

BOOK REVIEWS

THE ECLIPSE OF BIBLICAL NARRATIVE: A STUDY IN EIGHTEENTH AND NINETEENTH CENTURY HERMENEUTICS. By Hans W. Frei. New Haven: Yale Univ. Press, 1974. Pp. ix + 355. \$15.00.

F.'s book belongs, as he confesses, to "the almost legendary category of analysis of analyses of the Bible . . . in which the Bible itself is never looked at" (vii). It is not a full history of biblical hermeneutics but an exact and exacting scrutiny of some major interpretative efforts from the age of the deists to that of Schleiermacher, Hegel, and D. F. Strauss. F. calls his work "a historical study under a thesis"—the thesis being that the rise of historical criticism and biblical theology involved the eclipse of an approach to the scriptural narratives simply as narratives. That is, the intense preoccupation with the historical truth and/or the theological meaning of the biblical texts tended to exclude a more fundamental concern with the stories—stories, however, whose crucial feature is their realistic or "history-like" character. Consequently, from the late seventeenth century until today, biblical criticism has been and remains almost exclusively "a criticism of the facts and not of the writings of the Bible" (p. 151).

This realistic quality, according to F., was recognized from the outset by nearly all interpreters but failed to become significant for criticism—chiefly, he believes, for lack of a method to isolate it. The "history-likeness" of the biblical narratives was confused with actual history, so that critical interest came to focus entirely on the resemblance (or lack of it) between the scriptural accounts and "what really happened." In fact, F. maintains, biblical realism or history-likeness is primarily a quality of writing as such, comprising such things as simplicity of style, life-likeness of depiction, lack of artificiality, the mingling of serious themes with the casual, random, and everyday, etc. Whereas in both history and allegory or myth the meaning of a given narrative is something other than the narrative itself, in a realistic story "meaning and narrative shape bear significantly on each other"; the theme is inseparable from its cumulative depiction. Thus, the meaning of the Gospel story about Jesus as the Messiah is identical with its narration of "the way his status came to be enacted" (p. 13). In a realistic story, moreover, characters and external events determine each other reciprocally, and the social setting may be as important as the subject itself: the very endeavor "to set forth a temporal world" is itself "the peculiar way in which realistic narrative means or makes sense" (p. 151). The meaning of a scriptural narrative, therefore, lies not in something external (whether historical fact or ideal truth) but in "the descriptive shape of the story as a pattern of enactment" (p. 281).

F. notes the paradox that although a substantial body of realistic fiction and criticism of it arose in eighteenth-century England, no comparable tradition of biblical criticism grew up there at the same time; in Germany on the other hand, biblical criticism and hermeneutics flourished in the relative absence of realistic narrative prose and criticism. In default of a properly "narrative" approach to Scripture, the connection between the literal and the figural or typological readings, once taken for granted, has broken down. Another, more momentous result has been what F. calls "the reversal in the direction of interpretation," meaning that the interpreter no longer sees his own life-history as included within the overarching "story" told in the Bible, but instead tries to fit the scriptural narratives into *his* world and history, now simply identified with "reality."

The following comments will concentrate on F.'s thesis rather than on his hermeneutical history, in the belief that most of the novelty and interest of his work depends on the former. Unlike Erich Auerbach, whose classic *Mimesis: The Representation of Reality in Western Literature* provides the basis for F.'s notion of narrative realism, F. gives only a few rather sketchy examples of what a properly "narrative" approach would look like. (He does refer the reader to a forthcoming work of his own and cites Barth's biblical exegesis—particularly in *Church Dogmatics*, 2/2—as a model.) The result of this lack of "instantiation" (F.'s word) is a certain obscurity about the basic thesis, which the repetition of such phrases as "cumulative depiction" and "narrative rendering" does little to dispel. The reader is left with many questions, not the least of which is what precisely it means to say that the meaning of a biblical narrative "is the narrative itself." Does it merely mean that a great theme in literature (as F. says) "cannot be paraphrased by a general statement" (p. 280)—more accurately, cannot be fully or adequately paraphrased? But is there not a sense in which this is also true of history? And if it means more than this, what exactly does it mean? At times F. appears to be claiming for the Bible something like what the New Critics claimed for a poem—that it is a "heterocosm" or autonomous world, whose meaning is essentially immanent in it and inseparable from it. But is the Bible, or its narrative portions, "literature" in precisely that sense? The New Critics made their claim for poetry plausible by restricting it to the artistic, as opposed to the literal or conceptual, meaning of a poem—to what the latter has in common with a base, an abstract design, or a symphony. Is the meaning of a biblical narrative to be understood in this way? I doubt very much that F. would wish so to restrict it, but he nowhere explains just what the concept of "nonreferential meaning" means when applied to the Bible.

That the Bible has been studied more thoroughly as history and as theology (or mythology) than as a form of narrative writing is beyond question; that its narrative might be illuminated by a more intrinsic and "literary" approach seems likely. But would this autonomous narrative criticism really play the fundamental role F. envisions—so fundamental that its absence constitutes an eclipse of a primary approach to the Scriptures? Would Luther or Calvin, e.g., whom F. cites as typical of "precritical" biblical interpretation, have been at all satisfied with a narrative analysis which simply brackets the question of "extrinsic" truth and reality, or turns it over to another specialist (see pp. 135–36)? Can their dogmatic belief in, and unquestioning acceptance of, the truth of what the Bible narrates be in any way identified with a postcritical examination of the "realism" (rather than the reality) of those narratives? To call something "realistic" imposes a separation between the representation and what it represents; a "life-like" description is *ipso facto* not simply "life." Consciousness of this difference is alien to the precritical mind, which accepts a story as literal truth. If so, is there really enough continuity between the precritical reading of the Bible and F.'s narrative hermeneutics to warrant the metaphor of "eclipse"? It is a metaphor which F. takes rather literally, regarding narrative interpretation as something which formerly existed rather than as something which simply failed to emerge (p. 223).

This difficulty is more central to F.'s argument than may perhaps appear. One senses, behind his painstaking and often subtle analyses of various hermeneutical options, a certain nostalgia for a kind of unmediated encounter with the scriptural word. F.'s adversaries are not primarily the historical critics who questioned or denied the factual basis of the biblical accounts, but the theological reinterpreters who would locate the "real" meaning of Scripture somewhere else than in the texts. In the "mediating" efforts of the latter he sees chiefly a certain "pathos" (pp. 228–30). F. clearly prefers those (like Reimarus) who grant that the Bible means what it says, although it is a lie, to those whose intellectualistic and "privatizing" rethinkings of Scripture force its plain meaning into the mold of contemporary relevance (or their idea of it). F. would clearly like, without retreating into precritical naiveté, to preserve some of the immediacy of the Reformers' encounter with the Word. Sympathetic as one may be to this ideal, one may question whether (and how) the "narrative" approach will achieve it. For if the Bible is not "history" in the technical modern sense, neither is it "literature" in the corresponding sense; if anything, it seems to be closer to the former than to the latter, at least in appearing to make assertions claiming objective validity in the real, historical world. There

remains, in short, a fundamental difference between the Bible's "representation of reality" and Homer's or Flaubert's or Tolstoy's, however much they may have in common in terms of narrative structure and technique. The difference is not merely one of content or of style, but of function and fundamental purpose. It is this difference which underlies Auerbach's deservedly famous contrast between the account of Abraham's sacrifice of Isaac in Genesis and that of Odysseus' scar in the *Odyssey*. "Representation of reality" simply does not mean the same thing when applied to the Bible and to narrative fiction, even though one may include elements of the other, which it uses for its own purposes. Auerbach never, to my knowledge, clearly recognizes the basic distinction between works in which representation is an end and those for which it is a means; in a sense, the difference is prior to his primarily stylistic concerns. But the relevance of the distinction to F.'s work may be grasped by taking his claim that the purpose of a realistic narrative consists in its "endeavor to set forth a temporal world," and asking whether this is true of the Genesis account of creation, or the Gospels, *in the same sense* in which this can be said of the *Odyssey* or of *Anna Karenina*. Whatever sense the Bible "means or makes," it does so for other reasons than those which motivate the fictional effort to "set forth a temporal world."

In fact, F. obliquely recognizes this difference, in so far as his use of the word "realistic" is frequently more referential than his express limitation of it to formal descriptive qualities seems to allow. That is, in claiming that the Bible does indeed attempt to "render" a real world, he implicitly admits that it has meaning also by reference to that world. If so, can his basic distinction between "history" and "history-likeness," or between the "referential-ostensive" and the "narrative" approaches to Scripture, be as radical as his thesis requires?

The prevalence of questions and objections in this review should not be permitted to "eclipse" the reviewer's very real admiration for F.'s historical vision and his analytical penetration. The questions he raises are both basic and of the greatest contemporary interest. Moreover, as the proof of the pudding is proverbially in the eating, so the proof of the importance of narrative criticism will obviously be in the light it sheds on the biblical texts. We await the re-emergence of that sun, or its first dawning, with eager expectation.

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EXODUS AND SINAI IN HISTORY AND TRADITION. By E. W. Nicholson. Richmond: John Knox, 1973. Pp. xv + 94. \$4.95.

This is a survey of the major currents of opinion on some important

points in OT research. It outlines the arguments for the major positions, discusses them critically, and poses questions which arise from the discussion. It finds wanting the much-discussed claim of von Rad that the Exodus and the Sinai theophany originally belonged to separate traditions (and so the historical experiences which lay behind them, whatever they were, had no connection), largely because the historical credo passages (Dt 26:5-10 etc.) on which the claim is based are late products. Also it argues that the famous parallel between Sinai and the Hittite treaty (Mendenhall) cannot be established—indeed, that originally Sinai was not considered a covenant at all, and that the treaty form first influenced Deuteronomistic writers much later. Finally, it argues that Noth's dismissal of Moses as a secondary figure in the tradition draws too much from his unimportance in the one episode in Ex 5, that this cannot outweigh the massive presence in the body of the traditions.

One can agree with these conclusions, but it is not clear that N. sees—at least he does not tell us—how far they go. Von Rad's conclusions did not depend simply on the date of the credos. It presupposed that a tradition which could be related to a basic cultic act could point to a background more ancient than the text which preserved it. Then, Noth's argument about Moses follows the rules of tradition history strictly, is *streng methodisch* and so dear to German hearts in a way hard for the outsider to grasp. No doubt the presuppositions were asked to carry too heavy a load and the rules were pressed too hard, but if we politely dismiss the results obtained from them, we are dismissing by implication the presuppositions and the procedures of a whole generation and the theological synthesis they built on them.

In fact, this seems to be the case in practice. We are in a kind of deadwater in OT theology at present. Perhaps this should raise larger questions than those put by the author. His are excellent in their way, but they are largely concerned with what is really the hypothetical reconstruction of historical events, finding the oldest traditions and asking what lay behind them. This sort of thing is regularly called theology. Is it? Or, if it is, is it necessarily the most fruitful thing in biblical theology? History as such, or at least something called *Geschichte* and usually translated as "history," had a theoretical importance for von Rad and his theology. The result is that his theology staggers when the historical reconstruction on which it is based collapses. Do we want to replace this foundation with a hypothesis as passing as his? What would we get if we really could answer the question about what the elders did on Mount Sinai—if there were elders or if they went up the mountain or if they did anything? The picture of a ceremony among nomads! History produces histories, not theologies. Brevard Childs has recently called our attention to the fact that the source of

theology is the biblical text. Historical reconstructions have theological relevance when they help explain the text. Childs is a modern, and when he bravely applies his principle to a commentary on Exodus he gets into trouble. He tries to relate his interpretation of the canonical text to the current historical debate. The irrelevance is often striking. We need to think more about history and theology. If we do, we may well decide that what this book is concerned with is history, the history of Israel and its religion. Within the range of this concern it is excellent, well informed, and judicious. It should be fruitful in its field. But is it theology?

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DENNIS J. MCCARTHY, S.J.

A GRAMMATICAL ANALYSIS OF THE GREEK NEW TESTAMENT 1: GOSPELS-ACTS. By Max Zerwick and Mary Grosvenor. Rome: Biblical Institute, 1974. Pp. xxxvi + 456 + 15*. L. 4200; \$7.00.

This pocket edition is the first half of a translation, revision, and adaptation, in collaboration with the original author, of Z.'s *Analysis philologica Novi Testamenti Graeci* (3rd ed.; Rome, 1966). The Latin editions of this word-by-word analysis of the Greek NT have enjoyed great popularity for over twenty years. This English edition, provided in response to repeated requests, was prepared by G., a Greek scholar with unusual credentials for the task. She had taught biblical languages and was one of the three writers of Lampe's *A Patristic Greek Lexicon* at Oxford.

The book is designed primarily for students of the NT with little knowledge of Greek. You can begin using it at whatever point you like, since no previous explanation is presupposed. Verb forms are explained; the meanings of all Greek words are given, except in the case of those used sixty times or more in the NT, for which a vocabulary is provided at the beginning of the book; and attention is often drawn to the derivation of words and their semantic range indicated. Whenever the exegesis of a particular passage depends upon the interpretation of the Greek text, possible alternative interpretations are also offered or inherent difficulties indicated. When a form or construction bears a different meaning elsewhere in the NT, this is carefully noted.

A new feature of the English edition is the glossary of grammatical terms provided by G., sometimes with profound discussions of nuance, at the beginning of the book. This glossary really gives a summary of biblical Greek usages, well illustrated by examples. It explains many points of Greek grammar very clearly, e.g., under "aorist": "in short, if the aor. does not express duration, neither does it preclude it as a fact but views the action, of however long duration, as telescoped to a point." There is also a paradigm of verbs in Hellenistic forms at the back of the book.

It would be wrong, however, to consider this guide to NT Greek useful only for beginners. Z. is a shrewd grammarian, and this edition is further enriched by G.'s insights. Throughout the book, the characteristic phenomena of biblical Greek are carefully described and interpreted both in terms of the development of the Greek language itself as it evolved from the welter of classical dialects into Hellenistic (Koine) Greek and in the context of widespread interference from the Semitic languages.

There are also cross references to Z.'s *Biblical Greek: Illustrated by Examples* (English ed. adapted from the 4th Latin ed. by Joseph Smith; Rome, 1963). This latter book is not a comprehensive grammar of NT Greek like those of Blass-Debrunner-Funk or Moulton-Howard-Turner, but is a masterful study of points of NT Greek syntax relevant for exegesis. It is full of incisive, refreshingly clear, and accurate statements about Greek grammar, e.g., "the aor. ptc. does not *of itself* express any temporal relation, whether absolute (past time) or relative (preceding action, etc.);" (§261). The author also handles the moods and tenses of conditional clauses particularly well. Probably Z.'s outstanding contribution to NT grammar is the soundness of his approach to the problem of bilingualism. No one who knows Hebrew or another Semitic language can fail to be struck by the Semitic tone and flavor of NT Greek and by its adoption of Semitic idioms. But instead of appealing to bilingualism only to explain isolated phenomena which are obviously foreign to Greek, Z. has delineated the potential areas of interference and consequently better realizes the extent to which Semitic interference has permeated biblical Greek. What some other grammarians classify simply as tendencies within the Greek language itself, Z. explains more adequately as tendencies in Greek reinforced by Semitic interference if they correspond to a Semitic pattern of speech and are considerably more frequent in biblical Greek than elsewhere in the Koine.

I recommend this English edition of the *Analysis* very highly. It admirably serves its stated purpose (Preface, iii-iv): "that the Greek text of the New Testament will not remain exclusively a tool on the desk of a decreasing number of specialists but will become a living power in the hands of theologians, of preachers of the Word, of directors of Bible discussion-circles, and finally in the hands of those who pray in private from the Word of God."

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FRANCIS T. GIGNAC, S.J.

JÉSUS? DE L'HISTOIRE À LA FOI. By Léonard Audet *et al.* Montreal: Fides, 1974. Pp. 220. \$5.00.

This collection of essays by members of the biblical faculty of the

University of Montreal first saw the light as a series of lectures to the general public. The lectures set out to show how exegesis traces a line of development in the NT from the historical Jesus to the Christ of faith. Each session consisted of an OT specialist delineating the historical and conceptual background against which his NT counterpart then developed a particular aspect of the general theme that gave the present collection its title. The volume, though adapted from an oral to a written mode of presentation, adheres to the original purpose and plan of the lecture series.

Accordingly, under the heading "Jesus: What Did He Say?" R. Proulx takes up the OT expression "the reign of Yahweh" and traces its richness and limitations, the certainty and the illusion it nurtured in Israel. This leads to L. Audet's discussion of the kingdom as the center of Jesus' preaching. The second chapter, having sketched the political and religious background of Jesus' times (A. Legault), takes up the question of whether he was a Zealot, a peaceful man or a protester, to conclude that his main concern was to change power to service, thus revolutionizing revolution itself (J. Martucci).

When the question about what Jesus said of himself is raised, the title "Son of Man" in apocalyptic literature (M.-G. Bulteau) paves the way for the discussion of his use of the title and the primitive community's identification of him with the Son of Man (G. Rochais). Almost inevitably the following chapter bears the title "Jesus: Risen?" Against J. Harvey's brief discussion of OT anthropology and its consequences, A. Cousineau treats "The Resurrection of Jesus: Language and History."

The question raised in the fifth chapter has to do with what men said of Jesus, hence with the Christological titles of the NT and their evolution (A. Myre). As a background to this, V. Yelle examines the titles "God" and "Messiah" in the OT. This, quite logically, leads to the final chapter's "Jesus: God?" Here G. Couturier asks who Yahweh is in the OT, and J.-L. d'Aragon, whether Jesus of Nazareth was God.

Well organized and clearly presented, this collection should give the readers for whom it was intended much to reflect about. But, more important still, it should provide the thoughtful reader with a good chance to be confronted by the inescapable question in Mk 8:29.

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STANLEY B. MARROW, S.J.

THE LAST TWELVE VERSES OF MARK. By William R. Farmer. *Society for New Testament Studies Monograph Series* 25. Cambridge: Cambridge Univ. Press, 1974. Pp. xvi + 124. \$9.50.

This is a consideration of the external evidence for the authenticity of Mk 16:9-20, of the textual evidence thereof, and finally the internal

evidence. F.'s conclusion for the first two parts is: "We can only say with certainty . . . that manuscripts including these verses were circulating in the second century. Whether there were also manuscripts ending with *ephobounto gar* circulating in this archaic period, we do not know. It may be conjectured . . . that such manuscripts were circulating in *Egypt* by the end of the second century" (p. 74). One can agree with this, but, as F. states, it does not really prove anything.

His third section is basically a minute critique of the method and conclusion of R. Morgenthaler, *Statistik des neutestamentlichen Wortschatzes* (Zurich, 1958) pp. 58-60. He correctly criticizes some of M.'s procedures, but he does not go far enough. If one examines the graphs of the occurrences of the most common words used in the NT, the article, *kai*, *autos*, and *de*, one notes that there is very great irregularity in their rates of appearance in all the books of the NT, with possibly some exception for the use of *de* in Jn and the use of the article in 2 and 3 Jn. The implications of this, which escaped M. completely but were in part noted by F., are that no single book of the NT was composed by a single person or that comparative usage is not a reliable tool. Scarcely anyone, if anyone, would accept the prior implication; it is to be hoped that scholars will take note of the second. I myself doubt that they will, because it would mean admitting that much biblical research has been conducted with methods that are unsound.

F.'s conclusions are: "Evidence for non-Markan authorship seems to be preponderant in verse 10. Verses 12, 14, 16, 17, 18, and 19 seem to be . . . neutral. Evidence for Marcan authorship seems to be preponderant in verses 9, 11, 13, 15, and 20" (p. 103). He then cautiously and very tentatively opts for the view that the verses represent "redactional use of older material by the evangelist and belonged to the autograph" (p. 107), although he does not exclude as impossible any view and allows great probability that they were composed by a conscious imitator of Mark or that the Evangelist used with little modification a pre-existing piece of material.

A great amount of work has gone into producing such rather meager conclusions. This is not said in a negative way; rather this study indicates how much that is generally accepted can be questioned with good reason. His whole third section is a model of diligent examination of the evidence offered by the text and it can well be emulated.

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JOHN J. O'ROURKE

BOASTING IN THE LORD: THE PHENOMENON OF PRAYER IN SAINT PAUL. By David M. Stanley, S.J. New York: Paulist, 1973. Pp. vi + 192. \$2.95.

This is a fine book. And it is an important one, both for close students

of prayer and for those who wish to enrich their prayer and their pastoral guidance of others. As this reviewer has come to expect from S.'s pen, the scholarship of the present work combines a careful review of the literature with an original contribution to the subject (perhaps especially in the last chapter, on Pauline prayer and Pauline theology). The "modest," twofold purpose of this study is to "investigate the nature of prayer in the life of Saint Paul and to ascertain, through an examination of what his letters have to say on the theme, the place Paul believes prayer must hold in the life of the Christian" (p. 2). Such a project offers exciting adventure, given the passion of Paul's own love affair with God in Christ and the lyric urgency of his gospel about what man's utterly factual mystical situation is, and what the ethical imperatives devolving on him are, as a result of God our Father's loving constitution of His crucified Son as risen Lord and as just the eldest of a large family of brothers. Yet it does not seem a special intention of S. to entertain or move the reader. In this sense he has not written here, I think, a devotional work. His style is clear and quiet, even laconic. What is offered is readily available to the layperson who wishes to pay him close attention. The great success of the book is substantially due to two circumstances. First, it is a treatment of prayer in Paul that is not superficially gleaned from, but is rather located deeply within, a large and dynamic grasp of Paul's entire thought and experience. Second, the approach enjoys the resources of a professional exegete and a considerable biblical theologian. This means that the book has to be worked at. It also points to a large and long-term pastoral usefulness.

The book is short but packed. S. begins by asking that we allow Paul's prayer to be original and surprising. And this is quite right; for while prayer is central to the life of every vital Christian, and while it certainly must show itself a profoundly similar event among those who authentically call Jesus Lord, yet it is also a highly personal and spontaneous phenomenon that is radically responsive to the marvelous idiosyncrasy of individual temperament, history, and "supernatural personality." Modesty of expectation, S. suggests, is further indicated from all prayer's immensely mysterious character, a mystery so haltingly and inadequately available for articulation. A final caution, very particular to Paul, stems from the circumstance that there is throughout his writings a marked, virtually unflinching, and almost certainly deliberate reticence about his own experience in prayer. Nevertheless there remains, as the reader will discover, ample evidence for a rewarding exploration of the topic.

S. proceeds with an analysis of experiences reported by Paul in his letters which likely influenced his prayer life. Chief among these is the

Damascus conversion experience (pp. 11–42). Here S. finds Paul's entire religious and apostolic existence re-created and redirected as the crucified, risen Lord becomes, for Paul, "the incarnation of the nearness of God" (p. 20) and his prayer gets governed by a continuing quest for a deeper "knowledge of Jesus Christ my Lord" (Phil 3:8). The prayer is characterized as eschatological, since Jesus is disclosed in his "glorious body" in this initial encounter and, as a result, hope assumes permanent prominence for all Paul's prayer and theology. The experience is seen by S. as a revelation of God as Father precisely through His raising Jesus from the dead (p. 35 ff). And Jesus himself is concretely revealed as Son of God by his redemptive death and resurrection (p. 37). Consequently Paul's prayer and the prayer of Christians, "orientated to the Father through the Son by the dynamism of 'the Spirit of his Son' (Gal 4:6)," has as its principal function to create "a deeper and deeper experience of what it means to be a 'son' or 'child' of God" (p. 39). In a later, separate treatment, S. offers a major development of this theme of adoptive sonship (pp. 115–130).

A further analysis of Paul's personal experience is offered by S. in his commentary on 2 Cor 12:7–10 (pp. 52–60), where he brilliantly grounds "weakness" as an indispensable condition of prayer, demonstrates Paul's "unshakeable confidence in the effectiveness of unremitting petitionary prayer" (p. 57), and relates this "thorn for the flesh" experience in Paul's life to that "school of prayer" (p. 59) of the primitive Church: Jesus in Gethsemane.

Space does not permit even a cursory mention of riches S.'s exposition offers us. But it may be mentioned that through succeeding chapters he analyzes the various prayers in Paul's letters: doxologies, spontaneous and formal thanksgivings (the latter judged more as narratives *about* Paul's prayer than as prayers in themselves). Particular mention is due the extended and valuable treatment given the two great confessional prayers: 2 Cor 1:3–11 and Eph 1:3–14. S. also delays with great beauty on the consistently Trinitarian character of Pauline prayer, and he offers massive evidence for his view that, in addition to this triad, the triads of joy, prayer (petition) and thanksgiving, and faith, hope, and love are almost always explicitly in view. S.'s study concludes with a fine overview of Pauline theology and how Paul's prayer in many instances both gives rise to this theology and lies immediately behind it. Along the way there are valuable remarks on the Christian meaning of peace (pp. 82–84, 88), Paul's small inclination to distinguish between public and private prayer (p. 94), the phenomenon of tongues (pp. 114–15), discernment (pp. 130–33), and the origin of the themes of Paul's letters as the fruit of Paul's own prayer (p. 139). Finally, the whole book witnesses to the

entirely apostolic character of Paul's experience and understanding of prayer (cf. esp. p. 159).

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JOSEPH P. WHELAN, S.J.

GOD. By Heinrich Ott. Translated by Iain and Ute Nicol. Richmond: John Knox, 1974. Pp. 124. \$3.95.

No matter how much one attempts to disguise the Scholastic and Kantian dichotomy between faith and reason, it still manages to break forth even today, regardless of how refreshing the treatment or significant the grasp of the contemporary scene. Such is the type of book given to us by O., successor to Karl Barth at Basel and a leading exponent of post-Bultmannian thinking. The title would suggest that the book, more in the form of a tightly woven essay, is *about* God, but since this is patently impossible in both O.'s and my opinion, it more correctly deals with man's *posture* before God. At this point, however, we would part company, since his position reduces itself to one of personalistic (O.'s contribution) fideism, while I would urge a greater appropriation and meaningfulness of the self on cognitional lines (O.'s intimation of "metaphysical experience"). In other words, does O. really appreciate the potentiality of the human entity? Does he reduce the human condition to blind groping under the guise of biblical reductionist faith?

The ten short chapters might be best appreciated in this form: contemporary problems (pp. 1-22), a new perspective (pp. 23-50), proper identification of God (pp. 51-78), and man's approach to God (pp. 79-123).

O. identifies the contemporary difficulty with God as being too anthropological (death of God; posttheists) or just silent (Wittgenstein's attitude regarding religious questions). God has become "question-able," i.e., the God question is not even worth asking. What must be rediscovered is the proper context of the God experience, the lines of which have been already indicated in various theological traditions (Buber's I-Thou rather than I-It, Bonhoeffer's *etsi Deus non daretur*, and Rahner's experience of God's silence as *reductio in mysterium*). O.'s distinct contribution begins by looking to Bultmann's transformation of God (notably in Jesus) as he enters history and encounters man; this "becoming" calls for a proper response on man's part—not a response of intellect (rational proofs) but of faith, the only way to knowledge of God's reality precisely because it is total and involves the whole person. In O.'s opinion, whether correctly or not, there is also a tendency in this direction from recent Catholic theology (à la Karl Rahner), particularly in historical studies of Vatican I's *Dei Filius*.

Thus it is only in faith that one can lay claim to something which

engages the total person. It is in the person that the faith response to a Thou can be addressed, and the area "between" persons determines their relationship. So it is with God as a person. Not even a Trinitarian understanding of God with its specific anthropomorphisms should deter us from properly approaching the one God as person. It is only uniquely in Jesus that God encounters man, not the Jesus of authentic remembrance (historical Jesus) but the Jesus of the confession of faith.

It is his existence (Bultmann's existential verification) that distinguishes the man who speaks to God. "Everything depends on whether I dare to recognize and accept the 'between' between God and man. . . . It is the risk of faith. . . . There is simply the wonder of God's presence with man" (p. 85). Prayer is the event in the "between" between God and man; it provides us with a singular paradigm of dialogue with the divine, since the basic stance of human existence is dialogical. In brief, "to speak properly of God, we must speak of *human existence*, the existence of that person for whom God means something through faith" (p. 100).

I have probably overstated O.'s conclusions, to point to what I consider genuine difficulties in such a position. A decisive faith response, I would admit, is the peak human experience; however, can it be separated from the wider context of human belief which operates so intimately with human knowing? Is not such an analysis of human existence really a surrender of the human condition? One wonders how O. would respond to Lonergan's *Insight and Method in Theology*. Furthermore, this book clearly indicates how deeply rooted is much of Continental theology in a cultural and/or national malaise. Similarly, O.'s handling of the historical Jesus becomes suspect in light of historical fact determining identity (I have found F. Crowe's "Eschaton and Worldly Mission in the Mind and Heart of Jesus," in *The Eschaton: A Community of Love* [Villanova, 1974] much more helpful). Lastly, just how truthful is purely existential verification when subjected to the inherent possibility of a relativising process? I would suggest that the *identity* itself of the God question would be an apt subject for ecumenical review.

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JEROME M. DITTBERNER

LE FILS ÉTERNEL: THÉOLOGIE DE LA PAROLE DE DIEU ET CHRISTOLOGIE. By Louis Bouyer. Paris: Cerf, 1974, Pp. 533. 79 fr.

There seems to be no lack of interest in Christology in scholarly as well as popular circles. The interest has generated a number of books which seek to respond to the need. B.'s book is an attempt to present under one cover a comprehensive Christology that would include the situation of Christology within the general context of general systematics, biblical

Christology, and historical Christology. The table of contents is itself evidence of the breadth of the work.

B. divides his work into three parts: the preparation for Christ, the announcement of Christ, and the understanding of faith in Christ. The first section is a presentation on the theology of the Word of God—in particular, a history of approaches to the Bible, the historical context of Israelitic religion, and various applications of OT themes to the preparation of Christ. The second section presents a Christology of the NT, but not before examining contemporary NT methodology. The final section is the history of Christology from the earliest Fathers of the Church and heresies down to and including contemporary attempts to formulate a Christology. This section also includes some forty pages of reflections which amount to short essays on themes related in some way to the general topic.

It is difficult to give a clear picture of the volume. B.'s name is sufficient reason for the scholar to examine the work, but on analysis it is hard to appreciate the general thought that underlies it. In some ways it is not unlike the manual of old that treated very many topics in a succinct way and presupposed the presence of a good teacher who could fill out in detail and with greater accuracy what the manualist presented in outline form. Another problem is the intended audience. Since the book covers so much territory, almost everyone who has devoted some time to some aspect of critical scholarship will find fault. The historical theologian will more readily turn to Grillmeier's work on Christology; the systematic theologian will not be satisfied with the failure to come to grips with some of the more pressing questions of humanity-divinity, resurrection, consciousness, etc.; the biblical scholar will be upset when so much of redaction criticism is reduced to a few pages and the entire Christology of the NT is presented in so few pages.

The book's value is that it places within one volume a contemporary summary of many aspects of Christology. If one is looking for a quick review of the heresies, a general overview of some OT themes as applied to Christ (Messiah, Suffering Servant, Son of Man), a summary of some of the problems of NT exegesis as encountered by scholars in this century or a general approach to NT Christology, he will find it here.

The chief drawback of the book may be its strength. I cannot imagine anyone being satisfied with the treatment of the above topics. B. discusses the resurrection from a philosophical, exegetical, and theological point of view, but in such a cursory manner that he fails to do justice to the question, especially to the position of such men as Marxsen, whom B. considers to be presenting opinions of the past century already proven unsatisfactory (p. 240). With regard to the Christology of the NT,

Pauline Christology, the Synoptics, John, and Hebrews are studied. Here I believe that the biblical scholar would not be satisfied. B. does not sufficiently distinguish between the earlier and the great epistles and the so-called captivity epistles. Nor does he even consider the Christology of Philipians, prescinding from the question of authorship. He treats Mark and John together, claiming that contemporary scholarship has shown that the Christologies are substantially the same (p. 317). I find great difficulty with such a statement. The Christology of Mark, with Jesus as the suffering Son of Man unto death, together with a marked emphasis on the humanity of Jesus, seems quite different from the high Christology of John, with the emphasis on the Incarnation and the glorious parade of Jesus to the hour of his glorification on the cross. There are certainly some parallels between the two Gospels, but contemporary scholarship has taught us to be careful of comparisons between books in the NT and has cautioned us to give each book its own place based on its distinctive theology.

For anyone who has tried to struggle through Rahner, Schoonenberg, Hulsbosch, Perrin, Braaten, Hodgson, and other contemporary theologians, B.'s section on present-day Christology is the most disappointing of all. Very briefly B. treats what he calls the "psychological" Christologies from both Roman Catholics and Protestants, laments their existence, and rejoices in a return to metaphysical Christologies (p. 465). He then does little more than mention the metaphysical Christologies. One hundred years of Christology, even though it was a search from the biographical to the psychological, has produced some help for the contemporary theologian, even if he is concerned with basing his Christology on an ontology. It has not been a waste of time and effort. Moreover, some works of contemporary Roman Catholics, e.g., Schoonenberg, are worthy of consideration.

There is surely a need for good Christology today, based on ontology that has absorbed the wisdom of the ages and comes to grips with modern psychology and modern thought. B., with his vast background in theology and with the wisdom that comes from age and experience, might well be in a position to offer such a work. Instead, he has chosen to present a good compendium of what many people have thought and written over a period of two thousand years. Perhaps in the future he will also offer a Christology that is the result of his own faith and study. Coming from such a notable scholar, it would be most welcome.

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JOHN F. O'GRADY

JEZUS, HET VERHALL VAN EEN LEVENDE. By Edward Schillebeeckx. Bloemendaal: Nelissen, 1974. Pp. 623. 67 fl.

The question "What does Jesus mean for us today?" spawns in every generation a mix of inspirational lives of Jesus, careful exegetical reconstructions of the historical Jesus, and more broad discussion of the hermeneutical problems of Christology. In this work S. addresses himself to all three of these concerns. It was contemporary concerns about salvation and liberation and the welter of images and interpretations of Jesus that first inspired the book. Indeed, S. directs the book toward a wide readership, despite the size of the presentation. And the style is surprisingly felicitous, despite the weighty material. The exegetical detail is indeed astounding; probably no other systematic theologian has ever listened so closely to the world of the exegete in speaking of Christology. (S. even apologizes to his colleagues for hardly ever mentioning them.) Of the roughly six hundred authors cited, the overwhelming majority are exegetes. Finally, S. brings to the Christological problem a genuine sensitivity to the relation of God and man, and uses a wide range of hermeneutical tools to help clarify the issues. All in all, his work can only be considered a major event.

S. attempts to join contemporary man's search for a sense of Jesus and of the salvation God offers in him by engaging in a close study of one particular period in the history of the response to Jesus: the period from his death until the formation of the canonical NT writings. S. admits that his can be but a prolegomenon, and promises more work at a future date. But what he presents here is already quite impressive.

The book has four parts. Part 1 is a long methodological prelude, where S. explores the problem of getting in touch with the historical Jesus. This ground has been covered in the past by various "quests" of the historical Jesus and historical-critical work on the NT text itself. S. studies the crises both these investigations have increasingly had to face, and on the basis of these crises builds a methodological alternative. He notes that nowhere can we locate anything but an already dogmatic image of Jesus and that the only alternative to getting behind this is to turn to the *movement* the person of Jesus set in motion. To arrive at what Jesus inspired, moreover, all the early communities and their responses to Jesus must be taken into consideration, since a search for the single most primitive community is, for a variety of reasons, methodologically unsound.

S. says that research has shown that the major confessions about Jesus made by the various early communities were consistently based on some historical facet of Jesus and his life-praxis. Part 2 explores what can be reconstructed of the historical Jesus, with special attention to his message and Abba-experience, his rejection and death, and the response of the disciples to his message and person after his death. S.'s hypothesis on the structure of the "Easter experience" of the disciples may come as

surprising to those unfamiliar with recent European (and especially French) exegetical research in this area. Briefly, he proposes that the experience was first of all one of receiving forgiveness and grace from a Jesus known to have died, and that this experience provided the basis for the disciples' coming back together again. Only then is it possible to discuss their common pneumatic experiences and the (amazingly fast) development of the appearance traditions and the tomb narratives.

Part 3 is devoted to the growth of the interpretation of the risen Jesus in the early Christian credos. All the credos, and the titles conferred upon Jesus within them, find their foundation in some remembered experience of the earthly Jesus. There was a dialectic between possible identifications of who he might have been, provided by models in the first-century milieu, and the historical memories he evoked. Of the titles eventually used to delineate the meaning of Jesus, all were expanded and transformed by historical memories of him.

The final section deals with the universality of Jesus and the claim that he is the definitive salvation coming from God. S. discusses the core of the Christological problem: how universal meaning can be achieved in a conditioned historical occurrence. While maintaining that a truly universal horizon of meaning cannot be theoretically articulated and can only be approached negatively, i.e., in the struggle against evil and suffering, he proposes at the same time Jesus as a paradigm of humanity, as one who realizes that man's concern and God's concern coincide, and that man must realize that he is "of God," even when death seems to contradict this. On the basis of this, S. also sketches out Trinitarian perspectives and a contemporary hermeneutic of patristic and medieval Christology.

In a work of this scope and bulk, there are bound to be points of contention. S.'s interpretation of the Easter experience will no doubt cause debate; his acceptance of the work of Siegfried Schulz on the Q-source is not shared so wholeheartedly by some exegetes; and whether he is consistent in presenting Jesus as a paradigm of humanity against a horizon that can only be approached negatively also remains an open question. Despite all this, S.'s book remains a major contribution to our contemporary (and historical) understanding of Jesus that may end up overshadowing almost all other recent similar attempts. We can only hope that an English translation will be available within the reasonable future.

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ROBERT J. SCHREITER, C.P.P.S.

LA PORTÉE DE L'ÉGLISE DES APÔTRES POUR L'ÉGLISE D'AUJOURD'HUI.
Published under the auspices of the Review *Istina. Colloque oecuménique*

nique de Bologne, April 10-13, 1973. Brussels: Office Internationale de Libraire, 1974. Pp. 130.

This relatively thin volume offers the material presented at the 1973 Ecumenical Colloquium of the Académie des sciences religieuses, held in Bologna. A short discussion of the ecumenical problems by the editors of *Istina* sets the framework for the book. Then eight studies are presented: the first two are devoted to the study of the common past preserved in the churches in spite of their separation and division (W. Pannenberg and J.-L. Leuba); the third is preoccupied with the normative nature of the NT and the exemplarity of the primitive Church (P. Bonnard); the fourth studies the references to the Jerusalem community found in the Western and Eastern sources of Christianity in the first five centuries (P. C. Bori); the fifth analyzes the interdependence of the two important factors in the Greek Fathers: readiness to the promptings of the Spirit and faithfulness to the sources (Mgr. Damaskinos); the sixth, and the most satisfying, explores the problem of continuity with the apostolic Church as it emerges in the theological sources of the Orthodox Churches (J. D. Zizioulas); the seventh examines the relationship of the Church of the Reformation of the sixteenth century with the primitive Church (J. J. von Allmen); finally, the eighth reflects on the *forma ecclesiae* in Christian humanism, particularly in Nicholas of Cusa (G. Alberigo).

It is evident that the main interest of the Colloquium and also of the present volume is rooted in the ecumenical question of the normative nature of the Church of the apostles. To what extent can and should it be invoked? Is it necessary to interpret it in a uniform or in a pluralistic sense? The question becomes more pointed when it is asked in connection with the constitution of the institutional Church, particularly in view of the effort of the primitive Church demonstrated in trying to find the balance between spiritualism and institutionalism. It is to be noted, furthermore, that the question of ministry, so divisive at the time of the Reformation, and one of the major problems of the ecumenical endeavor even now, cannot be expected to be resolved without first solving the question of the normative nature of the apostolic Church.

Many interesting aspects in this book should evoke a favorable response from theologians and ecumenists. I particularly appreciate the Greek Fathers' *additiones partiales* as leading perhaps to a better interpretation of the concept of truth in contemporary theology (pp. 51-52, 61) and the Eucharistic convocation as the theological basis of the local church (p. 69). But first and foremost, I find great satisfaction in Zizioulas' study of the creative tension between the historical approach and the eschatological approach, between the missionary commission and the eschatological function of the apostles, between tradition and newness in the Church. It is on this point that the contemporary

theologian must do his utmost to base the ecumenical effort on a good and solid foundation.

Finally, a note of regret: the discussions that followed the presentation of these papers at the Colloquium are not reprinted in the volume. They would have contributed greatly to the clarification of the ideas elaborated in these papers; they also would have indicated, more precisely than the studies, in what direction one should look with real ecumenical expectation.

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SABBAS J. KILIAN, O.F.M.

BAPTISM AT 21. By David G. Perrey. New York: Vantage, 1973. Pp. viii + 193. \$6.95.

At present there is general agreement among Catholic theologians that baptism of infants is not necessary in virtue of a divine law binding their fate in the case of death to the sacrament. The practice is judged to make sense since it is meaningful to speak the word of death and resurrection over the human person at the beginning of life and because infants can become members of human communities. However, there is a difference of opinion concerning the propriety of the practice in the modern Church.

The majority of Catholic theologians advocate infant baptism if there is sufficient evidence that the child will be raised in a family capable of showing the way to the faith. This practice is not considered to be an obstacle to personal freedom provided that the education of the child does not degenerate into a kind of training in the faith which robs him of freedom of choice. Truly Christian upbringing leads the child at each stage of growth to recognize that faith is a matter of personal choice. When this obtains, infant baptism is considered to be a help in making this choice. A tranquil growth in a decision which does not remove the freedom to refuse is preferable in the normal case to a process which attempts to put off the choice until some later point of time and which can too easily result in a resolution made on superficial grounds.

The pseudonymous author of this book presents a comparison of the theological, psychological, and pedagogical arguments for and against infant baptism. He concludes that, in the present state of Church and world, baptism should be administered only to persons old enough to grasp the meaning of commitment to Christ. For the author, "21" is equivalent to the age of majority, which differs in different countries.

He correctly notes that the Catholic Church has not been serious enough about the implementation of the first condition required by the Code of Canon Law in the normal case of infant baptism. Canon 750 states that there must be assurance of Catholic upbringing and the consent of at least one parent. The first condition demands that the child

has "a chance to know what he was baptized for" (p. 67). The author judges that in the vast majority of cases this condition can only be fulfilled by prebaptismal instruction, which takes place when the person has reached adulthood.

The rambling, polemical style of this book is really not suited to the serious question which the author raises. However, if one can persevere through the often bitter and exceedingly pessimistic remarks about the present state of the Catholic Church, a reading can be profitable. At least it forces the reader to ask about the nature of Catholic upbringing of children.

Baptism at "21"? Yes, in the event that Christian upbringing worthy of the name cannot be expected. But should we presume this to be the normal case, as does our author? If assembly-line baptism of infants, as practiced by the Catholic Church of the past, was an abuse, the legislation against infant baptism advocated by the author is no less open to objections. There are truly Christian and modern parents who can raise their children in accord with the nature of faith and who will not succumb to the temptation of brainwashing their children. There should be more; but this only points out that the most challenging aspect of infant baptism is the providing of adequate education for parents in the nature of Catholic faith.

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EDWARD J. KILMARTIN, S.J.

CHRISTIAN INITIATION: A COMPARATIVE STUDY IN THE INTERPRETATION OF THE BAPTISMAL LITURGY IN THE MYSTAGOGICAL WRITINGS OF CYRIL OF JERUSALEM, JOHN CHRYSOSTOM, THEODORE OF MOPSUESTIA, AND AMBROSE OF MILAN. By Hugh M. Riley. *Studies in Christian Antiquity* 17. Washington, D.C.: Consortium Press, 1974. Pp. xxiii + 481. \$21.00.

The recovery of the baptismal homilies of Chrysostom in recent times has made it possible that a comparative study of the way in which different areas in the Church understood the symbolism of the rite could be attempted without going back to the origins but confining its scope to the years from 350 to 400. Theodore, it is true, was delivering his homilies perhaps many times over, year by year, until 428, and (as the present writer suggested to Dr. Cross a long time ago) the *Mystagogical Catecheses* of Cyril could well have been used by John of Jerusalem who succeeded him; for the audience would change each year, and this would account for the ascription of them to John in some of the copies that have come down to us. Augustine does not fall within the scope of R.'s investigation.

The book gives a straightforward interpretation of the passages where the four chosen authors have expounded their ideas about the symbolism

of the rites. There are several useful charts to show where the explanations are parallel, and when longer extracts are given from the texts, the Greek or Latin is provided in a note. A full index of citations makes cross reference easy. Yet these four authors were not isolated laboratory specimens. Ambrose most probably worked without knowledge of what Cyril had written, but it would be hazardous to suppose that Theodore was ignorant of what Chrysostom had said when he catechized at Antioch. Ephrem (who died in 373) made clear much of the symbolism of baptism in his hymns, especially those for the Epiphany, and his words by the very nature of his chosen medium had to be clearer than the prose utterance of a running commentary on the rite. Theodore must have known the hymns of Ephrem, and when R. (p. 203) tries to fit Theodore's explanation of the prebaptismal anointing to the Procrustean bed he has devised with the help of Cyril, he goes badly wrong. Theodore says that the anointing is a sign "that you will be receiving the covering of immortality which through baptism you are about to put on." Now Ephrem has plenty to say about this new clothing that the water of baptism represents. R., however, wants to say that Theodore is thinking of the oil, spread over the entire body so that it becomes a healing covering, thus coming into line with Cyril's ideas about healing and exorcism.

Many readers will look for a discussion of the postbaptismal chrismation, or laying-on of hands, or other signs of a second part to the baptismal mystery. R. has an essay (pp. 396-412) which he entitles "Confirmation," but he is reluctant to enter into "the problematic area of the difference between the sacraments." He does not shirk the task of trying to put some meaning upon the strange omission by Chrysostom of any postbaptismal anointing. He cites the evidence collected long ago by Dom Hugh Connolly for the parallels to Chrysostom in Ephrem, Aphrahat, and the *Didascalia*, all of which point to the Syrian Church as having this peculiarity. The fact that Theodore includes a postbaptismal anointing is due, according to R., to "greater emphasis on clarifying the role of the Holy Spirit in the liturgy of Christian initiation," which he thinks came about after the dogmatic decisions of Constantinople I in 381. Yet he accepts that the homilies of Chrysostom date from 388-90, and thus it becomes more difficult, rather than less, to understand why this new development was not felt by Chrysostom. It has for a long time seemed to the present writer that the Church of Antioch, which was *the* Gentile church by contrast with Jerusalem, had its own view of the liturgy of baptism, making it conform to the pattern of what happened to Cornelius, on whom the Spirit descended before he had entered the water. A recent discussion of a crucial instance from the Acts of the

Apostles, that of the Ethiopian eunuch (in the Florovsky Festschrift *The Heritage of the Early Church*, pp. 187-95), shows that the Fathers, while not having a systematic theology of the sacraments, did think in terms of concrete cases and do provide us with statements the implications of which later generations of theologians would draw out. For Cyril, when he comes to deal with the eunuch, there is a difference between baptism and mission, between the forgiveness of sins and the abiding presence of the Spirit with His gifts. Ephrem, who was dead before the Council of 381, has much the same idea, and his text of Acts 8:39 made the Spirit descend upon the eunuch immediately after his baptism. It looks as if this Gentile episode came to prevail over the influence of the Cornelius story at Antioch between 390 and 410.

Vatican II called for the renewal and the cherishing of the liturgy ("instaurare et fovere"); we have seen the renewal but not the cherishing. If the symbolism used in the liturgy is to be a means of communication, it must be understood. R. has been moved with the desire to make it better understood, and while he has not achieved final clarity, to make available so much from the past masters in the art of exposition is itself a useful service.

London

J. H. CREHAN, S.J.

REPERTORIUM DER LATEINISCHEN SERMONES DES MITTELALTERS FÜR DIE ZEIT VON 1150-1350. By J. B. Schneyer. 2 vols. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters* 43/4-5. Münster i. W.: Aschendorff, 1972-73.

This repertory aims at providing a complete inventory of the incipits and explicits of sermon literature for the period 1150-1350. The material is divided into sermons of known authors and anonymous works. Sermons of lay preachers and political speeches have been excluded. The known authors are arranged alphabetically. For each author there is provided a brief biobibliographical note, the incipits and explicits of the sermons assigned to him (classified into four categories: *sermones de tempore, de sanctis, de communi sanctorum, de quadragesima*, with each entry being assigned its liturgical place, scriptural source, theme, and protheme), and finally a list of the manuscripts and such printed editions as are available. The two volumes under review cover the authors L-W and complete the section on the known authors. The first three volumes, covering the authors A-J, were noticed in *TS* 33 (1972) 383 f. A revised and expanded edition of the first volume was published in 1973. Several additional volumes are planned to cover the anonymous material and the indexes.

S.'s repertory fills an important need and—together with similar tools

now available covering grammatical treatises, *artes praedicandi*, canonistic works, quodlibetal questions, commentaries on the Bible, Peter Lombard, and Aristotle—will remain an indispensable instrument for scholars concerned with the social, religious, and cultural life of the Middle Ages. However, some remarks may here be in place concerning S.'s method of approaching his material, particularly his method of citing the MSS containing sermon literature. He provides detailed incipits for individual sermons and collections of sermons, but only the most summary indications concerning the MSS. He provides no information about the age of the MSS, although such data can offer important clues as to the diffusion of an author's work. He rarely provides information regarding the folios of the MS containing the works in question or regarding the contents of the folios when they contain only a part of a collection. A comparison of S.'s list of the sermons of Robert Grosseteste with the careful list in S. H. Thomson's *The Writings of Robert Grosseteste* (Cambridge, 1940) 160–191 makes apparent the disadvantages of S.'s method and presents in addition the question whether he has listed all the pertinent MSS. A related problem is presented by S.'s list of the sermons of Ramón Lull, which makes no mention of the important sermons in Lull's *Liber praedicationis contra Judaeos*, a work which is available in a fairly recent edition by J. M. Millás Vallicrosa (Madrid-Barcelona, 1957).

More seriously, S. provides no indication of the colophons in the MSS, so that it is impossible to check the identifications he has made. These identifications occasionally leave considerable room for doubt. For example, MSS Klosterneuburg 450–451 contain sermons ascribed variously to Sifridus, frater Sifridus, Sifridus Niger, and frater Sifridus de domo Teutonica. S. groups all these together and identifies the author with the magister Sifridus Bavarus to whom Oxonian questions on Aristotle's *Metaphysics* are attributed in MS Erfurt Q.326. Since the sermons are ascribed to a *frater* Sifridus, it seems unlikely that the author is to be identified with the Oxford *magister* Sifridus, but without the colophons it is impossible to decide the question. Similarly, S. brings together various sermons found in MSS Troyes 759, 1146, 1929 in addition to several other manuscripts and identifies the author as Sigerus de Courtrai. But according to the catalogues, Troyes 759 contains 76 *sermones de sanctis* of a frater Seguinus O. F. M. and Troyes 1146 105 *sermones de tempore et de sanctis* concluding: "Expliciunt theumata Singeri de tempore" (an old catalogue of the library supplies the further identification: Sigerius Cordigerus), while the sermons in the other manuscripts are apparently anonymous. Since (1) the author is described in Troyes 759 as a Franciscan, (2) Cordigerus seems an unlikely

corruption of Courtrai (de Curtraco, de Colteraco), (3) Siger of Courtrai was a secular master, known only as author of grammatical and logical works, S.'s identification seems virtually impossible. It may be noted that he refers only to a 100-year-old note by Delisle on Siger of Courtrai and ignores the elaborate study of Wallerand and the considerable recent literature.

These remarks concern S.'s method of approaching his material and lead to a further more basic question concerning the compilation of a repertory as distinct from a list of incipits. The user of a repertory is interested in more than simply a tool for the identification of anonymous works. He seeks information concerning the biography and the works of authors falling within the given type of literature; he is interested in lost works, the diffusion of the works, problems of authenticity, an overview of a whole class of literature. S. is conscious of these problems, but one cannot suppress the feeling that he has gotten lost in his forest of incipits and explicits and performed his other tasks quite perfunctorily. His incipits and explicits are, because of the nature of sermon literature, necessarily more detailed than is usual in such repertories, but in view of the cost of his repertory (about DM 700 for the first five volumes, with a revised edition of the first volume and the anonymous works still to come) and the fact that all the incipits and explicits will have to be listed again alphabetically, the question seems legitimate as to whether some more economical method of printing significant incipits under the authors could not have been found. One final note: The compiler of a repertory is certainly entitled to choose the extreme dates for his compilation, but since Schneyer extends his earlier limit of 1150 to include such authors as Bernard of Clairvaux, Peter Abelard, Hugo and Richard of St. Victor, one wonders whether some principle could not have been applied to include such important preachers as John Gerson, Henry of Langenstein, Nicholas of Cues, Dionysius Cartusianus, Nicholas of Dinkelsbühl, and Thomas Ebendorfer, and so avoid the impression that S.'s extreme dates of 1150-1350 reflect some ideologically-colored conviction concerning the Golden Age of Scholasticism.

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S. BONAVENTURA 1274-1974 2: DE VITA, MENTE, FONTIBUS ET OPERIBUS S. BONAVENTURAE; 3: PHILOSOPHICA; 4: THEOLOGICA; 5: BIBLIOGRAPHIA BONAVENTURIANA (c. 1850-1973). Edited by the Commissio Internationalis Bonaventuriana, under the direction of Jacques Guy Bougerol, O.F.M. Grottaferrata: Collegio S. Bonaventura, 1973-74. Pp. 700, 735, 815, xiv + 703. \$80.00 (5 vols., subscription). Distributor, U.S.A. and

Canada: Council on the Study of Religion, Waterloo Lutheran Univ., Waterloo, Ontario, Canada.

Vols. 2-4 listed above form the second major section of the Quaracchi *Festschrift* marking the seventh centenary of St. Bonaventure's death. Vol. 1 was reviewed in *TS* 35 (1974) 384-87. Vol. 5 contains an exhaustive bibliography of editions of Bonaventure's works and studies on Bonaventure during the period 1850-1973. Altogether, 4,842 items have been listed in alphabetical order, followed by an analytical index. The editor, Bougerol, notes that the listing is not without imperfection, and that in the last issue of *Collectanea Franciscana* for 1975, in addition to work on Bonaventure appearing during 1974, omissions and errors in this volume will be rectified. As it stands, minor blemishes notwithstanding, it is a reliable, most welcome tool, indispensable for any serious study of Bonaventure.

The middle section of this work must by any standard be regarded as monumental. Rare is the person who can command the attention and scholarship required to evoke the response manifest in these three volumes (not to mention that of other commemorations of the same centenary). A monumental influence argues a mind of monumental depth and breath, one whose originality and genius place its possessor high above his fellows and make him more than an ordinary link in the chain of tradition.

Taken together, the essays of Vol. 2 do in fact illustrate this point. B.'s genius and accomplishment continue to influence the Christian world, in ways more unknown than known to those so influenced. Some of these here dealt with are B.'s impress on his order, his strong influence on the late medieval mysticism of Germany, on the English mystical tradition, on Gerson and the French school of theology and spirituality, on the *devotio moderna*, his dealings with the Joachimites, with civil leaders, with popes, patriarchs, and missionaries. This is surely a representative selection, but by no means exhaustive, of evidence documenting the influence of B. on subsequent generations of Christians. In the light of this evidence, the character and structure of the mind at the source of this influence, whence and how it came to be so formed, are questions of more than academic interest. Some of the more interesting and original contributions to Vol. 2 deal with the structure of his mind, the relation between thought, language, and imagination, particularly in the use of metaphor in his sermons. The bearing of literary style, theological reflection, and mystical experience on each other is an aspect of B.'s work that deserves greater attention than hitherto accorded it by scholars and whose study may well help to achieve improved translations.

B.'s relation to his sources is complex. If the Word of God and St.

Francis are excepted, B. is indebted to many, but not the mere disciple of anyone, not even Augustine. The studies, mainly in Vol. 2, but also scattered in Vols. 3 and 4, assume this point, without examining it in depth, and generally serve to demonstrate how broad, even by our standards, was B.'s range of learning and how many the elements utilized in his thought from the ancient world (Plato and Aristotle), from the Fathers, from the monks (especially Anselm and the Victorines), and from the non-Christian world (Neoplatonic, Jewish, and Islamic thought). One piece of original research especially deserves attention: Berube-Gieben, "Guibert de Tournai et Robert Grosseteste: Sources inconnues de la doctrine de l'illumination suivi de l'édition critique de trois chapitres du Rudimentum doctrinae de Guibert de Tournai" (2, 627-54).

While the persons and factors that helped shape B.'s thought were many, all of them are secondary in comparison with the revealed Word and St. Francis. What may rightly be regarded as personal and original in B.'s thought and work vis-à-vis his masters in theology can only be called faithfulness in respect to revelation and St. Francis. More exactly, the original in B. is but the Word of God understood and refracted via the mind and heart of Francis of Assisi.

The studies in Vol. 2 and several in Vol. 4 dealing with B.'s spiritual doctrine and eschatology generally illustrate his faithfulness to Francis in thought and deed. B.'s position, and by implication that of Francis, is distinguished from that of the Joachimites, clearly marking B. in theology the *vir catholicus et totus apostolicus*. The editors could not include everything in a genre by definition fragmentary, but the absence of any study devoted to the manner in which the mind of Francis profoundly influenced B., not only in practical theology and in the organization of the community, but at the very foundations of his Christian philosophy, tends to reinforce the inaccurate but widespread impression of B. as the faithful, efficient defender of a work already well established in terms of the exigencies of the thirteenth century. In fact, his faithfulness to tradition was at once thorough and original and led him to merit the titles of Seraphic Doctor and Prince of Mystics, a rare instance of a person simultaneously theologian, mystic, and hierarch, equally gifted in expressing himself in the idiom proper to each and always loyal to the truth whatever the genre. This last may be still a relatively undeveloped dimension of Bonaventurian studies.

Something analogous seems true as regards the number of studies dealing with revelation vis-à-vis its importance in B.'s life and thought. Only two essays deal directly with Scripture or tradition, one with

exegesis, the other with doctrinal development. Although B. wrote no treatise on doctrinal development, his sense of history and his practice of theological reflection are surely good examples with which to study the phenomenon, viz., fidelity to and consistency with a tradition whose roots are eternal and unchanging—profound spirituality and personal contribution.

Contributions interpreting various aspects of B.'s thought comprise Vols. 3 and 4. The editors have arranged these studies in two general categories: (1) philosophical, embracing metaphysical, cosmological, epistemological, linguistic, ethical, and psychological themes; (2) themes touching fundamental, Trinitarian, Christological, ecclesiological, sacramental, moral, and spiritual theology. Both volumes are interspersed with essays relating B. to various forms of modern thought, e.g., Kant, Tillich, process theology, and of cosmic experience, e.g., world religions.

At first glance, the arrangement is useful for putting order into what otherwise might appear a simple collection of miscellaneous articles honoring B. In his Epilogue (Vol. 5) Bougerol notes that the *Volumen commemorativum* does indeed make available a representative sampling of the achievement of Bonaventurian studies in the century since the publication of the critical edition, and materially assists in the assessment of B.'s relevance to the present and of the direction these studies might take in the future. At the same time, a careful reading of each article in Vol. 3 reveals its true focus to be faith rather than reason, specifically faith in the person of Christ. Conversely, each article in Vol. 4 involves the kind of reflection that in fact goes under the heading "philosophical" in Vol. 3. It is difficult to fit interpretations of B. into the modern divisions "philosophy-theology" and still be fair to B. Realistically, Vols. 3 and 4 form a series of commentaries on B.'s Christian wisdom. In this context no question can be discussed until its place in relation to the *intellectus fidelis* is made clear and its role in the synthesis of faith and reason, knowledge and love established. For B., this synthesis already exists in the human consciousness of the Son of God and in the mystical experience of the saints, especially Francis. No exercise or effort of the intellect can be indifferent to this, i.e., purely secular, purely "philosophical." Ultimately all the "arts" are reduced to theology, and theology in this life represents our efforts to dispose ourselves for and integrate into our conscious lives the gifts of the Spirit of Christ. B. is an uncompromising and thoroughgoing mystic seeking the sanctification, not the secularization, of the world and particularly the intellect. His position vis-à-vis the mind is simply this: there is no faith without understanding, no true understanding without faith; and the saving faith

which includes and brings an understanding that is the seed of a future vision in heaven is not perfected until informed by the charity of the crucified Savior.

It is at this point that B.'s universal appeal and exclusive catholicity are most apparent: appeal to all because true; exclusive because the truth is a very unique person, Christ alone. No one could be more relevant to any age than B., who of all Catholic theologians has dealt with this basic and perennial problem most engagingly. And no one can be more contrary to any age, including his own, and more demanding of total intellectual conversion vis-à-vis ideologues and ideologies. Both observations are quite important in assessing in any final and balanced fashion the comparisons between B. and such figures as Kant, Hegel, Tillich, Whitehead, Teilhard. The attraction is sometimes such and the urge to make Bonaventure relevant so strong that certain radical differences are overlooked and the deeper significance of B. for any given moment is missed.

In assessing a century of Bonaventurian studies partly described in Vols. 2-4 and inventoried in Vol. 5, Bougerol rightly underscores the theme of the *Collationes in Hexaemeron*: the faith is not an ideology. In this time of pilgrimage it is indeed the beginning of that fulfilment of man's desire for understanding. But that fulfilment cannot be defined in terms of any merely human experience of understanding or science. The theologian is but the man of faith. And to the extent that he lives that faith intellectually, he can no more judge the faith in the name of Marx or Freud, writes Bougerol, than Bonaventure or Thomas assessed that faith in the name of Aristotle or Plato. The theologian's task is to study the ideologies and to know their purpose. But he must above all view men subject to these ideologies or their prisoners with the understanding and through the eyes of Jesus Christ, to find a point of departure for the dialogue of salvation. For this the theologian must himself have undertaken the personal conquest of truth, or with B. he must bend the knees of his heart and with pure faith go to the Father of lights, that the Father through His Son in the Spirit might give him true understanding, and with understanding, His love.

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PETER D. FEHLNER, O.F.M. CONV.

THE CORRESPONDENCE OF ERASMUS: LETTERS 1 TO 141. By Erasmus of Rotterdam. Translated by R. A. B. Mynors and D. F. S. Thomson; annotated by Wallace K. Ferguson. Toronto: Univ. of Toronto Press, 1974. Pp. xxviii + 368. \$25.00.

This first volume in English of *The Collected Works of Erasmus*

contains the Dutch humanist and theologian's letters from 1484 to 1500. The history of Christian humanism in Northern Europe and the vital underpinnings of sixteenth-century Reformation thought are undeniably present in the correspondence of E., who was in contact with most of the theologians and scholars of his day. Based upon the critical Latin edition of E.'s letters by P. S. Allen, H. M. Allen, and H. W. Garrod (Oxford, 1906-58), these translations are of excellent quality both in fidelity to the original and in sensitivity to English style. Moreover, they are an improvement over a partial rendition of E.'s epistles done from 1901-18 by F. M. Nichols and compare favorably with the French version now in progress. In addition, the historical annotations by Ferguson are perceptively done and handily cross-referenced.

The significance of E.'s religious thought is only recently coming to light in theological circles. Branded by many in the late 1500's and through the 1600's as heterodox and stereotyped as a freethinker in the eighteenth and nineteenth centuries, E. has been relegated to a limbo in Church history, with occasional acknowledgement of his *Praise of Folly* or *Enchiridion militis christiani*. In recent years historians and theologians have begun to reassess his pioneering efforts in theology, without which the movements of Christian humanism, Reformation, and Tridentine Counter Reform remain inexplicable. It is now becoming apparent that Zwingli, Luther, Bucer, and Calvin drew deeply upon the thought and scholarship of the Dutchman. Recent work by Bainton, Rabil, Kohls, Hoffmann, Béné, and Chantraine compel us to take E. seriously not only as a Christian humanist but also as a theologian who sought a reform consistent with the authentic Catholic tradition.

This volume has value theologically in its elucidation of E.'s development from humanist to theological student acquiring the skills necessary to effect a religious reform. The first letters come from the young Augustinian canon regular as he attempts to understand his passion for the newly discovered classics. A major step forward is seen in the correspondence with Cornelius Gerard of Gouda, who shows E. how pagan literature can be compatible with Christian ideals. E.'s taste for the writings of Lorenzo Valla, the iconoclastic Italian humanist, paved the way for the use of philology in religious literature and for a critical approach to Church history. The letters continue through his years as Latin secretary to the Bishop of Cambrai, as newly ordained priest, and as a graduate student in theology at the University of Paris. E. is greatly disturbed by the decadent Scotism of the Sorbonne and he mentions his preaching in Paris and his support of the Windesheim reformers. Problems of health and finances are clearly and realistically reflected in his writing until finally, under the influence of William Blount, Lord Mountjoy, he travels to England in 1499. Once in England, he meets an

unusual circle of Christian humanists: Thomas More, William Grocyn, Thomas Linacre, and, above all, John Colet. The Oxford lectures of Colet turn E. from an undefined humanism to a deep commitment to the sources of Christian theology. The letters between Colet and E. show the younger man more perceptive of the need to approach the literal sense of Scripture critically. E. then insists on interpreting Mk 14:36 (Jesus' prayer in Gethsemane) as clearly manifesting Jesus' terror over impending death and not merely able to be explained away in medieval fashion as Jesus' sorrow for the impending guilt of the Jewish people. In this exchange of scholarship one can find the beginning of modern critical exegesis.

These and other historically and theologically relevant facts can be culled from these fascinating documents. E.'s eventual publication of the first printed Greek Scripture text, his five editions of NT commentaries, his explicitly ecumenical writings (which anticipated Vatican II), his controversies with the Reformers on free will and the Eucharist, and his works on catechetical and pastoral renewal confirm his theological interests, which are observed seminally in these letters.

The quality of translation, notes, and typography in the first volume augurs well for such a publishing venture planned over the next twenty years with two or three volumes to be issued annually. The project will include all E.'s correspondence and most of his other works—many never before published in English. Even scholars well versed in Renaissance Latin will find this volume rewarding. The well-constructed general introduction, historical appendices, bibliography, cross references, and index give the scholar easy access to these primary documents. Future volumes dealing with explicitly theological works will, I hope, be annotated by Church historians and theologians. However, this volume will make a worthy contribution to any theological library concerned with Renaissance theology and pre-Reformation history.

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DONALD MORRISON CONROY

ECCLESIA IN VIA: ECCLESIOLOGICAL DEVELOPMENTS IN THE MEDIEVAL PSALMS EXEGESIS AND THE DICTATA SUPER PSALTERIUM (1513-1515) OF MARTIN LUTHER. By Scott H. Hendrix. Leiden: Brill, 1974. Pp. x + 297. 64 glds.

In *TS* 30 (1969) 712-17, I reviewed three works of recent scholarship treating the lectures on the Psalter with which Luther began his professorial career in Wittenberg. The present work was a Tübingen dissertation directed by Heiko Oberman and now appears as Vol. 7 in the series *Studies in Medieval and Reformation Thought*. H. shows that some themes of Luther's mature ecclesiology were present seminally in

this early work. Consequently, one should not say with Grisar, Jedin, and other Catholics that Luther's antihierarchical ecclesiology was an *ad hoc* construction developed in response to the first official censures of his views on indulgences and sacraments.

Hendrix' method is to isolate areas of ecclesiological consensus in the medieval exegesis of the Psalms and then to note Luther's divergences from this consensus as he reflects on the same texts. Among Luther's ecclesiological innovations in 1513-15, the most fundamental is his definition of authentic ecclesial existence by trustful expectation of invisible, future, heavenly, and spiritual goods to which the Word of God gives testimony. Where the medievals characterized the inner circle of authentic church-people by God-given *caritas*, Luther speaks of the *populus fidelis* as living by a hope that fastens on God's promises. H. sees here one basis for Luther's later break with the existing hierarchy, since the central characteristic of genuine Christianity is no longer dependent on the ecclesial sacraments which infuse *caritas* into the rightly disposed soul. In principle, an authentic Christian community can live wherever this future-oriented faith is nourished. Another seed of Reformation ecclesiology was Luther's early application of 1 Cor 2:15 ("The spiritual man judges all things and is judged by no one") to true believers who are taught inwardly by the Spirit but who often suffer oppression from prelates and official teachers who urge human traditions against them. Luther drew no schismatic consequences from this text in the *Dictata*, but he did cite it later in justifying his opposition to Catholic prelates and teachers whom he now perceived to be unspiritual men and oppressors of genuine spirituality. A third divergence between Luther and the medieval exegetical tradition emerged in Luther's preference to base his ecclesiology more on the spirituality of hope than on the similarity of the earthly Church to the triumphant Church. Luther thus undercut a favorite argument for the papacy (from God's monarchy over the heavenly Church) and in part, at least, was turning to the Old Testament for an image of the Church *in via* toward what will be revealed.

By way of assessment, I note first that H.'s contrast between *caritas* and *fides futurorum* as specific defining marks of two ecclesiologies is notably handicapped by his inability to give a sensitive and sympathetic account of the *caritas* ecclesiology. He never speaks of *caritas* simply as "love of God," and never notes the role of Rom 5:5 in the genesis of the notion of "infused" love. He frequently objectifies this fundamental religious dynamism in a crude manner that makes of it something the soul receives by impersonal sacramental injection and then holds as an inward decoration and a source of assurance of eventual entry into heaven. Once Luther's concentration on future-oriented trust comes into

the picture, love is classed with the temporal *res* (that is, *res sacramenti*) from which authentic faith turns away. It is well known that Luther—for quite understandable reasons—was unable to absorb much of the medieval theology of love, but this does not exempt the historian, even the historian of Luther's innovations, from trying to grasp on its own terms the tradition with which Luther is to be contrasted.

As a work of Luther scholarship, H.'s book is well constructed in what it presents but is marred by significant omissions of relevant material. His account of the new authenticity by way of trust in promised goods gives a quite selective picture of what authentic faith grasps. It is a false modernization to make of Luther a theologian of hope in 1515. He has extensive passages in the *Dictata* in which faith's object is the *opus Dei* now unfolding, but in the paradoxical manner of hiddenness under contrary appearances. Wise and spiritual persons are taught wisdom by the Spirit and perceive that by these strange counsels God governs His Church (see, e.g., Luther's exposition of Ps 91:7, 13 [WA 4, 81–83]).

Another omission would affect the connection H. makes between the ecclesiology of the *Dictata* and an eventual separation from the hierarchy. Luther's text contains more than one strong condemnation of just such a course of action. On Ps 121:5, in the last extended scholion of the lectures, Luther treats the respective roles of superior and subject in the Church. Surprisingly, he portrays Christian righteousness as consisting precisely in obedience to ecclesiastical superiors: "iustitia pertinet ad inferiorem . . . , quia est humilitas, obedientia, et resignata subiectio propriae voluntatis superiori" (WA 4, 405). Where H. argues that the inner circle of genuine believers is a *populus spiritualis* of future-oriented faith, the text would justify equal attention to the *populus humilis* of obedience, an obedience which Luther portrays as essential to the peace of Christ's Church which heretics only disturb and divide (WA 4, 406). One does not have to believe that obedience is the central ecclesial virtue in order to be fascinated by Luther's early insistence on it, but this insistence is part of the record of 1513–15 and should be included in the account of the elite inner circle of believers in whose existence the Church of Christ is authentically realized.

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JARED WICKS, S.J.

ARMAND-JEAN DE RANCÉ, ABBOT OF LA TRAPPE: HIS INFLUENCE IN THE CLOISTER AND THE WORLD. By A. J. Krailsheimer. Oxford: Clarendon, 1974. Pp. xvi + 383. \$25.00.

"It is a simply verifiable fact that the few people who have troubled to read all he [Rancé] wrote invariably share the belief of those who enjoyed his friendship in his lifetime that he was a great and good man" (p. 336).

So K. concludes. As an impartial and dedicated scholar, he seeks to redress "a certain imbalance" which he finds in most of the recent scholarly work done on Rancé, flowing as it does from the pens of members of the Common Observance, who "start with a bias against the Reform in general and Rancé in particular." If it were not for his meticulous and extensive documentation, one might feel that K. himself had acquired a certain bias during his long months of close contact with the community of La Trappe. He certainly had sympathy for his subject.

"The book aims to present an account of Rancé's influence in his own day, on men and women in the cloister and men and women in the world. It does not claim to be a new biography or portrait. . . ." The extent of scholarly research that has gone into the preparation of this volume can be seen from the eighteen pages of bibliography, ten of them devoted to unpublished manuscripts. From this research "it becomes immediately apparent that Rancé's portrait has been diminished almost beyond recognition" in the classical biographies of him. Thus K. presents new evidence indispensable to any future conventual life of Rancé.

The volume is divided into four parts: The Man and His Life, Rancé's Influence in the Cloister, Rancé's Influence in the World, and Conclusions. The first is by far the best and most interesting part. It includes a three-chapter biographical sketch, concise yet quite full, and a character and personality study. In connection with the third part of Rancé's life, the last twenty-five years (1775-1800), when he never stirred from La Trappe yet had his greatest influence, K. brings out the generally overlooked significance of the role of Rancé's secretary, a layman, Maisne, who became the almost exclusive channel of his communication with the outside world. Maisne had considerable influence on Rancé's published works, the history and content of which K. incisively reviews.

Although K. is a good writer, an exceptionally good one for a scholar of his quality, the second and third parts do tend to be rather heavy reading simply because of the mass of details. The first and best chapter of the second part traces the pattern of life at La Trappe, quoting extensively from Rancé's published works. The next chapter, on "Vocations," sketches, one after the other, the usually relatively brief career of a dozen or more of Rancé's monks. Beginning from this point, through the three remaining chapters of this part (Religious of the Cistercian Order, Religious of Other Orders, and Women in Religion) and through the five chapters of the third part (Prelates [Bossuet being the most notable], Secular Clerics and Oratorians, The Great: Men [such as James II of England], The Great: Women [such as Madame de Guise], and Family), K. depends almost exclusively on the surviving correspondence, which is abundant. Much light is thrown on the society of the time. There also emerges an extremely dedicated man, capable of much love and concern,

one who by no means forgot the people and the world he had retired from, a very busy man. There is an "almost febrile insistence on activity, the compulsive need to be busy." He "was clearly different from St. Bernard who was certainly no less active but whose mystical spirit was not thereby repressed." Rancé had something of the convert's tendency to overcompensate. His monastic way pursued at La Trappe went back beyond the gentle origins of Benedictine institutions to Climacus and the Thebaid to which he frequently referred. In this choice he was undoubtedly influenced by the culture in which he matured: the Fronde, Cornelian *gloire*, and the ideal of *générosité*. And yet common sense and moderation are everywhere in evidence in his letters of direction.

This is definitely a study for students and scholars. The quotations, very numerous, are left in the original language, usually French, occasionally Latin. A general acquaintance with the history of the period is presupposed. More particularly, one needs to be quite familiar with the Jansenist controversy, the personages involved, the issues, the theological questions, the significance of the *Signature* and the Peace of the Church. These constantly come up in the discussion of Rancé's contacts, correspondence, and controversies, and although the first chapter of the Conclusions is on "Rancé and the Jansenists," they are nowhere explained.

The bibliography is impressive, yet there are significant omissions, most notably the long article by M. Pierre De Grox in *Cîteaux* 20 (1969) (276-354) and the recent work of Chrysogonus Waddell. These omissions are especially striking in that K. expresses his desire to redress some of the imbalance he finds in the publications of the Cistercians of the Common Observance, and these two authors of the Strict Observance seem to be about the same task. The fourteen-page index is a useful tool and the eight portraits of notables add to the volume's interest. It is a good piece of scholarship, especially valuable to the student of eighteenth-century France, secular or religious, and a study which the Cistercians of the Strict Observance (Trappists) should not neglect to take note of in their renewal efforts.

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M. BASIL PENNINGTON, O.C.S.O.

THE VATICAN AND THE AMERICANIST CRISIS: DENIS J. O'CONNELL, AMERICAN AGENT IN ROME, 1885-1903. By Gerald P. Fogarty, S. J. *Miscellanea historiae pontificiae* 36. Rome: Gregorian Univ. Press, 1974. Pp. xii + 357. L. 7000.

The "Americanism" crisis of the 1890's never ceases to fascinate. The late Thomas T. McAvoy wrote the definitive general study in 1957 (*The Great Crisis in American Catholic History: 1895-1900*), and biographers

of the principal episcopal figures involved, Cardinal James Gibbons, Archbishop of Baltimore, John Ireland, Archbishop of St. Paul, and John J. Keane, first rector of the Catholic University of America, have afforded historians detailed and personal glimpses at the activities of the participants. Now a newly minted Jesuit historian gives us the first documented account of the aforesaid bishops' agent at Rome, Denis J. O'Connell (1849–1927). It is not, properly speaking, a biography, since, as F. tells us, there is insufficient extant manuscript evidence for making a confident assessment of O'Connell's personal life, habits, and motivations. Nor is it a particularly exciting story that he tells. Lobbyists rarely make good copy, even when they are controversial, as O'Connell certainly was. Indeed, it is not an altogether new story, since it must, of its nature, rehearse the issues and decisions, already well told, of the liberal wing of the hierarchy for which O'Connell was "our man in the Vatican." What *is* new here, however, is extremely valuable. The patient author, having sifted through an immense amount of archival material, both official and private, has drawn an impressive profile of nineteenth-century ecclesiastical politics. Here are churchmen at their best—and at their worst. And here is O'Connell himself, the quintessential operator, through whose major maneuvers F. takes us step by step. The O'Connell correspondence—and the original portions of this book are written almost exclusively from personal letters, messages, and notes—sometimes makes for dull reading, in the manner of the Richard Nixon tape transcripts. But their over-all effect, as enhanced by F.'s careful interpretation and analysis, is such as to lead one to concede that, if the roads that lead out from Rome are divine, those that lead to Rome are all too human.

O'Connell was born in Ireland, though in adult life he would never acknowledge it. His family came to South Carolina while he was yet young, and Denis took seminary training under the patronage of Gibbons, first in Maryland and afterwards at the North American College in Rome, where his doctoral defense in 1877 was adjudged "one of the most brilliant ever presented." He returned to pastoral work at St. Peter's in Richmond, Va., but within the year was in Rome again as Gibbons' procurator for the pallium. In 1885 the Congregation of the Propaganda appointed him rector of the American College, from which address on the Via dell'Umiltà it was only a short walk to Propaganda on the Piazza di Spagna, and not distant from the papal chambers themselves. For the next eighteen years O'Connell plied those routes on behalf of his clients, and by 1900 had achieved such an estimable position as lobbyist that he could write Gibbons: "I don't believe there is another man in Rome, who speaks to the Pope as he permits me."

Although O'Connell served the liberal American party at large, it is

clear that his first loyalty was to Gibbons, nominal head of the faction that between 1885 and 1900 contested with German-language Catholics and with such conservatives as Archbishop Michael Corrigan of New York and Bishop Bernard McQuaid of Rochester over the Knights of Labor, Edward McGlynn, public schools, the apostolic delegation, and the Americanist position generally. Although O'Connell was also close to Ireland and Keane, both of whom used him as a prod to move Gibbons to progressive postures, the Gibbons-O'Connell nexus was so tight that F. writes: "it is frequently difficult, if not impossible, to determine who led and who followed." Gibbons generously reciprocated the loyalty of his friend and supported him in the difficult *fin de siècle* years. At one point, following a rare misunderstanding, the Cardinal wrote to O'Connell: "You were the only friend I ever had in Rome."

If a respectful restraint characterized the relationship between Gibbons and O'Connell, that between Ireland and O'Connell was more open and direct, even boisterous. And Ireland could be sharply critical, as when he scolded O'Connell for not knowing and advising in advance of Leo XIII's Encyclical *Testem benevolentiae* condemning Americanism. On that occasion Ireland made the kind of proposition that chills a historian's heart: "I will write often & fully, but, on condition that you promise to burn all my letters, past, present & future. I will do the same with yours. Let there be no 'Talbot-Manning' for us." Fortunately, that dire agreement was not carried out.

O'Connell's Americanist position was formally established in an address given at Fribourg, Switzerland, in 1897 under the title "A New Idea in the Life of Father Hecker." The full text F. gives in an appendix. Like the other Americanists, he believed that separation of Church and state provided the optimum condition for "the salvation of souls in America"; unlike some of them, he proposed that the Church's structure itself should be reorganized along democratic lines. In the aftermath of the Encyclical, O'Connell was forced out of his rectorship at Rome (F. thinks that at bottom Corrigan was responsible for this) and returned to this country to be rector of the Catholic University of America. After five years of undistinguished service at Washington, he was named Auxiliary Bishop of San Francisco, and in 1912 returned East to become Bishop of Richmond. With Gibbons' death in 1921, O'Connell became the last major survivor of the Americanist party. His own death came six years later.

University of Florida

MICHAEL V. GANNON

HELL AND THE VICTORIANS: A STUDY OF THE NINETEENTH-CENTURY

THEOLOGICAL CONTROVERSIES CONCERNING ETERNAL PUNISHMENT AND THE FUTURE LIFE. By Geoffrey Rowell. Oxford: Clarendon, 1974. Pp. xii + 242. \$15.75.

After a brief historical survey of the development of Christian eschatology, R. examines the contribution of the Unitarians. The convergence of eighteenth-century deterministic psychology and an increasing personalization of man's relationship to God led to the concept of a more human God, a less culpable man, and a universalist theory of salvation. The focus then shifts to two major figures. S. T. Coleridge and F. D. Maurice, in whom R. rightly finds the beginnings of an experiential and existential approach to theological questions. Both Coleridge and Maurice stressed not eternal punishment but eternal separation from God, the personal rather than the cosmological dimensions of Creator-creature relationship. A further development of this approach is shown in Newman's singular insistence on personal holiness and the absolute chasm personal sin puts between man and God.

R. establishes very solidly his main point, that the question of eternal punishment is not peripheral to the larger theological issues of Christianity. Set in the context of personal immortality and man's accountability to God, it remains for us, as it was for our Victorian predecessors, a vexing and often deeply troubling question.

If the book errs anywhere, it is in slighting the influence of romantic thought and the secularization of Christian theological concepts by certain major literary figures (see M. H. Abrams, *Natural Supernaturalism*, 1971). Many of our concepts of the afterlife derive not so much from the Bible as from writers like Dante and Milton. R. does not consider this point at all. He does raise a tantalizing question in asking what prompted otherwise serene men (e.g., Newman) to indulge in such violently imaginative descriptions of hell in their sermons. The relationship between the language of systematic theology and pulpit rhetoric is an important one in the history of theology and might have been profitably explored in the study of this particularly touchy topic.

In general, this study would have profited by being set in a larger cultural context. R. suggests, e.g., that there is evidence that defenders of the doctrine of hell tended to be politically conservative, while advocates of universalism or conditional immortality were of a more liberal stamp. What are the implications of such a polarization? He does, however, point out the great cultural tension that resulted from an increasing sense of progressivism even while belief in personal immortality was waning.

The book is thorough but not exhaustive. And while it remains more a survey than an in-depth study, it should be of real value as a chapter in

the development of a Christian eschatology.

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PIERRE TEILHARD DE CHARDIN ET IGNACE DE LOYOLA: LES NOTES DE RETRAITE. By Jacques Laberge. Montreal: Editions Bellarmin, 1973. Pp. 237.

In his retreat notes of March 1922, Teilhard de Chardin writes that this is the centenary of the canonization of St. Ignatius and St. Francis Xavier, and that he has prayed to them both "to find at long last a style of life which would truly *express* my interior vision of the cosmos." He says that he deeply desires to be faithful to the original vision which was theirs, but wonders whether "fidelity to an organization does not consist precisely in a tendency to go beyond it, as did Father de Foucauld with the Trappists. I have to pray a great deal about this." And pray he did, as fellow Jesuit Jacques Laberge records in this study of Teilhard's retreat notebooks and journals from 1919 to 1955. L.'s aim is to discover what becomes of Ignatius' *Spiritual Exercises* in the hands of someone dedicated to building a world and becoming part of the human enterprise in our time. To this end, L. devotes separate chapters to each of the great Ignatian themes, underlining T.'s effort to give each a contemporary meaning. What is most astonishing in these chapters is how preoccupied T. was over many years with the text itself of the *Exercises*, arguing with it again and again, as if to wrench from it some approximation of his own experience. In the end he still had his problems.

These problems were cultural, first of all. "The outline of the *Exercises* is magnificent, but their cosmology, and hence their *Christology*, have become suffocating." T. had stern words also for their ecclesiology. Where Ignatius counseled the retreatant to "think with the Church," T. insists that the need today is "for the Church to think with mankind" and that the best way to serve the Church in this regard is "to force its hand." Very few Jesuits of his era could have shared such an outlook. Most were brought up on much the same attitudes toward world, Christ, and Church as Ignatius himself took for granted four hundred years earlier, and as a result they tended to give and make the *Exercises* within almost as narrow a cultural and theological framework as existed in the sixteenth century. T. was thus grappling with the *Exercises* as he had come to know them in his own Jesuit formation, and this was a very narrow and literal sense indeed. Much of his critique will therefore miss the mark today in the context of contemporary Ignatian scholarship and the impact this has had upon the Ignatian retreat movement.

This is well illustrated by the second of T.'s unresolved problems with the *Exercises*: he believed the asceticism of Ignatius to be an obstacle to

the experience of Christ in our time. Renouncement, he said, can no longer be thought of in terms of rupture, since the need now is to see and promote the close relationship of Christ to the material world, to see that "cosmogogenesis" has become "Christogenesis." In the context of evolution, "detachment" must be thought of in terms of "transformation." Such a cosmic role for Christ was certainly not seen by Ignatius; Christ as prime mover and crowning achievement of the evolutionary process were impossible concepts at the time. Nor did Ignatius trouble himself with the close relationship of matter to spirit as did T. On the other hand, the aim of "self-conquest" in the *Exercises* has little to do with the notion of an animal trainer cracking the whip. The whole Ignatian dynamism is toward love, and this characterized his outlook both before and after he abandoned the harsh asceticism of his early years. It is ironic that T. does not acknowledge this, although love is also the key to his own evolutionary system. In any case, it was the Saint's early years which T. seems to have taken as a norm whenever he speaks of developing a life style more in keeping with his vision of Christogenesis and transformation. "Zest for life is my formula." "A taste for being and for God." Could we not imagine an "evolutionary" Ignatius saying the same?

The Divine Milieu, as T. said himself, is the way he thought the *Exercises* should be given today. In spite of his psychological resistance to certain passages of the Ignatian text, T. managed to incorporate into this tiny volume, completed in 1927, most of the insights of the *Exercises*. Laberge notes how often the terminology has been changed; where Ignatius speaks of consolation and desolation, e.g., Teilhard prefers concepts like activity and passivity, or concentration and excentration. The only point at which the two clearly do not see eye to eye, interestingly enough, is the sense of personal sin. L. excuses T.'s insensitivity here by saying he was reacting against the Church's preoccupation with sin and excessive fear of the world's dangers, as well as against the generally defeatist and Jansenistic tone in the spirituality of the day. All true, surely. But L. lets T. off too easily. He himself tells us more. In his 1915 retreat: "There is certainly good reason for me to dissociate physical from moral evil much more completely than I do." And in 1919: "An obstacle to my grasping the idea of sin is that I have an intense perception of the 'dynamism' of evil." Again in 1922: "Without doubt I have to make a clearer place in my life for the notion of sin." One gets the impression from these and other texts that he felt all sin to be due to human weakness alone, a simple consequence of the fact that man, like the rest of the material world, is still in the process of development. Neither in these retreat notes nor anywhere else in his writings does he indicate that he has ever been in contact with, or even

aware of, real malice. For him, sin was simply "a *state* of distance or of slowness in regard to Omega in the unification of being." He never once speaks of it either as a rejection of love, or as wilful hatred of others, or as a deliberate choice against Omega. Could he really have believed such sin did not exist? A strange blind spot indeed for so sensitive a man, and one for which we shall probably never have an adequate explanation.

In his final chapter L. asks whether T.'s interpretation of the *Exercises* is legitimate. I doubt that T. ever aspired to be an authority on the text. But he certainly meant to correct certain emphases in the Ignatian vision which he thought to be out of place in the modern world: he felt it to be too individualistic, ascetical, and static, with an undeveloped Christology and a narrow sense of orthodoxy. He actually planned an essay on the *Exercises* which would outline their "transposition to cosmogenesis," but at his death in 1955 it was not yet begun. L. believes that Ignatius' "Contemplation for Obtaining Love" would have been the basis for such a transposition, but from the evidence he presents I am inclined to think that just as strong a basis would have been the statement at the start of the *Exercises* on "The First Principle and Foundation." Ignatian scholars agree that this statement is not unrelated to the "Contemplation" which comes at the end; both focus upon the creative action of God and man's response, and both deal with the teleology of this creative action, the one emphasizing man's response as creature to Creator, the other his response as loved to Lover. Both these emphases were part of T.'s search "to find at long last a style of life which would truly *express* my interior vision of the cosmos."

The fact that life style is a function of interior vision is, of course, the source of most of the identity crises among Christians today. Modern culture has become more and more secularized, while religious men and women seeking to relate to it have traditionally not been secular in their outlook at all. This situation is now changing: becoming seriously involved in a secular culture has forced large numbers to challenge previously accepted conceptual formulae and practices and to break away from tight juridical structures, since all these originated in a culture very different from our own. This has often been a painful and sometimes a destructive experience. T. was well aware that appeals to the past can never be the chief source of one's identity in the present. Nevertheless, as these retreat notes make clear, he was always measuring his new vision and style against that of the Ignatius of the *Exercises*. The result in T.'s case was an identity which was a lived reality and of which he himself was never in full possession, an outgrowth of both continuity and discontinuity with his spiritual tradition. The continuity gave him confidence and support, and the discontinuity both troubled him and

made him aware that risks are involved whenever one's spiritual roots are not absolutized but seen as relative to man's ever changing vision of his task in the world. In this Christian experience, so common today, T. was ahead of his time. This volume makes it clear how serious he was about not losing past Ignatian insights while seeking to be faithful to present religious experience.

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CHRISTOPHER F. MOONEY, S.J.

A RAHNER READER. Edited by Gerald A. McCool. New York: Seabury, 1975. Pp. 420. \$11.95 (\$6.95 paper).

DER MENSCH ALS GEHEIMNIS: DIE ANTHROPOLOGIE KARL RAHNER'S. By Klaus P. Fischer. Freiburg: Herder, 1974. Pp. 420. DM 49.

Gerald McCool's collection of some of Rahner's major writings provides a long-needed anthology. M. has selected from the vast range of R.'s work and ordered these materials with a wisdom and sense that is faithful to the inherent system of R.'s thought.

The *Reader* is, in fact, a substantial contribution to Rahner study. M.'s brief but lucid introductory essay on R.'s philosophical theology locates his work in the context of transcendental Thomism, indicates his appropriation of Kant, Fichte, Hegel, and Heidegger, and emphasizes the originality of R.'s own moves in the developing discussion. M. analyzes, e.g., the influence of Bonaventure and Hegel on R.'s understanding of the Trinity as the key to his metaphysics of the human spirit, the link between knowledge of self and world and the supernatural knowledge of revelation and mystical experience. The integration of Hegelian dialectic with a dynamic interpretation of Thomas' metaphysics of being and knowledge shapes R.'s treatment of Trinity, Incarnation, and grace. M. also points to those elements in R.'s thought which have been most subject to criticism: the reliance of important theological conclusions on his transcendental metaphysics, as expressed, e.g., in the theology of symbol; the persistent ambiguity in the meaning of the supernatural existential; and the exact status of R.'s own conceptual framework in relation to the historicity and pluralism which are constant themes in his recent writings.

The abiding importance of R.'s early philosophical work for his later theology is demonstrated in the opening essay and sustained in the introductory paragraphs preceding each section. Most welcome is the inclusion of a good portion (the first three chapters of the *Reader*) of Joseph Donceel's new translation of the first edition of R.'s *Hörer des Wortes*. Students of R.'s thought who have struggled with the 1969 translation of the second edition will find clarity and strength in Donceel's English rendering.

Successive chapters of "Philosophy and Theology," "Scripture, Tradition and the Development of Doctrine," and "The Theology of Mystery and Symbol" lay out the foundations of R.'s method and the characteristic form of his transcendental theology. The following section, containing R.'s key essays (or substantial selections from them) on the Trinity, Incarnation, grace, morality, the Church, spirituality, and eschatology, unfold his systematic thought. All the major themes of R.'s theology are included in enough of their original context to provide the real flavor and nuance of his questioning and insight. The scope of R.'s thought, from philosophy and systematic theology to pastoral theology and spiritual writing, is represented as an integral whole. M.'s skills as an editor are apparent as his selections consistently highlight the important issues and eliminate the repetition that R.'s essay form sometimes involves.

The *Reader's* major value is that it clarifies R.'s synthetic power as a theologian by presenting the major essays in their connections with the philosophical foundation and with one another. The collected texts in their thematically ordered development allow for an authentic introduction to those moves "from experience to system and back to experience" that are characteristic of R.'s thinking, and are a source for the sort of extended study in colleges and universities that before has been prohibitive in cost.

Klaus Fischer's study of R.'s system likewise envisages his entire work in terms of the underlying unity between its spiritual and mystical side and its more technical or scientific orientation. F. sees R.'s work, following Nadal's comment about Ignatius' *Spiritual Exercises*, as the attempt of the mystic to translate his experience and to help others to participate in his grace. The experience of grace at the heart of R.'s thought is a fundamentally Ignatian spirituality: the conscious realization of God's mystery is the goal of the *Exercises*. F. argues that R.'s religious thought follows the mystical interpretation of the *Exercises* of E. Przywara (as against the ascetic views of O. Karrer and H. Bremond) and is an attempt to translate the Ignatian experience of indifference, the cross of Christ, and "finding God in all things" into the global night of the senses and spirit which is the contemporary world.

In a careful analysis of the religious sources of R.'s thought, F. shows the parallels between the mystical Ignatius-tradition and R.'s technical development of the structure of human transcendence in his early philosophical works. Joining the two is R.'s own treatment of the consolation experience of the second mode of election according to the *Exercises*, in which F. locates the origin of R.'s theological concept of mystery. The mystery of the human person lies in the transcendent reference to the finally incomprehensible mystery of God, a reference and

presence available to conscious, though unobjectified, experience. The Ignatian "more," e.g., expresses in religious language that which R.'s technical vocabulary—obediential potency, man as question, etc.—denotes, although the parallels are present more in the total spiritual view than in single terms or sentences. Connections are clear, in F.'s view, in R.'s existential ethics, his theology of the individual in the Church, and more recently in his theology of the future.

F. precedes his examination of R.'s systematic theology with a brief analysis of his early spiritual writings, emphasizing the influence of R.'s studies of Bonaventure as the source of his original conviction that intellectual knowledge remains under the dynamism of love. The transcendence experience revealed in these writings as the "God-mystery of man," the God of Christian faith, is the experience which is translated in R.'s systematic works. F. details the development of R.'s philosophical anthropology as centering on the transcendence experience (the *Vorgriff*) toward mystery in human knowledge and freedom; the concepts of freedom and love are analyzed in their connections with the German tradition and Maréchal. The thrust of the analysis is toward the *aporia* of speculative reason in relation to historicity and revelation and between philosophy and theology. The latter is lucidly developed under the rubrics of truth as subjectivity, the meaning of transcendental subjectivity in R., and the "unscientific" character of theology as *reductio in mysterium*. The "Ur-intuition" of R.'s theological anthropology is the human mystery which F. examines as supernatural existential, the mystery of Christ, and the Trinitarian mystery.

F. understands R.'s fundamental concern as the provision of a hermeneutic and maieutic bridge between the classical mystics (Augustine, Bonaventure, John of the Cross, Ignatius Loyola) and traditional ontology (Kant, Hegel, Kierkegaard, and especially Aquinas), via Maréchal and the early Heidegger. This philosophy, however, remains simply the vehicle for communicating the experience of mystery, and hence the formal and idiosyncratic character of its appearance in R.'s work. It is always a philosophy in the service of the explication of the knowing-loving self-transcendence of the person in constant reference to the grounding mystery of the freedom of God.

The actualization of the human mystery occurs in faith and, most radically for the later R., in hope. F. finds in R.'s recent writings on hope and the future the source of an *anthropologia negativa*, opening once again to the Ignatian notions and pointing to the courage and risk characteristic of one who in practice, beyond the complete comprehension of reflection, realizes the mystery in concrete action in the world. F. attributes R.'s recent emphasis on hope as praxis and as realization of

the mystery in the interpersonal and social domains as a response not only to Metz's criticism of the privatized tendency of R.'s transcendental theology, but also to the thrust of his own developing thought. The static "world" of *Spirit in the World* has been reconceived (most clearly in R.'s evolutionary Christology) as dynamic, personal, and historical. Hence in R.'s later writings the immediate and mediating reference of human transcendence is the "you" or love of neighbor of innerworldly relationship.

F. presents R.'s work in a new and richly illuminating light. His attempt to integrate the "two Rahners," the spiritual writer and the systematic theologian, is successful and rewarding. Equally rewarding is R.'s own response to the question of a *Doppeltheit* in his thought which closes the volume.

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ANNE CARR

THE RECOVERY OF THE SACRED. By James Hitchcock. New York: Seabury, 1974. Pp. xii + 175. \$6.95.

People who entertain similar premises do not necessarily reach the same conclusions. That summarizes the reaction of this reviewer to H.'s recent book. He connects the failure and disarray of contemporary liturgical reform to the systematic ignoring of basic anthropological data about how men react, ritually, to the manifestation and experience of the sacred. Relying heavily on the studies of anthropologists like Mary Douglas, Victor Turner, and Clifford Geertz, Hitchcock argues that "the cavalier destruction of so much Catholic ritual" has caused people to feel "cut off from their pasts, driven into confusion and disorientation" (p. 62). He contends further that this dislocation and loss of history has meant the death of authentic community, since the disorganization of the Christian symbolic universe has rendered ordinary participation in worship incoherent and chaotic.

H. seeks to redress some of the wrongs committed in the name of liturgical enthusiasm and mindless novelty by formulating a series of principles, scattered in italics throughout the book (see, e.g., pp. 39-40, 51-52, 59, etc.). These principles aim at exposing and clarifying the anthropological roots of ritual, the conditions for intelligent worship, and the necessary means for maintaining the traditional Christian symbol system. Unquestionably, a good number of these principles can and would be affirmed by liturgists today. When H. claims that "The established ritual of a community reflects among other things the ways in which the competing claims of common traditions and the desires of the various members have been negotiated and reconciled" (p. 95), he will not, I suspect, find many disputants. Other of his principles—such as

“The association of the Latin language with the timeless, mysterious, and traditional aspects of worship is so profound that no fully adequate translation of it into the vernacular is possible” (p. 136)—will find far less consensus.

But there is more to H.’s agenda than the enunciation of principles and the defense of traditional symbols. He believes he can discern a concerted conspiracy behind the recent liturgical confusion and its consequent erosion of the sense of the sacred in human life. The turmoil, he charges, has not been accidental: “The decline of the sacred was, rather, something which was willed and planned: its demise was predicted by those who wished it to occur and who took steps to bring it about” (p. 156).

The book thus lurches back and forth between the studied effort to discern principle and accusations of bad will, between insightful comments about the nature of ritual and emotional appeals for the preservation of “some element of Latin as part of the Church’s living worship” (p. 136). Hitchcock is quite on target when, following Mary Douglas, he notes the connection between the dissolution of social bonds and contempt for ritual expression (see p. 150). He is similarly helpful when he cites Clifford Geertz’s view about the functions of the sacred symbol in synthesizing a people’s ethos (see p. 119). These comments are a genuine contribution to the continuing effort to appreciate the diverse levels of meaning present in symbol and rite.

Unfortunately, it is difficult to take all of H.’s utterances with equal seriousness. It is impossible to give him a serious hearing when he complains (p. 33) that to say Jesus was “raised up” smacks of Arianism (unless, of course, the NT is Arian), or when he laments (p. 106) that “Germans and Americans of German extraction always had a disproportionate influence in the Liturgical Movement,” or when he implies (p. 139) that the “Body of Christ” formula of Eucharistic administration is more likely to be rushed and mechanical than the formula found in the *Pian Missal*. These are gratuitous assertions that reveal the rough time H. has had in distinguishing the truly substantial issues at stake in liturgical reform from those that are simply peripheral or mistaken.

There are, too, more serious faults in this book. One can perhaps ignore the editorial rhetoric about conspiracy and the occasional misrepresentations of fact (e.g., that the liturgical crisis was precipitated by a “small number of persons . . . who found the traditional rites and symbols no longer powerful and compelling,” p. 77). But there are subtler, more serious distortions in H.’s analysis, and these should be made explicit.

H. seems to work on the assumption that there was once a time when some classical essence of the Roman liturgy was distilled throughout the

West. At best this is romantic illusion; at worst it betrays little acquaintance with the vicissitudes of liturgical history. The enormous diversity of rites, even for the Eucharist, prior to the standardization of forms after Trent is axiomatic. It is one thing to caution, as H. does, against a cavalier manipulation of symbols. It is quite another to imply that symbols are so fragile they cannot sustain a diversity of ritual forms. It is one thing to voice anxiety about appropriate attention to the functions of language in worship. It is quite another to defend an intrinsic connection between late Latinity and the success or failure of Christian symbols in the West. One can, I think, admit H.'s thesis that liturgy will "articulate and symbolize a total moral and religious order" (p. 87) without subscribing to the view that particular cultural forms exhaust the meaning of symbols or that change—even dramatic ritual change—threatens symbols with extinction.

Throughout his book H. seems to prefer treating symptoms to getting at the premier issues. The most serious problems Christians face today are not liturgical ones. The crisis in worship is symptomatic of a more fundamental derangement in ecclesiology. It is not the diversity of liturgical practice, not even of bad liturgical practice, that threatens Christian belief. The more basic question is whether a church composed of baptized catechumens or unconverted adults can continue to fulfil the mission of the gospel. We perhaps expect far too much of liturgy if we believe it will produce dedicated, faithful people ready to count all things as loss for the sake of the kingdom. In my view, H. has failed to discern the ecclesiological illness that produces liturgical symptoms. One may concede that our efforts at liturgical reform may often have been naive, unsophisticated, even misdirected. One may grant, too, that the initial enthusiasm for revitalizing Christian worship has cooled. These observations, correct and valid in many respects, are not the most disturbing thing about H.'s book. What is distressing is that questions like saints in the Confiteor (p. 138) or the rehabilitation of Latin (p. 170) are given priority over issues like the possibility of penance in a culture that exalts irresponsibility or the future of a Christianity that can no longer claim to be "established." H. would have done us all more service by looking under the edges of liturgical symptomatology to address the deeper ecclesiological problems that continue to go unanalyzed and, perhaps, undiscerned.

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NATHAN MITCHELL, O.S.B.

SHORTER NOTICES

THE MEANING OF 'BĀMĀ' IN THE OLD TESTAMENT: A STUDY OF ETYMOLOGICAL, TEXTUAL AND ARCHAEOLOGICAL EVIDENCE. By Patrick H. Vaughan. *Society for Old Testament Study Monograph Series 3*. New York: Cambridge Univ. Press, 1974. Pp. xiv + 90. \$6.95.

Translators of the OT, following the lead of the LXX, have traditionally understood *bāmāh* as denoting a height of some sort, whether cultic sites ("high places") or the mountains upon which Yahweh "treads" (cf. Mi 1:3). V.'s magisterial study settles the meaning of the word. As Vincent pointed out in 1948, the notion of "height" is not intrinsic to *bāmāh*. V. analyzes the Ugariitic and Akkadian cognates to show that the basic idea is an anatomical one: "rib cage," "flank," or "side" (and by extension "back"). Hence Yahweh treads upon the "flanks of the earth" (context shows that mountains are pictured) and "tramples the back of Sea" (Jb 9:8), as one treads upon the backs of fallen enemies (cf. Dt 33:29). Is 14:14 is best translated "I will rise upon the back of a cloud"; cf. the epithet *rk b rpt*.

Bāmāh means also a cultic installation, probably used as an altar: "a low circular structure with a flat top, built of rough stones on high ground, in the center of a cultic enclosure"; the word refers as well to the entire sanctuary area. Archeological evidence shows a second type of *bāmāh* in use, a low straight-sided platform or plinth; V.'s discussion sheds much light on Ez 43:13-17. What connects the cultic and anatomical/topographical senses of the word? If the warrior God treads upon the *bam^otê-^oāreš*, *bāmāh* is the site of theophany; the cultic mound is a replica of this privileged place. The reviewer would note that the use of the *bāmāh* in Moab, Ammon, and Canaanite (Hebrew) worship and the fact that

these peoples seem to have shared amphictyonic Holy War traditions, presumably including that of the warrior God, might tend to confirm this hypothesis. A fascinating study.

J. P. M. Walsh, S.J.

THE LAWS OF DEUTERONOMY. By Calum M. Carmichael. Ithaca: Cornell Univ. Press, 1974. Pp. 277. \$11.50.

C. presents a carefully argued and provocative thesis which challenges the commonly held view that the laws in Dt are arranged quite haphazardly, with no apparent relationship between one section and the other. This position was expressed classically in the words of R. Pfeiffer; "The disorder is so extreme that one could almost call it deliberate, unless it arose as a result of successive additions of new material." Patient and meticulous analysis of the legal section beginning in Dt 12, with attention to setting, form, language, ideology, the techniques of expansion and repetition, has convinced C. that a consistent method underlies the collection and arrangement of this apparently heterogeneous material.

What characterizes the arrangement of laws in Dt is the creative restatement of older laws and historical traditions, along with a repetitive use of material already set down earlier in the book. Subtly and allusively the author of Dt exploits the ancient traditions, reworking them freely. "Through this treatment and his eclectic method of constructing laws, D in a real sense creates the laws" (p. 256). Material is frequently assembled by a process of association, not unlike the methods used by Israel's scribes in compiling their proverbs. But C. does not go so far as to hold that the author was directly involved in a typical educational activity such as the leadership of

a scribal school. A strictly academic setting does not do full justice, e.g., to the obvious reforming spirit of a work marked by a comprehensive treatment of the judiciary, the prophetic office, priesthood, and kingship.

Only further research will disclose more precisely the setting in which Dt was composed. Priority must be given to the relations between Dt and the known written traditions which exerted a strong influence on this seventh-century composition. I am persuaded by C.'s thesis: I am also grateful for the neat summaries which conclude each chapter. But, agree or disagree, this is how our biblical science progresses and C. deserves to be congratulated for his perseverance and insight, not chided for what some might think is an *idée fixe*.

Frederick L. Moriarty, S.J.

THE DURA-EUROPUS SYNAGOGUE: A RE-EVALUATION (1932-1972). Edited by Joseph Gutmann. *Religion and the Arts* 1. Cambridge, Mass.: Society of Biblical Literature/American Academy of Religion, 1973. Pp. 190. \$4.50.

In the four decades since the discovery of the Dura-Europos synagogue, a vast literature has investigated its art and architecture in relation to Christian works, their possible proof of a now-lost Jewish art, and their iconographical significance, especially in regard to the so-called "normative rabbinical Judaism." This collection of essays re-evaluates a number of the more prominent questions and a few lesser ones. Most individual essays are quite good but the book as a whole is not successful for a number of reasons. First, the weight of the topic occasionally overcomes the essay, e.g., M. Aviyonah's seventeen-page critique of E. R. Goodenough's three-volume "mystic Judaism" theory. A-Y.'s criticisms are sound but simply insufficient. The same must be said of R. Brilliant's "Painting at Dura and Roman Art," a

tantalizing seven pages. Second, the title of the series is "Religion and the Arts" but only two of the seven contributions deal with the religious significance of the art, Avi-Yonah's and Gutmann's "Programmatic Painting in the Dura Synagogue." Third, in spite of frequent references to the brilliant color of the paintings, the illustrations are in black and white. Color illustrations would have raised the book's price but would have been worth it. Also, there are not enough illustrations—only seventeen, and five relate to only one article, A. Seager's fine "The Architecture of the Dura and Sardis Synagogues." This reader constantly had to consult Goodenough's work. On the plus side, this volume demonstrates the great significance of the Dura synagogue for interdisciplinary study. Gutmann suggests that "Dura belongs to a radically new type of Judaism that emerged much earlier, out of which Christianity grew and was nourished" (p. 149). B. Goldman demonstrates the Parthian background of the Dura costumes and C. Hopkins lets the reader share in the excitement of the paintings' discovery. One can only wish the book as a whole had been as capable.

Joseph F. Kelly

LIFE AFTER DEATH: PAUL'S ARGUMENT FOR THE RESURRECTION OF THE DEAD IN I COR 15. PART I: AN ENQUIRY INTO THE JEWISH BACKGROUND. By H. C. C. Cavallin. *Coniectanea biblica: New Testament Series* 7/1. Lund: Gleerup, 1974. Pp. 301.

This is the first of two proposed volumes dealing with Paul's argument for the resurrection of the dead in 1 Cor 15. C. quite rightly considers an investigation into the Jewish background of Paul's teaching there a necessary prerequisite to any exegesis of the text itself, and this is what he gives us in this volume. As he states at the outset, there are a number of existing assump-

tions about that Jewish background none of which, in fact, is demonstrable.

For the period B.C. 167—A.D. 110, C. analyzes every Jewish text which appears to speak about the afterlife. These come from the Bible, from Palestinian apocalyptic literature, from the writings of the Greek-speaking diaspora, from early rabbinic traditions, and from the existing fragments of opinions attributed to the Sadducees. After an almost clinically objective analysis of what amounts to a considerable quantity of literature, C. draws three kinds of conclusions which are of paramount significance. (1) There are certain recurrent motifs in the texts studied: the association between the blessed dead and the stars or angels; the theme of assumption or exaltation (founded on the Enoch tradition); the concept of joining the "saints" of Israel (Adam, the patriarchs, Moses, etc.), who "function indeed as the first-fruits of the resurrection." (2) Certain biblical (or deuterocanonical) texts lie at the base of all development in respect to a doctrine of afterlife: Dn 12, Is 53, Wis 2-5, and 2 Mac. (3) As a whole, the texts considered here provide no common anthropology; "the personality survives death in that which constitutes the personal identity" and, as the analysis of the texts shows, this can vary from author to author. In many cases, seemingly opposed views are simultaneously adopted without any attempt to reconcile them. What is essential and common to all the texts is the notion that righteousness is finally vindicated. Implicit also is the blurring of that "radical difference between mortal man and the living God which marks early Israelite religion."

J. Edgar Bruns

JOHN OF PARIS ON ROYAL AND PAPAL POWER: A TRANSLATION, WITH INTRODUCTION, OF THE *DE POTESTATE REGIA ET PAPALI* OF JOHN OF PARIS. By

Arthur P. Monahan. *Records of Civilization: Sources and Studies* 90. New York: Columbia Univ. Press, 1974, Pp. xlix + 197. \$9.00.

John Quidort of Paris (ca. 1240-1306) was a French Dominican who took the side of Philip IV the Fair of France in the king's dispute with Pope Boniface VIII. *De potestate regia et papali*, here translated, examined and refuted papal claims to temporal sovereignty over Christian rulers. It claimed that spiritual and temporal power both arose from the divine power and so neither had true authority over the other—a theme later developed in Dante's *De monarchia* and Marsilius of Padua's *Defensor pacis*. John's work has long been acknowledged as a major work in the theoretical development of Church-state relationships, and this is the second English translation to appear in four years. (The other is a paperback edition done by J. A. Watt for the Pontifical Institute of Medieval Studies.)

This new edition is a fine one. M.'s translation is readable but retains the scholastic flavor of the original. The footnotes are plentiful and helpful. The introduction is of moderate length, outlines John's work, and situates it in historical context. All in all, this is a good addition to a distinguished series, albeit a volume that may not be used much because Watt's translation costs less. If there is any negative element, it is that this series (and others) concentrates solely on those writers who opposed papal temporal sovereignty. Admittedly these writers supported the cause which eventually triumphed, but it would be helpful if some of the papalist works were translated so that the proper comparisons could be made and the historical situation better understood.

Joseph F. Kelly

DER KOMMENTAR DES RADULPHUS BRITO ZU BUCH III DE ANIMA: KRI-

TISCHE EDITION UND PHILOSOPHISCH-HISTORISCHE EINLEITUNG. By W. Fauser. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters*, N.F. 12. Münster: Aschendorff, 1974. Pp. viii + 331. DM 78.

In the thirteenth century the Christian theologians of the Latin West were confronted with a system of knowledge which was overwhelming in its claim to explain the world in all its details. This system they found in the works of Aristotle. However, the commentaries of Averroes which accompanied the translations of Aristotle's works seemed to make his teaching incompatible with Christian doctrine, especially those of creation and individual immortality. In this crucial situation a few authors, among whom was the later Thomas Aquinas, sought to discover the true meaning of Aristotle—which they hoped would agree with Christian doctrine—by going beyond Averroes to the early Greek commentators. Directly they knew the works of Avicenna and Algazel; through Averroes' citations they knew of Theophrastus, Alexander, Themistius, Philoponus, Avempace, and Abubacher. In the 1260's, apparently at Thomas' instigation, the commentaries of Themistius and Philoponus on the *De anima* were translated, but used by very few authors. Themistius is cited by Thomas, Siger of Brabant, and James of Viterbo; Philoponus by Aegidius Romanus and Simon of Faversham. Both commentators were used only by Henry Bate and Radulphus Brito.

The present edition offers together with introduction and source analysis a critical text of Brito's commentary on the third book of the *De anima* in which frequent use is made of the new translations. Brito, who was by 1295 *magister artium* in Paris, by 1308 *baccalaureus*, and by 1316 *doctor theologiae*, is known principally for his commentaries on Aristotle and Lombard.

The editor in his introduction shows that Brito adopts many of the positions taken by Aquinas. The soul is the unique substantial form of man and has three potencies, vegetative, sensitive, and intellective. The possible intellect is not one but numerically multiple (against Averroes). The agent intellect is also a potency of the individual soul and gains its ideas not through innate forms or illumination but by abstraction (against the Neo-Augustinians). On the basis of a meticulous analysis of the sources cited, F. is able to show how Brito distinguishes between authors known only through secondary sources and those whom he on the basis of direct knowledge thinks can be used to correct Averroes' interpretation. F.'s work is a most important addition to our knowledge of a direction in thirteenth-century Aristotelianism differing from both the traditional attempt to establish concordances between dissenting authorities and the heterodoxy of the adherents of Averroes.

C. H. Lohr

CONFRONTATION AT WORMS: MARTIN LUTHER AND THE DIET OF WORMS. By De Lamar Jensen. Provo, Utah: Brigham Young Univ. Press, 1973. Pp. 120. \$10.50.

This is a handsomely printed picture book on Luther, containing some fifty prints of woodcuts and paintings from the sixteenth to the twentieth century. J.'s accompanying text covers Luther's career until April 1521, the date of the Diet of Worms when the Reformer met Emperor Charles V. The text is brief and summarizes the events in Luther's early life, with a bit more depth when it touches on the Diet and Edict of Worms. The volume includes (and this seems to be the book's purpose) a photographic copy of the Edict with translation. The translation was made from a contemporary French copy of the Edict (the original was in German

and Latin) printed in Paris and now housed in the library at Brigham Young University.

Since the Edict is a historical document, one would expect a faithful and accurate translation of the same. However, in reading the French with the accompanying translation, one notes that many words and phrases are omitted, thus weakening the style and tone of an imperial edict. What we have here is more an abbreviation than a complete translation. Still more distressing, the translation at times does not correspond to the French. Thus, "Sigismund de eureuse memoire" (p. 88) becomes "Sigismund of curious memory" (p. 89); I would suggest "Sigismund of happy memory." On the same pages, when the original speaks of Luther "under the guise of an evangelical preacher," it says more than the translator's bland "as an evangelical preacher." And instead of "through evil words and gestures towards our priests" for "par parolles et gestes malauenans a ung religieux" (p. 94), I would opt for something like "by words and deeds unbecoming a religious." Though the translation is somewhat disappointing, the volume does have its merits. It gives us the Edict in French legibly reproduced, supplies the reader with many contemporary woodcuts, and creates, by means of its design and production, the impression of handling a sixteenth-century volume. The art of printing has not passed.

Joseph N. Tylenda, S.J.

ECUMENISM IN THE AGE OF THE REFORMATION: THE COLLOQUY OF POISSY. By Donald Nugent. *Harvard Historical Studies* 89. Cambridge, Mass.: Harvard Univ. Press, 1974. Pp. 258. \$14.00.

The Colloquy of Poissy (Sept. 9–Oct. 18, 1561) was summoned by Catherine de' Medici in the hope of resolving the religious troubles of France. The Col-

loquy proved unsuccessful and shortly thereafter the wars of religion engulfed her realm. N.'s fascinating monograph is a study in sixteenth-century ecumenism and is a scholarly, researched, balanced, and well-written narrative of the Colloquy. Chaps. 1–2 outline the need France had for some kind of meeting (either a national or general council) to dissipate the tensions between Huguenots and Catholics. Chaps. 3–7, the heart of the book, detail the persons, events, speeches, and theological issues at Poissy. The Colloquy was in difficulty from the outset when Theodore Beza, spokesman for the Reformed party, opened the first session and unfortunately uttered his infelicitous remark about Christ's presence in the Supper. The Eucharist from that moment on became the symbol of everything that separated both parties. N. sees the Cardinal of Lorraine, the protagonist on the Catholic side, as an irenicist, as evidenced by his introduction of a Lutheran statement on the Real Presence, thinking that the Huguenots would more likely accept a Lutheran formulation than a Catholic one. But there was to be no meeting of minds. The Cardinal's action has been censured and historians have been accustomed to lay the failure of the Colloquy at his feet: his action was perfidy and not inspired by ecumenism. N. sees the Cardinal in a different light; he suggests that the Cardinal has been misinterpreted and misrepresented, and maintains that the sources argue for a better view of Lorraine and his conduct at Poissy. But since some degree of ambiguity still remains, N. concludes: "He should neither be eulogized nor censured" (p. 219).

As for the causes of the Colloquy's failure, N. submits: (a) it was inspired and managed by the secular arm, which enlisted theology in its service; (b) both parties at the Colloquy were generally intractable and triumphal-

ist, viewing moderation as tantamount to treason; (c) both wanted unity, but on their own terms; (d) both were more interested in stealing sheep than in mending fences (p. 220). "Poissy really lacked any consensus; failure seemed to lie in its very nature. There was no psychological readiness. There was no *kairos*" (p. 221).

Joseph N. Tylenda, S.J.

LA PHILOSOPHIE DE LA RELIGION DE PAUL TILlich: GENÈSE ET ÉVOLUTION. PÉRIODE ALLEMANDE 1919-1933. By Jean-Claude Petit. Montreal: Fides, 1974. Pp. 252. \$6.00.

The Canadian author of this new study on the early Tillich is professor of theology at the University of Montreal; he did his doctoral studies at Freiburg im Breisgau under the noted fundamental theologian and student of Heidegger, Bernhard Welte. Considered only from the point of view of literature on Paul Tillich in French, this book would be important. Ten years ago a bibliography of works in French would hardly have included a dozen items. That list has grown slightly (as Petit's bibliography indicates), but for Francophone interest in Tillich this book is extremely important.

Even when compared to James Luther Adams' *Paul Tillich's Philosophy of Science, Culture and Religion*, P.'s study of the early Tillich from the viewpoint of German cultural philosophy of religion during the period between the Wars stands on its own merits. There is a renewed interest in this period in T.'s life. We have his political writings in print (*Political Expectations*) and are promised translations of the dissertations. The reason for this interest is not only the existence of an exhaustive literature on the first two volumes of the *Systematic Theology*, but the importance of the cultural world of Germany at the be-

ginning of this century. That milieu is the origin of the recent existential, secular theologies, as well as a gathering place for themes nourished by the nineteenth century, themes which have gained a new, postexistential significance: the holy, development, mystery, knowledge as insight, belief as ecstasy.

P.'s subject is well defined: T.'s study of religion. During the first third of this century T. moves from a Neo-Kantian analysis of the holy in mystery and dependence through existentialist influences, perhaps of Kierkegaard and Heidegger (the "existential space of religious experience"), to the beginnings of what will be the theology of revelation in *Systematic Theology* 1. So the focus of the book is revelation as much as religion, or rather, a process which begins with a philosophy of the meaning of religious concerns and ends with the Absolute still hidden but disclosed within existence-in-history. (In its broadest form, this outline is not unlike the process of Karl Rahner's *Hörer des Wortes*.)

P. situates T.'s evolving thought within its German cultural epochs. Although brief, e.g., omitting parallel developments in the arts, in physics and in philosophy, this is well done and valuable. The volume does not go beyond 1933, hardly beyond the study on revelation of 1927, and the reader is surprised at how much, even of the form of T.'s thought, lies ahead. At this point two questions occurred to me. First, should we see a direct connection in these years immediately after the publication of *Sein und Zeit* between Heidegger's understanding of Being as simultaneously hidden and disclosed in history, and Tillich describing the unconditioned-yet-revealed as the unconditioned-yet-hidden (*Verborgen*), both happening in history? Secondly, is the idea of revelation flowing from ecstatic reason ab-

sent in these early works? That would be surprising, since the idea is prominent in Schelling.

A bibliographical essay (as well as a bibliography) concludes the study. Not only for students of T. and his thought but for all interested in the meaning of religion and revelation in this century—a valuable book.

Thomas Franklin O'Meara, O.P.

AN ONTOLOGY OF UNDERSTANDING: KARL RAHNER'S METAPHYSICS IN THE CONTEXT OF MODERN GERMAN HERMENEUTICS. By Vincent P. Branick, S.M. St. Louis: Marianist Communications Center, 1974. Pp. 266.

B.'s study deals with the problem of humanistic understanding as knowledge which is essentially personal, unique, somehow ineffable, and yet universal and communicable. The establishment of the scientific truth character of the humanities lies in finding its proper method, one which at once accounts for the heterogeneity and individuality of the elements in any human tradition it explores and the unity of these elements with one another and with the present. B.'s thesis is that Rahner's notion of human understanding, set within a developed metaphysics, provides an articulation fundamentally responsive to the directions and unanswered questions of modern German hermeneutics.

B. outlines the major developments in hermeneutics in a descriptive typology: the Schleiermacher-Dilthey theory of interpretation as "movement toward life" and that of Heidegger-Gadamer as "movement toward the matter." In the first, the goal of understanding is knowledge of the psychic life of the author in its particular insights and inspirations. This theory indicates, according to B., but fails to account adequately for, the common bond that unites interpreter and author. In the second, the goal of under-

standing is a conversation between the interpreter and the matter. For Gadamer, the bond between the two lies in temporality and linguisticity as modes of being. Thus both theories point to a form of knowledge that exceeds empirical description, to the structure of speculative understanding, and so to the region of classical metaphysics.

B. proposes that a synthesis between the two hermeneutic theories is possible. He draws a "transcendental hermeneutics" from the analysis of "to be" and "to know" in R.'s metaphysics of knowledge in which three conditions emerge for humanistic understanding: historicity, linguisticity, and psychic individuality. Dilthey's notion of subjectivity as the medium of understanding is radicalized in such a way that Gadamer's temporality and linguisticity are seen as further penetrations of subjectivity in the light of "to be." B. handles the resonances between the two modes of thought in a careful and suggestive study marred only by excessive typographical errors.

Anne Carr

IN THE IMAGE AND LIKENESS OF GOD. By Vladimir Lossky. Edited from the French edition by John H. Erickson and Thomas E. Bird. Crestwood, N.Y.: St. Vladimir's Seminary, 1974. Pp. 232. \$5.50.

Lossky died at 55 in Paris in 1958 and had published up to that time only one book, *The Mystical Theology of the Eastern Church*. Nevertheless, the depth of his patristic vision of God and man that transcended any national Orthodox boundaries firmly established him as the leading exponent of Orthodox dogmatic theology to Western theologians.

This book is an English translation of a French collection (*A l'image et la ressemblance de Dieu*, 1967) of essays that he had published, mostly in

French, in various European journals. He personally had selected the essays to be published in book form before he died. The more solid essays have a ring of déjà vu to readers of his first book. Little new material is added to his themes of apophatic and Trinitarian theology, darkness and light in knowledge of God, the theology of light in the writings of St. Gregory Palamas, the *Filioque* controversy, redemption and deification, and the theology of image and likeness. However, the solid biblical and patristic research justifies any repetition for a Western audience to whom L.'s theological perspective is like a breath of fresh air. His chapter on redemption and deification gives another, more biblical option to a "tired" Western theory of atonement. Still, I find L. a bit too dated, having written these essays not only to present to the West the Orthodox theological anthropology but also polemically to offset the Western theological perspective at a time when Orthodox writers like L. were a bit too defensive in their transplantation among Western Christians. L. seems exaggerated in insisting that the *Filioque* is the ultimate difference between Eastern and Western theology, and until Western theologians return to the belief of the procession of the Holy Spirit from the Father *only*, they are destined to remain "frozen for so long in dogmatic isolation." The early Greek Fathers allowed many expressions of this mystery of the Spirit's procession, but it was only Photius in the ninth century who insisted on the *only* from the Father.

L.'s essay on "Tradition and Traditions" is one that merits study by Western Christian ecclesiologists, as he takes Scripture, tradition, and traditions out of their narrow confines and injects the Holy Spirit as the one who reveals the inner mysteries in silence that Lossky calls "Tradition."

George A. Maloney, S.J.

THE PRIEST: LIVING INSTRUMENT AND MINISTER OF CHRIST, THE ETERNAL PRIEST. By Bonaventure Kloppenburg, O.F.M. Translated by Matthew J. O'Connell. Chicago: Franciscan Herald Press, 1974. Pp. xiv + 233. \$7.95.

K.'s stated aim is to search out the "perennial elements which constitute the essential being of the priest." To determine these permanently valid essentials and thereby help priests resolve their crisis of identity, he chose to discount any contributions psychologists and sociologists might have to offer, since they can deal only with modalities or possible ways of being a ministerial priest. He limited himself to magisterial and theological sources subsequent to Vatican II's Decree on the Ministry and Life of Priests, namely, the "Doctrinal Propositions on the Ministerial Priesthood" drawn up by the International Theological Commission in preparation for the Synod of 1971, and the two synodal documents "The Ministerial Priesthood" and "Justice in the World." (Translations of these three documents are included as appendixes and constitute about one fourth of the book.) For the most part, K., a professor of theology and preacher of retreats throughout South America, simply restates familiar teaching dealing with the meaning of Christian priestly ministry, the spiritual life of the priest, his celibacy, temporal activities, relationship with his bishop and fellow priests. He sets all this forth in the form of a series of propositions supported by lengthy quotations from the documents. Such a profusion of texts makes for heavy reading, lightened somewhat by the smooth rendering of a skilful translator.

The one interesting exception is a chapter on the disciplinary question of ordaining married men. This consists of a survey of all the episcopal conferences which officially expressed their

views at the 1971 Synod, supplemented by the positions of the Eastern Catholic churches. Here, and throughout the book in general, K.'s pastoral concern and Latin American setting are quite evident. In lieu of an index there is a detailed table of contents.

Dominic Maruca, S.J.

PROCLAIMING THE PROMISE: CHRISTIAN PREACHING FROM THE OLD TESTAMENT. By Foster R. McCurley, Jr. Philadelphia: Fortress, 1974. Pp. xi + 160. \$4.95.

M.'s stated purpose is twofold: to demonstrate positively the necessity of using all the tools and results of modern biblical research in order to proclaim the word of God to twentieth-century Christians, and to discuss the relationship between exegesis and Christian proclamation within the context of the OT. In a logical presentation, B. delineates the relationship of the OT to Christian faith, then applies the method and tools of exegesis to nine selected OT texts in order to illuminate their appropriate use in Christian preaching, and finally in an Appendix includes two sermons of his own based upon texts handled in Part 2.

Part 1 treats of the indifference to, and at times neglect of, the OT in Christian preaching. B. proposes that this neglect, and at times rejection, might be due in part to the influence of Marcion, Schleiermacher, Harnack, and Delitzsch. The proclamation of the God of the promise needs an understanding of the interrelation and interdependence of the OT and NT. B. discusses the continuity and discontinuity between the two Testaments.

The exegesis of selected texts is certainly a valuable portion of this book. Careful attention is given to the Hebrew roots, the characteristics of the traditions or documents (JEP), and comparative word studies drawn from

AV, RSV, NEB, and the Torah, that a better understanding might facilitate the preaching of the ongoing process of revelation. A practical application is offered in the Appendix: two sermons delivered to quite different congregations and based upon the exegesis of Gn 32:22-32 and Gn 22:1-19 as worked out in Part 2. The well-rounded development of the themes and the smooth-flowing presentation may conceal, but definitely presuppose, care and study in the preparation.

A wider reader-audience than homiletics, students of homiletics, and ministers of the Word would benefit from this book. Students (lifelong) and teachers of both Testaments will find Part 2 rewarding.

M. Alma Woodard, R.S.M.

TRIALOGUE BETWEEN JEW, CHRISTIAN AND MUSLIM. By Ignaz Maybaum. London and Boston: Routledge & Kegan Paul, 1973. Pp. 179. \$9.50.

M. has initiated a triologue, finding a place for Islam in the fellowship of faiths. Interpreting Franz Rosenzweig's theology, he reveals his own liberal and Jewish predilections. In his view, Islam is restricted by its insistence on an unchanging law and unyielding adherence to the written word. Christianity is handicapped by its lack of structure, resulting from the free flow of the spirit. The mother faith, Judaism, combines law and love, structure and spirit. "Only a man who is neither Muslim nor Christian can combine Muslim humaneness with Christian spirituality. The Jew is the man" (p. 70). This is because the Jew is not limited by the necessity of accepting a creed to achieve his identification. He is a Jew in virtue of the totality of life, birth, and eternal and binding relationship between God and Israel. M.'s liberal predilection is reflected in his judgment of orthodoxy, whose intransigence is, in his opinion,

identical with the Islamic refusal to regard the law as flexible. Rabbis of this type, whom he calls "ulema-rabbis," are closer to Islam than to Pharisaic Judaism, which encourages constant adjustment of law to life.

This book, based on M.'s lectures to candidates for the progressive rabbinate, has a seminal quality. Surely it gave M.'s pupils food for thought. We can only hope that it will become an incentive to a vigorous and fruitful dialogue between the three religious groups.

Abraham Shusterman

FREEDOM IN VATICAN II: THE THEOLOGY OF LIBERTY IN GAUDIUM ET SPES. By Antonio B. Lambino, S.J. *Logos* 10. Manila: Loyola School of Theology, 1974. Pp. 122. \$2.75.

The uneven documents of Vatican II have the limitations of all work done in committee. They should not be analyzed in the same way as the work of a consistent major thinker deserves to be. But this does not preclude their being the source of fruitful theological reflection. This attractive and carefully developed study should lead many readers toward an enriching re-reading of *Gaudium et spes*. Its value lies chiefly in its focusing of attention on two points: (1) the importance, for grasping the concept of freedom in the Pastoral Constitution, of the traditional but rather neglected theme of man as image of God; (2) the polarity in that document of the philosophical notion of free choice and the richer and more complex biblical idea of Christian freedom. L.'s skill in analyzing the Vatican II text, with attention to its successive stages, discloses the wealth of potential development of an integral notion of freedom which he or others might profitably pursue.

Thomas E. Clarke, S.J.

A NEW AMERICAN REFORMATION: A STUDY OF YOUTH CULTURE AND

RELIGION. By James Drane. New York: Philosophical Library, 1973. Pp. 166. \$7.50.

With the approach of America's bicentennial there will be a flood of books on the state of the Republic and hope for an American renewal. *A New American Reformation* is one such book and it addresses itself to this topical theme with particular attention to the place of religion in the needed reforms. The thesis is a curious one and yet D. argues it very convincingly. According to D., the needed American renewal is actually under way; in fact, it began long before the exposés of Watergate or concern about America's two hundredth birthday. Young people during the fifties and sixties, turned off by the state of the establishment, began resurrecting many of the very values which were originally part of the American experiment (individual freedom, human togetherness, willingness to share, rejection of crass materialism, sensitivity to spirituality, creativity, the elimination of socioeconomic inequities). There is, according to D., an enduring ethical substance in the youth culture which will be pointed to by future historians as the beginning of a bicentennial reformation of America.

Youth culture is not exactly an "in" topic. Reich, in *The Greening of America*, was so exaggerated in his praise and hope for the young dissidents of the sixties that most commentators, in reaction, took the position that youth culture is a passing fad. The numerical change from the 1960's to the 1970's somehow, it was thought, marked the end of the youth culture (a sixties phenomenon) and the beginning of a new type of young person (less critical, more establishment-oriented). D. dissents. He argues that the much-commented-upon counterculture movement was not a fad and shows no sign of disappearing. The fading of Abbie Hoffman, Renee Davis, Jerry Rubin,

and the more theatrical elements in the counterculture, is a sign of maturity rather than decay. A youth culture which dissents will mount a continuing critique of our technologized civilization and continue to exert a reforming influence on its dehumanizing institutions.

In the first section D. treats the origins and development of separate youth culture, the influence on American higher education, and the importance of philosophical questions about man and his relationships to cultural institutions raised by a subculture characterized by disengagement. His understanding of just what elements constitute a separate youth culture is different from other commentators. The validity of what he has to say about the impact of dissenting youth on higher education will be recognized by anyone working in today's colleges. Finally, his philosophy of man and institutions is sound and clearly presented.

In the second section he turns to the question of religion. In pursuit of more substantial meanings than those offered by a middle-class establishment, D. sees young people during the seventies turning to all sorts of new meaning systems, especially religious. After an insightful treatment of the development of a secular America ("the first culture in the history of man without a God experience"), D. shows many parallels between young people today and the religious dissenters of other ages (prophets, mystics, monks). An especially good treatment of the Jesus movement is perhaps the highlight of this volume.

David A. Boileau

BOOKS RECEIVED

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

SCRIPTURAL STUDIES

The Book of Joshua. Comm. by J. Maxwell Miller and Gene M. Tucker. Cambridge Bible Commentary on New English Bible. Cambridge: Cambridge Univ. Press, 1974. Pp. 206. \$11.95; \$4.95 paper.

The Book of the Prophet Ezekiel. Comm. by Keith W. Carley. Cambridge Bible Commentary on New English Bible. Cambridge: Cambridge Univ. Press, 1974. Pp. xii + 331. \$15.50; \$5.95 paper.

Cuss, Dominique, F.C.J. *Imperial Cult and Honorary Terms in the New Testament.* Fribourg: University Press, 1974. Pp. 168. 35 fr.

Ecclesiasticus, or the Wisdom of Jesus Son of Sirach. Comm. by John G. Snaith. Cambridge Bible Commentary on New English Bible. Cambridge: Cambridge Univ. Press, 1974. Pp. 271. \$12.95; \$4.95 paper.

Finegan, Jack. *Encountering New Testament Manuscripts: A Working Introduction to Textual Criticism.* Grand Rapids: Eerdmans, 1974. Pp. 203. \$10.00.

Hanson, Anthony T. *Studies in Paul's Technique and Theology.* Grand Rapids: Eerdmans, 1974. Pp. 329. \$8.95.

Houlden, J. L. *A Commentary on the Johannine Epistles.* Harper's New Testament Commentaries. New York: Harper & Row, 1974. Pp. 164. \$6.95.

Klein, Ralph W. *Textual Criticism of the Old Testament: From the Septuagint to Qumran.* Philadelphia: Fortress, 1974. Pp. xii + 84. \$2.75.

Ladd, George Eldon. *A Theology of the New Testament.* Grand Rapids: Eerdmans, 1974. Pp. 661. \$12.50.

Levi, Peter. *The English Bible 1534-1859.* Grand Rapids: Eerdmans, 1974. Pp. 222. \$6.95.

Literary Interpretations of Biblical Narratives: The Bible in Literature Courses. Ed. by Kenneth R. R. Gros Louis et al. Nashville: Abingdon,

1974. Pp. 352, \$6.95.
- Martin-Achard, Robert. *Essai biblique sur les fêtes d'Israël*. Geneva: Labor et Fides, 1974. Pp. 166. 26.40 fr.s.
- Vaughan, Patrick H. *The Meaning of 'bāmā' in the Old Testament: A Study of Etymological, Textual and Archaeological Evidence*. London: Cambridge Univ. Press, 1974. Pp. xiv + 90. \$6.95.
- Westermann, Claus. *Creation*. Tr. by John Scullion, S.J. Philadelphia: Fortress, 1974. Pp. 124, \$3.25.
- Wolff, Hans Walter. *Hosea: A Commentary on the Book of the Prophet Hosea*. Tr. by Gary Stansell; ed. by Paul D. Hanson. Philadelphia: Fortress, 1974. Pp. xxxii + 259. \$19.95.
- Zerwick, Max, and Mary Grosvenor. *A Grammatical Analysis of the Greek New Testament 1: Gospels-Acts*. Rome: Biblical Institute, 1974. Pp. xxxvi + 456. L. 4200; \$7.00.
- DOCTRINAL THEOLOGY**
- L'Anthropologie de saint Thomas*. Ed. by N. A. Luyten, O.P. Fribourg: Editions Universitaires, 1974. Pp. 203.
- Arsenault, Fernand. *Augustin, qui est Jésus Christ? Essai théologique et pastoral*. Montreal: Bellarmin, 1974. Pp. 184.
- Blauw, Johannes. *The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission*. Grand Rapids: Eerdmans, 1974. Pp. 182. \$3.45.
- Brown, Robert McAfee. *Is Faith Obsolete?* Philadelphia: Westminster, 1974. Pp. 158. \$6.50.
- Cooper, Burton Z. *The Idea of God: A Whiteheadian Critique of St. Thomas Aquinas' Concept of God*. The Hague: Nijhoff, 1974. Pp. xiii + 123. 24 glds.
- Erfahrung und Theologie des Heiligen Geistes*. Ed. by Claus Heitmann and Heribert Mühlen. Munich: Kösel, 1974. Pp. 312. DM 29.
- Ernst, Cornelius, O.P. *The Theology of Grace*. Theology Today 17. Notre Dame, Ind.: Fides, 1974. Pp. 96, \$1.25.
- Gironés, Gonzalo. *La humanidad salvada y salvadora: Tratado dogmático de la Madre de Cristo*. Valencia: Seminario Metropolitano de Valencia, 1969. Pp. 173.
- Gironés, Gonzalo. *Jesucristo: Tratado de soteriología cristológica*. Valencia: Seminario Metropolitano de Valencia, 1973. Pp. 187.
- Gironés, Gonzalo. *Uno de nosotros es Hijo de Dios: Breve tratado del Verbo Encarnado*. Valencia: Seminario Metropolitano de Valencia, 1971. Pp. 155.
- Laporte, Jean-Marc, S.J. *Les structures dynamiques de la grâce: Grâce médicinale et grâce élevant selon Thomas d'Aquin*. Montreal: Bellarmin, 1974. Pp. 244.
- Moltmann, Jürgen. *The Crucified God: The Cross of Christ as the Foundation and Criticism of Christian Theology*. Tr. by Wilson and John Bowden. New York: Harper & Row, 1974. Pp. 346. \$10.00.
- Moltmann, Jürgen. *Man: Christian Anthropology in the Conflicts of the Present*. Tr. by John Sturdy. Philadelphia: Fortress, 1974. Pp. 124. \$3.25.
- O'Collins, Gerald, S.J. *The Theology of Secularity*. Theology Today 23. Notre Dame, Ind.: Fides, 1974. Pp. 94. \$1.25.
- O'Hanlon, Daniel, S.J. *What's Happening to the Church?* Cincinnati: St. Anthony Messenger, 1974. Pp. 172. \$1.85.
- Rahner, Karl. *The Shape of the Church to Come*. Tr. by E. Quinn. New York: Seabury, 1974. Pp. 136. \$6.95.
- Schillebeeckx, Edward. *The Understanding of Faith: Interpretation and Criticism*. Tr. by N. D. Smith. New York: Seabury, 1974. Pp. xiii +

170. \$8.95.
 Stadel, Klaus. *Busse in Aufklärung und Gegenwart*. Paderborn: Schöningh, 1974. Pp. xlvii + 562. DM 38.
- HISTORICAL**
- Hardy, Richard P. *Actualité de la révélation divine: Une étude des "Tractatus in Iohannis euangelium" de saint Augustin*. Théologie historique 28. Paris: Beauchesne, 1974. Pp. 216. 45 fr.
- Harrod, Howard L. *Mission among the Blackfeet*. Norman, Okla.: Univ. of Oklahoma Press, 1974. Pp. 218. \$7.95.
- Hellmann, A. J. Wayne. *Ordo: Untersuchung eines Grundgedankens in der Theologie Bonaventuras*. Paderborn: Schöningh, 1974. Pp. 188. DM 20.
- Jahrbuch für Antike und Christentum* 16 (1973). Münster: Aschendorff, 1974. Pp. 189; 17 plates. DM 64.
- Jensen, De Lamar. *Confrontation at Worms: Martin Luther and the Diet of Worms*. Provo, Utah: Brigham Young Univ. Press, 1973. Pp. 119. \$10.50.
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