Existence of God: Antitheism from Hegel to Duméry (*G. M. McCrossin*) 568
 CAUTHEN, K., Christian Biopolitics: A Credo and Strategy for the Future (*R. Springer*) 779
 CHILDRESS, J. F., Civil Disobedience and Political Obligation: A Study in Christian Social Ethics (*P. P. McDermott*) 574
 COLE, J. P., The Problematic Self in Kierkegaard and Freud (*S. Sugerman*) 364
 COLLANGE, J. F., Enigmes de la deuxième épître de Paul aux Corinthiens: Etude exégétique de 2 Cor. 2:14–7:4 (*M. McNamara*) 756
 CONGAR, Y., O.P., L'Eglise: Une, sainte, catholique et apostolique (*R. P. McBrien*) 570
 Conscience and Command: Justice and Discipline in the Military (ed. J. Finn) (*J. A. Rohr*) 371

- CROUZEL, H., L'Eglise primitive face au divorce: Du premier au cinquième siècle (*J. A. Sherlock*) 333
- CURRAN, C. E., Catholic Moral Theology in Dialogue (*J. G. Milhaven*) 775
- Dictionnaire de spiritualité, fasc. 50-51 (*W. J. Burghardt*) 579
- DUPRÉ, L., The Other Dimension: A Search for the Meaning of Religious Attitudes (*B. A. Nachbahr*) 347
- EISENDRATH, C. R., The Unifying Moment: The Psychological Philosophy of William James and Alfred North Whitehead (*T. V. Curley*) 162
- The First Book of Samuel (comm. P. R. Ackroyd (*F. L. Morarty*)) 140
- FOSTER, S., Their Solitary Way: The Puritan Social Ethic in the First Century of Settlement in New England (*R. T. Handy*) 345
- FRANCOEUR, R. T., Eve's New Rib: Twenty Faces of Sex, Marriage, and Family (*R. F. Bundy*) 780
- The Future of Our Religious Past: Essays in Honor of Rudolf Bultmann (ed. J. M. Robinson; tr. C. E. Carlston and R. P. Scharlemann) (*E. Glynn*) 587
- GARDNER, R. F. R., Abortion: The Personal Dilemma (*J. R. Nelson*) 786
- GARGAN, L., Lo studio teologico e la biblioteca dei Domenicani a Padova nel tre e quattrocento (*C. H. Lohr*) 765
- GILL, J. H., The Possibility of Religious Knowledge (*A. Dulles*) 146
- GINZBURG, C., Il Nicodemismo: Simulazione e dissimulazione religiosa nell'Europa dell'1500 (*J. N. Tylenda*) 157
- The God Experience (ed. J. P. Whelan, S.J.) (*D. K. Donnelly*) 774
- GOGARTEN, F., Christ the Crisis (*T. E. Clarke*) 150
- GRAHAM, W. F., The Constructive Revolutionary: John Calvin and His Socio-economic Impact (*J. N. Tylenda*) 343
- HAENCHEN, E., The Acts of the Apostles: A Commentary (tr. B. Noble and G. Shinn) (*J. A. Fitzmyer*) 582
- HARDING, M. E., Woman's Mysteries: Ancient and Modern (*A. B. Ulanov*) 782
- HEDEGGER, M., Poetry, Language, Thought (tr. and intro. by A. Hofstadter) (*R. H. Cousineau*) 561
- HICK, J., Arguments for the Existence of God (*G. M. McCrossin*) 568
- HOMANS, P., Theology after Freud: An Interpretative Inquiry (*E. A. Merlin*) 362
- HOULDEN, J. H., Paul's Letters from Prison: Philippians, Colossians, Philemon and Ephesians (*F. T. Gignac*) 139
- HOUTART, F., and A. ROUSSEAU, The Church and Revolution (tr. V. Nevile) (*F. Gillespie*) 577
- IGARTUA, J. M., S.J., La esperanza ecuménica de la Iglesia: Un rebaño y un pastor (*J. A. F. Borges*) 169
- JEREMIAS, J., New Testament Theology: The Proclamation of Jesus (tr. J. Bowden) (*R. E. Brown*) 133
- JOHNSTON, W., Christian Zen (*J. Mof-fitt*) 164
- Karl Barth—Rudolf Bultmann: Briefwechsel 1922-1966 (ed. B. Jaspert) (*P. Knitter*) 588
- KÄSEMANN, E., Perspectives on Paul (tr. M. Kohl) (*J. A. Fitzmyer*) 325
- KASPER, W., Glaube und Geschichte (*A. Dulles*) 148
- KECK, L. E., A Future for the Historical Jesus: The Place of Jesus in Preaching and Theology (*J. R. Donahue*) 750
- KELLY, J. N. D., The Epistles of Peter and of Jude (*T. W. Leahy*) 585
- LADD, G. E., A Commentary on the Revelation of John (*E. S. Fiorenza*) 760
- LILLA, S. R. C., Clement of Alexandria: A Study in Christian Platonism and Gnosticism (*R. A. Norris, Jr.*) 761
- LØGSTRUP, K. E., The Ethical Demand (tr. T. I. Jensen) (*J. G. Milhaven*) 144
- LONERGAN, B. J. F., S.J., Method in Theology (*A. Dulles*) 553
- LUBAC, H. DE, The Eternal Feminine: A Study on the Text of Teilhard de Chardin (tr. R. Hague) (*D. K. Donnelly*) 784

- MACKINNON, E. M., Truth and Expression (*J. P. Langan*) 564
- MARGERIE, B. DE, S.J., Reinhold Niebuhr: Théologien de la communauté mondiale (*J. V. Schall*) 166
- Matthew (Intro., tr., and notes by W. F. Albright and C. S. Mann) (*R. H. Fuller*) 580
- MEISSNER, W. R., S.J., The Assault on Authority: Dialogue or Dilemma? (*J. J. McNeill*) 367
- Ministry in the Seventies (ed. J. E. Biersdorf) (*G. W. Webber*) 170
- MONOD, J., Chance and Necessity (*L. J. O'Donovan*) 559
- MORRIS, L., The Gospel according to John: The English Text with Introduction, Exposition and Notes (*R. E. Brown*) 138
- Nicolai de Cusa opera omnia 14/1-4: De concordantia catholica (ed. G. Kallen) (*J. E. Biechler*) 341
- Nicolai de Cusa opera omnia 7: De pace fidei (ed. R. Klibansky and H. Bascour, O.S.B.) (*J. E. Biechler*) 341
- NOTH, M., A History of Pentateuchal Traditions (tr. B. W. Anderson) (*F. L. Moriarty*) 320
- Old Testament Illustrations (ed. C. M. Jones) (*F. L. Moriarty*) 140
- The Once & Future Church: A Communion of Freedom (ed. J. A. Coriden) (*T. H. Sanks*) 372
- OWEN, H. P., Concepts of Deity (*G. M. McCrossin*) 568
- PANNENBERG, W., Basic Questions in Theology 2 (tr. G. H. Kehm) (*A. Atkins*) 566
- PARKER, T. H. L., Calvin's New Testament Commentaries (*J. N. Tylenda*) 767
- PEACOCKE, A. R., Science and the Christian Experience (*J. F. Haught*) 558
- PELIKAN, J., The Christian Tradition: A History of the Development of Doctrine 1: The Emergence of the Catholic Tradition (100-600) (*E. L. Fortin*) 330
- REID, J. P., O.P., Man without God; An Introduction to Unbelief (*L. Dupré*) 153
- Research on Religious Development: A Comprehensive Handbook (ed. M. P. Strommen) (*D. C. Horrigan*) 572
- ROBINSON, J. M., and H. KOESTER, Trajectories through Early Christianity (*E. Glynn*) 134
- ROHR, J. A., Prophets without Honor: Public Policy and the Selective Conscientious Objector (*D. Toolan*) 369
- SCHRAMM, T., Der Markus-Stoff bei Lukas (*R. H. Fuller*) 136
- SCHWEIZER, E., Jesus (tr. D. E. Green) (*S. Brown*) 323
- Shaping a New World: An Orientation to Latin America (ed. E. L. Cleary, O.P.) (*F. Gillespie*) 576
- SHMUELL, A., Kierkegaard & Consciousness (tr. N. Handelsmann) (*C. J. Kelly*) 161
- SIMONIS, W., Ecclesia visibilis et invisibilis: Untersuchungen zur Ekklesiologie und Sakramentenlehre in der afrikanischen Tradition von Cyprian bis Augustinus (*L. Nemeč*) 338
- STACKHOUSE, M. L., Ethics and the Urban Ethos: An Essay in Social Theory and Theological Reconstruction (*G. D. Hollenbach*) 777
- STEINMETZ, F.-J., Protologische Heilszuversicht: Die Strukturen des soteriologischen und christologischen Denkens im Kolosser- und Epheserbrief (*T. W. Leahy*) 758
- STORONI MAZZOLANI, L., The Idea of the City in Roman Thought: From Walled City to Spiritual Commonwealth (tr. S. O'Donnell) (*M. Schatkin*) 155
- STRINGFELLOW, W., and A. TOWNE, Suspect Tenderness: The Ethics of the Berrigan Witness (*P. P. McDermott*) 574
- SVEINO, P., Orestes A. Brownson's Road to Catholicism (*T. R. Ryan*) 770
- TEILHARD DE CHARDIN, P., Activation of Energy (tr. R. Hague) (*D. K. Donnelly*) 360
- TEILHARD DE CHARDIN, P., Christianity and Evolution (tr. R. Hague) (*D. P. Gray*) 556
- TEILHARD DE CHARDIN, P., Human En-

- ergy (tr. J. M. Cohen) (*D. K. Donnelly*) 359
- TIERNEY, B., *Origins of Papal Infallibility 1150-1350: A Study on the Concepts of Infallibility, Sovereignty and Tradition in the Middle Ages* (*J. J. Hughes*) 592
- TROELTSCH, E., *The Absoluteness of Christianity and the History of Religions* (tr. D. Reid) (*G. Baum*) 151
- TURNER, F. C., *Catholicism and Political Development in Latin America* (*E. K. Culhane*) 168
- VAUX, R. DE, *Histoire ancienne d'Israël 1: Des origines à l'installation en Canaan* (*R. North*) 748
- VEKEMANS, R., *Caesar and God: The Priesthood and Politics* (*P. P. McDermott*) 574
- Verheiratet und doch nicht verheiratet? Beiträge zur Problematik der nicht katholisch geschlossenen Ehen von Katholiken (ed. H. Heimerl) (*J. A. Sherlock*) 787
- VOGELS, W., P.B. *La promesse royale de Yahweh préparatoire à l'alliance: Etude d'une forme littéraire de l'Ancien Testament* (*D. J. McCarthy*) 322
- WEEDEN, T. J., *Mark—Traditions in Conflict* (*S. Brown*) 754
- WHELAN, J. P., S.J., *The Spirituality of Friedrich von Hügel* (*J. J. Heaney*) 772
- WHITSON, R. E., *The Coming Convergence of World Religions* (*W. Cenkner*) 353
- WINTER, J. A., *et al.*, *Clergy in Action Training* (*G. W. Webber*) 170
- ZÄHNER, R. C., *Concordant Discord: The Interdependence of Faiths* (*W. Johnston*) 349
- SHORTER NOTICES
- ALVES, R. A., *Tomorrow's Child: Imagination, Creativity, and the Rebirth of Culture* (*A. Christiansen*) 792
- The Audio-Visual Man (ed. P. Babin; tr. C. Belisle *et al.*) (*J. J. DiGiacommo*) 185
- BÄUMER, R., *Martin Luther und der Papst* (*J. F. Kelly*) 178
- BERGADÁ, M. M., *Contribución bibliográfica para el estudio de Gregorio de Nyssa* (*W. J. Burghardt*) 791
- BLOESCH, D. G., *The Ground of Certainty: Toward an Evangelical Theology of Revelation* (*R. J. Schachner-Dionne*) 789
- BOYER, C., S.J., *Luther: Sa doctrine* (*J. Wicks*) 386
- CALLAHAN, N. J., *A Case for Due Process in the Church: Father Eugene O'Callaghan, American Pioneer of Dissent* (*G. P. Fogarty*) 604
- The Catholic University: A Modern Appraisal (ed. N. G. McCluskey, S.J.) (*P. H. Des Marais*) 187
- Cluniac Monasticism in the Central Middle Ages (ed. N. Hunt) (*F. Picó*) 602
- Codices Chrysostomici Graeci 3: Codices Americae et Europae occidentalis (described by R. E. Carter, S.J.) (*W. J. Burghardt*) 791
- The Correspondence of Lord Acton and Richard Simpson 1 (eds. J. L. Altholz and D. McElrath) (*P. C. Rule*) 387
- Cyprian: De lapsis and De ecclesiae catholicae unitate (ed. and tr. M. Bévenot, S.J.) (*M. A. Fahey*) 600
- DAVITT, T. E., *Ethics in the Situation* (*T. M. Garrett*) 382
- DELESPESE, M., *Révolution évangélique?* (*E. O'Brien*) 188
- Dictionnaire de spiritualité, fasc. 48-49 (eds. A. Rayez *et al.*) (*T. Dubay*) 187
- The Dynamic in Christian Thought (ed. J. Papin) (*D. P. Gray*) 184
- DYRNESS, W. A., *Rouault: A Vision of Suffering and Salvation* (*C. J. McNaspy*) 607
- L'Esprit saint et l'église: L'Avenir de l'église et de l'oecuménisme (ed. S. Dockx, O.P.) (*P. J. Rosato*) 599
- FARINA, R., *L'Impero e l'imperatore cristiano in Eusebio di Cesarea: La prima teologia politica del cristianesimo* (*V. C. De Clercq*) 177
- FLOYD, W. E. G., *Clement of Alexan-*

dria's Treatment of the Problem of Evil (<i>R. L. Wilken</i>)	176	Literature and Religion (ed. G. B. Gunn) (<i>T. L. Estess</i>)	376
FRANK, H. T., Bible, Archaeology, and Faith (<i>F. L. Moriarty</i>)	173	The Liturgical Sermons of Gueric of Igny 1 (tr. Monks of Mount Saint Bernard Abbey) (<i>F. Picó</i>)	384
FULLER, R. H., The Formation of the Resurrection Narratives (<i>J. C. Turro</i>)	172	LUIJPEN, W. A., and H. J. KOREN, Religion and Atheism (<i>E. O'Brien</i>)	374
GALOT, J., Vers une nouvelle christologie (<i>T. E. Clarke</i>)	182	MCGANN, T. F., S.J., Ethics: Theory and Practice (<i>J. R. Connery</i>)	381
GARDINER, F. C., The Pilgrimage of Desire: A Study of Theme and Genre in Medieval Literature (<i>J. W. Lar-kin</i>)	601	MCGAVRAN, D., Understanding Church Growth (<i>S. J. Kilian</i>)	182
GELPI, D. L., S.J., Pentecostalism: A Theological Viewpoint (<i>J. M. Ford</i>)	390	MANN, F., Das Abendmahl beim jungen Luther (<i>R. E. McNally</i>)	603
Glaube als Verpflichtung: Horizontale und vertikale Strukturen des christlichen Glaubens (eds. E. Biser and P. G. Wacker) (<i>D. J. O'Hanlon</i>)	183	MARGERIE, B. DE, S.J., Le Christ pour le monde: Le coeur de l'Agneau (<i>W. J. Kelly</i>)	790
The Gospel and Unity (ed. V. Vajta) (<i>D. J. Bowman</i>)	186	MARLÉ, R., La singularité chrétienne (<i>G. McCauley</i>)	377
GRAHAM, A., The End of Religion: Autobiographical Explorations (<i>J. V. Loudon</i>)	181	MARSDEN, G. M., The Evangelical Mind and the New School Presbyterian Experience: A Case Study of Thought and Theology in Nineteenth-Century America (<i>G. P. Fogarty</i>)	180
HABEL, N., Literary Criticism of the Old Testament (<i>K. G. O'Connell</i>)	174	MARXSEN, W., The New Testament as the Church's Book (tr. J. E. Mignard) (<i>R. E. Brown</i>)	597
HANDLIN, O. and M. F., Facing Life: Youth & the Family in American History (<i>S. Callahan</i>)	605	MATURA, T., La vie religieuse au tournant (<i>E. O'Brien</i>)	188
HAUBST, R., Vom Sinn der Menschwerdung (Cur Deus homo) (<i>W. Dupré</i>)	378	MAYEROFF, M., On Caring (ed. R. N. Anshen) (<i>J. F. Walters</i>)	383
Hermann de Scildis O.S.A. Tractatus contra haereticos negantes immunitatem et iurisdictionem sanctae ecclesiae et Tractatus de conceptione gloriosae virginis Mariae (ed. A. Zumkeller, O.S.A.) (<i>C. H. Lohr</i>)	384	MBITI, J. S., New Testament Eschatology in an African Background: A Study of the Encounter between New Testament Theology and African Traditional Concepts (<i>J. L. Martyn</i>)	171
HORST, U., Gesetz und Evangelium: Das Alte Testament in der Theologie des Robert von Melun (<i>W. Vander-Marck</i>)	603	MILNER, B. C., JR., Calvin's Doctrine of the Church (<i>J. N. Tylenda</i>)	179
KAHN, H., and B. BRUCE-BRIGGS, Things to Come: Thinking about the 70's and 80's (<i>R. F. Bundy</i>)	793	MOHLER, J. A., S.J., The Heresy of Monasticism: An Historical Survey (<i>M. B. Pennington</i>)	600
The Kierkegaard Indices 1: Kierkegaard in Translation/en Traduction/in Übersetzung (comp. A. McKinnon) (<i>C. J. Kelly</i>)	180	MOONEY, C. F., S.J., The Making of Man: Essays in the Christian Spirit (<i>J. V. Loudon</i>)	185
		NEUHAUS, R., In Defense of People: Ecology and the Seduction of Radicalism (<i>F. A. Lalley</i>)	605
		NICHOLSON, E. W., Preaching to the	

- Exiles: A Study of the Prose Tradition in the Book of Jeremiah (C. *Stuhlmüller*) 175
- NIEBUHR, R. R., Experiential Religion (G. *Baum*) 597
- PAGÉ, R., The Diocesan Pastoral Council (tr. B. A. Prince) (*W. J. La Due*) 391
- La patrología Toledano-Visigoda (R. E. *McNally, S.J.*) 178
- POEL, C. J. VAN DER, C.S.Sp., The Search for Human Values: Moral Growth in an Evolving World (P. *Berryman*) 381
- POWER, J., S.M.A., Mission Theology Today (A. *Dulles*) 390
- PRINCIPE, W. H., The Theology of the Hypostatic Union in the Early Thirteenth Century 3: Hugh of St. Cher's Theology of the Hypostatic Union (J. F. *Kelly*) 379
- Psalms III: 101-150 (Intro., tr., and notes by M. Dahood) (J. J. *DeVault*) 374
- RAHNER, K., S.J., Freiheit und Manipulation in Gesellschaft und Kirche (W. J. *Hoye*) 389
- RAST, W. E., Tradition History and the Old Testament (F. L. *Morarty*) 596
- REESE, J. M., O.S.F.S., Hellenistic Influence on the Book of Wisdom and Its Consequences (F. L. *Morarty*) 176
- The Reformation in Medieval Perspective (ed. S. E. Ozment) (J. F. *Kelly*) 603
- RÉGAMEY, P.-R., O.P., La voix de Dieu dans les voix du temps (E. *O'Brien*) 188
- RICHMOND, J., Theology and Metaphysics (G. *McCauley*) 376
- ROY, O. DU, La réciprocité: Essai de morale fondamentale (J. G. *Milhaven*) 380
- SCHLEGELBERGER, B., S.J., Vor- und ausserehelicher Geschlechtsverkehr: Die Stellung der katholischen Moraltheologen seit Alphons von Liguori (J. J. *Farragher*) 382
- SCHNEYER, J. B., Repertorium der lateinischen Sermones des Mittelalters für die Zeit von 1150-1350 (C. H. *Lohr*) 383
- SCHOONENBERG, P., S.J., The Christ (T. E. *Clarke*) 378
- SCHWARTZ, G., Sect Ideologies and Social Status (J. T. *Anguella*) 794
- Science and Human Values in the 21st Century (ed. R. W. Burhoe) (R. F. *Bundy*) 792
- SCOTT, N. A., JR., The Wild Prayer of Longing: Poetry and the Sacred (T. L. *Estess*) 183
- SHAULL, R., Befreiung durch Veränderung: Herausforderungen an Kirche, Theologie und Gesellschaft (F. *Brünger*) 388
- SOUTHERN, R. W., Western Society and the Church in the Middle Ages (L. B. *Pascoe*) 385
- STAUFFER, R., The Humanness of John Calvin (tr. G. Shriver) (J. N. *Tylenda*) 604
- STEINMETZ, D. C., Reformers in the Wings (J. N. *Tylenda*) 179
- STRAUSS, W. A., Descent and Return: The Orphic Theme in Modern Literature (T. L. *Estess*) 794
- Tertullian: Adversus Marcionem (ed. and tr. E. Evans) (W. J. *Burghardt*) 599
- THEINER, J., Die Entwicklung der Moraltheologie zur eigenständigen Disziplin (J. J. *Farragher*) 380
- Theological Dictionary of the New Testament 7 (ed. G. Friedrich; tr. and ed. G. W. Bromiley) (J. A. *Fitzmyer*) 172
- TUCKER, G. M., Form Criticism of the Old Testament (K. G. *O'Connell*) 174
- VIDLER, A., The Church in an Age of Revolution: 1789 to the Present Day (J. A. *Bracken*) 387
- VIDLER, A., A Variety of Catholic Modernists (G. P. *Fogarty*) 181
- VOGÜÉ, A. DE, La Règle de saint Benoît 5: Commentaire historique et critique (Parties IV-VI); 6: Commentaire historique et critique (Parties VII-IX et Index) (W. J. *Burghardt*) 601
- WALDENFELS, H., Glauben hat Zukunft: Orientierungspunkte (A. *Deeken*) 789

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|---|-----|--|-----|
| WEBER, C., Kirchliche Politik zwischen Rom, Berlin und Trier 1876-1888 (<i>J. Hennesey</i>) | 388 | WHYBRAY, R. N., The Heavenly Counsellor in Isaiah xl 13-14: A Study of the Sources of the Theology of Deutero-Isaiah (<i>C. Stuhlmüller</i>) | 174 |
| WESS, P., Wie von Gott sprechen? Eine Auseinandersetzung mit Karl Rahner (<i>W. J. Hoye</i>) | 598 | WIDMER, C., Gabriel Marcel et le théisme existentiel (<i>G. Lafont</i>) | 790 |
| WESTOFF, L. A., and C. F. WESTOFF, From Now to Zero: Fertility, Contraception and Abortion in America (<i>P. R. Gastonguay</i>) | 606 | YANNARAS, C., De l'absence et de l'inconnaissance de Dieu d'après les écrits aréopagitiques (tr. J. Touraille) (<i>R. H. Cousineau</i>) | 375 |