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BOOKS RECEIVED.....

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Our December issue is the result of a twelve-month effort to insert theology into International Women's Year. It has not been a simple task; for the "new dimensions" are multiple, history and cultures are integral background, age-old traditions come under attack, scholarship turns passionate. And yet the issues must be explored, broadly and profoundly, in interdisciplinary fashion, with special contributions from woman's own perspectives. What we offer is not an end but a beginning.

The Current Status of Women Cross-culturally describes and evaluates the progress made by women in different life sectors, societies, and social classes, as well as the obstacles that prevent women from achieving equal opportunity with men. The article is sociological, not theological, but without such information theology risks operating in a vacuum. CONSTANTINA SAFILOS-ROTHSCHILD, Ph.D. in sociology from Ohio State, is professor of sociology and director of the Family Research Center at Wayne State University. Her recent books include *Toward the Sociology of Women* and *Women and Social Policy*.

Feminist Theology as a Critical Theology of Liberation responds to the challenge hurled by the feminine critique of culture and religion. Such a theology points out the androcentric character of present and past theology and searches for new, liberating images and myths. ELISABETH SCHÜSSLER FIORENZA, Th.D. from Münster, assistant professor of theology at Notre Dame, has particular competence in NT studies and pastoral theology. She has published books in German on priesthood in the NT and on ministries of women in the Church; soon to appear is a volume on aspects of religious propaganda in Judaism and early Christianity.

New Patterns of Relationship: Beginnings of a Moral Revolution insists that theological ethics can and must participate in the process of changing relationship patterns between men and women in the public and private spheres. Norms of agape must be given fuller content if they are to act as correctives to sexism; norms of Christian justice regarding the individual and the common good must be reassessed. MARGARET A. FARLEY, Ph.D. in religious ethics from Yale, is associate professor of ethics at Yale Divinity School. Her areas of current research are ethics and sexuality, and freedom and the nature of the self. Prentice-Hall published her *A Metaphysics of Being and God* in 1966.

Home and Work describes the historical development of the relationship of women's role in the home to economic production, sketches the very different relationships of home and work in preindustrial societies and within industrialism, indicates the ideology and ethic in each form of relationship, and discusses the transformation of this relationship and ethic in socialism. ROSEMARY RADFORD RUETHER, Ph.D. in classics and patristics from Claremont Graduate School, is a recog-

nized leader in contemporary liberation movements and theologies. Recent books include *Religion and Sexism* (1974), *Faith and Fratricide* (1974), and *The New Woman and the New Earth* (1975).

Women and Ministry argues that the exclusion of women from ministry had its origins early in Christian history, when the young Church was unable to continue the radicalism of Jesus' position against the ingrained customs of society; the women's movement offers a Spirit-inspired call for reconsideration of women in ministry. ELIZABETH CARROLL, Ph.D. in medieval history from Catholic University, is a staff associate of the Center of Concern in Washington, D. C., currently involved in research and action concerned with women.

Roles of Women in the Fourth Gospel gives a general picture of women in a NT work famous for its particular outlook on theology and on Christians. What seems to emerge is a picture of the Johannine community where, in what really mattered in the following of Christ, there was no difference between male and female. RAYMOND E. BROWN, S.T.D. from St. Mary's University, Baltimore, and Ph.D. from Johns Hopkins, is Auburn Professor of Biblical Studies at Union Theological Seminary, N.Y.C., and recognized internationally for his contributions to Johannine scholarship. His latest work is *Biblical Reflections on Crises Facing the Church* (1975).

Sexist Language in Theology? by GEORGE H. TAVARD, S.T.D. from the Facultés catholiques de Lyon, professor at the Methodist Theological School in Ohio, author of *Woman in Christian Tradition* (1973), claims that the allegation of sexist theological language seems based on a non-scientific conception of language. Contemporary linguistics helps to narrow the debate and to found the issue not on language itself but on attitudes.

Toward a Renewed Anthropology surveys significant literature in the secular press over the last ten years and brings together a range of feminist opinion on the reality of sexism, its origins, and the means of abolishing it. MARY AQUIN O'NEILL, Ph.D. candidate at Vanderbilt, is assistant professor of theology at Loyola College, Baltimore, with particular interest and competence in systematics.

Women and Religion surveys specifically religious publications of the last ten years: general analyses of the current situation, historical analyses, works on selected issues (e.g., ordination), constructive efforts and radical changes. ANNE E. PATRICK, graduate student in religion and literature at the University of Chicago Divinity School, has lectured widely on women in Church and in ministry and has published articles in these areas in a number of periodicals.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

MAN AS MALE AND FEMALE: A STUDY IN SEXUAL RELATIONSHIPS FROM A THEOLOGICAL POINT OF VIEW. By Paul K. Jewett. Grand Rapids: Eerdmans, 1975. Pp. 200. \$2.95.

The "woman question" has called forth a response from Prof. Jewett in the form of a review of biblical and traditional understanding, not merely of woman but of the whole male-female relationship. The woman question, as he puts it, is really a man/woman question, and he argues that it can best be explored theologically by taking seriously the first chapter of Genesis. The *imago Dei* of Gn 1:27 is the cornerstone of his carefully constructed argument that sexuality is fundamentally a part of Man's (the generic term) nature, is the necessary medium through which human beings stand in relation to each other, and is the form of Man's imaging of God.

J.'s overriding concern is to discredit as completely as possible those theological interpretations of Man's sexual nature which lend themselves to a doctrine of sexual hierarchy. Sexual hierarchy, for J., is any view which regards woman as inferior to man and which results in the unilateral subordination of women to men. He sets out to challenge such theological supports for sexual hierarchy as the traditional interpretation of Gn 2:18-25, which describes the creation of woman from the rib of man, the epistles of Paul to the Corinthians and Ephesians, the voices of the subsequent tradition such as Thomas, Luther, and Calvin, and even the views of Barth, who is the source of much of J.'s own reflection on human sexuality.

J.'s method for revising these less-than-adequate views of Man's sexuality is based upon his interpretation of the *imago Dei*. Man is created, according to Gn 1:27, in the image of God. Jewett understands this expression to be the fundamental insight or revelation of the biblical tradition, "that which distinguishes the biblical view of Man from all other anthropologies, whether they be ancient or modern, philosophical or scientific" (p. 20). He takes his interpretation of the passage from Barth, arguing that Man is a being-in-fellowship, characterized by mutuality and reciprocity, a thou related to a divine "I." In this, Man is "in God's image" because God is also being-in-fellowship, whose communal nature is reflected in the doctrine of the Trinity. The God of the Christian tradition is not a *Deus solitarius* but a *Deus trinus*. This God calls Man to confirm the mutuality of his humanity by acting in fellowship with others.

Here J. calls upon the second emphasis of the Gn 1:27 statement: "And God created Man in His own image, in the image of God created

He him; *male and female created He them.*” On the basis of this expression, he argues that the fundamental form of human fellowship is the fellowship of man and woman; sexuality is the substance of that mutuality or partnership through which Man images God. J. qualifies his interpretation here (and criticizes Barth for his overstatement on the point) by acknowledging that the narrative of Gn 1 does not state explicitly that the creation of Man in the image of God is to be equated with the sexuality of Man. He uses the word “conjunction” to describe the relationship he perceives: sexuality and the *imago Dei* are not synonymous, but they are placed in such close conjunction in the narrative as to preclude any attempt to speak of one without speaking of the other.

J. then turns to the task of reinterpreting Gn 2:18–25 in an effort to rid that narrative of its implications of sexual hierarchy. At issue in the second creation account is the common understanding that because woman is created out of man, she is inferior to him. J. counters this by arguing that the narrative reveals that God has deliberately wrought an “ontological distinction in the being of Man,” making sexuality the form in which Man’s humanity as being-in-fellowship is realized. J., following Barth, is treating Gn 2:18–25 as an elaboration of 1:27. He is aware that the second account is the older of the two, and yet he chooses to regard 1:27 as the primary expression and Gn 2 as something of a gloss on the first. Given that the two accounts represent two different historical strands with two different contexts, it would be well for J. to explain his reasoning in interpreting the texts in this fashion.

On the foundation provided by this discussion of the two creation accounts, J. proceeds to criticize the doctrine and practice of sexual hierarchy he discerns in Jewish and Christian tradition. His examination of the Gospels and Paul is thorough. He finds Jesus radical in his *actions* toward women, treating them as equals in the new light of redemption and contravening in his behavior the most deep-seated forms of subordination of women in his time. Paul gives full expression to the new understanding of Man expressed in Jesus’ life in Gal 3:28, according to J., who refers to the passage as the “Magna Carta of Humanity.” When Paul writes that there can be no male and female because all are one in Christ, he does not intend to destroy the fact of sexuality but only the “immemorial antagonism between the sexes.” “In Christ the man and woman are redeemed from false stereotypes, stereotypes which inhibit their true relationship. Thus redeemed, they are enabled to become what God intended them to be when he created Man in his image—a fellowship of male and female” (p. 143).

But Paul also emphatically voices a doctrine of sexual hierarchy,

especially in Corinthians and Ephesians. J. lays this inconsistency to the fact that Paul was caught between the old and the new; he was both Jew, who viewed women as inferior to men, and Christian, who spoke for a new order in which Gentiles, slaves, and women were freed in Christ. In the end, the truth of revelation, as J. sees it, disallows any notion of sexual hierarchy.

When J. comes to criticize Barth's views, he makes the same point. While obviously much indebted to Barth's development of the *imago Dei*, he finds a basic inconsistency in that theologian; for Barth himself maintains a version of sexual hierarchy in which, although sexuality is essential to Man's being-in-fellowship, woman nevertheless is subordinate to man. Of this Barthian view J. observes: "the theology of Man as male and female, which he himself [Barth] has espoused, is inimical to a doctrine of sexual hierarchy. The basic thrust of that theology is rather one of a fellowship of equals under God" (p. 85).

In addition to this central thread of development in which he challenges the traditional view of sexual hierarchy and substitutes a theory of sexual partnership, J. includes useful satellite discussions on the ordination of women, the marital status of Jesus, and the misogyny of Western tradition. In all these phases of his argument, his attitude toward women is unrelentingly consistent. They are partners with men in the common task of realizing the divine image in Man. However, the substance of that common task remains vague throughout the book. In his Epilogue, J. sets forth in some detail the difficulties implicit in the effort to understand the meaning of sexuality. He does not know, he admits openly, what it means to *be* a man or to *be* a woman. What exactly is this human sexuality in which Man images God? While his admonition to humility on the subject is well advised—we are just beginning to discern the complexity of the issue—it would seem that the elementary nature of our understanding of sexuality poses problems for any attempt to state definitively the meaning of the first creation narrative.

The foregoing point raises the important question of J.'s view of revelation. The reader receives the impression that the meaning of the *imago Dei* in the context of the first Genesis account is somehow subject to permanent, once-for-all definition, a definition, issued from a twentieth-century context, which does not give due consideration to the task of exegesis. J. brings the entire tradition to judgment in the light of his interpretation of this text, and such a procedure raises inevitable questions about the notion of revelation which grounds it.

The language of the *imago Dei* is metaphorical, not literal. If the creation of Man as male and female in Genesis is understood to be

something more than a simple statement of fact, if it is taken to be a comment on the image of God in Man, its metaphorical quality must also be taken seriously. In this case, the language of Genesis lets the known of the male/female creation stand for the unknown of the divine Subject, not vice versa. Our understanding of the *imago*, in other words, rests on our understanding of human sexuality. And as J. knows, that terrain is largely uncharted. Sexual partnership may indeed be the authentic means of exploring the mystery of the *imago Dei* in the present.

Georgetown University

ELIZABETH McKEOWN

WOMAN IN CHRISTIAN TRADITION. George H. Tavard. Notre Dame: Univ. of Notre Dame Press, 1973. Pp. ix + 257. \$9.95.

Tavard combines historical survey and theological speculation, convinced that a theology of woman must be in continuity with the Christian past. Part 1 deals with the Bible and the Fathers, Part 2 with Roman Catholic, Orthodox, and Protestant models of women; two final chapters sketch a theological anthropology and positions on the ordination of woman, birth control, and abortion.

Most extensive treatment is given the patristic sources, detailing the story of "woman as evil slowly casting her shadow over woman redeemed" (p. 72). Beyond the ideal in the *ecclesia* and Mary, positive treatments of women were short-lived. T. contends that the gospel meant freedom and equality for women, but after a few sporadic attempts to actualize that message, the Christian communities conformed to the male-dominated social structures of the Judaic, Hellenistic, and Latin worlds. For Augustine, man and woman are the image of God as souls, but only man is so as body in expressing the power and superiority of God. The female body expresses passivity and inferiority: "In her the good Christian . . . likes what is human . . . , loathes what is feminine . . ." (p. 115). T. maintains that Western Christian thought about woman was given its shape by Augustine and exacerbated by Aquinas' Aristotelianism; because the female soul informs a body which is a freak of nature, it too is inferior. Woman's whole purpose is procreation, the only domain in which a man cannot better be helped by another man.

T. finds contemporary Catholic reflection on woman emerging in two basic models. One represents her as weakness and receptivity, the handmaid of man; the other, supported by Mariology, idealizes her as the embodiment of holiness, the eternal feminine. The models reflect the "schizophrenia" of the tradition and indicate the need for a theological anthropology which delineates the humanity and equality of women.

The chapters on Orthodox and Protestant models are selective

summaries in which T. searches for historical help in the construction of a theology. Orthodoxy yields some interesting attempts to discern a feminine element in God as Wisdom. Ultimately T. rejects this, but suggests that Orthodoxy's ontological and eschatological emphases complement the practical and ethical concerns of Catholic thought. He thinks a divine model will be found in the relation of femininity to the Spirit. The brief essay on Protestant thought includes Luther and Calvin, then Barth and Brunner, in whom T. finds little that is helpful for a contemporary theology.

In his constructive chapter, T. outlines an anthropology based on the trinitarian image of God in which man and woman are created, but which also must be achieved. This transcendent pattern validates a basic differentiation: man images the Trinity with focus on the Son, woman with focus on the Spirit. The Scholastic view of the image as the solipsistic endowment of each individual must be overcome, but the traditional power of the ascetical and monastic movements means that the image cannot reside narrowly in the man-woman relationship. Hence it lies in the *person* as related to others, and at a level where no specific trinitarian relationship is proper to men or women. One wonders what the differentiated image means when T. speculates that the more a woman has progressed in Christian holiness, the freer she is to follow paths not societally recognized as feminine. Men too, raised by grace beyond culturally imposed limits, may be called to exemplify the traditionally female virtues. T. concludes that the Church should reverse its compromise with culture and become the realm of redemptive liberation, "specifically the liberation of woman from her cultural subservience to the dominant male principle in society" (p. 202). A theology of mankind recognizes no distinctions between nations, races, or sexes, and full participation in ecclesial life should be open to all. Thus T. advocates the ordination of women.

While T.'s goal of organizing a plurality of traditional material as the basis of a contemporary theology of woman is unexceptionable, some questions arise about the structure of his work. As history, the biblical, medieval, and modern materials are sketchy in relation to the patristic sources, and most of it represents male reflection on women. The patriarchal history of the Church partially accounts for this, but there is a long history of women in its life and thought as well. If, as T. maintains, women themselves will determine their future role, then the neglect of past and present female testimony is serious. As theology, T.'s method is not clear. He claims that "theology should be based on theology, not on phenomenology," for "only fidelity to the past will allow us to propose bold solutions for the future . . ." (p. ix). Later he posits another source in "man as he experiences himself in our time" (p. 187). In the main, T.'s

theology of feminine liberation seems drawn from secular experience and Jungian psychology in relation to general Christian themes and is contradictory to, rather than derived from, the Christian traditions he traces.

Indiana University

ANNE CARR

HUMAN LIBERATION IN A FEMINIST PERSPECTIVE: A THEOLOGY. By Letty M. Russell. Philadelphia: Westminster, 1974. Pp. 213. \$3.95.

The material for this book grows out of wide experiences. R., a graduate of Harvard Divinity School and Union Theological Seminary in New York, is now Assistant Professor of Theology and Woman's Studies at Yale University Divinity School. For fifteen years she labored intensively "in an ecumenical parish of a black and Puerto Rican community in New York City." This pastoral dimension of her life was supplemented by extensive work for the World Council of Churches, where a "world perspective on human liberation" was nurtured. In a Foreword, Elizabeth Moltmann-Wendel and Jürgen Moltmann praise R.'s book as "the most profound contribution to a theology of human liberation."

R.'s book is not so much a "theology" as a theory of theology on a very crucial and important issue of our day: human liberation as it applies to women. Not only is the treatment of the issues thorough within the theological parameters R. has delineated, but she has presented her material with a decisive methodology. I have called this book a "theory" because its structure arises from the material presented but can be applied to other existential problems that need to be considered in a theological context.

Older Catholic theology has almost always been written deductively. R. begins inductively by focusing on the ferment of freedom which is arising from human hearts throughout the globe. The groaning for freedom, the discovery of freedom, and the horizon of freedom—topics of her first chapter—root her subject in the human situation. In her second chapter she shows how several manifestations of human liberation, the Third World, black theology, and feminist concerns, are linked in a scriptural orientation through a common methodology, common perspectives, and common themes. Next she searches for the viable means that must arise from the past as that past becomes "usable" in giving a vision for the future, in becoming a history that is more meaningful, and in penetrating language to generate more inclusive concepts of humanity. The next three chapters isolate three important theological doctrines—salvation, incarnation, and communion—and link these with the terminology of conscientization, humanization, and communion in dia-

logue. By such pairing, R. shows the possibilities of expansion of these beliefs to include the liberation of women. The conclusion raises troubling questions on ecclesiology and ministry.

Another aspect of this work which differentiates it from traditional theological writing is the emphasis on praxis. Practical theology "brings action and reflection together." Logic, consistency, and documentation are not eschewed, "but the purpose of thinking and its *verification* [italics mine] is found in praxis (action and reflection), and not in the writing of fat volumes of systematic theology." Concluding her treatment on this subject, she writes: "Whatever the movement, be it Third World or Fourth World, if its focus is on human liberation, its inductive methodology will be one of thinking about God in the light of concrete oppressive experiences in order to find ways to express the purpose and plan of God for creation in the building of a more humane society."

Underlying the entire treatment is the distinction between "feminist theology" and "feminine theology." The latter is summarily dismissed as reference "to a culturally defined set of roles and personal characteristics that elaborate the biological ability of women to bear children." Feminist theology, on the other hand, advocates changes "in a Christian context" that will reflect on the way theology "can become more complete as all people are encouraged to contribute to the meaning of faith from their own perspective." In addition to the over-all contribution to her announced subject, R. has many fruitful and fine analyses of such terms as tradition, *shalom*, *diakonia*, and sisterhood on the way to servanthood. The process of coming to sisterhood provides the key to humanization for women.

Loyola College, Baltimore

M. CLEOPHAS COSTELLO, R.S.M.

JESUS DER CHRISTUS. By Walter Kasper. Mainz: Grünewald, 1974. Pp. 332. DM 39.

This work by the increasingly well-known professor of dogmatics in the Catholic faculty of theology at the University of Tübingen breaks little new ground and has few surprises to offer. It is, nevertheless, an extremely competent survey and assessment of the Christological enterprise in the Church from the earliest down to the most recent times which can be recommended without hesitation to teacher and serious student in this area. Kasper has crowded into his book an amazing amount of exegetical, historical, and systematic material upon which he has imposed a critical judgment that has led invariably to balanced, defensible, and wholly profitable theological conclusions. That they would usually have been the reviewer's own conclusions, had he drawn

them from the same process, naturally affects the tone of this present evaluation.

K. quite appropriately begins with the premise of the Tübingen school: Christ is the foundation of Christianity and the key to the understanding of the Church. He therefore rejects as false starts any other approaches to Christology which do not seek to explain how the one-time historical Jesus has become the universal confession of Christian faith. In this quest the distinction between functional and ontological Christology should not be pressed: faith must have an object as well as a subject in which it is grounded. An encounter with Jesus for all practical purposes is possible only in the faith of the Church, but we must go back from there to Jesus himself if Christology is not to be merely a prop for ecclesiology. K. reviews both the old and the new "quests" to this end, laying special stress on the Cross and Resurrection as correctives to a too exclusively incarnational Christology which would leave them aside. Demythologizing he pronounces legitimate when it helps to throw light on Christ as the place of the freedom of God and man, illegitimate when it dissolves away what is new and once-for-all about Christ and reduces Christology to an extension of anthropology. In this connection he considers Rahner's Christology of self-transcending anthropology inadequate because it leaves out the indispensable element of history. Anthropology is the necessary grammar, so to speak, but its concrete determination must be the earthly life of Jesus. Essential to this history is freedom: God's freedom the basis of man's. Hope in the presence of evil, a constant new beginning, is the secularized precognition of what the Christian message understands by redemption, grace, and salvation. Jesus is the fulfilment of history in that he has assumed both the greatness and the weakness of man.

K.'s portrayal of the historical Jesus corresponds rather closely with the present-day conservative consensus, though of course there are inevitable divergences here and there. At the heart of Jesus' message was the kingdom, which, though not too specified, signified the bringing to men of peace, freedom, justice, and life. The kingdom is both eschatological and immediate, a new revelation of God's love and salvation which establishes a reign of love. The preaching includes deeds as its corollary: the miraculous element in Jesus' life cannot be ignored, for it was an entrance of the divine order into man's world. What Jesus did and said constitute an implicit Christology. Though he did not see himself as Messiah, the title in a transmuted sense was rightly applied to him. He called himself Son of Man, K. believes, both as the eschatological representative of God and as representative of man. And ontically he lived the life which the later Church determined ontologically as that of Son of

God. His death, the result of "false prophecy" in Jewish eyes and of messianic pretensions in the eyes of the Romans, was undoubtedly foreseen by him in an eschatological perspective and, in some way, in a soteriological perspective as well. But it was a disillusionment to his followers, until the awakening of faith in the Resurrection. The Resurrection is a fact to which history points with signs. The tradition of the empty tomb is a sign to exclude Docetism. The Resurrection appearances were not "objective" facts for the neutral observer but rather the evocation of faith. The content of Resurrection faith is first and foremost God as creator old and new, a God of love and fidelity who has opened a new age of freedom for man.

In considering the "mystery" of Christ, K. deals properly with the theological discipline of Christology, principally under the rubrics of Son of God, Son of Man, and Mediator. In the matter of divine sonship, he considers function and nature to complement each other in the context of salvation. He discusses the Nicene and Constantinopolitan formulations and their aftermath and the problems that have since remained from a standpoint not always touched by older theologians, namely, the tension created by the conciliar affirmation of the unchangeableness of God when set against the biblical understanding of a God of history. He agrees with Schoonenberg's principle that the pre-existence of Christ should be interpreted only in terms of his earthly and exalted life, but he regards as mistaken Schoonenberg's solution in a modalist interpretation of the inner life of the Trinity over against the one personalized in the economy of salvation. Here, and in a few other places as well, I would have liked to see more viable alternatives proposed to what K. feels he must set aside. Though he has worked very well indeed, it is not certain that he has perceived this and other related problems in all the acuteness with which they are presented to the consciousness of the exegete and biblical theologian.

Space does not permit detailed treatment of the remaining contents. Suffice it to note, as having special value, K.'s observations on cosmic Christology in its implications for ecclesiology; the nature of man as all soul and all body in relation to the concepts of original sin and redemption; new creation and the relevance of "the descent into hell"; the complementarity of *logos-sarx* to God-man relationship; the nature-and-person doctrine as a dehellenization of Christian theology rather than its contrary—to mention only a few. In his final pages K. considers Christ in relation to the Spirit: through the Spirit he is the way (shepherd and king), the truth (prophet and teacher), and the life (priest) of the world—a distribution some readers may find a bit contrived.

JESUS OF NAZARETH IN NEW TESTAMENT PREACHING. By G. N. Stanton. *Society for New Testament Studies Monograph Series 27*. New York: Cambridge Univ. Press, 1974. Pp. xi + 207. \$16.50.

Stanton challenges the basic assumption of Bultmann's *Formgeschichte* that the Gospel traditions which were created by the believing communities as a supplement to the kerygma inform us about the situations and needs of the communities themselves but tell us almost nothing about the deeds, teaching, and character of him whom the kerygma proclaimed as the risen Christ. While "the new quest" for the historical Jesus inaugurated by E. Käsemann in 1953 questioned Bultmann's extreme skepticism regarding the Jesus of history, it failed to explain satisfactorily the emergence of the traditions used by the Evangelists. Faith in the risen Christ is the beginning and foundation of Christian theologizing. But it does not follow that there are no echoes of Jesus' teaching and no memory of his deeds and character in the Church's developing Christology. All four Gospels identify the Christ of the Church's faith with Jesus of Nazareth. Form criticism has solidly established its basic tenet that the Gospel traditions bear the cachet of community use in response to its problems and needs and are supplemental to the kerygma. Redaction criticism has shown convincingly that each Evangelist molded and adapted the traditions to his personal theological insights and pastoral concerns. But these fundamental tenets are incompatible neither with a common-sense recognition of the disciples' memory of their life with Jesus nor with the early Christians' interest in the deeds and teaching of Jesus. Very few scholars today would accept Bultmann's thesis that the Hellenistic communities were the locus of origin of most of the Gospel traditions.

S. argues that there "is plenty of evidence which, taken cumulatively, indicates that the early church was interested in the life and character of Jesus and that the primary (though not the only) *Sitz im Leben* of that interest was the missionary preaching of the church" (p. 9). Because many scholars view the third Gospel as the zenith of development of the process of interest in Jesus' history, S. devotes the first three chapters to a study of the Lucan writings. S. endeavors to establish and develop his thesis by a critique of the studies of scholars who have had a dominant influence on the direction of NT studies, e.g., Dibelius, Wilckens, Conzelmann, and Dodd. He hails Conzelmann's *Die Mitte der Zeit* as "a landmark in the history of New Testament scholarship. . . . Luke's contribution as a theologian of *Heilsgeschichte* is extremely significant in the history of primitive Christianity." But he denies that Luke's theological perspective is as original or as unique as Conzelmann claims. Chap. 3, which studies Peter's speeches in Acts, especially that to

Cornelius, concludes that the early Church, when proclaiming the risen Christ, did not "sidestep or minimise the significance of the pre-resurrection events and the character of the One who was raised from the dead."

Chap. 4 treats of Jesus in Paul's preaching. From 1 Cor 7:10 S. concludes that Paul was not uninterested in Jesus' teaching. Moreover, Paul's occasional appeals to a *paradosis* indicate that he had knowledge of the traditions that came from the early communities. A study of Phil 2:6-11 leads to the conclusion that Paul used the hymn as an exhortation to the Philippian Christians, setting before them the character and example of Jesus, who is the Christ and Lord of the Church. He finds similar references in 2 Cor 8:9 and Rom 15:3, 8. "Paul's understanding and proclamation of Jesus Christ did not by-pass the life and character of the One proclaimed as crucified and risen" (p. 115).

Chap. 5, on the Gospels and ancient biographical writings, accuses Bultmann of "a quite surprisingly inadequate assessment of ancient biographical writing" (p. 118) and questions his conclusion that a comparison of the Gospels with the ancient writings proves that there is no historical-biographical interest in the Gospels. S. readily admits that the Gospels are comparable neither to ancient nor to modern biographical writings, but he contends in chap. 6 that, because in the kerygma the proclaimer (Jesus) became the proclaimed (the risen Christ), early missionary preaching would immediately provoke questions about Jesus' past, centering especially on his ministry and the scandal of his death. Chap. 7 studies the Gospel traditions in the early Church. The traditions are kerygmatic, but this role does not exclude interest in the life and character of Jesus. The basis for this interest was Jesus' identification of himself with his mission. He viewed himself as the agent, as well as the proclaimer, of the coming kingdom. "Jesus' actions are not just illustrations of his message, they are his message" (p. 166). A summary of conclusions and three indexes of biblical citations, of authors, and of subject matter round off this provocative monograph.

S. has shown up the glaring weakness of the assumption that the earliest Christians had no interest in Jesus' deeds and teaching. In my opinion, he exaggerates the role of missionary preaching in the formation of the Gospel traditions. While Dodd may have overemphasized the distinction between kerygma and didache, the latter (especially when one takes into account the liturgical setting of didache) has stronger claims as the occasion of the formation and transmission of the Gospel traditions. Many details of S.'s interpretation of the evidence he adduces to support his thesis are debatable. But he has established his central and pivotal point: the Gospels, though differing in their theological perspectives and pastoral concerns and while always interpreting the

deeds and sayings of Jesus in the light of faith in the risen Lord, do bring us into contact with Jesus of Nazareth and do inform us about his deeds, teaching, and character. "The gospel is concerned with history: not that it stands if its claims could be verified by the historian, but in that it fails if the main lines of the early church's portrait of Jesus of Nazareth were to be falsified by historical research" (p. 189).

St. John's University, Jamaica, N.Y. RICHARD KUGELMAN, C.P.

RESURREXIT: ACTES DU SYMPOSIUM INTERNATIONAL SUR LA RÉSURRECTION DE JÉSUS (Rome 1970). Edited by Edouard Dhanis, S.J. Vatican City: Libreria Editrice Vaticana, 1974. Pp. xiv + 766.

This volume on a symposium sponsored by the pontifical Roman universities contains twenty papers in five languages, plus reports on discussions prepared by G. Ruggieri, a greeting by Paul VI, and an extremely accurate bibliography of 1737 items prepared by G. Ghiberti and updated through 1973. The one entry from 1974 lists the wrong periodical: #1235 should read *Nouvelle revue théologique*.

Part 1 contains four articles of a historical and philological nature. F. Festerazzi provides a competent survey to show how the OT used the image of resurrection to express historical hope. J. Coppen's survey of the glorification of Jesus is an analysis of the term "glory" in the NT. The ensuing discussion shows that participants had misgivings about its effectiveness. The late J. Blinzler offers a technical study of the historical character of accounts describing the burial of Jesus. J. Guitton offers preliminary probes about how natural phenomena might shed light on the mystery of the Resurrection.

Part 2 consists of seven exegetical papers. The discussion of J. Kremer's guarded remarks on how Mk dealt with the empty tomb shows that the participants felt he had not faced many problems of the text. The study of the literary milieu of the tradition behind 1 Cor 15:3-5 by J. Schmitt affirms that a variety of expressions existed to proclaim Easter faith. In the long discussion after his paper on the oldest level of Easter traditions, J. Jeremias recognizes that it is difficult to state what really happened beyond the fact that the apparitions of Jesus changed things.

K. Schubert shows that the Christian community interpreted Jesus' resurrection as an anticipation of eschatological resurrection. C. Martini's study of Lk 24:36-43 concludes that in the Lucan corpus it functions as an apostolic witness to the risen Jesus. R. E. Brown's talk synthesizes material found in his commentary on Jn 20:1-7. X. Léon-Dufour shows that Paul's vision of Jesus was an experience of passing into the eschaton.

Part 3 contains eight theological essays beginning with K. Lehmann's plea for more research about the nature of Christ's apparitions. D. Mollat's analysis of Jn 20 points out the close links between cross and resurrection. J. Dupont contributes an 80-page monograph on the use of Ps 110 in the NT, actually composed after the symposium. He concludes that the event of the Resurrection evoked the use of this psalm, not vice versa. In his study of 1 Cor 15:35-37, B. Ahern places great stress on the reality of the risen body of Jesus, now transformed by the life-giving Spirit. A. Feuillet, unable to attend, sent a long paper that summarizes and synthesizes his previous studies on the body of the risen Lord and the incorporation of believers into it.

C. Pozo's "Problematic of the Resurrection in Terms of Contemporary Catholic Theology" criticizes speculation on resurrection at the moment of death which reduces the mystery to mere continuity of the human ego. His paper stirred up a long discussion on "intermediate eschatology." M. J. LeGuillou studies the homily *Peri pascha* with a view to finding out how Palestinian Jewish thinking at the time of Jesus contributed to an understanding of the Resurrection. The final communication is a short, insightful paper by A. Scrima on how the centrality of the Resurrection in Easter tradition can serve as a hermeneutic for understanding the mystery.

There follows an 85-page "prospective" synthesis by the editor. Although Dhanis' goal is to build on the symposium papers to explain the enigmas of primitive preaching in terms of the reality of the Resurrection, it is basically a monograph in apologetics that becomes progressively defensive. It would be more appropriate as a separate publication. The long delay in publishing the acts of this symposium, conducted by specialists to help theologians and religious educators, has dulled their usefulness—especially since Léon-Dufour has published his work on the subject.

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JAMES M. REESE, O.S.F.S.

THE JOHANNINE EPISTLES. By J. L. Houlden. New York: Harper & Row, 1974. Pp. ix + 164. \$6.95.

Houlden, principal of Cuddesdon Theological College, has presented us with a commentary on the Johannine epistles which is well written and lucid. The volume begins with a helpful Introduction, comprising almost a quarter of the book, followed by a new translation of the three epistles together with commentary upon them.

As one is confronted today with overflowing library shelves, particularly in the area of biblical commentaries, as well as with the high cost of publication, the inevitable question must be raised with the appearance

of every new commentary, whether its publication is necessary and, if so, for what reasons. With the existence of the commentaries on the Johannine epistles by Dodd, Wilder, Vawter, Shepherd, and Bultmann in English, is yet another English-language commentary warranted? With regard to H.'s commentary the answer is an ambivalent yes and no. Yes, because it is a valuable guide for introducing the uninitiated into the difficult problems involved in understanding the *Sitz im Leben* of these Johannine documents and in introducing some of the major theological themes of these three writings; no, because very few significant advances are made in solving the pressing problems related to these "epistles." A few examples must suffice.

In describing the situation of these documents both by themselves and in relation to the Gospel of John, H. at several points correctly alerts the reader to the existence of a Johannine school and a Johannine church which is "the product of a single and distinct group within the early Church" (p. 1). Having teased the reader with such intriguing possibilities, he really fails to outline with precision what is meant by a Johannine school or to specify with consistency how and why the Johannine church was distinct from other branches of primitive Christianity. Often one has to be content with vague references such as "the power of mind which is manifested in the greater part of GJ" (p. 14). Also, one is never quite clear whether the epistles are different from the Gospel merely because the author was less "sophisticated" or because he had to deal with problems different from those of the Gospel. In fact, the important suggestion of a Johannine trajectory made by some is not discussed. This, together with an inadequate grasp of the historical situations leading to the creation of the Gospel of John, results in such incorrect conclusions as, e.g., that the circumstances surrounding the writing of 3 Jn arise "more clearly than the Gospel . . . from specific circumstances in the Johannine congregations . . ." (p. 150). The issue is not more or less specific circumstances but different problems at different points along the trajectory.

Often one receives the impression that although H. generally is moving in a correct direction, the detailed supportive evidence necessary to be persuasive is insufficiently presented. Certainly H. is correct that the Johannine epistles intended to stop those who were gnosticizing the Johannine tradition, but one would have wished for a far more detailed treatment of this problem and a more specific location of it on the Johannine trajectory. One element in the situation of the Johannine writings which should have been more specifically elaborated is the missionary movements in which these congregations were involved and the difficulties encountered from an incipient Gnosticism. Had this been more adequately analyzed, one could have been more specific about the

Sitz im Leben of both the epistles as well as the Gospel, and avoided minimizing the missionary concern of the entire Johannine school.

Other areas where the yes/no ambivalence of this reviewer comes to the fore are both in H.'s discussion of the identity of "the elder" and in his categorization of the genre of these documents. With regard to "the elder," two excellent suggestions are made: (1) that he is more than a venerated teacher (so Bornkamm), since he exercises pastoral authority over other Christians; (2) that this elder may be related to the final redactor of the Gospel. In each case, however, the suggestion is simply made and not carried through comprehensively or cogently. With regard to the genre of these documents, H. dismisses elaborate source theories (e.g., Bultmann) but then proceeds to call 1 Jn a "set of homiletic pieces" (p. 31) without indicating what this really means. At other points 1 Jn is referred to as a "hortatory treatise" (p. 54) and as a series of "homilies" (p. 112). Since H. has not demonstrated form-critically what these descriptive terms mean, nor referred to literature which does, they remain empty descriptions. Further, he questions seriously whether 2 Jn is a real letter, yet never refers to the directly relevant form-critical work of Funk, which arrives at an opposite conclusion.

Another significant weakness in H.'s commentary is his discussion of the "eyewitness" problem (cf. 1 Jn 1:1; 4:14). Rather than dealing with the full ramifications of this issue, he either skirts it or treats it very ambiguously. His comment that "we have seen" in 1 Jn 4:14 "does not refer to literal sight" (p. 115) is likely to be correct, but hardly persuasive or self-evident to the novice from the commentary or the sparse literature cited.

In short, then, the strength of H.'s commentary is that it provides the beginner with an introduction to the issues and, on the whole, a capable exposition of the ethical thought of this early Christian writer. Characteristic of H.'s readable and lively style is his comment on 1 Jn 3:6: "moral behavior is the litmus test for the reality of status" (p. 94). The weakness of the commentary is its failure to probe deeply into the entire Johannine trajectory, from the beginnings of the Gospel tradition through Revelation, and the location of the Johannine "epistles" on that trajectory, together with its inability to forcefully move the discussion into new channels.

Most to be criticized, however, is the publisher's jacket blurb, which claims that this commentary "fills a gap in the literature of its subject." The person responsible for that statement must be singularly unaware of the enormous recent contributions of Schnackenburg and Bultmann. For the publisher to further state that this is "the first English-language commentary on these letters in nearly 30 years" betrays an ignorance of the important commentary by Amos Wilder (1957).

Finally, then, this commentary may provide a convenience for those desiring a first acquaintance with the Johannine epistles, yet it cannot be viewed as an indispensable work. Such a judgment raises the question whether it continues to be wise and productive to carry on this kind of individually written, average commentary. The way of the future may well be team-produced commentaries which might reduce the surfeit of "general" commentaries unnecessarily repeating the obvious. Such a team approach could also present us with the balanced considerations and options of a larger group of specialists resulting in a fruitful combination of caution and creativity. But then we would need to have more scholars and publishers willing to take creative risks.

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KARL PAUL DONFRIED

LA ORACIÓN DE PETICIÓN: ESTUDIO EXEGÉTICO SOBRE LOS EVANGELIOS SINÓPTICOS Y LOS ESCRITOS JOANEOS. By José Caba. *Analecta biblica* 62. Rome: Biblical Institute, 1974. Pp. 389. \$19.00.

This is a dissertation done under the direction of Ignace de la Potterie, S.J., of the Biblical Institute in Rome. It is a minute analysis of petition prayers in the four Gospels. In the first of three parts (pp. 9-222) the power of the prayer of petition in itself is considered (Lk 11:5-8; 18:1-8; Mt 7:7-11; Lk 11:9-13); then similar power attributed either to faith alone (Mt 17:20b; 21:21; Mk 11:22-23; Lk 17:6) or in conjunction with the petition (Mt 21:22; Mk 11:24/Mk 9:23-24, 28-29); finally, the power of communitarian petition (Mt 18:19-20). All the texts are first studied according to their redactional elements, then according to their precanonical form, finally in relation to Jesus himself. The second part (pp. 223-302) studies the Johannine prayers of petition, directed to the Father in the name of Jesus (Jn 15:16; 16:23b-28), or the same kind without the explicit mention of "in my name" (Jn 15:7; 1 Jn 3:22; 5:14-15; Jn 9:31), or directed to Jesus in his own name (Jn 14:13-14). They are treated here only with respect to their redactional elements. The third part (pp. 303-40) compares the Synoptic and Johannine texts to establish the tradition common to them. This third part suggests the process of formation of the prayer of petition from Jesus, through the tradition, to its final elaboration in each of the authors.

C. proceeds in accepted form by studying the context, both remote and proximate, of the saying, and then subjecting it to a thorough exegetical analysis. The characteristics of the individual Evangelists are kept in mind and the conclusions, bearing on the nature of petition prayers and their effect, are carefully drawn. Matthew stresses the certainty of the concession together with the conditioning elements either under the personal aspect of faith or under the ecclesial aspect of pardon and reconciliation. Mark is interested especially in the climate of prayer and

in the faith attitude in which the petition develops. Luke takes special pains to emphasize persistence in prayer, with the example of Jesus as paradigmatic. In John we find the stress on prayer to the Father in the name of Jesus, implying at the same time the observance of the commandments, the attitude of faith and love with the Son, and a mutual permanency and relationship of friendship with Jesus. These and the supposition of charity to others and a living in accord with the will of God are what guarantee the divine concession, according to the Johannine writings. The Johannine elements have some relationship to the Synoptic traditions. The concept apparently peculiar to John is the petition directed to Jesus in his own name and which he himself answers. But even here there is a unifying note with the earlier concepts inasmuch as the Father intervenes; in the glorification of the Son He also is glorified (cf. p. 340).

It is difficult to fault C.'s methodology or conclusions. In a dissertation of this kind we might expect to find, as we do, a certain repetitiousness. At times, too, I noted that there seemed to be attributed solely to the individual Evangelist what was possibly part of the tradition (e.g., the redaction of Mt 7:7-11 with relation to Q, p. 80). The discussion of the textual criticism of Mt 17:20a (p. 106) would seem better relegated to a footnote. But in all, the volume is a worthy addition to the *Analecta*. There is a full bibliography as well as indices of biblical texts, of NT Greek terms alluded to, of subject matter, and of authors.

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DAS KIRCHLICHE AMT NACH DEM EPHESEBRIEF. By Helmut Merklein. *Studien zum Alten und Neuen Testament* 33. Munich: Kösel, 1973. Pp. 440. DM 92.

This voluminous dissertation (under R. Schnackenburg at Würzburg) with its voluminous price (over \$42) illustrates a voluminous problem confronting contemporary exegesis. The vexed questions of early church structure, the various forms and models of leadership, the factors influencing the transition from charismatic authority to the legal authority of "office" and bureaucracy (the so-called "routinization of charisma") are social as well as theological problems. Their satisfactory analysis requires a sociological as well as a theological frame of reference. Substantive advance in this area and any eventual extrication from arbitrary theological and denominational bias is dependent upon the willingness and ability of exegetes to think sociologically as well as theologically. In fact, to take seriously the sociological dimension of the exegetical method, M.'s tradition-historical investigation in its detail,

wide-ranging scope, and logical organization is a useful compendium of data. In the final analysis, however, it fails to break new ground. Although M. seems to sense the sociological implications of his work, he neglects to see them through. In the end we are left with still another theological-ideological legitimation of church office divorced from its actual historical, sociopolitical base.

In the first part (pp. 19–54) M. establishes that Eph is the literary work of a charismatically inspired teacher within the Pauline circle of the postapostolic period. This is the point of departure for Part 2 (pp. 57–231), an exegetical examination of three passages (4:7–16, 2:19–22, and 3:1–7) with particular attention to their relevance for the subject of ecclesial office. This is followed by an attempt at a “developmental-historical integration of the offices of Ephesians” from the pre-Pauline, through the Pauline, to the Ephesian stage of tradition (pp. 235–392). Interspersed are informative excursuses on the concepts of *plērōma*, *sōma tou Christou*, *akrogōniaios*, and “tradition” and “mystery” in Col and Eph. In a final section, M. summarizes and draws conclusions for a theology of office based on the premise that “office is a function of the Gospel” (pp. 393–401).

A work of such detail and scope inevitably invites a host of questions. Despite M.’s care and caution, there occur to me a number of untested assumptions, differentiations leading to precarious dichotomies, and doubtful conclusions. For example, M. assumes an inevitable tendency from charismatic to apostolic authority to apostolic authority normed by the gospel, and that this tendency indicates the “presupposition” (but not yet the existence) of offices in the Church (pp. 305–6). But not all the charisms mentioned in 1 Cor 12 and parallels were in fact institutionalized as offices. Inevitability alone, to the exclusion of social factors, cannot adequately explain the developments. Nor is the existence of clearly delineated groups of leaders bearing designations from the legal sphere (e.g., *episkopoi*, Phil 1:1) per se indicative of the fact that “here we are close to a kind of institution” (p. 326). Moreover, the precise difference between *Gnade* (grace) and *Amtsgnade* (grace of office) remains unclear (pp. 63–64), as does the distinction between the “objective” and “subjective” sides of salvation suggested on pp. 97–98. The sociological study of charisma from M. Weber to R. Bendix has also shown, contrary to M. (pp. 321–22), that charismatic authority implied the acknowledgment of followers *from the outset* and the acknowledgment is not a later stage prefiguring “institutional approval” and hence the existence of institution and office.

A specific concept of “office” is, of course, crucial to M.’s thesis. While his provisional definition (pp. 280–87, 82) is too limited and could have

benefited from a consideration of Weber's description (*Wirtschaft und Gesellschaft*, 5th ed., 1972, pp. 122-76), it is on the right track. And although M. vacillates in his use of the term "office" (sometimes as though explicit in the NT, other times as only implicit [*Vorform des Amtes*]), his general tendency is to correctly affirm the latter. The major weakness I find on this subject and with his work as a whole concerns his method and its guiding presuppositions. M. makes many suggestive points concerning the tradition and its tradents-guarantors-interpreters (apostles, prophets, evangelists, teacher-shepherds) in the process of its normalization. The convincibility of his argument, however, is sorely limited by an invalid separation of theological rationale and social process. Although he recognizes obvious analogies between the Church and other institutions (pp. 218 ff.), time and again he insists upon an exclusively inner dynamic of the tradition to explain its development. Even his "purely pragmatic motifs" (p. 361) are purely theological. Functions, roles, statuses in the early Church emerge solely from their "Christian 'context'" (p. 374); institution is the result purely of "theological reflection" (p. 286); "inner-ecclesial leadership results not from sociological circumstances but from the Gospel, the proclamation" (p. 379). And merely the acknowledgment of such authority by the community as a whole makes it "somehow official" (p. 379). M. sees the distinction between descriptive designations of authorization, personal status, and function (see his careful delineation of a historical model of the origin and development of the Christian concept of "apostle," pp. 270 ff.); but he ignores and even dismisses the important fact that all such developments in leadership and authority are the product of specific social, political, and economic differences or changes within the communities concerned. Ultimately, are we not faced here with a kind of hermeneutical docetism? Without the necessary historical and social controls, what advance can be claimed concerning this historical-social issue and what presuppositions can be challenged by such exclusively theological argumentation?

What exegetical scholarship urgently needs is a sociologically informed and equipped method. Fortunately, progress is already under way in this country and abroad (SBL task forces and the imaginative work of Gerd Theissen in Bonn, among others). This is particularly urgent in the case of study of the Church, a social phenomenon if ever there was one! A social organization must be analyzed sociologically. Attention to ideology (theology), its legitimating function, and its transitional phases is an essential part of that analysis, but still only one aspect among several others. In the meantime, instead of "office" with its bureaucratic implications, the categories of role, function, status, and class might be

explored and employed. A moratorium on the use of the term "office" might just allow us the period of grace we need to collect our theological-sociological wits.

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JOHN H. ELLIOTT

JUDAISM AND HELLENISM: STUDIES IN THEIR ENCOUNTER IN PALESTINE DURING THE EARLY HELLENISTIC PERIOD. By Martin Hengel. Translated from the second German edition by John Bowden. 2 vols. Philadelphia: Fortress, 1974. Pp. xii + 314 + 335. \$34.00.

Enlarged from a 1964 Tübingen thesis, this work of massive erudition (the second volume consists entirely of notes and of a fifty-page bibliography) is already a classic. It is the most comprehensive study made in this century of the effects of Hellenism on Judaism and is likely to last into the next century as a source book.

There were approximately 350 years from the conquest of the Near East by Alexander the Great to the ministry of Jesus of Nazareth, and H. has concentrated on the first half of that period. He illustrates the gradual Hellenization of almost every aspect of Jewish life in the third century B.C. under the Ptolemies of Egypt. The watershed was the ten-year period that began in 175 when the Seleucid King Antiochus IV and the Jewish aristocracy in Jerusalem attempted to dissolve Judaism into Hellenistic civilization. Technically, that "Hellenistic reform" and the year 160 mark the terminus of H.'s study; yet, in fact, he traces at length the subsequent development of the three "sects" of the Jews who came into being through reaction to the Hellenizing movement but were in varying degrees affected by it: the Sadducees, the Pharisees, and the Essenes.

Reading this admirable book is a liberal education; it evoked from me the same reaction I had many years ago when I read Albright's *From the Stone Age to Christianity*—another example of disparate material skilfully woven into a comprehensive picture of the development of religious thought. The period H. treats has been considered one of the least documented in Israelite/Jewish history; but H. has enlightened the process of Hellenization by a computer-like thoroughness covering even the most incidental evidences of Greek influence, e.g., personal and place names, and loan words. The technique of having the footnotes in another volume protects erudition and permits an unencumbered and highly readable text; excellent summaries insure cohesiveness; and a constant willingness to trace the future implications for Judaism and for Christianity gives meaningfulness to the impeccable historical scholarship.

The opening section on politics and economics shows how the blending

of an Egyptian tradition of absolute monarchy and of Greek efficiency honed in military organization enabled the regime of the Ptolemies to penetrate into every corner of Palestinian life through the agency of the soldier, the tax collector, the administrative official, the merchant, and the landowner. The result: "From the middle of third century B.C. *all Judaism* must really be designated 'Hellenistic Judaism'" (p. 104). NT scholars have become increasingly aware of the dangers of their distinctions between Palestinian and Hellenistic Judaism, and H.'s book hammers the nail into the coffin. Whatever distinction one makes is now best phrased in terms of predominantly Semitic-speaking Jews and predominantly Greek-speaking Jews.

Subsequent chapters discuss Hellenism as a cultural force, especially as regards literature. The effect is seen directly in Jewish efforts at philosophy, drama, etc., and indirectly in the increasingly rational character of the Jewish teachings on piety, so that there was an amalgamation of international learning and Jewish religious lore. In the instance of Koheleth (ca. 250 B.C.) this produced a critique of the traditional concept of righteousness. When carried to an extreme, the critique led to the attempt of the Hellenizers in 175 to completely eliminate the law as a factor in Jewish life. In other writers like Ben Sira (Ecclesiasticus) there was a contrary reaction: Israelite tradition was glorified as superior to all the knowledge of the Gentiles—in some cases this went to the Russian-like extent of claiming for great Israelites the scientific and philosophical originality of the Greeks.

Even the Jewish opponents of Hellenization were affected consciously or unconsciously by the conquering civilization. Introducing the Greek educational system with the gymnasium contributed to the Maccabean revolt; but a side effect was the construction of a Jewish educational system which, especially in the later rabbinic schools, used Greek method and forms. The Maccabees who led the revolt against the Hellenizers eventually set up a Hellenistic monarchy and propagandized the Jews of the Diaspora by showing how the homeland could compete with the other states of the Greek world. (Curiously, as H. points out, Sparta was chosen as a model of comparison.) The Essenes, the offspring of the most fanatic of the Hasidim opponents of Hellenization, formed themselves into a tight-knit community, the closest analogy for which was the Greek association.

Perhaps the longest-lasting reaction to Hellenism was the fanatic zeal for the law produced by the abortive attempt to displace the law in 175. H. speaks of a resultant Jewish "Torah ontology" interpreted in a rationalist way, so that the law became more and more the exclusive medium of revelation, while prophecy retreated into the background. It

was no accident that when the prophetic voice of Jesus was raised, its revolutionary consequences were recognized more clearly by the Hellenists than by the Hebrews in Jerusalem (Acts 6-8). Expulsion of the Christian movement from Judaism as a dangerous Hellenization can thus be seen as the direct derivative of struggles over Hellenization in the pre-Christian period. H. ends his book with this sentence: "The zeal for the law aroused at that time [the Hellenistic reform movement of 175] made impossible all attempts at an internal reform of the Jewish religion undertaken in a prophetic spirit, as soon as the nerve centre, the law, was attacked."

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A SECOND COLLECTION. By Bernard J. F. Lonergan, S.J. Edited by William F. J. Ryan, S.J., and Bernard J. Tyrrell, S.J. Philadelphia: Westminster, 1975. Pp. 300. \$12.00.

Only three of the eighteen pieces here published were previously unavailable. The volume includes one book review, a response to critics, the transcript of an interview with L., and fifteen addresses and essays on such subjects as the shape of a new theology, the relations between theology, the human sciences and philosophy, the theory of subjectivity, our experience and knowledge of God, faith and belief, philosophic realism and Christian doctrine, and the history of the writing of *Insight*.

The last four essays in the first *Collection* hinted at the development of L.'s thinking between *Insight* (1957) and *Method in Theology* (1972). A *Second Collection* of his work between 1967 and 1973 provides us with materials indicating both the continuity and change in his ideas. The major conceptual tools systematically formulated in *Method* are present and operative, growing in clarity and usefulness in this volume. Meaning as a prime category made its first appearance in the last essay of the first *Collection*, receives continued attention and development here, and blossoms in the third chapter of *Method*. Notions of value and historical consciousness, and so the primacy of the existential or fourth level of consciousness central to the *Method* discussion of religion and theology, are already well worked out. Culture as carrier of meaning is prominent, as well as those justly famous tools of analysis, the dialectic of classical and contemporary cultures, sciences, philosophies, and theologies. The transcendental method of *Insight*, purged of the slightest touch of faculty psychology, is now seen as intentionality analysis. These tools are used in analysis of many subject matters, supporting Lonergan's half-humorous "I have a few clear things to say" (p. 229).

Among the elements appearing here for the first time in pre-*Method*

writings are: the definition of method as a pattern of related and recurrent operations (p. 50); the definition of theology as a mediation of religious meaning in a culture (p. 62); an explicit locating of foundations for theology in transcendental method and religious conversion (pp. 64–67); the question of God raised on the existential level of consciousness and in connection with value (p. 85); the distinction between and interrelating of intellectual, moral, and religious conversions (p. 128); the characterization of religious experience as being-in-love without restriction (p. 129); the first and elliptical reference to functional specialties in theology (p. 138); the distinction between the immediacy of God's love and the historical mediation of transcendent meaning in the person of Jesus of Nazareth (p. 156). There are as well an acceptance of the contextual inadequacy of *Insight* 19 and the first suggestion that philosophy of God belongs in systematic theology (pp. 224, 277); a very funny account of how *Insight* came to be (p. 222); the doing-in of Leslie Dewart (pp. 11–32) and the spadework for the doing-in of Piet Schoonenberg (pp. 239–61), completed later in an unpublished manuscript on method in Christology; and an admission from L. that “one also has feelings oneself, you know” (p. 222). The packet is not only informative; it is frequently delightful.

In view of the later *Method*, L. attempts to mark off what he calls the “new style in theology,” and it turns out to be precisely what L. himself does: intentionality analysis and reflection on religious conversion in its individual, historical, and communal forms replace the “old style” metaphysical dogmatics. The two supply the new foundations for theology, both its method and its content. We are thus presented with a problem. There is little argument that L.'s is a critical theory of the inquiring and valuing human subject, but are religious language and its cognitive claims, and specifically Christian religious language, critically grounded in “religious conversion”? Is L.'s being-in-love without restriction verifiable in consciousness as are the operations of the understanding, reflecting, valuing subject? And if it is, does such verification ground the objectivity as well as the meaning of God-language? Metaphysical argument may find a larger role in the new style than L. indicates, for theology needs to deal specifically with the truth of God-language as well as its origins in subjectivity. Secondly, L. seems to think that a thoroughgoing turn to the subject for the basis of theological method will not make a great deal of difference for beliefs and doctrines, much as the *Insight* turn did not notably revise classical metaphysical and ethical content. The new style and the old doctrines are not at odds in L.'s view. His successors may not so easily find a reconciliation.

As usual, L. relies on expert editors and index compilers. It is in

occasional pieces such as these that L. displays his prose style to best advantage: it is clear, uncluttered, and direct. The volume provides an immediately engaging and relatively untaxing entry into L.'s work for those in need of one.

Catholic University of America

WILLIAM M. SHEA

LA THÉOLOGIE PARMIL LES SCIENCES HUMAINES. By Georges Tavad. Paris: Beauchesne, 1975. Pp. 160. 24 fr.

T. wishes to give us an introduction to theology as method. He realizes that this task has also been undertaken elsewhere in recent years, and notes in particular Lonergan's *Method* and T. F. Torrance's *Theological Science*. But in contrast to the approaches of these two authors, T. proposes to write a book on method from the viewpoint of linguistics and related language sciences, taking as his guide the great pioneer in this field, Ferdinand de Saussure. Throughout the work, T. emphasizes that theology not only uses language but is a language itself, a fact which necessitates coming to terms with the language sciences.

T. brings to his work a considerable learning in the history of Christian theology and an uncommon sensitivity to the rich variety of approaches within that history. As befits a noted ecumenist, he extends his scope across confessional lines and even makes some well-intentioned efforts to speak to other great religious traditions, especially Islam and the religions of India. All in all, T. comes equipped with research interests that promise a compelling sort of work.

Unfortunately, the book seems to miss its mark. This is principally due to the one element meant to marshal T.'s impressive resources: the language sciences. There is not enough linguistics evident in the work to organize the material T. wishes to present; rather, a variety of linguistic terms such as semantic, syntactic, and syntagmatic are used more or less as new labels to deal with traditional categories of method. The linguistic rules T. develops are seldom that; they express either truisms or do not allow any transformations and other operations to be drawn from them. In other words, what emerges is a new taxonomy rather than a new method that might have led to a reorganization of some areas of theological research. Oddly enough, T. himself warns against doing this very sort of thing (p. 137).

The results are indeed merely taxonomical, i.e., they seldom suggest new avenues of approach to recurring theological problems or new ways of dealing with traditional material—and these are the sorts of things with which new books on method generally recommend themselves. Even in the important sections where T. raises expectations—especially in

those on theology and art, and on orthodoxy and tradition—he seems to stop short of proposing new approaches suggested by linguistic categories and semiotics. A reading of Meyer Shapiro's *Words and Pictures* (which deals with the relation of medieval illustrations to their texts) would have given more depth to his discussion of theology and art. Discussing orthodoxy and tradition in terms of the performance and competence of a linguistic system, e.g., would have provided interesting insights into the problems he treats in those sections.

The rather meager use of the language sciences and their vast literature is overshadowed by the wide knowledge of both traditional theology and contemporary theologians T. brings forward throughout the book. The references to these sciences are too scattered and too selective to carry the weight imposed upon them. Nor are there any references to other work already being done in the field of theology and linguistics, which in itself would have provided some forum for T.'s presentation.

Because of all this, the book does not really achieve its avowed purpose: it is unlikely that it will advance theological research by use of the language sciences; nor does it really provide an introduction to the use of linguistics within theology.

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ROBERT J. SCHREITER

HUMANISME ET THÉOLOGIE: POUR UN PRÉAMBULE DE LA FOI. By Yves Labbé. Paris: Cerf, 1975. Pp. 384. 54 fr.

Recent years have witnessed a great interest in the Bible and in biblical theology. As a result, especially in the United States, there is less interest in fundamental theology and, in particular, the relationship between philosophy and theology. This is not the case in Europe. In Germany, as well as among French-speaking theologians, there is great interest in rethinking the "preambles of faith" and the relationship between reason and theology. Labbé's work is a most interesting contribution to this rebirth in fundamental theology. The title would suggest an effort to relate humanism to theology. This is not the case. In European philosophical circles there has developed a system of philosophy that might well be called antihumanistic, which denounces the artificial trend to seek some harmony or détente between humanism and religion. Instead of trying to reconcile humanism and theology, L. tries to present a new way for reason to move toward theology and to God.

The book is divided into three main sections: a critical analysis of the crisis of humanism in contemporary French thought, an analysis of the meaning of humanism, and the possible affirmation of God. An epilogue offers some thoughts on a preamble for faith. It is in the third section that L. offers a series of theses, not unlike the medieval Scholastics, which

gradually build up to his conclusion: the subject refusing an exteriority of disparateness and confronted by the problem of evil recognizes an exteriority of constitution which is the Total Other.

It is difficult to evaluate this work. Certainly it is an original presentation of some problems of modern philosophy and theology, especially the problem of language, the Kantian problematic of radical evil, and the entire question of the possibility of coming to God through reason. As a work of scholarship, L. admits he is limiting his presentation to contemporary French philosophers, especially Dufrenne and Levinas. Unless the reader is well versed in these philosophers, much of the closely reasoned theses will not be appreciated. The same might be said for the general background of the work, the antihumanist movement. Once again we are dealing with a phenomenon more native to Northern Europe than to the United States.

The value of this work for American theologians may lie precisely in its weakness for Americans. There is surely a need for a rebirth in fundamental theology. The work of Lonergan and his disciple Tracy is not sufficiently appreciated within the realm of American theology. While we are not yet confronted with the problem of antihumanism and are still flourishing in the midst of a biblical theology, the time for an effort in fundamental theology is quickly approaching. The professional must read L. and read many of the Germans as well, if the American theological scene is to continue to have life and impact on society.

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JOHN F. O'GRADY

THEOLOGY FOR THE ARTISANS OF A NEW HUMANITY 1: THE COMMUNITY CALLED CHURCH; 2: GRACE AND THE HUMAN CONDITION; 3: OUR IDEA OF GOD; 4: THE SACRAMENTS TODAY; 5: EVOLUTION AND GUILT. By Juan Luis Segundo, S.J. Maryknoll, N.Y.: Orbis, 1973-74. \$7.95 each; \$4.95 paper.

One of the most controversial new trends in theology at present is unquestionably the liberation theology stemming from Latin America. In some quarters it is regarded as a dangerous watering-down of traditional Christian belief in the transcendence of God and the supernatural vocation of man. Elsewhere, however, it is applauded as perhaps the most successful effort since Vatican II to make theology truly relevant to the intelligent Catholic layperson. Among the various representatives of liberation theology, Gustavo Gutierrez, author of *A Theology of Liberation* (Maryknoll, 1973), is perhaps the most famous, both because of his probing critique of the Church in South America and in virtue of his openly Marxist tendencies in economics and politics. Yet Segundo, the author of the present five-volume series, is likewise an important spokesman for the movement, if only because he is writing for a much

broader public than Gutierrez apparently had in mind. The individual chapters of the various books, e.g., are invariably divided into a basic exposition of doctrine and a series of "clarifications." Likewise, there are in each volume appendices dealing with pertinent Scripture texts, quotations from Vatican II, and finally "springboard questions" for further reflection and discussion, all of which should make the book more readily intelligible to the layperson without any formal training in theology. In the following paragraphs I will review the contents of each of the five volumes and at the end offer a brief criticism of the theology thus developed in the series as a whole.

In Vol. 1, S. sets forth many of the themes which will reappear in later volumes of the series (e.g., the intimate relation between the natural and supernatural in human life, Christian faith as a practical commitment to the service of one's fellow man, etc.). But his principal focus is on the Church as a sign-community within contemporary society. That is, God offers salvation to all human beings, provided they practice self-giving and real love to one another during their lifetime. Membership in the institutional Church is therefore not strictly necessary for salvation. In fact, if one's motives for membership in the Church are self-righteous and egotistical, then belonging to the Church might conceivably be an impediment to salvation. Rather, the responsibility which Christians assume as members of the Church is to live lives of service to their fellow man, Christian and non-Christian alike, and thus through their words and actions effectively proclaim the good news of salvation to all mankind. According to this scheme, Christians will never be more than a minority group within society at large, but the dangers latent in a popularized "Christianity for the masses" will thus be avoided.

Vol. 2 contains S.'s basic anthropology, i.e., a description of the nature of man both before and after the action of grace. Using the terminology of Karl Rahner in his *Theological Investigations*, S. distinguishes between person and nature (or concupiscence) in every human being. Nature or concupiscence represents the "already given" in our human condition, the sum total of our determinisms, both individual and social, which restrict and inhibit the free and total disposition of ourselves as persons. The action of grace, therefore, is twofold: to overcome the inertia resident in us by reason of our nature and simultaneously to liberate us for true personhood—the free and generous service of our neighbor. The best analogy for grace in human experience, says S., is love. That is, grace as love is always a free gift from God which man can freely refuse; hence it is truly supernatural, something above and beyond the requirements of nature. Yet without divine (and human) love, the individual human being will never achieve fulfilment as a person. S.'s understanding of the

ultimate goal of human life, i.e., heaven or hell, corroborates this hypothesis. Heaven is for those who have achieved at least some fulfilment in this life as persons and thus can enjoy the interpersonal exchange with God and the saints which is the essence of eternal life. Hell, if it exists at all, is for those rare individuals who have yielded completely to the determinisms of their nature.

Perhaps the most thought-provoking volume in the series is the third. To quote from the Introduction: "our idea of God, more than any other idea, is a magnet for hypocrisy and deception. . . . Why? Because by deforming God we protect our own egotism. Our falsified and inauthentic ways of dealing with our fellow men are allied to our falsifications of the idea of God" (pp. 7-8). In line with this hypothesis, S. first lays out the NT notion of God and then offers a critique of the first three centuries of theological reflection, in which, he argues, the fundamental perversion of the Christian idea of God is already operative. God's self-revelation in Scripture, says S., is personal and communitarian. Thus God the Father is appropriately termed "God-before-us," the God of the promise; Jesus, the God-man, is "God-with-us"; the Spirit, finally, is "God-within-us," the animating principle of the Christian community. The concreteness and simplicity of this scriptural understanding of God was, however, lost in the patristic period. The transcendence of God was emphasized over His immanence in creation. Hence, even in orthodox theology, God's nature was conceived as a unique spiritual substance, unparalleled by anything in creation, rather than as a society of persons, akin to our human communities. This same tendency to emphasize the transcendent unity of the divine nature over the concrete plurality of the persons was, of course, carried to its logical extreme in the heresy of modalism, as advocated by Sabellius and others. But even Arianism was reductively a reaffirmation of the absolute unity of God and His total inaccessibility to human thought and aspiration. Such a depersonalized concept of God, argues S., both reflected and in turn reinforced the basically impersonal understanding of man in the Late Roman Empire. Furthermore, the temptation to think of and deal with our fellow human beings in strictly impersonal terms rather than as the unique individuals they really are is still all-pervasive in our contemporary Western culture. Hence a return to the scriptural understanding of God as a society of persons might well be needed before modern man begins thinking of himself and his peers in truly personal and communitarian terms.

In Vol. 4, S. expands on and completes the doctrine of the Church which he initiated earlier. He begins by noting that there is a crisis in the sacramental life of the Church which has been precipitated by the Church itself in its efforts at reform and renewal since Vatican II. That is,

the Eucharistic liturgy and the ritual of the other sacraments have been translated into the vernacular; but now that laypeople fully understand what the priest is saying and doing, they often feel repelled by the quasi-magical character of various liturgical ceremonies. Furthermore, they complain that the sacraments as such do little or nothing to foster genuine Christian community. By way of a solution to this crisis, S. suggests that the sacraments be reinterpreted as effective signs of the ongoing faith of the Christian community: the faith of the members in one another as cosharers in the paschal mysteries and their common faith in a mission of evangelization to the non-Christian world. There are and should be seven sacraments, therefore, not so much by reason of divine institution as rather in keeping with the internal needs of the Christian community. The sacraments correspond, in other words, to key moments in the life of the individual Christian and of the community as a whole, when Christ's victory over death and the forces of evil must be both proclaimed and celebrated.

Finally, Vol. 5 takes up the theme of sin and redemption, not from the viewpoint of the individual person as in Vol. 2, but within the broader perspective of human (and cosmic) evolution. S. distinguishes, first, between the "immobilist" and evolutionary concepts of sin and guilt. According to the first concept, sin and guilt originate with an individual's free choice for evil over good. According to the evolutionary understanding, however, sin and guilt, though in some sense the responsibility of the individual person, are perhaps better interpreted as negative factors within the evolutionary process itself. As such, they show up primarily in unjust social structures which human beings, above all the affluent and powerful within society, are reluctant to change in order to create a better social order; for, even though they recognize in principle that these same structures are unjust and oppressive for very many of their fellow human beings, they still seek to maintain the status quo, since the latter better serves their personal interests here and now. Redemption, accordingly, both for the individual human being and for mankind as such, consists in a progressive liberation from the past (insofar as it has become oppressive either to oneself or to others), in order to act with greater freedom in the present and with more responsibility toward the future. "All sin," concludes S., "is anti-evolutionary; and in its less conscious and perceptible forms its restraining influence pervades the whole cosmic process" (p. 127).

In offering a critique of S.'s work, one should first acknowledge his service to the theological community in producing a new systematics. Furthermore, since his synthesis incorporates many of the key insights of contemporary theologians like Rahner, Schillebeeckx, and Teilhard, the

work as a whole must be regarded as a significant contribution to post-Vatican II Roman Catholic theology. At the same time, not everyone will agree with S.'s reinterpretation of various points of Catholic doctrine in line with his evolutionary and liberationist perspective. Is sin, e.g., adequately accounted for in terms of inertia, the failure to do good because of the "downward pull" of concupiscence? Or is sin still in the final analysis a matter of free choice, which is indeed all the more malicious in the case of an individual who has been "liberated" from the instinctive impulses of his/her "nature"? Likewise open to further discussion and debate is S.'s doctrine on the Church. On the one hand, he is justifiably critical of the Church's facile accommodation to the status quo in Latin American society, whereby the rich are confirmed in their riches and the poor consoled in their poverty, all in the name of religion. On the other hand, his own proposal, that the Church be composed of "base communities" of dedicated Christians irrespective of traditional parochial boundaries, smacks of elitism to many. Likewise, S.'s critique of the sacramental life of the Church would lead one to believe that he strongly favors quality over quantity in the matter of Church membership. Yet, no matter how one personally evaluates these and other controversial points in S.'s synthesis, it must be conceded that he has raised a number of highly significant issues for the Roman Catholic Church as it enters the second decade of reform and renewal in the light of Vatican II. For this reason alone his *Theology for the Artisans of a New Humanity* deserves careful attention.

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L'AUTORITÉ DANS LE CATHOLICISME CONTEMPORAIN: DU SYLLABUS À VATICAN II. By Pierre Hégy. *Théologie historique* 30. Paris: Beauchesne, 1975. Pp. 299.

It is not difficult nowadays to welcome the appearance of a book that undertakes to throw light upon the confused system of antagonisms which contemporary Catholicism turns out to be. The misery is, of course, far too complex to be remedied even by a massive application of words in print, yet a serious and perceptive book might make the misery intelligible enough to allow those who dwell within it to do so without that sense of utter helplessness which in any misery is misery itself. Now Hégy's book is indeed serious and perceptive, but there are reasons to wonder whether the perceptiveness it brings to bear upon its theme will manage to meet such or similar expectations.

This is mainly due to the fact that a peculiar kind of hermeneutics is being brought to bear upon the Church's profession and practice of her

own authority from Gregory XVI to our time. The operative contention in this hermeneutics is derived, ostensibly, from the writings of Roland Barthes and Michel Foucault, and, less ostensibly, from a sociology of knowledge with a Marxist tint to it (cf. pp. 11-12, 29-30). According to this contention, man's conception of the signs he uses in order to mean the real decides the structure of his act of knowing (his *savoir*), the laws that will preside over the functioning and the transformations of that act, and the quality the knower will perceive in the knowledge emerging from an accumulation of such acts. Should man relate to his signs (i.e., essentially, to the words he uses to declare his meanings) as to "representations" expressive of the "represented," the representation of the real in the mind of the speaker and the language that represents that representation endue in his eyes an absolute and normative validity, since they are being perceived as the mental and verbal equivalents of the real itself. According to Foucault, this envisagement of sign as "a representation of a representation" emerges in the early decades of the seventeenth century and remains in possession until the beginning of the nineteenth century, at which time "the European *ratio* gives itself a new definition of sign" (p. 291). Man begins then to relate to his signs no longer as to normative representations of the real, but as to arbitrary historical ciphers of the same. The equivalence between "representation" and "represented" is thus broken. What remains is the relation of a "signifier" to a "signified" and the task of discovering in terms of the "new transcendentals"—language, work, and history—what the signified is (p. 27).

It is not immediately clear why the tacit relation of man to his signs should make a decisive impact not only on the way in which he goes about the task of meaning the real, but also on the social and ecclesiastical institutions within which he lives, and specifically upon the way in which authority is conceived, exercised, and responded to within these institutions. By way of clarification, H. offers a piece of reasoning: since social and ecclesiastical institutions "incarnate" the prevalent system of knowledge, the conception of sign to which that system is related and bound must also control the institutions in general, and the conception of authority which "animates" these institutions in particular.

An interpretative formula consisting of two unexamined and uninterpreted metaphors (to "incarnate" and to "animate") is a thin and barren abstraction, quite incapable of affording anyone the pleasure of intelligibility. Yet it is on the basis of this formula that H. undertakes to interpret the illiberal documents issuing from Rome between Gregory XVI and Paul VI, the rise and fall of Modernism, the codification of

canon law, the issuance of *Humanae vitae* and the storm unleashed by it, and finally Hans Küng's question mark in the title of his book *Unfehlbar?* A reader possessed with some uncompromising representations of his own might collect from this hermeneutical exercise the conviction that, for over 150 years, Catholicism has been a vast experiment set up by Chance for the benefit of pathological consultants to Christianity or debunkers of the same.

A short review does not allow enough space to show in some detail how the hermeneutical enterprise is actually carried out. The point that surfaces most insistently is that, since Gregory XVI, the history of Catholicism is dominated by an elusive something consistently referred to in quotation marks as "representation," which is in turn qualified by such terms as Catholic, official, traditional, classical, pseudo-classical, fundamentalist, univocal, etc. . . . Given the weight this representation is made to carry in the architecture of the book, some precision would be welcome as to what is being represented in this omnipresent representation. Be that as it may, H. maintains that it is in the name or under the tutelage of this representation that papal documents interpret key biblical texts, the history of primitive Christianity (p. 43), the nature of the Church (p. 56), and the structure of authority, etc. . . . In one traumatic moment the tyranny of this representation was broken, as Modernism rose to challenge it in the name of a truth lodged on the side of the object, and of a scientific envisagement of the object (p. 94). But the moment was short-lived, for the representation reasserted itself in and through a flurry of doctrinal and disciplinary measures. And yet, sooner or later, the universe of the representation was bound to collapse, and collapse it did for a time, when Vatican II tore the veil of representation asunder (p. 101). But even Vatican II was fated to fail. A revolution already one century and a half overdue when it happened (p. 15) did not happen after all. It had not been revolutionary enough to reform the power structure that had been resting its security and validity on a pre-Vatican II conception of sign and authority.

Even a rapid summary such as this shows how very much worthwhile H.'s project is at the level of intention. At the level of execution, however, the project evokes an intellectual satisfaction which is, at best, bitter-sweet. The reader is being required to take too many things for granted, including the author's own universe of representation. H. may have good grounds for feeling at home in a certain brand of archeology and sociology of knowledge. But until these grounds surface in print, the reader who moves necessarily within his own horizon is bound to find himself estranged from the enterprise, imposed upon, and unrewarded for his labor. He hears himself lamenting the fact that an author who perceives

so keenly the catastrophic evils visited upon Catholicism by unexamined representations should resort to unexamined representations of his own in order to debunk the representations of others. And so, as he takes leave from the book, the reader carries away the conviction that the book is like a serious doctoral dissertation in need of serious remedial work.

Catholic University of America

ROGER BALDUCELLI, O.S.F.S.

THE COMMON CATECHISM. Edited by Johannes Feiner and Lukas Vischer. Translated by David Bourke, John Cumming, *et al.* New York: Seabury, 1975. Pp. xxv + 690. \$10.95.

THE CATHOLIC CATECHISM. By John A. Hardon, S.J. New York: Doubleday, 1975. Pp. 623. \$9.95.

How one is to evaluate these two volumes will depend no little on what he conceives a modern catechism to be. Is it a concise statement of a church's official teaching? Is it perhaps a charting of the future, a blueprint of what its authors think ecclesiastical teaching ought to become? Or is it a summary of what a number of theologians hold? I must candidly say that I conceive a contemporary catechism (whatever its format may be) to be a summation not of private opinion but of teaching commonly received in an ecclesial community and articulated by its leaders. On this premise *The Catholic Catechism* (hereafter CathC) is a catechism, *The Common Catechism* (hereafter CommC) is not.

Even if one conceived a catechism to be an articulation of private theological opinion, CommC is not a common catechism for the simple reason that many theologians, Protestant and Catholic alike, reject more than a little of what is expressed in the four "common" sections. The rejection would center on much of what is said of original sin, mortal and venial sin, Jesus and the founding of the Church, leadership and priesthood, sacraments, gospel ethics (e.g., "Scripture, then, does not provide the Christian with *any* ethical prescriptions ready to hand and immediately applicable either in the form of laws or *in any other way*" [p. 441; italics added]), asceticism, the last things, and so on. The book is almost monolithic in that it scarcely recognizes the existence of the many theologians who disagree with positions it takes. Unless one is knowledgeable in the field, he would assume that CommC represents a consensus. It clearly does not.

Some may contrast CommC and CathC as liberal and conservative, but this analysis is superficial and even misleading. The differences are far deeper than how open to change the authors may be. For CommC, a catechism is mainly an expression of theologians' views and not of all theologians at that. For CathC, a catechism is a statement of the official

teaching of the Church. The authors of CommC show great concern for what the modern mind perceives and feels (and often expresses it very well indeed), while CathC's overriding concern is fidelity to the deposit of faith. There are dozens of statements in CommC that the vast majority of Catholic bishops would not accept (one example: that for many Catholics indulgences are a "thing of the past" is "no matter for regret" [p. 594]) and other dozens which, I think, many Protestant leaders would also reject.

CommC has been called an event of ecumenical importance. On the surface, yes; deeply, no. Eventual unity is not furthered by playing down official teaching in favor of private opinions. CathC is more valuable ecumenically because our separated brothers and sisters can go to it and find accurately what the Catholic Church does teach and thus they are not led down the blind alley of private opinion, only later to suffer bitter disappointment. This sort of disillusionment has been often felt by those who have read their private wishes into documents of Vatican II and then are bitterly disappointed when the official Church does not accept their interpretations.

CommC has the curious habit of citing pages in the index that include a mere naming of an idea (e.g., devil, hell) in a discussion of something else but which by no means discuss the idea itself. There are, therefore, despite the index, no sections on discernment, celibacy, hell, angels, devil, membership in the Church, communion of saints, holiness, vows, the Church's necessity for salvation. CathC has a section on growth in holiness, but it could be improved by a greater contact with the best in contemporary writings in that field. For example, little is said of prayerful solitudes in a deepening communion with God, while considerable attention is given to the examination of conscience. The section on prayer in CommC is weak, incomplete, narrowly conceived. It is far too concerned with modern objections (e.g., Robinson's) and does not even give a nod to the achievements of a Gregory of Nyssa or a John of the Cross. Neither volume suggests the richness of current literature on contemplation.

The atmosphere of CommC is more Protestant than Catholic. This appears in several ways. Luther is favorably cited as prophetically critical of "an impenetrable and agonizing system of church regulations, customs and sanctions" (p. 296; see also pp. 397, 451-52), but nowhere do we read of a Catholic writing prophetically against Protestant practices. Among contemporary private spokesmen cited, Bultmann, Bonhoeffer, Teilhard de Chardin, Camus, and John Robinson are prominent. I would consider Rahner and Lonergan considerably more important. There is a vast preponderance of biblical emphasis over the ecclesial. Rarely are magisterial statements cited as a binding reason

for accepting a doctrine. The very structure of CommC bears out my point. Roughly four fifths of it deals with what Catholics and Protestants have in common. What Catholics affirm and Protestants deny is relegated to the last fifth and is treated as disputed points. This represents the Protestant view of our differences, for it is in name and reality a protest. What it retains is treated as undisputed, what it rejects is treated as disputed.

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THOMAS DUBAY, S.M.

LUTHER AND THE DAWN OF THE MODERN ERA: PAPERS FOR THE FOURTH INTERNATIONAL CONGRESS FOR LUTHER RESEARCH. Edited by H. A. Oberman. *Studies in the History of Christian Thought* 8. Leiden: Brill, 1974. Pp. xii + 219. 48 glds.

We are presented here with a fine coverage of the Fourth International Congress for Luther Research (St. Louis, 1971), held for the first time in the United States. No consensus emerges regarding the subject of the book and theme of the Congress, *Luther und die Neuzeit*. On the whole, the subject receives minor attention. The material is presented in various forms: "major" lectures/papers, "supplementary" or response-type lectures, reports, colloquia, seminars, discussion. Not easily coverable, but certainly as valuable to Luther research and those attending, were the experiences surrounding tea, music, and water.

The general approach to Luther is via the *et*: Luther and the New World, the Beginning of the Modern Age, the Beginnings of the Reformation, the Renaissance. Seven of the nine seminars were on Luther and subjects ranging from the Fathers to Trent. Even the Luther-and-Luther topic involved an *et*: "Conscience and Authority in Luther." Certainly a "Luther and" approach is valid, and *sub specie aeternitatis* may well prove fruitful, but such approaches in contemporary Luther research seem both to overestimate the historical importance of Luther and to underestimate the constant need to research the historical Luther.

Pelikan, "Luther Comes to the New World": The approach is to develop what America can derive from Luther, and conversely, what benefits Luther can derive from the New World. The former includes an appreciation of creation, a corrective to excessive American preoccupation with Christology; of the corporateness of human society, a corrective to American individualism; and "an affirmation of the will of the Creator for the common life that nevertheless admits its ambiguity and avoids the snares of 'the rule of the saints'" (p. 6), a corrective to an American moralism that must always know and do the will of God. In the dialogue between Luther and America, Luther can profit from American religious

toleration, Christian and Jewish. One wonders how really beneficial this religious toleration is, when its offspring turns out to be religious apathy. I also wonder how tolerant it is for a Christian to say that the Jew was "chastened" by the Holocaust. If anyone or anything was chastened, it was the Christian theology of contempt. Luther in coming to America can also benefit from a "greater trust in the people" (p. 9). Pelikan ends by saying we need a Luther revolution.

Ebeling, "Luther and the Beginning of the Modern Age": The strengths and seeming limits of this opening lecture are the accounts of Hegel and Troeltsch on Luther. In the "Fundamental Considerations to Luther's Thought—Historical Significance", the claim is made that Luther's understanding of sin "would" be an example of how Luther differs from the spirit of both the Middle Ages and modern times. One wishes that Ebeling had followed through on what "was my intention" (p. 38). Luther's understanding of sin, according to Ebeling, would keep contemporary theology from deteriorating into a moralism. Neither Ebeling nor anyone else in the volume attempts to define the word "modern age." "Reformatory" is not a helpful translation of *reformato-risch*. For one whose version of the fourth petition is "Give us this day our daily text," I resonate with Ebeling's assertion that "the really rewarding business in dealing with history" is "detailed work on the texts" (p. 27).

Oberman, "Headwaters of the Reformation, *Initia Lutheri—Initia Reformationis*": Oberman finds that Christian freedom was the key to Luther according to his contemporaries. I think that they were right in this regard. For Oberman, three tributaries—nominalism, humanism, Augustinianism—are the "headwaters" of the *initia reformationis*. The closest Oberman wants to get in isolating the *initia Lutheri* is to define the *via Gregorii* as the *causa proxima* (p. 82). Vis-à-vis the Congress theme, Oberman's assertion is that "whereas humanism shaped the early modern era, it is nominalism which determined the *Geist* and set the tone of the modern era, notwithstanding the protest songs of the *via antiqua* surviving in German idealism" (p. 60). No definitions of "early" and "modern" are given. Humanism as a tributary is largely bypassed—to be picked up in Spitz's response. One wonders if Oberman's concluding sentence, "we can never hope to lift the veil of mystery shrouding the birth of an original mind" (p. 88), is an a priori conviction or an a posteriori whitewash.

Spitz treats "Renaissance Humanism and Augustinianism", and "*Luther Senior and the Studia Humanitatis*." Bayer and Brecht provide an edition of "the most important" of the "Newly Discovered Luther Manuscripts," a German sermon (probably 1516). Bouwsma and Hägglund discuss connections between Renaissance and Reformation, Bouwsma pro, Hägglund con. Under the topic "Conscience and Author-

ity in Luther," Lohse deals with the Church's authority, Vercruyse with human authority.

Marquette University

KENNETH G. HAGEN

I PRONUNCIAMENTI TRIDENTINI SULLA NECESSITÀ DELLA CONFESSIONE SACRAMENTALE NEI CANONI 6-9 DELLA SESSIONE XIV (25 NOVEMBRE 1551): SAGGIO DI ERMENEUTICA CONCILIARE. By Angelo Amato, S.D.B. Rome: Libreria Ateneo Salesiano, 1974. Pp. 398.

In the words of its author, this study has a twofold purpose. It attempts to reassess the meaning of a number of decisions taken in the fourteenth session of Trent. Those decisions deal with the necessity of sacramental confession (canon 6), the requirement of integrity in the confession of mortal sins (7), the genuine possibility of detecting and confessing one's mortal sins as well as the obligation to do just that at Easter time (8), and the judicial character of the act of sacramental absolution (9). But A. aims at something more than a detached reinterpretation of positions taken in November 1551, however important their consequences proved to be in subsequent history. He hopes his research will make a contribution to contemporary Roman Catholic theology and life (p. 15).

Indeed, he thinks the conclusions he has reached have already been vindicated. He notes that the present work was completed on Jan. 18, 1974. Twenty days later the new *Ordo paenitentiae* was promulgated for the Latin Church (Feb. 8, 1974). This revision of the *Rituale Romanum* provides three distinct rites of reconciliation. The different forms thus officially approved for the administration of the sacrament of penance confirm the outcome of his research, which pointed to such a possibility. They also stand in a line of development that continues rather than negates or ignores the canons of Trent (p. 328, n. 1).

I find this assessment somewhat misleading. To be sure, when the *Ordo paenitentiae* makes provision for the simultaneous absolution of penitents after a generic confession of guilt, it is not at odds with the Tridentine canons A. has analyzed. But the same *Ordo* stipulates that those who have been absolved in such a rite must subsequently confess privately those same mortal sins that have already been forgiven. In so doing, it repeats the *Pastoral Norms for the Administration of General Absolution* issued by the Congregation for the Doctrine of the Faith in June 1972. Those Norms have elicited considerable theological reaction. One issue frequently raised is whether there is a good reason to insist on subsequent private confession when the mortal sin has already been forgiven.

Karl Rahner, otherwise not reticent about his disagreement with the Norms in question, insisted in 1972 that there was indeed a good reason.

He not only said that Trent's teaching required this but likened the necessity to that of baptism in the case of an adult who has already been converted and justified by Christ's grace. In an earlier note Zoltan Alszegeh (who is credited by A. with having helped select the theme of this dissertation) argued for the need of such subsequent confession. Others, like John Gallen, think the Norms fail to let the Eucharist be the ordinary way for the faithful to be reconciled to God and the Church.

After an analysis of the four canons in Trent, A. could have been expected to offer his opinion, especially after his claim that the new *Ordo* confirms his findings. Why? Well, it hardly took this dissertation to prove that other forms of the sacrament besides the one defended at Trent are dogmatically possible. But would those forms have to be concerned with integrity? The *Ordo* clearly is, and on the basis of Trent. I have argued that confession of mortal sin after general absolution is a requirement of divine law in the strict sense sometimes, for some penitents, and in certain conditions, if to be sure for a much better reason than the judicial character of the act of absolution. I hoped as a result to find a good bit more on that issue in the present work. Still, the book is the result of serious research, despite the fact that its merits are hardly enhanced by A.'s failure to explain just to what extent he thinks the new *Ordo* confirms his conclusions.

Catholic University of America

CARL J. PETER

PETER MARTYR, A REFORMER IN EXILE (1542-1562): A CHRONOLOGY OF BIBLICAL WRITINGS IN ENGLAND AND EUROPE. By Marvin Walter Anderson. *Bibliotheca humanistica & reformatrica* 10. Nieuwkoop: De Graaf, 1975. Pp. 607. Hfl. 110.

The most outstanding reformer among the Italians is undoubtedly Peter Martyr Vermigli. Though his is a position above Ochino, Vergerio, etc., the literature about him and his theology is somewhat incommensurate with his place in Reformation history. For modern English readers the literature is exceedingly restricted. There are J. C. McLelland's *The Visible Words of God* (Grand Rapids, 1957), a study of Peter Martyr's sacramental theology, and P. McNair's *Peter Martyr in Italy: The Anatomy of an Apostasy* (Oxford, 1967), an outstanding biographical treatment of Martyr's early life, i.e., before he turned to the Reformation. And that is it! Obviously, there is great need for more to be written, and happily, more and more dissertations are being undertaken with M. as their subject.

Anderson has been researching M. ever since he completed his dissertation *Peter Martyr and the English Reformation* (unpublished, Univ. of London) in 1955. He has immersed himself in the reform

movement of the sixteenth century, has familiarized himself with all of M.'s writings, and has come to know the reformer's contemporaries. This wide range of reading is manifest throughout the volume.

A. is interested in M. as a biblical exegete. He does not intend to be a biographer as is McNair; rather he desires to evaluate M.'s achievement, the writings he penned while in England and on the Continent. Perhaps the book's subtitle would better fit the content if the pronoun "his" were added before "biblical writings," for as it now reads it can lead one to believe that the book embraces all biblical writings in England and Europe. A. divides his book into three parts. In the first (chaps. 1-5) he narrates M.'s Protestant career, his first professorship in Strasbourg (1542-47), then his position as *Regius Professor of Divinity* at Oxford (1548-53) and his influence on Cranmer in Eucharistic theology and in the 1552 Prayer Book. M. returned to Strasbourg (1553-56) when Mary Tudor ascended the throne, and A. tells of the sad Eucharistic controversy that raged between Lutherans and Reformed in that imperial city. Because of his opinion concerning the Supper, M. had been censured and silenced by the Lutherans who controlled the city—both parties to the controversy made use of the same principle of scriptural interpretation, but each arrived at its own conclusion. Life being difficult among them, M. moved to Zurich, where he once again was able to lecture in peace until his death (1556-62).

Parts 2 and 3 review these same years (hence there is some repetition of data), but A.'s purpose is now to situate M.'s biblical writings in their proper context. In Part 2 (chap. 6), A. analyzes M.'s commentaries on Genesis and Lamentations, both written during the earlier stay in Strasbourg, and those of 1 Corinthians and Romans (chap. 7) from his Oxford days. In the third part (chap. 8) we meet his commentaries on Judges, composed during the second visit to Strasbourg, and Kings, written in Zurich. The treatment of these six commentaries is more historical than theological. A.'s emphasis is on the genesis of the commentaries, the sources used in producing them, the Fathers M. read, as well as the influences he may have received from his contemporaries. When A. does have occasion to get to M.'s biblical theology, he does it tersely and succinctly.

The final chapter (9) does not fall into either of the above categories; it is an independent essay on "Person of Christ," i.e., M.'s opinions about Christ, culled from his various treatises, but especially from those against Stancaró. The volume ends with three appendices: one is a very helpful "register" of M.'s epistles, the other two contain eight previously unpublished letters. The bibliography (pp. 543-85) is excellent.

Since the book is a reproduction of the typewritten text, one cannot

but wonder why the volume should cost so much. Such an uninviting price will unfortunately keep it from those most likely to make use of it. The text could have been more carefully prepared, to correct the many misspellings and to catch the obvious errors, e.g., having Stancarò (an Italian) flee to Italy (p. 439) or making the Dominican Melchior Cano a Jesuit (p. 22). I also suggest that *communicatio idiomatum* be understood as the "exchange of properties" rather than the "exchange of the natures in Christ" (p. 441), for it is the predication of a property of one nature to the person having that nature but designated by a name indicating his other nature.

A. has not given us the last word on Martyr, and this he readily admits when he describes his volume as an "interim study" (p. 11). What we have here is the groundwork that any future biographer of Martyr's career as a reformer in exile must take into account if he desires to portray him as "the Christian scholar" that he was.

Georgetown University

JOSEPH N. TYLEND, S.J.

SARTRE AND THE SACRED. By Thomas M. King, S.J. Chicago: Univ. of Chicago Press, 1974. Pp. xii + 200. \$8.95.

A philosopher who is not at least occasionally accused of being a "theologian" may be well advised to fear that his work is perhaps clear but rather unimportant. Despite the continued hardening of departmental walls as the disciplines nurture and reward increased specialization, there remains a cadre of thinkers about whom we can query: Is he a philosopher, or is he a theologian? There is a great deal of excitement, if not professional precision, in studying these thinkers; and a good many of us feel that here is where the real fun in religious studies lies.

In his fascinating and timely book, K. has reopened this question in regard to the work of Sartre. Is S. really a theologian after all? He does ask "theological" sorts of questions and he is obsessed with the problem of human finitude. Francis Jeanson has attempted to show the parallels between S.'s thought and Christianity in the context of an explicit Trinitarian theology (*Sartre: Les écrivains devant Dieu*, 1966), and Daniel Patte has presented a defense of Christian faith through the utilization of Sartrean philosophic themes (*L'Athéisme d'un chrétien ou un chrétien à l'écoute de Sartre*, 1964). K.'s effort advances this discussion and provides a philosophically sound exposition of a wide range of S.'s works.

Noting that "Sartre is occupied with Good and Evil, Being and Nothingness, guilt, salvation, total despair" (p. xi), K. emphasizes S.'s elucidation of the sacred mentality: an alienated consciousness in which

man seeks to render his own being imaginary through refusal to accept responsibility for his deeds. According to this mentality, "deeds happen on their own, independently of man, while men make only idle and impotent gestures" (p. 164). Thus, in *Dirty Hands*, when Hugo fires three shots into Hoederer and kills him, Hugo still feels that *he* has not acted. "Killing Hoederer is something that 'happened' to Hugo rather than something he has done . . . it was destiny rather than his deed" (p. 163). Religious literature abounds with instances of people being "overtaken" by something outside them, so that they remain objects rather than agents. In the *Bhagavad Gita*, Arjuna faints with grief that he soon will be killing friends and relatives. But the god Krishna appears and assures him that the killing will not really be Arjuna's deed at all, saying: "I have doomed them to die; be thou merely the means of my work" (see p. 180). Here we have the experience of the sacred, "the alienation of man from his own work" (p. 164). K. continues: "The sacred mentality is basically consciousness refusing to place itself behind its deeds and acknowledge: 'I am the only one'; it is consciousness alienated from its own products and ascribing them to God, or to chance, or to the 'passions'" (p. 165).

It is this estrangement which S. resolutely rejects, as he calls people to a salvation of praxis, a creating and defining of their being through action in concrete history. *Sartre and the Sacred* is an examination of the way in which the life of alienation—the "predestined life" (chap. 1), "contemplative life" (chap. 3), "religious life" (chap. 5), etc.—can be surpassed by the authenticity of the "active life" (chap. 7).

It is to K.'s credit that he begins this study of alienation with a thorough discussion of childhood *délaissement*. We recall Sartre's complaint in the *Critique de la raison dialectique* that "today's Marxists only take account of adults; in reading them, we would believe that we are born at the age at which we receive our first pay-check. They have forgotten their own childhoods" (*CRD*, p. 47, my translation). S. is convinced that alienated consciousness is developed in childhood, has a profound effect upon one's identity and anguish, and is then carried into adulthood. He has attended to this issue in *The Childhood of a Leader*, *L'Idiot de la famille*, *Baudelaire*, and *The Words*. Yet, this aspect of S.'s work is given much too little attention in the philosophical literature. In chap. 1, "Moses Dictating the New Law: The Predestined Life," K. offers a remarkable analysis of the "theological complex" in which "another's consciousness is preferred to one's own" (p. 20). In childhood, according to S., the child is often "tricked into seeing himself as an object" (p. 3), as he is given a nature and a "destiny" by parents.

It is this mentality which S. pleads that we reject in favor of the life of dirty hands, the being of active historical consciousness. In the final

pages, K. suggests that S.'s invitation has much in common with Christianity's understanding of definitive incarnation, in which men "become incarnate (enter history) only once" (p. 189). But while K.'s analyses of childhood and sacred mentality are clear and complete, his treatment here is opaque and brief. We look forward to his fuller treatment of this promising suggestion in a later book.

Purdue University

LARRY E. AXEL

THE EXPERIMENT HOPE. By Jürgen Moltmann. Edited by M. Douglas Meeks. Philadelphia: Fortress, 1975. Pp. xvii + 190. \$8.95.

Moltmann writes: "Whoever begins with hope is aiming to create new experiences. Hope does not guarantee that one will have only the wished-for experiences. Life in hope entails risk and leads one into danger and confirmation, disappointment and surprise. We must therefore speak of the *experiment of hope*" (p. 188). As Meeks notes in his Foreword, these essays were written during the decade between Moltmann's major works *Theology of Hope* and *The Crucified God* and in many ways provide the link between the two. Moltmann's theology is dialectic. His focus alternates between the resurrection of the crucified Christ and the cross of the risen Jesus. If his earlier work stressed the resurrection as the source of hope, these essays leading up to *The Crucified God* emphasize the theology of the cross. Many were surprised when *The Crucified God* appeared and saw it as an abandonment of M.'s earlier work. These essays reveal, I believe, the consistency of M.'s development.

Throughout the essays several important themes emerge. As the title of the essays indicates, the focus is on hope as the source of action. Christian hope is rooted in the cross, which is the sign of God's identification both with the Godforsaken and with the oppressed. Hope is a call to liberation through the transformation of the present. Herein lies the key to M.'s theology of the Spirit and the mission of the Church. Contemporary theology, therefore, must be political theology, i.e., it must stand consciously between the Christian eschatological message of freedom and social political reality. Politics in the root meaning of the word is the sphere of Christian obedience. The call to freedom is a call to a new humanity. M. believes that modern man is apathetic. He is numb and emotionless. There is no room for suffering and weakness. Success is the modern God. The theology of the cross, however, leads to a new anthropology. If the cross reveals that God is not apathetic, then man too is called to pathos, i.e., suffering love. Man is called from apathy to sympathy.

Since this is a collection of essays, the reader can expect great variety. Some of the essays are more theoretical and exploratory, others address concrete practical questions. The single most important essay, I believe, is "The Crucified God and the Apathetic Man." In this brief essay M. distills the essence of his most important recent book, *The Crucified God*. Many of the themes of this essay I have mentioned above. What is particularly interesting about this essay and about M.'s expansion in *The Crucified God* is the new ground he is breaking in Trinitarian theology. M. argues that the doctrine of the Trinity is no other than the doctrine of the cross conceived as an event within God Himself. The doctrine of the Trinity is a description of the God-situation in the cross. The cross is an event between the sacrificing Father and the abandoned Son in a power of sacrifice that deserves to be named the Spirit. God's involvement in the cross, M. believes, is the only satisfactory answer to the modern problem of God raised by such thinkers as Camus and Rubenstein. A God who cannot suffer is of no use to man.

These essays are valuable in giving further insights into the theology of one of the seminal theologians of our time. They are particularly valuable to professional theologians and students of Moltmann in showing the links between his earlier and later work and in demonstrating the continuity of his thought.

Washington, D.C.

JOHN J. O'DONNELL, S.J.

TOWARD THE FUTURE. By Pierre Teilhard de Chardin, S.J. Edited by N. M. Wildiers. Translated from the French by René Hague. New York: Brace, Harcourt & Jovanovich, 1975. Pp. 224. \$6.95.

Under the able editorial supervision of Wildiers, the numerous essays of Teilhard are gradually being released. The thirteen essays of *Toward the Future* are uneven in length, but their themes are familiar. Three main strands emerge: creative human activity, specially exemplified in love, and understood through the "East-West" dialectic.

Creativity. "We must replace [the] negative doctrine of renunciation by abstention with the positive idea of renunciation by 'devotion to the greater than self' . . . The Christian must be recognized by unrivalled devotion to the creative power which is building up the world . . . an unparalleled zeal for creation" (p. 32). "Art represents the area of furthest advance around man's growing energy, the area in which nascent truths condense, take on their first form, and become animate, before they are definitely formulated and assimilated" (pp. 90 f.).

Love. The "essentially Christian disposition [must] be developed in active sympathy with the great human body . . . to not merely bind up its wounds but to embrace its anxieties, its hopes, all the structural

growth that creation still looks for in it" (p. 96). In mysticism it is more satisfying and humanly engaging to seek unification not by being absorbed, but by being loved (pp. 209 ff.). "There is no true love in an atmosphere . . . of the collective; for the collective is the impersonal. If love is to be born and to become firmly established it must find *an individualized heart [and] face*" (p. 187).

East-West. Thus, the West has emphasized "the primacy in the spiritual of the personal, which brings together at the same time the maximum differentiation of the elements and their maximum union The process of convergence which unites the elements is precisely the process which at a lower level makes each one of them incommunicably itself" (p. 54). "Spiritualization can no longer be effected in a breakaway from matter or out of tune with matter: it must be effected by passing through and emerging from matter . . . there you have the very economy of the Incarnation" (p. 106).

The opening essay is unusually critical: "If Christianity has lost its attraction today [1929], it is by no means because it is too difficult and too elevated (as its defenders pretend to believe): [but, because it] has not yet allowed for . . . the aspirations of the sense of man" (p. 26). The essay reprinted from *On Happiness* (Collins, 1973) is a remarkable example of Teilhard's applied Ignatian spirituality, a recasting of the "three classes of men": pessimists, hedonists, and enthusiasts. They find happiness in: tranquility, pleasure, and growth (action).

Teilhard has been criticized for naive optimism, but we find here, as in other texts, warnings. Evil in evolution is "a matter of statistical necessity" (p. 198). And the success of human development "presupposes, among other favourable conditions, (a) the absence, in the course of anthropogenesis, of any astronomical or biological catastrophe which would destroy the earth or life on earth; (b) the maintenance until the end—or the replacement by synthetic methods—of the natural resources . . . which feed man's individual and social body; (c) effective control, both in quantity and quality, of reproduction in order to avoid over-population of the earth or [genetic decay]" (p. 181).

Toward the Future makes a significant contribution to the Teilhard library, offering some new insights to his thinking. The most exciting essay, "The Evolution of Chastity," has had disproportionate attention from other reviewers. For the neophyte, "My Fundamental Vision" is a fine introduction to Teilhardian thought. For the initiate, there are the usual helpful reformulations of familiar ideas.

University of Wisconsin, Madison

ROBERT ROGER LEBEL, S.J.

MARTIN BUBER, PROPHET OF RELIGIOUS SECULARISM: THE CRITICISM OF

INSTITUTIONAL RELIGION IN THE WRITINGS OF MARTIN BUBER. By Donald J. Moore. Philadelphia: Jewish Publication Society of America, 1974. Pp. xxviii + 264. \$6.00.

In his earlier years Buber passed through a "mystical" phase in which religious experience was the experience of something outside the context of ordinary life. One day, after spending a morning in religious enthusiasm, he was visited by a young man in need, and Buber did not meet that need. He was not there in spirit with the young man. Though he was friendly and courteous, he failed to "guess the questions which he did not put." From that time on Buber gave up the "religious" in any sense in which it took him out of his ordinary living. He looked only for "each mortal hour's fulness of claim and responsibility." As a result "religion" for him could only mean *everything*, simply all that is, lived in its possibility of dialogue. Man's task was not to step out of the world to meet God, but it was to hallow the everyday and sanctify the profane. His subsequent writings earn him the title "prophet of religious secularism."

M.'s book is a study of Buber's critique of organized religion. The first part gathers together materials for this critique from B.'s biblical and Hasidic writings and from his addresses on Judaism. The second part explores B.'s personalism as contributing to his negative reaction to organized religion. To the extent that religion implies a system or structure which in any way impedes a living personal relationship with God as the eternal Thou, it is the object of B.'s most forceful criticism: "Religion is the great enemy of mankind."

M. finds, however, a gradual change in Buber over the years, from criticizing church and religion as such to speaking of the genuine need of religious community and even of some type of organized religion. M. suggests this was due to B.'s faith experience, especially the central insight that the encounter between man and God is essentially related to the encounter between man and man. In addition, B.'s work on translating the Hebrew Bible impressed him with the realization that Israel was chosen by God as a people, and that God's dialogue with man sought not the response of an individual but of the whole people. Finally, B.'s work on behalf of German Jewry during the rise of Nazism in the 1930's gave him a renewed appreciation of the role of community in safeguarding culture and passing on tradition. Man's share in preparing for the kingdom of God consists in this, that we succeed in living *with one another*. We must enter into true relations with each other, and "true institutions belong to true relations as the skeleton to the flesh." What makes institutions true is their being continually open to the spirit and their acknowledging the primacy of the dialogical. The value of the structure is that it makes the dialogue possible.

For one already familiar with Buber this book is a genuine pleasure to read. M. marshals the great thoughts and the stirring words and marches them again before the reader. For one unacquainted with Buber this book could prove a fine introduction. In the Foreword the noted Buber scholar Maurice Friedman praises M. not only for his excellent understanding of Buber "from within" but also because he presents relatively difficult matters with remarkable clarity and simplicity, so that B.'s thought becomes available to the average intelligent layman. B. wrote toward the end of his life: "I have no teaching, but I carry on a conversation." Thanks to M.'s careful, caring study, the conversation lives on.

Georgetown University

WILLIAM C. MCFADDEN, S.J.

THE BROKEN COVENANT: AMERICAN CIVIL RELIGION IN TIME OF TRIAL. By Robert N. Bellah. New York: Seabury, 1975. Pp. xvi + 172. \$7.95.

B. does not pretend to write Christian theology; yet his work should prove important and stimulating to Christian theologians interested in elaborating a vision of God, man, and the world that reflects divine revelation clearly and brightly for contemporary America. B. considers himself a social theorist. Others, perhaps more aptly, would see him as a prophet or theologian of American civil religion. Civil religion, as B. understands it, is in itself neither good nor bad, neither sacred nor idolatrous. B. accepts the Durkheimian position that every viable society has a common set of moral understandings. These "rest upon a common set of religious understandings that provide a picture of the universe in terms of which the moral understandings make sense" (p. ix). In this view civil religion is not an alternative to traditional religion. If America's mainline churches were not in as much disarray as our civil religion, they would still be contributing much to its power and symbolism.

According to B., the world view presently dominating American civil religion has largely developed out of the complex of industrial capitalism, utilitarianism, science, and technology. He is convinced that if this world view continues to grow, it will quickly destroy American society or produce a "brave new world" type of tyranny. However, B.'s purpose is not to attack this world view. Rather, he seeks to describe the original religious and moral conception of American society and to show that even today this original conception has not wholly disappeared. Secondly, he argues that "only a new imaginative, religious, moral and social context for science and technology," based on this original conception, can meet the crisis of late-twentieth-century America.

The early Pilgrims had a conception of the covenant, freedom, and virtue that is badly needed today. B. traces the history of this covenant

in American society and notes how it has remained largely an external one. However, in our time it has become "an empty and broken shell." B. argues that we need to reaffirm and fill with new meaning and devotion this external covenant, but he is convinced that we will have the freedom to do so only if we let ourselves experience a real sense of tragedy for our past. Thus B. summons us to an experience of genuine biblical repentance. He warns that we must never again let the worship of technical reason lead us into another "illusion of omnipotence," for "the millennium is brought by God, not by man" (p. 163).

B. also recognizes that faith, though not utilitarian, does not free us from searching for the useful. He suggests two ways for bringing the stunning achievements of our technical reason into a larger religious and moral context in which we can make sense of the *telos* of American society as a whole. The first is through our tradition, especially myths that narrate "the story of those encounters that are considered sacred because they have revealed what reality is and how we should relate to it" (p. 153). The second is through that "comprehensive reason that gives us knowledge of the whole," such as Edwards had in the love of Being and all beings.

B. has written an imaginative, well-researched, and positive critique of contemporary America. Unlike many critics, he remains balanced even while radically challenging central elements of present-day culture.

Georgetown University

JOHN J. MAWHINNEY, S.J.

SHORTER NOTICES

THE SIBYLLINE ORACLES OF EGYPTIAN JUDAISM. By John J. Collins. *SBL Dissertation Series* 13. Missoula: Society of Biblical Literature/Scholars' Press, 1974. Pp. xiii + 238.

C.'s Harvard dissertation, after a useful chapter on "The Nature and Purpose of Sibylline Oracles," turns to the investigation of the third and fifth Sibyls (four chapters). A final chapter, "The Syncretism of the Sibyllina," is followed by two pages of "Conclusions," where nine summarizing theses are enunciated. The notes, grouped by chapter after the text, and the bibliography provide a wealth of reference for further study.

One may hope that the following summary of a summary does not un-

duly distort C.'s conclusions: The Sibylline oracles of Egyptian Judaism "usually carried a message related to politics." Of these, Sib. 3 and Sib. 5 "constitute different steps of a coherent tradition." The earliest parts of 3 (ca. 150 B.C.) "originated in the Jewish community of Leontopolis." Later additions saw Cleopatra as first "a saviour figure from the Ptolemaic line," later "as an eschatological adversary or anti-messiah." This "first indication of the alienation of the Jewish sibyllists from their gentile neighbours" became more pronounced in Sib. 5, where the writers "no longer expect salvation through the ordinary channels of history, but look beyond history for a saviour figure from heav-

en." Yet, neither 3 nor 5 ever become fully apocalyptic, though they move in that direction. Their purpose and function "was primarily to establish common ground between the Jewish and gentile worlds." Even when early attempts turned to later polemics, the sibyllists "continued to express the hopes of the Jews in terms drawn from the Hellenistic culture around them, thereby affirming a belief in the cultural unity of mankind." Finally, though "the sibyllina at all stages embodied non-Jewish material, they were not, properly speaking, syncretistic. The essential elements of their message were still derived from biblical Judaism."

Joseph J. DeVault, S.J.

THE GOSPEL AS HISTORY. Edited by Vilmos Vajta. Philadelphia: Fortress, 1975. Pp. viii + 247. \$10.95.

A collection of seven essays in the general area of theology as applied to the field of history. Underlying the whole book is the notion that human history exerts a strong influence on the linguistic formulation of statements of faith, while the same history is continually being reshaped by the influence of the gospel. Hence God is seen as being in continual dialogue with the world which He has created, a dialogue manifested in constantly changing forms of kerygmatic presentation.

Of the seven contributors, John Reumann is the best known in the English-speaking world. His essay *Creatio, continua et nova* is based on the methodology of *Traditionsgeschichte*, which here involves tracing the oral traditions on creation underlying the biblical text from their first appearance to their being written down or edited in the form in which they have been transmitted to us. R. concludes with twelve theses on what the sacred writers have to tell us regarding creation and new creation. The first the-

sis is the most fundamental: what the Bible affirms about creation—and new creation—is a statement of faith. The history of God's dealing with His world is dealt with in two excellent essays by Regin Prenter and Gustaf Wingren, while the historicity of the scriptures is the principal subject of the contribution by Jürgen Roloff. The three concluding essays, by Harding Meyer, Philip Hefner, and André Benoit (professor of patristics at the University of Strasbourg), concern the transmission of the gospel faith. Though sometimes turgid in style, Hefner's discussion of the relationship between the identity of the Christian community and the dogmatic statements in which its members believe is ecumenically invaluable; his remarks on the "worldliness" of dogma will be of equal interest to both Catholic and Protestant readers. In short, all the authors represented in the volume have illuminated their chosen topics with skill and theological sensitivity.

David Greenwood

THE JOHANNINE SYNOPSIS OF THE GOSPELS. By H. F. D. Sparks. New York: Harper & Row, 1975. Pp. xiii + 96. \$15.00.

A synopsis of the four Gospels in English following the order of John. The text of the fourth Gospel is printed in normal-size type in the first column, and parallel passages from the other three Gospels occupy the second, third, and fourth columns, printed in smaller type and separated from the text of John by a thick black line. Besides parallels from the other Gospels, S. has supplied abundant references to comparable incidents or situations not exactly parallel and to words and phrases characteristic of John. The main advantage of this book is that the reader is able to follow the continuous text of John and see at a glance where the Synoptics parallel

John, instead of hunting for Johannine material scattered about to fit the order of the other three Gospels.

The main disadvantage is the use of the Revised Version of 1881 for the English text. S. admits its unattractive features but claims that its mechanical exactness recommends it (p. viii). I submit that word-for-word literalness involves inaccuracy. Translation has to render the subtleties of idiom and nuance. Besides having to wade through stilted expressions like "the wind bloweth where it listeth," the reader will need a commentary to show that "God is a Spirit" is a wrong translation of 4:24, that "believeth on him" in 3:16 means the same as "believeth in him" in the preceding verse, and that "for a season" in 5:35 means nothing more than "for a while." A tool like this book is designed for an in-depth textual study of a Gospel, with all that this involves. It seems to me that if a person has reached this stage in Gospel study, the time has come to learn Greek.

F. T. Gignac, S.J.

SPEAKING IN PARABLES: A STUDY IN METAPHOR AND THEOLOGY. By Sallie MetSelle. Philadelphia: Fortress, 1975. Pp. vi + 186. \$4.25.

This ably written little book makes the case for what T. calls "parabolic" or intermediary theology—a form of theological discourse which stands midway between imaginative literature and systematic theology. Taking its cue from the Gospel parables, it presents the associated "secular" genres—poem, story, and autobiography—as primary theological resources and modes of initiation into the Christian experience of graceful life. This book is not *about* the parables of Jesus, except in so far as they are models for the kind of theology T. believes most necessary today. It is about the parabolic form itself as a way of knowing God, a way in which the divine is found

through and in the human, leaving language, belief, and life "in solution" instead of separating them.

If metaphor is, as many modern theorists contend, not poetic ornament but the human way of knowing *par excellence* (ultimately, the only way), then there is no way around metaphor as a means of knowing God. The NT, both as parable and as the story of Jesus, is a divine metaphor, and Jesus is "the parable of God." After laying this theoretical groundwork, T. goes on to explore poetry, fiction, and autobiography as further sources of theological reflection, forms in which man attempts to "figure" the universe and to discover the hidden God present in his own life. Her examples and illustrations range from Dante, Augustine, and Hopkins to Corita Kent and *Jesus Christ Superstar*. Her chapter on autobiography is the best treatment of the subject I know.

T.'s book is admirable for its clarity, balance, and precision, besides being a mine of quotations and references to the best contemporary writing on the relationship between language, literature, and theology. One could hardly find a better introduction to a rapidly expanding field of theological inquiry.

Justin J. Kelly, S.J.

LA FUERZA DEL ESPIRITU: PNEUMADYNAMIS. By José de Goitia. Bilbao: Universidad de Deusto, 1974, Pp. 253.

Originally an unpublished 1953 doctoral dissertation at the University of Fribourg inspired by an observation of Pius XII in *Humani generis* concerning the inexhaustible riches of Scripture and the need for the theologian, if he is not to go stale, to progress only by way of a profounder understanding of these. G. sets out to elaborate the dynamic concept of Spirit in Scripture as the key to these riches. The thesis is set forth in six chapters: *ruah* in the OT, *pneuma* in the NT as physical-psychological principle, *pneuma* in re-

lation to Christ, *pneuma* and the apostles, *pneuma* and Christian life, the divinity and personality of *pneuma*.

In view of what G. believes to be a continuing widespread ignorance of the Spirit, the unfortunate influence of I. Hermann on subsequent study of scriptural pneumatology, and the excessively speculative and unscriptural approach of H. Mühlen in his doctrinal studies, G. judged it opportune after nearly twenty years to publish this study, with an appendix relating it to these more recent developments and with an updated bibliography. In general, G.'s evaluation is sustained by a reading of this very informative and useful study. One reservation: he tends to contrast too sharply doctrinal and exegetical methods in terms of speculative and historico-positive, in a way that renders a marriage of these nearly impossible, if not unthinkable. Perhaps it might be better to assume that sound exegesis in fact contains the germ of sound doctrine (even if only able to point this out), and sound doctrine proceeds from and therefore guides the interpretation of Scripture (even if only indirectly). This is, in fact, Mühlen's point of view. Without accepting Mühlen's theses in every detail, or the manner in which he utilizes his method, one is inclined to see in G.'s conclusions concerning the divine personality of the Spirit (chap. 6) substantial agreement with those of Mühlen on the same point reached by another method.

Peter D. Fehlner, O.F.M.Conv.

LA CRISE CONTEMPORAINE: DU MODERNISME À LA CRISE DES HERMÉNEUTIQUES. By Jean Greisch, Karl Neufeld, and Christoph Theobald. Paris: Beauchesne, 1973. Pp. 192. 39 fr.

Three essays presented at the Institut Catholique de Paris in February 1973. The first, by Theobald, concerns the Modernist crisis, especially the de-

bate between Loisy and Blondel. Both, according to T., tried to take a middle position between two extremes: a dogmatism that maintained that all the truths of faith were guaranteed by an infallible teaching authority and a rationalism that insisted that all articles of faith were legendary unless it could be empirically established that they were based on historical fact. The argument between Loisy and Blondel resulted from two conflicting viewpoints about the nature of history: for Loisy, the historical was the universal, and its proper understanding required that faith be a marginal experience of the ineffable; for Blondel, the Christ-event in all its particularity was central, and historical universality resulted from the working-out of the total Christ.

The second essay, by Neufeld, assistant to Karl Rahner, studies the ecclesiology of Harnack, which, in his opinion, dominated the thinking of the neo-orthodox theologians. The decisive character of the Church is given in its message of what God has done in Christ, a message which is eschatological in character and demands expression in politics and ethics. The particular forms of the message can differ according to the cultures where the message is being preached. Hence dogmas, once necessary to combat heresy, are no longer needed.

The final essay, by Greisch, describes three challenges that have been made in relation to the hermeneutics of Gadamer. First, Habermas has argued that Gadamer is uncritical, i.e., he interprets every text as if it speaks truth. The second criticism comes from linguistic analysis and questions the epistemological foundations of G.'s work. The third, most serious challenge has come from Derrida, who maintains that the hermeneutical concern is illusory, the last vestige of the vain attempt to discover universal structures in our thought processes.

David Stagaman, S.J.

THINKING ABOUT GOD. By John Macquarrie. New York: Harper & Row, 1975. Pp. 238. \$8.95.

The book does not offer any new thinking on God. It is a collection of twenty lectures which M. has delivered over the last eleven years, many already in print. M. has revised these and arranged them quite loosely around the theme announced in the title. Most of the essays are brief, rather general, and somewhat "popular," but all reflect M.'s adeptness at focusing rather difficult theological and philosophical questions into a perspective which is balanced, precise, often perceptive, always engaging. Especially noteworthy is the comprehensiveness of his grasp of contemporary theology and the success with which he integrates contemporary developments in Protestant and Catholic thought.

The essays are divided into three groups. The first deals with questions of theological methodology: the nature of theology, truth and mystery in theology, heresy, the relation of ethical and social readings of the gospel to more dogmatic and Christocentric interpretations, the relation of liberal and radical theologies, and the relation of word and idea in theology. The second part examines the problem of God and the relation of God to the world. The last section pulls together a number of essays on "some representative modern thinkers." It includes a reconsideration of Schleiermacher's thought; essays on Campbell's theory of atonement, Bultmann's understanding of God, and the theologies of hope; brief tributes to Daniel Day Williams and Ian Henderson; and a comparison of Heidegger's earlier and later work, which though quite interesting does not really fall under the theme announced in the title.

Robert Masson

WHAT IS PROCESS THEOLOGY? By Robert B. Mellert. Paramus: Paulist, 1975. Pp. 141. \$1.95.

In this brief introduction, M. is interested in using Whitehead's philosophy to interpret basic Christian doctrines for our time. Little effort is made to persuade the non-Christian of the value of these doctrines, nor the skeptical of the value of this "process" orientation. In his chapter on God he contrasts "the Lord who takes sides in history" with the historically transcendent, immutable Yahweh, "I am who am," unmindful of the fact that "Lord" is simply the English translation of "Yahweh." In considering man, he emphasizes personal identity as an enduring object, neglecting the ways in which life enriches (and complicates) Whitehead's conceptuality here. His Christology is basically Cobb's, that Jesus' self-identity is fundamentally characterized by his prehensive experience of divinity, yet he is more concerned to show the range of possible process Christologies. In seeing the Church as the community decisively shaped by the event of Jesus, he largely follows Bernard Lee's *The Becoming of the Church* (1974), but he adds to his account of the Eucharist by emphasizing the importance of the events of "breaking the bread" and "sharing the cup" in contrast to the substances of bread and wine. The discussion of morality mediates between traditional wisdom and situational morality, augmented by a rather technical use of Whitehead's notion of "importance." The theistic roots of W.'s morality are not mentioned, although the next chapter briefly contrasts the world of value and the world of activity.

M. nicely shows that the traditional conception of future bliss requires its unchanging permanence, while subjective experience fundamentally depends upon novelty affecting it at every moment. He envisages two alternatives for our afterlife: (a) the continuity of our personal history synthesized into one final occasion immortalized everlastingly in God, retaining its

own uniqueness and individuality, (b) a disembodied soul enjoying continued subjective experiences in interaction with God. He neglects the fact that many process thinkers, notably Hartshorne and Ogden, vehemently oppose any notion of subjective immortality, in order to focus our attention upon the religious worth of objective immortality. Here M. neglects the decisive role of God, suggesting that the past continues to permanently avail for recovery simply because it is past, while these thinkers stress that the past lives on only because it is cherished in the living memory of God forevermore.

At present there seem to be two tendencies in the Catholic interaction with process thought. Theologians such as Mellert, Lee, and Empereur use a generalized "process theology" to develop a post-Vatican II liberalism. The term is even stretched loosely to cover such diverse efforts as Fontinell's Deweyan pragmatism, or Baltazar's idiosyncratic appropriation of Teilhard. On the other hand, there have been sophisticated Thomistic responses to the process challenge by William Hill, Norris Clarke, Anthony Kelly, and David Schindler, and some championing of process concepts for the recovery of Bonaventure. For the present, at least, it looks as if the distinctive Catholic contribution will lie in this conversation between the process and Scholastic conceptualities. One may ultimately cancel out the other, but all possibilities for synthesis ought first be rigorously examined.

Lewis S. Ford

ACTUALITÉ DE LA RÉVÉLATION DIVINE: UNE ÉTUDE DES "TRACTATUS IN IOHANNIS EUANGELIUM" DE SAINT AUGUSTIN. By Richard P. Hardy. *Théologie historique* 20. Paris: Beauchesne, 1974. Pp. 216. 45 fr.

This book has a limited goal: to portray Augustine's notion of revelation according to the commentary on John. In light of how much A. wrote

and how much of that dealt with Scripture, revelation, and exegesis, one may wonder if a study of just one work will reveal the truly "Augustinian" notion. H. obviates this objection in a number of ways. The sheer size of the *Tractatus* and the provocative nature of the fourth Gospel make this a major work. It was written over a dozen years (406-17) and thus represents a long and creative period of A.'s literary life. Finally, H. relates passages in this work to passages in other works, mostly exegetical, to validate his arguments.

For H., Augustine saw the problem of revelation as one of communication—how does one comprehend the ultimately incomprehensible God? The problem is modern and so is the answer: the person of Jesus Christ. A. understood revelation as an existential response to the divine initiative. But man's natural response could never be total because of sin. Sin had to be excised, and this was done by *Christus medicus*, perhaps A.'s most famous metaphor. The physician was Christ, the medicine was faith, and this healing work begun by Christ is continued by the Church. Much of the Church's work is done by the preachers who are the *signa* that call the people to the life in the Scriptures. H. presents his material well, and the reader cannot but be impressed by the Augustinian character of much contemporary thinking on revelation. H.'s work is relevant in the best sense of that over-abused term. On the negative side, the bibliography surprisingly has no German titles, and there is no adequate effort to relate A.'s notion of revelation to his hermeneutic. But, keeping H.'s limited goal in mind, one can say this is a good and useful book.

Joseph F. Kelly

ANNUS LITURGICUS? EEN ONDERZOEK NAAR DE BETEKENIS VAN CYRILLUS VAN JERUZALEM VOOR DE ONTWIKKELING VAN HET 'KERKELJK JAAR.' By Karel Ded-

dens. Goes: Oosterbaan & Le Cointre, 1975. Pp. 272. 35 fl.

In this doctoral dissertation, presented to the faculty of the Theological School of the Reformed Church in the Netherlands (Kampen), D. investigates the origin and development of the Christian year. The road leads from Cyril and the Church of Jerusalem to Rome.

On the pastoral level, D. is particularly concerned with the problem of the introduction of the liturgical year and a more comprehensive Christian calendar in the sphere of Reformation worship. From his viewpoint it can only be justified on social grounds: it affords time for rest and reflection, just as the observance of Sunday. He opposes the idea, which he finds in Cyril of Jerusalem and fostered in Roman Catholic theology, that the feast days of the year are particularly holy times in which the redemptive acts of Christ are rendered present through dramatization and participated in by the believers. He rejects the concept of salvation being bestowed by word and also by dramatic representation and also the concept of "sacred time." He finds the belief in the active presence of the glorified Lord in the liturgical feasts to be contrary to biblical faith. Thus he concludes: (1) After Christ's ascension all times and places are equally opportunities to meet the Spirit through the proclamation of the word; (2) it is not necessary to make use of the term "Christian year" for a well-ordered preaching of salvation.

D. is correct in rejecting a distinction between objective holy and profane time: all situations of life can be situations of salvation. However, his emphasis on word in opposition to sacramental action and his Christological perspective reflect an older Reformed Church theology which needs updating. He also shows little sympathy, or perhaps one should say familiarity, with modern theological contri-

butions to the discussion of the relation of word to sacramental action and the importance of the role of celebration for the support and deepening of the life of faith.

Edward J. Kilmartin, S.J.

MONKS, BISHOPS AND PAGANS: CHRISTIAN CULTURE IN GAUL AND ITALY, 500-700. Edited by Edward Peters. Philadelphia: Univ. of Pennsylvania, 1975. Pp. xiii + 238. \$12.50; \$3.95 paper.

A collection of translations of primary sources from the sixth and seventh centuries. In spite of the rather general subtitle, the sources deal mostly with one aspect of Christian culture, the relation of man to the supernatural world. The selections from Gregory the Great and the *vita* of St. Gall concern demons, that from Bede the afterlife, and most of the others are from thaumaturgically-oriented hagiography. The exception is the Rule of Benedict, given in full. Some of the texts are relatively familiar, e.g., those of Gregory, Bede, and Benedict; others are virtually unknown or rarely seen in English translation, e.g., Paul the Deacon's poems on Benedict, Jonas' *vita* of Columbanus and the anonymous *vita* of the Lombard St. Barbutus. However, the real value of the book lies not in its making new material available but because its material is so marvelously typical of the period. The abundant miracles and contests with demons, so foreign to us, fascinated the early medieval mind. But a careful reading reveals these *vitae* are more than just recorded thaumaturgy. Each saint emerges as an individual who by his personal learning or sanctity slowly transformed a barbarous pagan world into a semi-civilized Christian one. The translations are readable and competent and make this a good book for classroom use. The explanatory footnotes to the poems of Paul the Deacon are neces-

sary for the student but are so numerous that they distract from the poems. But, all in all, a handy and capable volume.

Joseph F. Kelly

PHOTIUS AND THE CAROLINGIANS: THE TRINITARIAN CONTROVERSY. By Richard Haugh. Belmont, Mass.: Nordland, 1975. Pp. 230. \$15.00.

H. has provided ecumenical discussion with a carefully researched volume on the beginning of one of the basic controversies that still divide East and West: how to conceive, in accord with Scripture, the procession of the Holy Spirit within the Trinity. Little he says is original, but he shows clearly, against a background of cultural and political estrangement in the ninth century, that Latin theology, heavily dependent on Augustine in an era of precarious recovery from the Germanic invasions, had diverged from the Greek tradition brilliantly embodied in Photius, the stormy patriarch of Constantinople. H. stresses that the basic problem was the diverse conceptions of the Trinity with which either side began: the Greeks, in the order of Scripture and historical controversy, with the personal reality of God the Father, then dealing with the Son and the Holy Spirit; Augustine, more philosophically, by conceiving the Trinity as one divine nature subsisting in three persons.

But, to my mind, in dealing with these traditions, H. plays two roles, a fact that flaws an otherwise accurate book. With Photius, he is the impartial historian content simply to record the Greek position. But one could criticize Photius for his neglect of the *per Filium* tradition of Greek theology, question his debatable interpretation of Jn 16:12-15, which, for H., "strikes at the heart of the Latin interpretation," and probe his position for a latent subordinationism and tritheism. With the Ca-

rolingians and especially Augustine, H. becomes the theological controversialist bent on disputing their position every inch of the way. Alcuin is accused of confusion (p. 62) in a translated paragraph without exact reference to the original. Thus the reader is unable to check the context of the paragraph, which could well be a perfectly clear though wordy statement of the unicity of the First Cause in creation. H. is especially scornful of Augustine's theory of the distinction of persons founded on mutually opposed relations which is a theological foundation of the *Filioque*. H. faults Augustine for not finding "absolute existence" (p. 200) in God the Father, a position that leaves H. with the problem of escaping tritheism or subordinationism. H.'s criticism, however, does make one realize that the divisions of the past must be understood by both sides in a common endeavor to evolve a theology of personality that will help unite and not divide the churches.

Leo Donald Davis, S. J.

FRIAR THOMAS D'AQUINO: HIS LIFE, THOUGHT, AND WORK. By James A. Weisheipl, O.P. Garden City, N.Y.: Doubleday, 1974. Pp. xii + 464.

In the Thomas Year, 1974, a vast amount of new literature appeared on the life, teaching, and intellectual context of Aquinas. Although good biographies of Aquinas are available, e.g., the standard A. Walz and P. Novarina, *S. Thomas d'Aquin* (Paris, 1962) and the new C. D. Boulogne, *S. Thomas d'Aquin* (Paris, 1968), this life may be regarded as one of the most important publications of the year, taking up the results of the latest research concerning especially Aristotelianism and Averroism, the mendicant controversy, and the history of the medieval university and the organization of studies. W. follows the general pattern: 1224/25 birth; 1230/31-39 Monte Cassino;

1239–44 student of arts in the university, Naples; 1245–48 in Paris, but probably as a novice, not as a student of arts; 1248–52 in Cologne, probably as *cursor biblicus* in the studium of the order; 1252–59 first Paris period: 1252–56 *sententiarius*, 1256 *magister theologiae*, 1256–59 regent in the theological faculty; 1259–69 Italian period: 1260–61 in Naples, 1261–65 lector in the studium of the Order, Orvieto, 1265–67 regent of the studium, Rome, 1267–68 in Viterbo; 1269–72 second Paris period; 1272–74 regent of the studium of the order, Naples.

Several departures from the usual treatment should be noted: date of birth (1224/25); about nine years in Monte Cassino (1230/31–39); extension of Thomas' study of arts to April, 1244; suggestion that Thomas did not study arts on his first visit to Paris, but rather made his novitiate (1245–48); the date of Thomas' first encounter with Albert is localized in Paris; the sojourn in Cologne was probably Thomas' first (1248–52); suggestion that Thomas was not *cursor biblicus*, but *sententiarius* in Paris (1252–56); that Thomas incepted between March and June 1256; that the *Contra gentiles* was begun in Paris in 1259; that Moerbeke made his translations of Greek Aristotelians independently of Thomas' influence and that they did not meet in Orvieto (1261–65); that Thomas began to be influenced by Greek theology at this period; that the *In De divinis nominibus* should be assigned to Rome (1265–67); that Thomas' return to Paris was occasioned not by Averroism but by the second stage of the mendicant controversy (1269); that a change to a more mitigated intellectualism seems to have taken place in Thomas about this time; that the experience of Dec. 6, 1273 was in all likelihood a breakdown due to overwork. W. emphasizes throughout that Thomas was primarily a theologian. He accepts the idea of an

evolution in Thomas' doctrine and gives accounts of his works within the chronological framework. He emphasizes the importance of Thomas' Italian period in this development and opposes the earlier one-sided picture of Thomas as a Paris theologian.

Some reservations may be noted. During his Italian period Thomas seems to have been engaged not only in the study of the Greek Fathers but also in a study of Augustine's late works against the Semi-Pelagians and of newly discovered works of Aristotle (cf. H. Bouillard, *Conversion et grâce chez Thomas d'Aquin* [Paris 1944]). The parallelism between Moerbeke's program of translations and Thomas' philosophical commentaries would seem to argue against the view that they did not meet in Orvieto.

C. H. Lohr

SIGER DE BRABANT: ECRITS DE LOGIQUE, DE MORALE ET DE PHYSIQUE. Edited by Bernardo Bazán. *Philosophes médiévaux* 14. Louvain: Publications Universitaires, 1974. Pp. 196. 350 fr.b.

This is the final volume in a number of publications devoted to the writings of Siger of Brabant (d. ca. 1284). Incorporated into the general series *Philosophes médiévaux* (= PM), published at Louvain under the direction of Canon Van Steenberghen, these volumes provide modern critical editions of all those works which can at present be definitively ascribed to Siger. As a result of almost seventy years of critical work, particularly by Mandonnet (1908–11), Grabmann (1924), Stegmüller (1931), Van Steenberghen (1931–42), Zimmermann (1956), and Dondaine and Bataillon (1966), scholars have been able to establish a reasonably certain canon and chronology of Siger's works. The results of this research may be summarized as follows: *Compendium super De generatione et corruptione* (ca. 1265; ed. in

this volume PM 14), *Sophisma Omnis homo* (ca. 1268; PM 14), *Quaestiones in 3 De anima* (ca. 1268/70; ed. B. Bazán, PM 13), *Quaestio Utrum haec sit vera* (ca. 1269; PM 14), *Quaestiones in Physicam 1-2* (ca. 1269; PM 14), *De intellectu* (lost; ca. 1270/71), *De aeternitate mundi* (1271/73; ed. B. Bazán, PM 13), *Quaestiones logicales* (ca. 1271; PM 14), *De necessitate et contingentia causarum* (1271/72; ed. J. Duin, PM 3), *Impossibilia* (ca. 1272; PM 14), *Quaestiones naturales* (Paris) (ca. 1272; PM 14), *Quaestiones morales et naturales* (Lisbon) (1273/75; PM 14), *De anima intellectiva* (1273/74; ed. B. Bazán, PM 13), *Quaestiones in Metaphysicam* (1272/74; ed. C. A. Graiff, PM 1), *De felicitate* (lost; ca. 1273/76), *Quaestiones super De causis* (1274/76; ed. A. Marlasca, PM 12).

Of the writings appearing in this volume, two—*Compendium super De generatione* and *Sophisma Omnis homo*—are published here for the first time, edited by B. Bazán. The other texts have been critically re-edited by the same scholar, with the exception of the *Quaestiones in physicam 1-2*, re-edited by A. Zimmermann (Cologne), in whose doctoral dissertation it originally appeared. The volume includes a general introduction and individual introductions to each of the works. There is still a considerable amount of work to be done concerning the doubtful writings ascribed to Siger (especially the *Sententia super IV Meteororum* in Canon. misc. 175 and Vienna 2330, which is regarded as authentic by Dondaine and Bataillon), but these publications will provide a firm basis for further research into Siger's evolution toward an Aristotelianism more orthodox and compatible with Christian belief.

Gregg Beasley

LES AUCTORITATES ARISTOTELIS, UN FLORILÈGE MÉDIÉVAL: ÉTUDE HISTORIQUE ET ÉDITION CRITIQUE. By

Jacqueline Hamesse. *Philosophes médiévaux* 17. Louvain: Publications Universitaires, 1974. 500 fr. b.

In medieval Aristotelianism, as in other branches of education at all periods, the florilegium played an important role. The medieval florilegium is found in three forms: *tabula*, alphabetical lexicon; *abbreviatio*, *compendium*, *conclusiones*, dealing with particular works of individual authors; *flores*, *auctoritates*, grouping citations from one or more authors according to subject matter. For Aristotelian studies the most widely diffused florilegium by far (153 MSS and 40 editions to 1522) was the *Auctoritates Aristotelis, Senecae, Boethii, Platonis, Apuleii, et quorundam aliorum*. This work is made up of sentences taken from Aristotle, *Metaphysica*, natural philosophy, *De animalibus*; [Averroes] *De substantia orbis*; [Ps.-Aristotle] *De causis*; Aristotle, moral philosophy, rhetoric, and poetics; [Ps.-Aristotle] *Rhetorica ad Alexandrum*, *De regimine principum* (= *Secretum secretorum*), *De pomo et morte*; Seneca, *Ad Lucilium*; [Ps.-Seneca = Martin of Braga] *De vita et moribus*, *De virtutibus*; Seneca, *De beneficiis*; Boethius, *De consolatione philosophiae*; [Ps.-Boethius] *De disciplina scholarium*; Plato, *Timaeus*; Apuleius, *De deo Socratis*; [Ps.-]Empedocles, *De plantis*; Porphyry, *Isagogae*; Aristotle, logical works; Gilbertus Porretanus, *6 Principia*.

The sentences are not always taken literally from their source. Many sentences said to be from Aristotle derive from other sources, such as Aquinas' commentaries. The sentences from Aristotle are often accompanied by sentences from commentators like Averroes, Themistius, and Albertus Magnus. The editor assigns the composition of the original form to the Paris arts faculty in the period between 1267 and 1325 and regards Marsilius of Padua as the probable author. Because the work is found in the man-

uscripts in various redactions, the present edition has been based upon the six incunabula editions from which all others derive. The text is accompanied by an apparatus giving variants and an apparatus identifying citations. Because of the usefulness of this text for the identification of authorities cited by medieval authors, the editor has completed a two-volume computer analysis of the text: J. Hamesse, *Auctoritates Aristotelis* 1 (Louvain, 1972), containing a concordance of all significant words (excluding adverbs and prepositions) with context (up to 100 characters); 2 (Louvain, in press), providing lists of grammatical forms, frequency lists, and an index of sources for the citations. These three volumes represent a most valuable service to medievalists, not only as an edition of an important text and an aid in identifying citations, but also as an experiment in the application of computer techniques to philosophical texts.

C. H. Lohr

LES IMPRIMEURS DES ANTITRINITAIRES POLONAIS RODECKI ET STERNACKI: HISTOIRE ET BIBLIOGRAPHIE (ARIANSKIE OFICZYNY WYDAWNICZE RODECKIEGO I STERNACKIEGO: DZIEJE I BIBLIOGRAFIA). By Alodia Kawecka-Gryczowa. Geneva: Droz, 1974. Pp. 372; pl. 34.

Of the Unitarian presses operating in Poland after division came to the Reformed Church of Lesser Poland (1563), K.-G. presents the history and achievements of those of Alexy Rodecki and Sebastian Sternacki. The Rodecki press was first established in Cracow in 1574, then moved to Raków (the center of the Unitarian movement) ca. 1600, where his son-in-law Sternacki assumed control. In 1634 the press passed into the hands of his son, Paul Sternacki, until 1638, when operations ceased because of governmental intervention. In describing the growth and vicissitudes of the press, K.-G. also sketches the growth and troubles

that faced the emerging Unitarian Church, the chief sponsor of the press. This historical essay appears in Polish and in French.

The bibliography portion (pp. 141-348) lists in alphabetical order of author the titles (1-80) produced by Rodecki, then those (81-326) that originated in the shop of Sternacki. Besides the usual information concerning each book, K.-G. also includes reprints and indicates European libraries having the book in their collections. Because of the sixteenth-century custom of sometimes printing books anonymously or pseudonymously, with false cities of publication and false dates, her task was far from easy. When necessary, she approximates the date and place of publication. She has also added thirty-four plates depicting the variety of types used at the press, their emblems and artistic devices, and some twenty title pages.

Such a volume has more than antiquarian interest; it has theological importance in the history of the Unitarian movement. It indicates what the Unitarian Church chose to print, which theologians it favored, what the faithful believed, and how they prayed. About 45% of the books issued from the press were in Polish, predominantly prayer books, catechisms, hymnals, New Testaments, and Psalms, with a small amount of doctrinal treatises. Over 50% were in Latin, mostly theological tracts, biblical commentaries, and responses to attacks. The remaining percentages were books in German and Dutch. Under Rodecki, the first Unitarian catechism appeared (1574, his first book) as well as the works of Martin Czechowic (1 Latin, 9 Polish), and the early writings of Fausto Socinus (9 Latin, 2 Polish). Sternacki's press is especially remembered for the *Catechesis Racoviensis*—the classical Unitarian catechism—which he published in fourteen editions and in four languages. He con-

tinued to make the writings of Socinus available (32 Latin, 5 Polish) and added the works of the theologians Valentine Smalcus (19 Latin, 9 Polish) and John Crell (9 Latin). Though the press was church-sponsored, its economic position was such that it could not refuse to print nonecclesiastical material, and so we find editions of Aesop, Ovid, Vergil, and Latin and rhetoric texts for the classroom.

Usually bibliographies are not a delight to read, but this one is somewhat different, since it is, in its own way, a "history" of the early years of the Unitarian movement in Poland.

Joseph N. Tylenda, S.J.

THE MYSTICISM OF THE CLOUD OF UNKNOWNING: A MODERN INTERPRETATION. By William Johnston, S. J. St. Meinrad, Ind.: Abbey Press, 1975. Pp. xviii + 285. \$5.75.

THE RELIGIOUS EXPERIENCE OF JESUS AND HIS DISCIPLES. By Jacques Guillet, S.J. Translated from the French by Sr. Mary Richards, S.N.J.M. St. Meinrad, Ind.: Abbey Press, 1975. Pp. viii + 75. \$2.95.

THE DEPTH OF GOD. By Yves Raguin, S.J. Translated from the French by Sr. Kathleen England, O.S.U. St. Meinrad, Ind.: Abbey Press, 1975. Pp. ix + 145. \$4.95.

Of these three excellent volumes (8-10 in the series *Religious Experience*) Johnston's well-written, exceptionally clear book proffers an outstanding exposition of the theologically profound, highly relevant fourteenth-century mystical classic. J. deftly explicates the *Cloud's* teaching on "knowledge through unknowing," its critique, but acceptance of discursive knowledge, its treatment of the purgative way in terms of the "scattered" man's need of integration, its emphasis upon the special value of supraconceptual love-knowledge, its beautiful one-word prayer technique, its profound reconciliation of apophatic mysticism

with a mysticism inextricably bound to the person of Jesus Christ, and its balanced view of Christian, nonabsorptive, mystical union. Thomas Merton's Foreword and J.'s Appendix "Horizontal and Vertical Thinking" are especially valuable. J.'s discussion of "Is contemplation the only way to Christian perfection?" (pp. 263 f.), however, could be theologically stronger.

Of the three volumes, however, Guillet's problematic is the most important: What is the meaning and relation of the lived "spiritual" experience of Jesus for and to the Christian? In the light of his good exposition of Acts, Paul's epistles, the Synoptics, and John's Gospel (esp. fine), G. maintains that Christian faith is really the experience of Jesus' relationship to the Father. G. also maintains that one can "find in the Gospels the living Jesus in the uniqueness of his experience, and this is definitely the foundation of faith" (p. 55). Rejecting Bultmann and others, G. accepts Balthasar's solution of "how Christ can humanly live the experience of God, and also why He can communicate this experience" (p. 66). For Balthasar, "Jesus' experience is both unique and unifying" (p. 65) because "Jesus is the theophany *par excellence*" (p. 64). G.'s solution, however, suffers from his own weak resurrection theology.

In an age fascinated by Eastern, enstatic meditation techniques, Raguin, however, presents the most fascinating problematic. Hoping to overcome Christianity's preoccupation with "projective transcendence," R. demonstrates with partial success that the discovery of the depth of God is in the depth of man. He stresses that the way of perfect inwardness leads to inward transcendence; perfect ecstasy is ecstatic before a personal Other. His analysis of the transition, however, is not totally successful. Because Christ showed us that he was God by being

human to the utmost degree, he is the link between the way of interiority and the depth of God. Most questionable, however, is R.'s weak resurrection theology, his facile identification of Buddhist compassion and Christian love, and his seeming assertion that "Nirvana," "Brahman," the "Tao," and Chinese "Heaven" are simply other names for what Christians call God the Father.

Harvey D. Egan, S.J.

COMMUNITARIAN DIMENSIONS OF IGNATIUS: COMMUNITARIAN SPIRITUAL EXERCISES. By Riccardo Lombardi, S.J. Translated from the Italian by Aloysius J. Owen, S.J., and Ursula Infante, M.S.C. Silver Spring, Md.: Movement for a Better World, 1975. Pp. 470. \$4.95.

Lombardi, the founder of the Movement for a Better World and a world-renowned preacher since the 40's, has written this book to ask whether his own Communitarian Exercises ("exercises for the Christian Community, known also as Better World Retreats") can be considered true Ignatian Exercises as adapted to Vatican II. The question is valid, since contact with God is approached differently in each system. In the IE, individual contact with God is emphasized, the search is personal: a man seeking his God; in the CE, one seeks God along with the brethren, the search is also personal but carried out in and with the community: dialogue with the community is key.

The book has four parts, a prologue and an appendix. Part 1 offers a profound yet concise synthesis of the sixteen documents of Vatican II. Part 2 presents a very interesting "bird's eye view of the Ignatian Exercises" (p. 145). Here L. concentrates on areas pertinent to his purpose: how the IE "may serve for conciliar renewal through their possible adaptation" (p. 145). Among other points, L. treats the

role of the director in the IE; the value of silence in the IE is also discussed. He offers an extended analysis of Observations (annotations, a more common term?) 18, 19, 20 from the IE. Part 3 explains fully the theory and practice of L.'s own CE. Part 4 treats the basic question of the book: are Communitarian Exercises Ignatian Exercises adapted to the Council?

Within Part 4, L. summarizes the various similarities and differences of the two exercises. L. points out that both have as a goal "to seek and find God's will in our regard" (p. 407). He sees one basic difference to which all others can be reduced: the IE "aim directly at placing the person in *individual* contact with God. Love and union with the brethren will be a consequence of this" (p. 410). The CE "aim directly at making man come to God *along with* the brethren" (p. 410). Their love and union grow as the CE unfold.

L. does not answer the question of Part 4; he leaves that to the reader. One has the definite impression, however, that L. views the CE as a well-tried method of adapting the IE to help bring to an ever-deeper reality in the Church the renewal called for by Vatican II.

Henry J. Cain, S.J.

EVANGELIZATION TODAY. By Bernard Häring. Translated by Albert Kuuire. Notre Dame: Fides, 1975. Pp. ix + 182. \$4.95.

Häring offers many interesting reflections on the important topic of Christian evangelization. Evangelization must involve a profound faith which has its basis in the Eucharist. H. constantly notes that the Church must recognize the "signs of the times" if it is to be effective in its missionary work. Some of these "signs" are the fact that by the year 2000 nearly 80% of the world's population (mostly young people) will be located in the areas of Asia,

Africa, and Latin America. Thus the European mentality and culture so long associated with Christianity are becoming outdated, and the Church must be willing to abandon outdated structures and a mentality which insists on unchangeable forms of dogma and morals. The Church in the future will be a church of the diaspora witnessing to a world with many different ideologies. The gospel will be going out to a world where secularization, polarization, and atheism are the norm. Evangelization involves liberty and reconciliation, but the gospel message will encounter a world which regards itself as self-sufficient. To be effective in such an environment, the Christian community must truly live according to the Sermon on the Mount, constantly re-examining its conduct and never allowing itself to become an instrument of any single group in society. H. states that the Good News is a call to conversion of the total person. This conversion includes the morality within a culture. Morals are evangelized when a person gives himself without reserve to the gospel and accepts it as a rule and norm of life. In the final pages H. moves from the theoretical to the practical, with some interesting reflections on pastoral questions (polygamy and marriage cases) associated with the task of evangelization.

Matthew Kelleher, M.M.

MAN WITHOUT TEARS: SOUNDINGS FOR A CHRISTIAN ANTHROPOLOGY. By Christopher F. Mooney, S.J. New York: Harper & Row, 1975. Pp. vii + 148. \$7.95.

The term "soundings" implicitly suggests the tentative and at times sketchy character of these theological reflections on key questions facing contemporary man. The topics covered are survival, conflict, play, failure, old age, death, and Christ.

The first chapter, on survival, surveys the human predicament today

and lays the groundwork for the subsequent chapters. A Teilhardian optimism, which pervades the book, is offered as a counter to modern despair. Human "conflict," which rises out of man's nature as a problem solver and out of the inevitable conflict of interests found in mass society, can be tempered only by a sort of Teilhardian collectivism of love. The chapters on play and failure strike at the heart of the great American dream of success and our work ethic. The chapter on old age is particularly good in that it suggests that this is a "new way" of living the Christian life (a way not common in earlier ages, when life expectancy was so low). The study leads finally to the perennial question: what think you of the Christ? This must be answered by solving, in the light of the Gospels, the problems peculiar to our own age.

M. relies heavily on the thought of Teilhard, William Lynch, and Erik Erikson and uses these writers judiciously. Less satisfying is his use of literary and cinematic sources. Too often the meaning of a literary work or a film is strained or too freely interpreted in an accommodated sense. Basically, the book asks how can one be a Christian, a full human being, in today's technological society. If he has not provided all the answers, M. has at least made much needed "soundings" of the area. The book would be good reading for well-informed college students.

Philip C. Rule, S.J.

MARX AND THE BIBLE: A CRITIQUE OF THE PHILOSOPHY OF OPPRESSION. By José Porfirio Miranda. Translated by John Eagleson. Maryknoll, N.Y.: Orbis, 1974. Pp. xxii + 338. \$8.95.

A study both of the Bible and, secondarily, of the presuppositions of biblical scholarship. Its principal argument, established through close exegesis, is that the constant and authentic

focus of the biblical tradition is justice. The God of the Bible is the One who hears the outcry of the oppressed and does justice; justice, embodied in laws, is the outgrowth of the Exodus (Ex 15:25b; 18); justice comprises true "knowledge of God" in both the prophets and John; the Synoptics present Jesus' ministry as aimed at establishing the reign of justice; Paul's polemic against the works of the law is based on law's insufficiency to guarantee justice.

If this is what the Bible is saying, why have exegesis and theology missed the point? This is where M. brings in dialectical thinking, as represented by Marx, Gadamer, Emmanuel Levinas, and Ernst Bloch. The Western intellectual tradition, based as it is on that "Greek thought" which Paul attacked as the wisdom of this world, has been a philosophy of oppression, a rationalization of hard-hearted indifference to suffering and the demand for justice, an ideology of the status quo. Biblical thinking, however, is dialectical, "utopian," and praxis-oriented. Yet standard scientific exegesis, caught up in the myth of "objectivity," has been blind to the political-economic core of revelation.

Readers will find M.'s exegesis impressive, challenging, intelligent, mostly humorless, and sometimes frustrating. He rejects post-Mendenhall thinking on covenant, dismissing the *rib* in a parenthesis; he virtually excises as a later addition the Sinai pericope (Ex 19—Nm 10:29); he misses the intrinsic and essential connections between creation, justice, and the "wars of Yahweh"; he wrongly identifies NT "the present *aiōn/kosmos*" with human civilization as such; he should read Caird and Berkhof on principalities and powers; his use of the LXX is uncritical. Nor is M.'s straw man "Greek thought" so undialectic as he makes out. What is undialectic is the way M. ignores the deter-

minative role self-understanding plays in perceptions of justice and injustice. In the light of Lk 6:35, I find difficulty with M.'s statement on p. 47: "frankly I do not see how there can be an authentic compassion for the oppressed without there being at the same time indignation against the oppressor." M. should meditate Dt 32:35: "Vindication is mine."

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

THE GOSPEL ACCORDING TO THE WALL STREET JOURNAL. By Carnegie Samuel Calian. Atlanta: John Knox, 1975. 114. \$3.95.

The *Wall Street Journal* is a symbol of the values, goals, and beliefs of the American business community. C. examines the recent editorial policy of the WSJ and demonstrates that it proclaims a "gospel" of common-sense realism which demands the world be viewed without illusions. It does not maintain that money and status are the equivalent of happiness, but they are highly valued. It calls for and professes a belief in a God who wills order, in man as a moral and hopeful being, and in a society which, though limited by sin, is capable of self-transcendence. Its fundamental stance is conservative, i.e., a cautious predisposition in favor of the *status quo*. C. presents the WSJ philosophy clearly, sympathetically, and critically. He criticizes it for a naive and shallow optimism which neglects the reality of the Cross. He calls for a raising of consciousness, particularly of the affluent, regarding basic economic and political inequalities in American society and in the world. Business life can become inhuman if those involved in it deny their human capacity for understanding and forgiveness. In C.'s view, the Church has a necessary but not exclusive role in the process of humanizing society.

The book raises the possibility of a dialogue between religion and business

from a perspective which is seldom represented. It does not pretend to be a full treatment of the issues. Its scope of interest and depth of treatment are limited. It does present questions which a more thorough study would have to consider.

Jerome R. Dollard

THE NEW BELIEVERS: YOUNG RELIGION IN AMERICA. By Daniel Cohen. New York: M. Evans, 1975. Pp. 192. \$5.95.

C. has given us a rather racy and easy book to read. It is a surface exploration of the three main categories of the new religions—religions which appeal to young middle class people—new Christian, Eastern, and occult. In C.'s attempt to examine the belief of each category, a catalogue of people, places, rites, and ceremonies is described. He writes from a background (as evidenced by his conclusion) of some concern as to what these new religions might mean. He draws no conclusions other than that religious diversity is an American principle, that most movements die with their leaders, and that the real problem confronted by most of these groups is not how they are going to change the world but how they are going to keep the world from changing them.

After the book is read, some basic questions about religious or transcendental experience remain unanswered. The ultimate-power question: What is the ultimate power or basic energy which moves the universe, creates life? What is the cosmic plan? The life question: What is life, where did it start, where is it going? The human-destiny question: What is man, whence did he come, where is he going? The ego question: What am I? What is my place in the plan? Books on religion should address themselves to these questions.

David A. Boileau

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