

BOOK REVIEWS

PNEUMA UND WORT: EIN EXEGETISCHER BEITRAG ZUR PNEUMATOLOGIE DES JOHANNESVANGELIUMS. By Felix Porsch. *Frankfurter theologische Studien* 16. Frankfurt: Knecht, 1974. Pp. ix + 445. DM 42.

This is the development of a dissertation done at the Gregorian University in 1971 under D. Mollat, with the consultation of I. de la Potterie. In the pages of *TS* and *Biblica* I have at times criticized German dissertations on John for not discussing seriously the non-German literature (even though cited in the bibliography) and criticized Johannine dissertations done in Rome for an overdependence on a type of structuralism that has little currency elsewhere. The present work suffers from neither shortcoming. P. has a remarkable control of Johannine literature in all the major languages, quotes it intelligently, and makes it an integral part of his presentation. (Also he uses 1 John with perception, instead of deciding that because there are differences, the only truly critical position in discussing the Gospel is to ignore the Johannine epistles.) And his exegesis is not based on elaborate but disputable structural hypotheses. In terms of balanced scholarship and clarity of presentation, this is a model dissertation on Johannine theology. Its conclusions are not strikingly novel but are phrased with insight and nuance; and I, for one, learned much from P.'s attention to detail.

There is an abundant literature pertaining to the Paraclete in John's Last Discourse, stressing how different that concept is from the picture of the Holy Spirit in the rest of the NT and in John itself. P., who devotes over a hundred pages to the Paraclete, comes to the conclusion that the role of the Paraclete as the representative of Jesus after Jesus has departed—one who interprets Jesus to his disciples in the continued struggle with the world—explains the dualistic context and clearer personality which emerge in John's presentation. I agree totally; but in my own treatment of the Paraclete (*NTS* 13 [1966-67] 125) I contended that the uniqueness was not such that the identification of the Paraclete with the Holy Spirit constituted "an artificial joining of two distinct concepts." The strength of P.'s book is that he analyzes in detail all the Spirit passages in John and finds a fundamental unity and coherence among them (including the Paraclete passages) without neglecting differences. The gift of the Spirit that is to come with the glorification of Jesus (7:39) refers to the Paraclete of 16:7 who will be sent when Jesus goes to the Father.

As the subtitle indicates, P. stresses the correlation between the Spirit and Jesus' "word" of revelation, a correlation that is hinted at in a Paraclete passage as well (16:13). In John's treatment of the Baptist, there is a stress on Jesus as the one who baptizes with Spirit. Jesus

himself is full of the Spirit, and in light of that he speak's God's word (3:34; 6:63). Being "begotten by the Spirit" enables the disciple internally to assimilate this word, to believe, and thus to have God's life (6:47). Indeed, the language of begetting by the Spirit stresses the initiative and priority of God in a human being's coming to believe. Thus Jesus' baptizing with the Spirit is an aspect of his function as a revealer. P., along with many others, sees "water and" in 3:5 ("Unless one is begotten of water and the Spirit, one cannot enter the kingdom of God") as reflecting a secondary stage of Johannine composition and referring to water baptism, a baptism which seals the faith brought about through the Spirit as a response to the word.

As for the disputed chronological relationship of the Spirit to Jesus' glorification, P. recognizes that even during Jesus' ministry there was a certain manifestation of glory through signs which led his disciples to believe in him (2:11); yet there was no giving of the Spirit during Jesus' ministry (7:39). Obviously, this raises the question (which I would answer in the negative) as to whether "belief" during the ministry brought eternal life. P. distinguishes two stages of glorification after the ministry: (a) the revelation in the Hour and on the cross of Jesus' unity in love with the Father; (b) the definitive return to the Father. He sees a corresponding twofold gift of the Spirit, described respectively in 19:30, 34 and in 20:22. (He is cautious and tentative in his exegesis of 19:30, 34 as referring to the Spirit.) While I have some hesitations about the neatness of this thesis, I admire P.'s care in distinguishing between the possible and the certain.

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AN ESSAY ON THEOLOGICAL METHOD. By Gordon D. Kaufman. *American Academy of Religion Studies in Religion* 11. Missoula, Mont.: Scholars Press, 1975. Pp. xiii + 72. \$3.50.

This work is a bold and valuable effort to define, both descriptively and stipulatively, the purpose and methodology of theology. Acknowledging human relativity, but arguing against grounding theology either in "God's revelation" (as in neo-orthodoxy) or in religious experience, K. hopes to show that we can yet meaningfully think and speak about God because theology "is fundamentally an activity of *construction* not of description or exposition" (p. x). K., professor of theology at Harvard, advances a notably clear and concise account of these themes of human relativity, and of theology as construction, which he has developed from his earliest book, *Relativism, Knowledge and Faith*, through his more recent *Systematic Theology: A Historicist Perspective* and *God the Problem*.

K. argues that the proper task of theology is to interpret and reconstruct the concept "God" as it is found in common language and tradition; for the religious community's life and vocabulary, he holds, are inextricably embedded within its society and culture. Since the concept "God" cannot refer to something directly perceivable, theology cannot be purely descriptive. Hence, following Kant, K. argues that "God" must be an "imaginative construct" enabling us to order our world, and that theology is construction. In a view which has strong affinities with H. R. Niebuhr's work, K. acknowledges human relativity. He claims that when we recognize pluralism and relativity in our world, the central theological question becomes not whether we should accept the world as it "really is" or make our own world, but what sort of world we *will* construct. K. then suggests that theology basically proceeds, and ought to proceed consciously, from a conception of "world," to an imaginative construction of the concept "God," to a subsequent theistic reinterpretation of "world." The factors regulating this construction of the concept "God" are: formal requirements (God as "ultimate point of reference"), the human (e.g., moral) significance, aesthetic and logical requirements (e.g., consistency), and the exigencies of one's own situation.

K. builds a strong, persuasive case for his formal analysis of theological method. However, his own explication of the concept "God" has several interrelated difficulties. (1) K. says that the concept of God is "an idealization or perfection of the human which opens up new possibilities of understanding the human self" (p. 53). This appears to run the risk of idolatry; for it seems to define God in terms of the human, and not merely, given our historicity, in human terms. Hence it is not evident that devotion is appropriate toward that which we apprehend by construction on this model. Also, ontological commitment does not appear necessary for this "imaginative construction"; yet without ontological commitment devotion is not called forth. (2) Since for K. tradition and experience have no special authority vis-à-vis our imaginative construction of the concept "God," it is unclear how that construction is related to the tradition or to "the One who acts in history." Nor is it clear by what criteria "proper" conceptions of God can be distinguished from other conceptions masquerading as the concept "God." (3) Underlying these difficulties, I think K. inadequately distinguishes the concept "God" from the being of God; for the God we confront and trust and believe acts in history may well not be identified by the concept which we construct.

K.'s book is, nevertheless, an effective challenge to theologians to accept the responsibility of the manner in which we do construct the concept "God." It will be of interest to both philosophers and theologians

who are concerned with the issues of human relativity, the meaning of "God," and the nature of theological methodology.

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JESUS THE CHRIST. By H. E. W. Turner. London: Mowbrays, 1976. Pp. 134. £2.95.

This is more than catechesis, yet neither a textbook nor a work of exploratory theology; as part of a new series, "Mowbrays' Library of Theology," *Jesus the Christ* embodies a well-known scholar's personal, straightforward account of an element of Christian faith for educated modern believers. T.'s approach is sensible and easily grasped: a NT picture of Jesus, an exposition of the classical Christology of the early centuries, and chapters on modern Christologies "from above" and "from below," completed by a sketch of how Christology meshes with the Trinity and with soteriology, and a brief recapitulation. T. is candid in giving his own opinion, but open too: Christology's "various end-products cannot be regarded as treachery to the gospel or as substitutes for the Person but as elucidatory doctrines drawing out the implications of Christ against a particular background of thought. The bare bones of the doctrine are not the bare bones of Christ himself. They are simply the theological construct intended to convey the meaning of the Person as adequately as possible" (p. 59); "A 'final Christology' will for ever elude us. To succeed in Christology is only not to fail too badly" (p. 130).

Can anyone write a NT Christology which satisfies everybody? In any case, T.'s Jesus is closer to Dodd's than to Conzelmann's. The chapter on the Christology of the Fathers is a remarkable piece of clear pedagogy, partly because T. simply omits Paul of Samosata (which is perhaps wise in the present state of scholarship), partly because he tells what the Fathers said and why, without trying to trace where they got their ideas. For simplicity's sake, he speaks of Antiochene and Alexandrian theology; fashionably, he gives a slight advantage to the former.

T.'s Christologies "from the side of God" are those of Barth and the kenoticists (Gore, Weston, and Forsyth). His sympathetic presentation of the latter school is a useful addition to modern reflection. He is courteous but less favorable to Christologies "from the side of man," represented by J. A. T. Robinson and Pittenger; T. seems to me not to take the latter's metaphysics seriously enough. A key element in T.'s position is his insistence that "Christ for us" is a precondition of the action of "Christ in us"; our redemption involves a kind of transaction between God and man in which God has the initiative, and this divine initiative must be clear in our Christology. This insistence reappears in chap. 6, where, after sketching the relationship of Christology to the

Trinity, T. shows its relationship to the doctrine of redemption. He stresses redemption as vicarious atonement for sin at the expense of equally basic themes such as enabling man to see God, and raising our mortal bodies from death. This one-sidedness (by no means peculiar to T.) leads him to undervalue somewhat, on the grounds of what he calls the "redemptive 'control'" on Christology, both the Christologies "from the side of man" and those which T. calls "monist"—the Christologies of Apollinarius and Cyril. But a modern theologian may be able to work more effectively with the categories of ignorance and death than with that of sin; and transactionalism may seem sterile when Christians are trying to recover a sense of the more basic realities of being and action.

Jesus the Christ has several other great virtues besides its clarity. It poses Christological questions in a fresh way to those whose thought has become locked into the problematic of Continental theology. T. shows that one can do fruitful theology using indigenous resources (Barth is no exception, for Scottish theology has "naturalized" him); perhaps the thought of Rahner and Moltmann is as remote from English-speaking readers as that of Suarez. We may hope that T.'s retirement will give him leisure to share with us much more of his learning and reflection.

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MICHAEL SLUSSER

HISTORICAL TRANSCENDENCE AND THE REALITY OF GOD: A CHRISTOLOGICAL CRITIQUE. By Ray Sherman Anderson. Grand Rapids: Eerdmans, 1975. Pp. xxii + 328. \$9.95.

The oft-criticized theological objectivism or rationalism of the Middle Ages has its counterpart in modern subjectivism. Both, though in different ways, raise the issue of transcendence, the point where theology and metaphysics have traditionally joined or parted company. Using a question of R. Gregor-Smith as his starting point (Can a transcendent alternative to today's secular reduction of reality be defended and will this be intelligible in itself and not merely another figurative way of talking about ourselves?) and developing insights principally from Bonhoeffer, A. reconstructs a kenotic explanation of the Incarnation in terms of historical and lived transcendence. These terms, coined to deal with the historical and existential aspects of contemporary thought, are intended to bring the latter into relation with a biblical faith in the mysteries of creation and Incarnation and provide the foundations for an intelligible solution to the problem of transcendence as posited respectively by this faith and by reason. The three major divisions of the work clearly reflect A.'s awareness of the Trinitarian aspects of his theme.

In modern thought, certainly in areas where the influence of Descartes and Kant has been pervasive, the problem of transcendence has been approached, as it were, from this side of the tomb: How can I be sure of

the reality and existence of something outside my thought, beyond this life, let alone someone utterly different from the creaturely and yet related to it? The critical approach to the historical truth of the Gospels as the starting point of theology parallels the role of methodical doubt in philosophy. The results in both disciplines have been predictable: the secular reduction of reality or rejection of transcendence as this is affirmed in classic speculative theology of the Christian tradition. Perhaps the greatest merit of A.'s work is his insistence on the availability of an alternate starting point, viz., the one person of Christ, at once transcendent, from above, beyond the subjective and changeable, yet truly a man and involved in history. One begins with an acceptance of the historical truth of the Gospels, and then wrestling with reality discovers its inner intelligibility there prior to our perception of it and the basis of our certainty. Conceived in this fashion, transcendence no longer is the impossible construct it usually seems in modern philosophy and theology, starting as they do with uncertainty of the "objective" and of the immutable unless the contrary is proven.

At many points A. reveals a great sympathy for process theology, a system of thought that in the reviewer's estimate abandons the immutability and transcendence of the Creator to account for His personal acts in history, in effect denying the divinity of the person who acts. Another weakness of A.'s study is the attempt to advance a contemporary problematic in terms of a biblical faith, with an apparent leap across two millennia with hardly a nod to the intervening tradition. Without the balance provided by a somewhat more explicit acknowledgment of the relevance of this tradition and of the existence of solutions other than those suggested by process theology, it is hard to avoid the impression that the starting point is just another blind leap of faith and that A.'s "intelligible" solution is just another figurative way of thinking about ourselves piously. A. is not unaware of this. He includes passing and sympathetic references to John Duns Scotus. Greater discussion of Scotus on transcendentals, the formal distinction *a parte rei*, and the hypostatic union in the context of the Franciscan theology of the Incarnation and cross would have helped to clarify the sense of A.'s thesis, and to show how the affirmation of immutability and transcendence of God without compromise is the sure basis for the possibility of the personal acts of a divine person in history.

This study is also a wide-ranging discussion of current literature. But the almost limitless and bewildering succession of interpretive detail will leave all but the hardiest of readers without any clear and workable understanding of the key concept—historical transcendence.

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LIGHTEN OUR DARKNESS: TOWARD AN INDIGENOUS THEOLOGY OF THE CROSS. By Douglas John Hall. Philadelphia: Westminster, 1976. Pp. 229. \$10.95.

Douglas Hall has provided us with a constructive theology that is argued with coherence and keen perception. It is an attempt to articulate the deficiencies of North American religion (H. is a Canadian) and to suggest how those deficiencies might be addressed. At the heart of H.'s argument is the notion that religion must function to overcome the conflict between expectancy and experience within the human condition. He sees human life as a continuous dialogue between the expectations inherent in our manner of viewing the world, and the reality of experience in which these expectations are fulfilled or frustrated. If religion is to speak to the human condition, it must be found at the center of this conflict.

Religion on the North American continent has been deficient, according to H., both in its secular forms and in ecclesiastical garb. Existentialism and Marxism (secular forms of religion) are inadequate because they both are guilty of repressing one of the terms of dialogue. Existentialism fails because it denies hope and becomes, in the end, nihilistic. This is to falsify the human condition by eliminating the dimension of expectancy. Marxism commits another sin. In its failure to admit the possibility of failure, Marxism denies historical experience. In either case the human condition is violated by the attempt to emphasize one dimension to the exclusion of the other.

Traditional religion on the North American continent is to be faulted for the same error as Marxism: it has served expectancy to the exclusion of experience. In particular, this is seen by H. in the thorough identification of North American Christianity with the philosophy of optimism. We are, he argues, an officially optimistic society, and our optimism has been fanned by a church which functions as a "zone of untruth" to insulate us from the harsh reality of evil in the world. Thus North American Christianity has become unbelievable because it fosters and creates expectations that are not borne out in experience.

What is needed for an effective indigenous theology, H. argues, is the ability to contemplate radical evil without being tempted into nihilism. In other words, our theological vision is in need of a dash of realism in order to restore the balance between expectancy and experience. H. finds the resources for this restoration in a thin (he does not say "threadbare") tradition which proclaims the possibility of hope with full recognition of the reality of despair, a tradition which identifies experience as the fountain of expectancy. This tradition—Luther is given credit for supplying the name, *theologia crucis*—is affirmed by H. in his discussion of its exemplars: Paul, Luther, Kierkegaard, and Barth.

H.'s point is that, in presenting North America with a paradigm for the experience of negation, an indigenous theology of the cross can provide a frame of reference for recognizing and accepting human limitations. This, he is convinced, would amount to a restoration of balance between expectancy and experience, a balance in which the felt contradiction between these dimensions is transformed into a state of creative dialogue.

We must agree with Hall that the American religious vision did not prepare us for Watergate, Vietnam, and environmental rapine, and we must agree that the religious instinct indigenous to North America will now, in the face of new experience, mitigate its optimistic expectations. But it does not appear likely that this reformulation will extend the tradition of *theologia crucis*. Too many North Americans await an entirely new vision.

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SCHRIFTEN ZUR THEOLOGIE 12: THEOLOGIE AUS ERFAHRUNG DES GEISTES. By Karl Rahner, S.J. Zurich: Benziger, 1975. Pp. 622. DM 52.

This theologically fecund volume, aptly subtitled *Theology from the Experience of the Spirit*, presents thirty-five excellent articles treating "Faith and Spirit," "Spirit-Seasoned Theology as Exemplified in History," "Listening to Scripture," "Questions about God," "Experience of Jesus Christ," "Office and Spirit," and "Signs of the Times for the Church." Throughout these various topics, therefore, R. focuses upon the *theological* significance embedded in the experiences of the Holy Spirit found in contemporary life and sees therein this volume's co-ordinating dimension. Perhaps the single most important aspect of this volume, however, is R.'s statement that much of his own theology is the result of his preoccupation with theological issues arising from the *Spiritual Exercises* of St. Ignatius of Loyola and of R.'s experiences thereof.

This volume definitely demonstrates R.'s ability to rethink with greater freshness, precision, and clarity material already familiar to his readers. On the other hand, the essays dealing with charismatic phenomena, the *Spiritual Exercises*, the OT, the body, mystical experience, the "intermediate" stage, and regional bishops raise many new important theological questions and proffer new Rahnerian insights.

The mainstay of R.'s thinking is the theme of God's *self*-communication as the Future of, the Revelation to, and the Immediacy to, man's transcendence, which comes to itself both individually and socially in history. Jesus Christ is the irreversible, eschatological highpoint of God's self-communication and of man's grace-enabled acceptance thereof. For R., therefore, there is a sense in which theology is Christology is anthropology is ecclesiology.

R.'s "mystagogical" method plunges his reader into the deepest depths of the human, into the core of faith, into the roots of freedom and understanding radicalized through God's self-communication. R.'s method is also "transcendental," i.e., he continually probes the a priori horizon against which any Christian dogma must be splashed if it is to be accepted as intelligible and credible. Much of R.'s theology is both an apologetics *ad intra* and an "indirect method" of fundamental theology, a "theology of compression" which reduces the various dogmas of the faith to their common root. Because of his awesome grasp of the Catholic tradition and his profound empathy for contemporary man, R.'s method often seems to be simply an intelligent articulation of the pressure points within his own spiritual life. It is within this context that his enucleation of a "low" Christology, his description of the experience of grace today, and his treatment of the cross, resurrection, opposition in the Church, and various Christological topics in this volume are especially trenchant and noteworthy.

This volume also underscores R.'s critical reverence toward official Church documents. He asks almost countless incisive questions centering on *Dei verbum* and *Mysterium ecclesiae*, questions establishing a task for future theologians. Noteworthy, too, are R.'s work on the history of the doctrine of the "spiritual senses" and the pastoral sense evinced in the last section. He underscores the theological and ecumenical significance of the *de facto* saving faith of "dritte Konfession" Christians, those who believe in Christianity's essentials, are not concerned with the controversial questions separating the various churches, and maintain a loose connection with their respective official churches. Then, too, a merely "folk" Christianity must be transformed by profound conversion to a genuine "community" Christianity.

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WORT UND GLAUBE 3. By Gerhard Ebeling. Tübingen: Mohr, 1975. Pp. xiv + 647. DM 89.

The later work of first-rate theologians is seldom as exciting as their early publications. The crucial questions they have identified and the useful categories they have created are no longer new, even though their own reflections have matured and deepened. This is especially true of so persistent and responsible a theologian as Ebeling, with his concern for careful history and systematic complexity. At any rate, the third volume of E.'s collected essays struck this reviewer as less new and less exciting than *Wort und Glaube* 1 (1960) or *Wort und Glaube* 2 (1969). It is, nevertheless, a challenging book. Ten of the thirty-three essays are published for the first time; fifteen of the remaining essays were first

published in the years 1969-74, after the appearance of *Wort und Glaube* 2. The book offers E.'s recent reflections on the nature of Christian theology, a forcefully argued Lutheran approach to soteriology, and some ecclesiological studies that reflect current controversies within German Protestant thought.

E.'s presentation of the task of Christian theology follows the path outlined in his earlier publications. Most of the positions developed in the present collection, e.g., were already clear in E.'s 1965 essay "Hermeneutische Theologie?" (reprinted in *Wort und Glaube* 2, 99-120). Schleiermacher's influence, however, is much more prominent, and the traditionally Catholic term *Fundamentaltheologie* now serves as an umbrella for E.'s approach to theology. But the dominant influence remains an existentially interpreted Luther. Theology involves giving a hermeneutically responsible accounting of Christian faith in a worldly world; its subject matter is God justifying sinful man; its special concern is effectively distinguishing law and gospel and so keeping faith efficacious. In the face of a widespread loss of tradition and sporadic efforts to fix living tradition in the dead forms of the past, theology must help Christian tradition make contact with the needs of the present without losing either its substance or its power. Theology itself must remain open, preferably in a university setting, to the most radical challenges of contemporary unbelief, because only in such encounters can Christian faith stay concrete and so verify itself in the concrete experience of contemporary man.

E.'s remarks on soteriology also stand in over-all continuity with his earlier work and, indeed, make the same fundamental points as his soteriologically ordered *Fundamentaltheologie*. The understanding of sin receives special attention, with E. arguing strongly for a theological notion of sin as active unbelief, refusal to receive one's wholeness from the healing hand of God, stubborn persistence in self-justification and all that implies. Other essays discuss the work of the Holy Spirit in connection with the central, ongoing event of Christian justification, as sinful man allows God to transform him in love—what E. calls a "nonoperational" understanding of holiness. Finally, a series of Christological studies approach the process of justification from the perspective of Jesus as the ground of faith active in the concrete proclamation of the historical Christian community. Included in this series is a previously unpublished sketch of a systematic soteriology, correlating faith, love, and hope with Jesus as God's word, men's brother, and the world's lord. E. provides a neat outline on p. 260, but only an outline. Spelling out the connection between the Christian's response to Jesus as God's word (in faith) and his response to Jesus as men's brother (in love) will be E.'s biggest challenge if and when he tries to develop this outline.

The ecclesiological studies that conclude this volume are more difficult to classify. One discusses ecumenical questions. Two concentrate on the tensions in German Protestantism between the theologians and the rest of the Church. The most interesting, and the least satisfactory, are the final three essays on "Guiding Principles for the Doctrine of the Two Kingdoms," "Church and Politics," and "Criteria for Church Positions on Political Questions." In these E. is concerned to warn against what he considers a widespread tendency to reduce theology to ethics and/or politics. The tendency is certainly real, and few will quarrel with what E. has to say in criticism of such reductionism. Even fewer will be entirely satisfied with the nuanced Lutheran position E. himself recommends. Christian faith, E. insists, is faith lived in a worldly world, bearing fruit in ethically good deeds to one's neighbor and within the world's political communities. Reality is one, and one and the same person stands before God as a sinner being justified and before the world of his fellow men as a responsible ethical agent. As the ongoing event of Christian proclamation, in which law and gospel are concretely distinguished and men are daily summoned to faith, the Church can never lose contact with the world. The good news of God's graciousness makes sense only in terms of man's experience of trying to respond in his crookedness to the crushing claims of the law. Law and gospel must be distinguished but never separated. The Church, however, is primarily concerned with the gospel, using the law theologically only to demonstrate the futility of the way of justification by works. And the realm of ethics and politics clearly falls under the domain of the law, in which man is a doer and not a receiver.

Thus, before and after justification, the kingdom of God and the kingdom of the world remain two distinct forums: one summoning man to faith, the other summoning him to good works that properly occur only as the fruit of his transformation in faith. Ethical and political claims, unpaid, win a hearing for the gospel, just as ethical and political good works are the fruit justification produces. But the relationship, E. argues, must not be extended beyond this dialectic. To talk of men incarnating their response to God's graciousness in the service of the human community would, if taken literally, make men doers and not just receivers before God and lead once again to the self-righteousness that is the basic cause of human sinfulness and the ultimate explanation of our twisted world. Faith must be concrete, but it cannot be a human work. Theology and Church cannot ignore the ethical and political claims upon men, but they must neither locate salvation in men's response to those claims nor presume to speak authoritatively, in the name of the gospel, about any of the specific ethical and political priorities involved.

E. seems to be satisfied with this position. Is this reviewer's dissatisfaction simply another instance of Catholic misunderstanding of what is

essential to the Lutheran approach to justification? Or can what the law-gospel dialectic protects so effectively—the priority of God’s grace and the centrality of man’s *being* set right in faith—be developed, in the doctrine of the two kingdoms, in a way that establishes a closer connection between man’s receptive response to God in faith and his more effective response to the needs of his fellow men in love?

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JEROME: HIS LIFE, WRITINGS, AND CONTROVERSIES. By J. N. D. Kelly. New York: Harper & Row, 1975. Pp. xi + 353. \$15.00.

This is the first contemporary English-language biography of Jerome by a leading patristics scholar. As such, it will probably determine the way many American and British Church historians will view this important Church Father, who is always overshadowed in the textbooks by his younger contemporary Augustine. It is a careful, competent, scholarly work and is happily marked by one of K.’s trademarks, readability.

The book proceeds in simple biographical form. Jerome the translator is never separated from Jerome the controversialist or Jerome the spiritual advisor. Occasionally the reader wishes that K. had taken one topic and worked it through, but K.’s intent is to portray Jerome’s many-faceted career rather than highlight his individual achievements. Indeed, K. argues persuasively that all Jerome’s activities were inter-related, that he never separated controversy from translating from spiritual advice.

K. sets to rights some common misconceptions about Jerome. For example, despite his much-vaunted admiration for the call of the desert, the author of the *Vita Pauli* and the *Vita Malchi* spent only two years in the desert, where he quarreled constantly with the other monks, mostly Syriac-speaking peasants, and he left “shattered and disillusioned” (p. 56). The “solitary of Bethlehem” also never existed, since Jerome’s voluminous correspondence kept him in constant, if unreliable, touch with what was happening in the outside world, especially in Rome (p. 334). The “solitary” also received hordes of visitors. Jerome was a solitary only because his deplorable personality made him so.

Perhaps the only point in the book which will cause scholarly controversy is K.’s acceptance of 331 as Jerome’s birthdate, a date given by Prosper of Aquitaine. The basic question is Prosper’s reliability, which is rejected by many Church historians. This is probably an insoluble problem.

The key to the book, however, lies in the revelation of Jerome’s tortured personality. Jerome is well known for his irascibility, his savage

satires, and his penchant for using some of Origen's exegesis while avoiding the Alexandrian's theological notions. But as K. exposes the reader to page after page and year after year of Jerome's attacks on unknown and imaginary opponents, of his overbearing self-righteousness, of his insistent plagiarism, of his cowardice in the face of Origen's critics, of his vilification of genuinely holy and heroic men, what emerges is the picture not of an eccentric curmudgeon but of an almost textbook psychotic, obsessed by grandeur and haunted by persecution.

Jerome's many letters offer abundant biographical material, but the problem of his contradictory personality remains. He had superb scholarly gifts, yet he occasionally indulged in shoddy scholarship (pp. 154, 176, 186) and regularly plagiarized (pp. 145, 150, 157) and then used his literary talent to intimidate potential critics. A well-educated man, he felt he fought a battle against ignorance, but he was afraid to defend Origen, the plagiarized source of much of his knowledge. Jerome wrote of the Christian life but failed to practice it, vilifying not only Jovinian and Helvidius but also Ambrose of Milan and John Chrysostom (pp. 104-7, 180 ff., 177, 288). For him, asceticism was good, all other life styles were either deficient or evil. What a deplorable group they must have been, Jerome and his self-righteous band of ascetics, contemptuous of bishops, priests, and laymen who found nothing sinful about a full meal! Worse than that, these Christian Lucullans were forever plotting against him, usually because of envy (p. 168), by daring to criticize his work. In a discussion about the OT with the young bishop Augustine, Jerome managed to fit in a tasteless contrast between the bishop on his throne and the monk in his cell (p. 270).

The evidence is overwhelming, and even K., who worked hard to keep an objective picture, must describe Jerome as "petty-minded" (p. 149), having "conceit and vanity" (p. 178), using "violence and crudity of language" (p. 187), and "while pretending to excuse him, stabbing John [of Jerusalem] in the back" (p. 245). Almost every reader will unconsciously echo Luther's question as to how Jerome became a saint.

It would be erroneous to leave the impression that K. does not deal properly with Jerome the scholar or writer. He does, and well. But an extended discussion of these belongs to the history of exegesis or literature. This is primarily a biography, dealing with Jerome's life and personality. It presents a picture of the saint that few readers will forget.

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J. F. T. KELLY

VERITAS SACRAMENTI: A STUDY IN VERMIGLI'S DOCTRINE OF THE LORD'S SUPPER. By Salvatore Corda. *Zürcher Beiträge zur Reformationsgeschichte* 6. Zurich: Theologischer Verlag Zürich. 1975. Pp. 207. 33 fr.s.

Corda views Vermigli's teaching on the Supper as V.'s main contribution to Reformed thinking. In this, his dissertation at the University of Zurich, C. conveniently divides his study into two parts: historical and systematic. In the former, "Vermigli's Engagement with the Eucharistic Doctrine," he discusses the background against which V. developed his thinking. C. is of the opinion that V. had already adopted the Protestant view of the Eucharist when he departed Italy. While at Strasbourg (1542-47), V. was careful not to make his opinions explicit, since he did not want to endanger his relationship with his fellow Protestants. At Oxford (1548-53) he made his position public in his commentary on 1 Corinthians and in the treatise he dedicated to Somerset. He was now free to criticize the Lutherans, and adopted a middle position between Bucer and Bullinger. The second sojourn in Strasbourg (1552-56) was a time of struggle; V. subscribed to the Augsburg Confession but favored the Reformed interpretation of the Supper. His Zurich stay (1556-62) finally afforded him the opportunity to enter into the struggle with full force. His *Defensio* (against the Romans) and his *Dialogus* (against the Lutherans) date from this period, and it is predominantly these two treatises that C. uses to fashion the systematic portion of his book.

While the historical section is competently treated, the theological section, "Systematic Exposition of Vermigli's Eucharistic Doctrine," is less so. It appears that C. is more at home with history than with systematic theology. The three chapters in this section are "Sacramentum," "Usus," and "Effectus." The last two reveal that V. held the basic Reformed teaching on these points, and so they are of less interest than the first. C. tells us that V.'s individuality is precisely in his understanding of the nature of a sacrament (p. 98). Unlike the other Reformers, who described a sacrament as an "outward sign" etc., V. defined it as the relationship (*relatio*) between the elements (classically called *sacramentum*) and the *res sacramenti*. Because of this relationship, the elements and *res* are sacramentally united; they do not lose their individual identity but continue to exist independently of each other. This relationship is efficacious, since it is operative for the believer, and it is true, since the elements truly relate the believer to the *res*. This relationship is the sacramental change; though bread remains bread, it now becomes the sacrament of Christ's body. The elements do not lose anything of their nature; rather, they become something more.

Since the notion of relation is so essential to V.'s understanding of a sacrament, this reviewer would have liked a lengthier and in-depth exposition of V.'s teaching on relations, both philosophically and theologically. When C. gives his analysis of this relation, it seems he goes beyond relation (and perhaps beyond V. as well) and endows the elements with something positive. He writes: the elements "have been

lifted up to a new dignity, they have assumed a new condition, they have been enriched with new properties and peculiarities, they have been endowed with a formerly unknown power to effect God's salutary work in the life of the faithful" (p. 118). The properties and power C. grants the elements seem to be withdrawn when he says: "The consecration never transforms the symbols into a material object loaded with an intrinsic and autonomous power" (p. 135). Is this ambiguity in V. or in C.? Why did V. cast aside the classical definition of "outward sign" and opt for a relation? Does a relation in any way affect the terms in a relation? What role do the elements have in sacramental efficacy? It would have enhanced the book if such questions were better treated and, in fact, if it were rewritten to do away with all the cumbersome telltale marks of a dissertation.

If the work is lacking in a systematic presentation of Vermigli's doctrine, the reason may well be that V. himself wrote polemical treatises and not a systematic presentation of his Eucharistic thinking.

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JOSEPH N. TYLEND, S.J.

WORSHIP AND THEOLOGY IN ENGLAND: FROM ANDREWES TO BAXTER AND FOX, 1603-1690. By Horton Davies. Princeton: Princeton Univ. Press, 1975. Pp. 592. \$25.00.

The seventeenth century is a mirror for succeeding generations. Clarendon the statesman wrote the history of the vast English revolution of his time as if it were the work of politicians. The Great Civil War (1642-49), the Commonwealth (1649-60), and the Glorious Revolution (1688-89) were to the Victorians all struggles of singular political individuals "bathed in the Eternal Splendours." Twentieth-century Marxists find in these events confirmation of their doctrine of the class war. The work under review is the final volume of Davies' comprehensive history of worship in England since the Reformation. The series has been coming out since 1961. 1961-75 may be seen as the era of triumph of the liturgical movement in the Western Churches. The pattern of the past is repeated. We now have a history of the seventeenth century from the liturgical decade which derives the theology and intellectual clash of the Civil War and Restoration from church architecture and the physical properties of worship. This is a great strength. Of course, worship was important in the seventeenth century. Archbishop Laud lost his head over it. His opponent Hugh Peters was hanged, drawn, and quartered for it. John Bunyan spent most of the years between 1660 and 1672 in Bedford Prison because of a difference over preaching. Few books have illustrated more clearly the expression of ideas in the material manifestations of religion.

Yet this is fundamentally a work of distinctions, not connections. We

POWER AND THE PULPIT IN PURITAN NEW ENGLAND. By Emory Elliott. Princeton: Princeton Univ. Press, 1975. Pp. 240. \$10.00.

Perry Miller first introduced the concept of the "jeremiad" to Puritan historiography to describe the literature of declension in seventeenth-century New England. For Miller, the jeremiad was a convention to which the second and third generations resorted because it made sense out of their unique experience. It was their ritual nod to the ancestors while going about the business of Americanizing.

Miller estimated that the jeremiad maintained its hold over four or five generations of New Englanders. Emory Elliott, in focusing on the Puritan pulpit from the 1660's to the beginning of the eighteenth century, shows that its history was more complex than Miller presented it. The ministers, he contends, kept a powerful grip upon the imagination of their people because their rhetoric corresponded to the deepest needs of their hearers. E. charts the subtle and conscious shifts in rhetoric which helped society "to move from the sense of disorientation and alienation that marked the years of separation from the fathers (1665-1675) through the transition years of frustration and social malaise (1670-1682) to the final years of assurance and confidence (1680-1695)" (p. 14).

Taking his cue from Robert Pope's conclusion that the declension theme was not a "reflection of an historical event, but an expression of inner fear and insecurity in society," E. analyzes the psychosocial functions of Puritan sermons to show how the sermons helped people express their deepest emotions that the struggle between the first and second generations was germinating. E. contends that the doctrines of Puritanism were particularly well suited for the social and psychological needs of a people who felt themselves in the vanguard of a new age, but the qualities of character that they produced—individualism, self-confidence, ambition, etc.—made them the worst sort of fathers, who wished to control the lives of their sons long after the latter had come of age. Moreover, the youth of the founding fathers themselves (most were in their twenties and thirties) worked against the second generation's exercise of any power or responsibility in society.

Repressive child-rearing methods, with their insistent emphasis upon shaming children and producing in them a sense of corruption and unworthiness, were re-enforced in the discipline of church and community. Indeed, E. sees the church providing little identity for the young and no channel for their effective integration, as it made membership requirements more vigorous and undermined the confidence of the young by stressing the uncertainty of the conversion process (a reaction to the Antinomian controversy that E. contends had disastrous consequences for the psychological well-being of the second generation). Small wonder that the second generation found natural allies in the merchants, who

were also trying to break the authority of the isolationist, intolerant elders.

When the patriarchs in the 1660's began to feel their authority slipping away into the hands of a younger generation adapting to the cultural changes that society was undergoing, they resorted to the myth of declension to give themselves heroic stature and to regain control of their rebellious children through the arousal of guilt and shame. The "literature of decay" denounced the second generation's betrayal of the ideals of the founding fathers and made intimate connections between external events such as Indian wars and inner corruption.

According to E., the jeremiad ironically served the needs of both generations. Not only did it serve as an instrument of control for the old over the young; it also acted as a kind of "primitive group psychotherapy that objectified the doubts and fears of the people and allowed them to confront the threatening primal forces that seemed ready to punish disobedience with destruction" (p. 113). This explains the remarkable appeal the jeremiad had for the younger generation. The ministers, concludes E., inadvertently helped the second generation to release their irrational emotions and prepared them to find their own cultural identity in the American wilderness.

By the 1670's, ministers of the second generation such as Samuel Willard and Urian Oakes were attempting to retain the doctrinal purity of their religion while revivifying its language and meaning for a new generation. By emphasizing NT themes revolving around a loving Christ rather than the OT dispensation of a God of wrath, these ministers slowly began to build confidence and assurance in the second and third generations. Ironically, they did so by rediscovering some of the original doctrines of their fathers, particularly the Pauline theme of assurance. With Cotton Mather the new message of hope climaxed as he preached the coming establishment of the New Jerusalem in America. E. suggests that this attempt to rebuild the confidence of the rising generation helped lay the groundwork for the Salem witchcraft episode, as Mather and his fellow ministers siezed upon the devil as the principal scapegoat for the burden of guilt that had long afflicted the second and third generations.

This is a very impressive study. E. has a fine command of the literature (he claims to have read all of pre-eighteenth-century Puritan literature). His findings give new support to the earlier conclusion of historians such as Edmund Morgan and David Hall that the position of the New England clergy in the late seventeenth century was not growing weaker but becoming more powerful. His analysis contributes to our better appreciating how scrupulosity remained such a virulent phenomenon among the Puritans.

Social psychology is a slippery business, and at times the reader wishes that E. had presented more evidence for his statements, especially such a key one as the remarkable receptivity of the second generation for the jeremiad. There is some repetitiveness, as well as an inadequate distinction between the second and third generations—a distinction that becomes tantalizing when we read of third-generation Cotton Mather inveighing against the second generation in much the same language as the first generation had earlier denounced it. Was there more substance to the charge of declension than E. would have us believe, or did the second generation simply find itself the butt of a new generation's quest for power, as it had been the foil of an old one's effort to retain power? E. unfortunately does not pursue the question.

Nonetheless, *Power and the Pulpit* is a major addition to the historiography of seventeenth-century American Puritanism.

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R. EMMETT CURRAN, S.J.

THE THEOLOGICAL PAPERS OF JOHN HENRY NEWMAN ON FAITH AND CERTAINTY. Partly prepared for publication by Hugo M. de Achaval, S.J. Selected and edited by J. Derek Holmes. Oxford: Clarendon, 1976. Pp. 170. \$15.95.

It is sad, yet appropriate, that these papers should appear in the year of the death of Fr. Stephen Dessain of the Oratory, Birmingham, England. Few people knew Newman better than Dessain, since 1955 archivist of the Birmingham Oratory and editor of *The Letters and Diaries*. Fr. Dessain supplies what he calls "a note of introduction" to this volume, underscoring the importance of this volume and the appropriateness of D.'s relation to it. These papers, unedited and never intended for publication, deal with Newman's central theological concern, faith and certainty. We can feel that concern more vividly through the splendid scholarship of Fr. de Achaval and J. Derek Holmes, which in no small way was enriched by the kind, painstaking service of Dessain.

There are eight items in this volume arranged chronologically from "Papers of 1853 on The Certainty of Faith" to item 7, "Papers in Preparation for *A Grammar of Assent*, 1865-1869." These items form one piece, the immediate background to *A Grammar of Assent*, 1870, and a further distillation of Newman's thinking on faith and reason, delineated in *Sermons Preached before The University of Oxford*. Dessain states that these papers "give an idea of other shapes which *A Grammar of Assent* might have taken, and other books on faith and certainty which Newman might have written . . . [but] these papers in no way supersede" the Oxford sermons or *A Grammar of Assent*, "but they serve to illuminate and even to complement those works." Item 7, "Revelation

in *Its Relation to Faith, 1885*," represents "Newman's final apologia for this part of his life's work, and rebuts the accusation of scepticism."

There is an extensive critical apparatus: a list of all of Newman's theological papers 1846-86 (those published, unpublished, and those contained in this volume); extensive internal editing carefully indicating all of Newman's textual variations, even his erasures; extensive footnotes richly larded with references to Newman's published works, letters, and diaries; a bibliography of all works and editions cited in Newman's papers on faith and certainty; and an appendix containing a "Letter of December, 1859, to Charles Meynell on Economy and Reserve."

This volume, the first of three proposed volumes of Newman's unpublished papers on dogmatic subjects, is interesting not only for theologians but also for any student of Newman. Here, characteristically and vividly, one gets Newman's frame of mind as that mind is at work, whether in his definition of certainty, "state where not only doubt but fear is absent," or in his discussion of "conceivables," where the psychology of intuition is so prominent, or especially where Newman grapples with the struggles of the mind as moved by faith.

This volume is another kind of diary or autobiography, for it shows Newman's process of thinking with his pen. As he said concerning the writing of *A Grammar of Assent*, "The book itself I have aimed at writing this twenty years; and . . . now I do not quite recognize it for what it was meant to be, though I suppose it is such. I have made more attempts at writing it than I can enumerate." Newman was no mere stylist. Each word, image, turn of phrase represents a nuance, a distinctiveness in his mode of thought. This volume is not mere background to certain works but the fuller intellectual orchestration that helped make those works possible.

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RICHARD W. CLANCEY

PAPACY AND DEVELOPMENT: NEWMAN AND THE PRIMACY OF THE POPE. By Paul Misner. Leiden: Brill, 1976. Pp. 204. 60 glds.

Misner is concerned with Newman's handling of papal primacy in the *Essay on Development of Christian Doctrine* and in other major Newman works. M. carefully shows argumentative aims, occasions, and especially intellectual and even emotional presuppositions.

Part 1 chronicles Newman's own theological development with respect to papal primacy. *Lectures on the Prophetic Office of the Church Viewed Relatively to Romanism and Popular Protestantism, 1837*, shows Newman constructing a defense against Popery, yet one which extolled "Catholicism" (p. 24). As Newman moved from here and through the writing of the *Essay on Development*, he eventually found the universal,

apostolic Church. This done, his acceptance of the infallibility of the pope was merely a matter of accepting a major tenet of that Church.

Part 2 delineates Newman's thinking on the scriptural images of the Church, resulting in his crucial vision of the Church as an "imperial power." Part 3, "The Theory of Development and the Papacy," scrutinizes the *Essay on Development* as it pertains to papal infallibility. M. concentrates on several critical elements which only recently have received due scholarly attention. An example is his handling of "the analogy of an influential idea." He shows that "the issue for Newman was whether this analogy could serve as a hypothesis to explain both the constancy and the change in a tradition founded by divine revelation" (p. 63). Here M. cites his debt to John Coulson but develops C.'s scholarship in new directions. This section is particularly interesting for light shed on such questions as Newman's use of the Petrine passages as prophecies later fulfilled in the Church, the weight Newman felt could be given to his various tests of development, and the changes among the three editions of the *Essay on Development*.

In concluding this section, M. shows that Newman's thinking on papal primacy remained substantially unchanged to the end of his life. Indeed, after Vatican I in the revised edition of his *Essay*, 1878, Newman "clearly treated primacy as one of the chief instances which illustrate this theory" (p. 120). This final edition of the *Essay* was more consistent, better organized, and "treated evidence of the true substantive evolution in the papal institution as a matter of outward appearance. Where the evidence did not let itself be so construed, Newman resorted to his old idea of unfulfilled prophecy" (p. 125). But essentially Newman's argument was: "having found that one Church of Christ with certainty, then if the pope is at the head of it and solemnly claims for his office Petrine authority, this also is certainly so" (p. 131).

Section 4, "Counterweights to Absolutism," treats some of the careful hedges Newman put on excessive exercise of papal authority. Of particular interest is M.'s detailed discussion of Newman's preface to the revised edition of his *Lectures on the Prophetic Office*, now called *Via media* (1877). Here Newman discusses the balancing effects of the threefold offices of the Church, the kingly, the priestly, and the prophetic. M. makes a strong case for the authority of theologians in fulfilling the prophetic office, thus providing learned limitation on possible abuses of papal power.

This is a very careful, scholarly work. Its generous bibliography (fourteen pages) and especially its multiple and splendidly annotated notes buttress M.'s handling of Newman's position on papal infallibility in the *Essay* and in practically every significant source in Newman's works. Some, like myself, may feel M. pushes at times too hard, as in his

argument (drawn from his analysis of the *Via media* preface) for surprisingly broad authority for theologians. However, this work is an excellent addition to Newman scholarship.

John Carroll University, Cleveland

RICHARD W. CLANCEY

BONHOEFFER: EXILE AND MARTYR. By Eberhard Bethge. Edited by John W. de Gruchy. New York: Seabury, 1975. Pp. 191. \$7.95.

Those already familiar with Bethge's impressive and definitive biography of Bonhoeffer may appreciate even more this succinct, briskly-moving, yet well-documented study of the central issues in Bonhoeffer's theological legacy to the churches. The book itself is an outgrowth of lectures the author presented in 1973 to various centers throughout South Africa at the invitation of the South African Council of Churches. Both Bethge and the editor, John de Gruchy, have drawn several parallels between the crisis situation faced by Bonhoeffer in the Hitler era and the paradoxical tensions confronting the Christian churches in apartheid-dominated South Africa. Bonhoeffer's theology takes on new significance when seen against the backdrop of a church struggling to answer for itself his unsettling question "Who really is Jesus Christ for us today?" The impact of Bonhoeffer's life and writings on those engaged in resistance against the official racist policies of the South African government becomes evident from the comment of some laymen who, having no previous knowledge of Bonhoeffer, had innocently inquired after one of Bethge's seminars: "When did Bonhoeffer visit South Africa? He knows our situation from the inside!"

While South Africa is the original setting for most of these essays, their application extends to any segment of the Christian world which would take seriously Bonhoeffer's challenge to divest itself of clerical privileges and become a more credible witness to the presence of Jesus Christ in both church and world. Bethge's aim is not so much to answer the questions Bonhoeffer raises about the form of Christianity in Nazi Germany which no longer exists, but to pose those very same questions in the context of the Church's attitude toward the problems of contemporary society.

In the first place, Bonhoeffer had insisted that the Church's ministry be credible. Hence he urged his church to seek a fresh concept of ministry and discipleship, and in the process he called upon all the churches to be willing once again to suffer persecution for the sake of God's word. This mission of the Church was never so poignantly tested as in the "Jewish question." According to Bethge, Bonhoeffer was the first theologian in Nazi Germany to realize the full import for the Christian Church of the racist policies of Nazism. From the beginning he refused any compromise

between the Church and the Hitler regime on this issue. Bonhoeffer was, at the same time, aware of the Church's vocation to be united with and to help suffering humanity even to the point of self-sacrifice. The question for him was not survival as a church but the manner in which one would be truly Christian to another person regardless of his or her confessional differences. Only in this context would he speak of the Church's integrity.

In describing how Bonhoeffer was led first to accept the dilemma of exile and finally to martyrdom, Bethge skilfully exposes the tensions of Bonhoeffer's own inner conflicts. Twice Bonhoeffer accepted exile: first, in 1933, when he withdrew to England in order to "turn his back" on a church which had not opposed the "Aryan clause"; later, in 1939, he would seek exile in order to avoid conscription and to spare his fellow ministers the embarrassment of his conscientious objection. Yet both times he would return to Germany: in 1935, to direct the secret seminary in Finkenwalde, and in 1939, to become involved in the political conspiracy. This latter decision was not without its proper pain, as indications from Bonhoeffer's diary reveal. Bethge observes that his decision also meant forsaking the cause of Christian pacifism. A new element was to enter his life: the acceptance of "guilt" in plotting an act which inwardly he abhorred. This became an "inner exile" from which would spring those new insights into church and theology of the prison letters.

Bethge, in one of the strongest sections of the book, uses this theology to describe how the churches had shirked their responsibility and therefore had to share in the shame of the war. Lack of church support did, in fact, help Bonhoeffer to rethink his previous theological positions. From prison he attempted to show that a new challenge was to come to the Church from the phenomenon of religionlessness and loss of clerical privileges, both the inevitable result of the process of secularization and increasing awareness of one's own autonomy vis-à-vis areas of life once thought to be under ecclesiastical tutelage. Bethge contends that this was seen by Bonhoeffer as an occasion for the Church to be liberated from itself in order to reform its community life and, in faith, to affirm Jesus at the very center of life and of the world process toward maturity.

Whether or not the Church and individual Christians have accepted or lived up in practice to Bonhoeffer's challenge to be Christ-oriented and other-centered in facing the moral problems of any age, is the question Bethge's book raises. Indeed, it is the inspiring stimulus of Bonhoeffer's unique response to his own personal crises, a theme very convincingly developed by Bethge, which makes this study so refreshing. As de Gruchy has commented in his essay on Bonhoeffer's relevance to South Africa, "each person must respond to Bonhoeffer's final witness in the

depths of his own soul. It is a costly witness, but it is a witness to life and hope."

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GEFFREY B. KELLY

BIBLE AND ETHICS IN THE CHRISTIAN LIFE. By Bruce C. Birch and Larry L. Rasmussen. Minneapolis: Augsburg, 1976. Pp. 251. \$8.95.

The question of the role of Scripture in ethics has endured with unrelenting simplicity throughout the history of Christian ethics. The proposed answers to this question, however, have had shorter lifetimes and significantly more complex forms. R.-B.'s contribution to this continuing inquiry lies not so much in their response to this initial question as rather in the evocative attempt of the authors to recast the question in terms of an interest in providing rules for the appropriate use of scriptural material in ethical reflection.

The major thesis is that the relationship between Scripture and Christian ethics should be one of corroboration rather than of authoritarian prescription or "benign neglect." The thesis is further specified by the judgment that the forms of corroboration between scriptural material and ethical reflection should be determined by the nature of the constituting elements, viz., the whole range of scriptural material and the whole range of moral action, inclusive of the phases of identity and action. The latter judgment functions as the criterion for classifying appropriate and inappropriate uses of Scripture in Christian ethics. As explicated by the authors, this criterion says more by negation than by affirmation. The implied prohibition against a use of scriptural material in ethical reflection which would distort the nature of scriptural insights is clear and instructive. A lack of rigorous description of terms, however, leaves the affirmative counterpart somewhat mute and impotent.

In their analysis of the nature of scriptural material, the authors single out three characteristics which contain implicit rules for the appropriate use of Scripture in ethics: (1) the immense variety of biblical literature, (2) the importance of form and context, and (3) the intimate relationship between "being" and "doing" in both the OT and the NT. From these characteristics of the scriptural material the authors derive the following quasi rules: (1) careful exegesis of scriptural texts is a prerequisite for the use of Scripture in ethics; (2) the whole canon should function as a framework for proper interpretation of scriptural texts; (3) the multiplicity of literary forms within Scripture argues against generalizing from text to ethical norms. The welcome of these derived rules is marred only by the obvious absence of the more complex hermeneutical questions of the relationship between meaning and forms of discourse.

In their analysis of the nature of ethical activity, the authors employ

the classical distinction between being and doing as the optic for their reflection. Scripturally-derived norms and insights are then seen to function in different ways relative to these two different foci. With respect to the dimension of being, the whole range of scriptural material has the possibility of functioning as a principle of selective perception in the various activities and phases of character formation. With respect to the dimension of doing, the selection of related norms, imperatives, and illuminating analogues is consequent to an identification of the parameters of particular instances of moral decision-making. While the employment of the distinction between being as character formation and doing as decision-making has limitations, it is a more fertile distinction than the typical Roman Catholic counterpart, which renders the elements of moral analysis in terms of the triad of agent, action, and circumstances.

The authors are to be credited for their search for inclusive moral concepts. Their explication of this classical distinction is, however, uncritical and hasty. The theoretical mileage gained by their search is reduced somewhat by their undialectical rendering of the economics of character formation and decision-making. Perhaps their purposes would have been better served if they had undertaken their search for a fruitful conceptualization of the action complex in the more empirical literature of the behavioral and social sciences or in the literature of philosophical pragmatism.

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KATHLEEN TONER, I.H.M.

THE ETHICS OF FREEDOM. By Jacques Ellul. Translated and edited by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1976. Pp. 517. \$13.50.

Ellul is one of the most flamboyant and controversial theologians writing on social ethics today. This book is sure to enhance his reputation as a colorfully idiosyncratic critic both of the whole of contemporary Western society and of the entire project of post-Barthian Protestant theology. *The Ethics of Freedom* is the second installment of a projected four-volume work (*Introduction to Ethics, Ethics of Freedom, Ethics of Holiness, Ethics of Relationship*) organized around the theological virtues of hope, faith, and love. Only the first half of the *Introduction* has previously appeared. The total work is not intended to be a systematic ethic in the usual sense. In E.'s view, system is the archenemy of the freedom which is at the heart of the Christian life. He agrees with Kierkegaard that the attempt to build a systematic ethic from doctrines and principles will reduce Christianity to a "handful of axioms." Thus the present volume is an extended reflection on the "contradiction which ethics as such involves for Christians"—the contradiction between the radical freedom given by Christ and the radical obligation of obedience to God.

The evocation of this paradox has four parts. Human beings apart from Christ are in a state of bondage and alienation. They can attain freedom only through redemption (Part 1). By a kind of necessity, the only freedom which can exist at all is that which exists as a concrete act of obedience to God. In good Barthian fashion E. concludes that, since God is totally free, both His will and the norms for human behavior are always particular, never universalizable. The only universal norms for Christian behavior are that it must be loving and that it must bear witness to the glory of God by manifesting the universal lordship of Christ (Part 2). The act of assuming the freedom offered by Christ is thus the continually reiterated act of resisting the tendency of history to close itself against the Otherness of God. This Otherness is the only opening toward freedom available in the midst of the bondage of history (Part 3). Human freedom, however, is always "implicated" in the prevailing patterns of culture. There is no way, therefore, to specify the concrete shape of the Christian style of life in the areas of politics, economics, work, sex, or family apart from saying that it is lived as a free response to the ever-free word of God (Part 4).

Many of these themes are quite common in the Calvinist and Barthian traditions in which E. stands. The idiosyncrasy of his theology results primarily from the cultural analysis and interpretation of history with which he interweaves the traditional themes. E. maintains that modern society is an iron cage of technological and ideological determinism. This determinism infects every area of human life with meaninglessness. For example: "Every modern state is totalitarian" and none is legitimate; "In our age there is no such thing as a professional vocation," for to be a vocation a form of work must somehow be touched by the transcendent; the women's movement represents "a change of dependence but not an attainment of freedom." Because of the radical discontinuity between the freedom of the Christian under the work of God and every structure of human society, even the action of the obedient Christian cannot transform absurdity into meaning or social determinism into shared freedom. Thus, in E.'s view, "Only an absolutely negative position is viable." Further, this negative response to social existence must not become a determined pattern of life (as in doctrinaire anarchism), for in doing so it would become just another part of the inexorable system.

In arguing that the Christian faith is a necessary condition for the realization of freedom, E. has forged a social analysis which attempts to back the reader into a corner from which there is no escape. He has had to block the escape route which Roman Catholics will be inclined to use—that which would counterargue that freedom is an ontological characteristic of the human spirit which can be given recognizable expression in the moral virtues informed by grace. In executing these

maneuvers, E. frequently abandons the attempt at coherent persuasion for the mode of prophetic denunciation. Because he often oversimplifies theological counterviews and cultural patterns, his rhetoric at times unfortunately descends to alternating moments of arrogance and pusillanimity. All this is regrettable, for E. has important insights which could be of use in the effort to rethink the contribution of Christianity to our understanding of freedom. As E. recognizes, the crises of liberal democracy and bureaucratic socialism make the need for such rethinking urgent. I fear, however, that E. has trapped himself in an argument which makes his hope for a Christian life-style based on freedom unrealizable because impossible. His argument, in my view, represents the dialectical theology of neo-orthodoxy run amuck, for I fail to see how it allows any possibility for grace to come to expression in human form.

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DAVID HOLLENBACH, S.J.

THE RADICAL IMPERATIVE: FROM THEOLOGY TO SOCIAL ETHICS. By John C. Bennett. Philadelphia: Westminster, 1975. Pp. 208. \$8.50; \$4.50 paper.

B. argues that Christians today have a radical imperative to seek justice and peace, that is, to deal radically and systemically "with the problems of public life, the structures and institutions of society, the policies of government, and political movements for change" (p. 11). This imperative finds support and guidance in both the Christian Scriptures and in the historical and corporate experiences of the Church. Although the love which Jesus reveals extends to all men, the NT shows Jesus as attaching, through his teaching and activity, a strategic importance to the cause of the poor, the exploited, and the powerless of this world. This teaching and activity springs out of the prophetic tradition and involves a certain radicalism. A second source of support and guidance for Christian social ethics is the corporate thinking and experience of the Church. B. devotes considerable attention to the problem of the immense contrast between the radical imperative and the actual life and influence of the churches. The radical imperative cannot stand alone. Those committed to it must "be grasped by the reality of God's presence." B. discusses some historical examples of corporate learning within the churches and stresses the importance of developing improved processes for planned corporate learning and guidance.

Two chapters discuss social issues which B. sees as central elements for the radical imperative today. In his chapter "Theologies of Liberation" he argues that the churches "have a special obligation to counteract the destructive effects of their own past" in their attitudes toward women. He is insightfully critical of James Cone's black liberation theology but primarily stresses the importance of this theology for white Christians.

He finds the liberation theology of Gutierrez theologically sound and argues that U.S. Christians need to understand it because of its stress on liberation rather than development and because of the impact of U.S. power on Latin America.

In his chapter on economic ethics B. stresses that the Church has a responsibility not only to assist the poor, the exploited, and the powerless materially but also to think through what the nation can do politically. He makes many specific recommendations for the kinds of reform that are needed. However, he does not seem to recognize the importance of developing learning processes that would lead to an interface between Church leaders-ethicians and leaders of international business. Christian ethicians may regard the business mentality as essentially secular, and business leaders may tend to see economic problems as simply economic and not ethical. In this case the development of processes for mutual learning becomes all the more important if Christian economic ethics is to possess any realism. B. unfortunately passes over this point.

Since B. is concerned with the sources for Christian guidance in social ethics, readers might expect a discussion of the relative weight and authority to be accorded to the Bible, Christian tradition, corporate Church pronouncements, individual conscience, philosophical ethics, human experience, and the social sciences. B. does not deny the importance of this methodological issue, but his concern is to clarify the practical, dynamic processes that operate within the Church and to show that Christian faith and the perception of the concrete meaning of the radical imperative are one. B.'s theological ethics is well done and magnificently ecumenical, but herein lies a weakness. His ecumenism is strictly Christian. Christians constitute only a minority of the world's population, especially in the developing nations. Christians cannot consider their corporate learning complete unless their processes for learning bring them into dialogue with representatives of other religions. B. does not discuss such processes. Like most other Christian social ethicians, he needs to give more attention to comparative religious ethics.

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JOHN J. MAWHINNEY, S.J.

CHRISTLICHE HOFFNUNG UND MENSCHLICHER FORTSCHRITT: DIE POLITISCHE THEOLOGIE VON J. B. METZ ALS THEOLOGISCHE BEGRÜNDUNG GESELLSCHAFTLICHER VERANTWORTUNG DES CHRISTEN. By Gerhard Bauer. Mainz: Matthias-Grünewald, 1976. Pp. xii + 324. DM 49.

Anyone who has applauded recent attempts to correlate dogmatic and moral theology will find this book by a young moral theologian

fascinating. Bauer, by analyzing the thought of Metz, entertains the thesis that not only dogmatic theology but, more primarily, fundamental theology as such should offer the ethicist a basis on which to build a sound theory of Christian responsibility. Metz's fundamental theology seems to be particularly apt at doing so precisely due to his innovative efforts to move apologetics out of the realm of the "faith-reason" controversy and the "history-revelation" debate into that of the Enlightenment's "theory-practice" problematic. This book thus performs two main functions: it explains Metz's unique adoption of Neo-Marxist categories in order to depart from the personalist and existentialist starting points of most Catholic apologetics, and it suggests that this approach to theology as a whole is most beneficial to the particular task of moral theology, in that it at once includes the social, political, and eschatological perspectives which enable moralists to avoid "intimacy jargon" (*der Intimitätsjargon*) and thus situate ethics from the start into a social context (*die Weltdimension*). B.'s thorough study of Metz's genesis through secular theology to eschatology to political theology and finally to narrative theology recounts the story of one theologian's urgent plea that contemporary theology shift from the private, contemplative, and world-less sphere of orthodoxy to the public, active, and worldly field of orthopraxis.

B. develops his thesis by interpreting Metz's fundamental theology as a reaction against Rahner's tendency to make faith a private matter (*die Privatisierungstendenz*). As a corrective, Metz emphasizes faith's power to liberate man from social and political determinations (*der Primat des Gesellschaftlich-politischen*). Metz thus advocates a negative or critical rather than a positive anthropology, since man's present state of humanity is threatened and awaits ultimate eschatological realization (chap. 1). B. then describes Metz's whole theological effort as a new form of hermeneutics which stresses the critical, yet emancipating, *activity* of the Church in the present, which is driven by the power of the Spirit, as the prime *locus theologicus*. Metz does not hesitate to introduce into Christian self-reflection the Marxist critique of religion, but builds on it his hermeneutic of the liberating force of Christian eschatology (chap. 2). B. then shows why Metz views revelation itself as liberation, as the story of freedom which cannot remain indifferent to the call for freedom in the world. For Metz, salvation does not simply occur in society; society is the very material in which the process of salvation takes place (*die Materiatur des Heils*). Christian revelation is embedded in a public, political dimension (chap. 3).

B. argues that only in an orientation towards the future, which at the same time impels man to be engaged in the process of history, can Metz pinpoint an experience of transcendence which is accessible to modern

men. A faith rooted in expectation of the totally new necessarily frees the Christian to criticize the present and to anticipate the future through activity on behalf of justice and freedom. The negative criticism or "eschatological reserve" of Christians thus has positive force (chap. 4). B. further explains how Metz sees in the liberating memory of Jesus Christ the locus of the Church's power to be both critical and productive and thus to counteract the one-dimensionality of any given political power-system. Faith, therefore, is active memory of Jesus Christ's death and resurrection; faith becomes plausible and trustworthy as it sets men free today. Christians, therefore, are those who share a table, a story, and a hope with Jesus Christ and who already model forth his liberated life in anticipation of the final liberation promised in him to the whole cosmos (chap. 5). B. concludes that Metz is the first Catholic theologian who has successfully met the Marxist critique of religion by understanding Christianity as a freeing practice of love to the last and for the least of men. Praxis, therefore, belongs to the very nature of Christian truth and to the very substance of the question of God's identity and relevance. Both its critical negativity and its positive practice of love make Christian hope, and the notion of God on which it rests, credible and attractive to modern men. Here B. sees challenging possibilities for a new Christian morality which is identical with the living tradition of Jesus Christ and relevant to the hope of an incomplete humanity (chap. 6).

Though B. does defend Metz's thought as a radical modification of Rahner's, at the close of the book he evaluates both approaches as complementary means of motivating Christian faith to prove its truth through love. B.'s positive appreciation of Metz does not preclude presenting the critics of political theology who in various ways lament the absence of almost any concern for the present moment of grace in Metz's stress on the future-oriented thrust of narrating the memory of Jesus Christ. Since B. weaves critical reflections throughout his exposition and also presents rather lengthy summaries of the thought of the Frankfurt School, of Bloch, Moltmann, and Pannenberg, Metz's originality never quite stands out as clearly as it should. There are some unnecessary repetitions (pp. 178 and 192) which indicate that this work could have been edited more carefully. What remains with the reader, however, is the exciting feeling that moral theologians are encouraging Christian apologists to keep the relevance as well as the identity of Christian faith in focus from the very start of the theological enterprise.

St. Joseph's College, Phila.

PHILIP J. ROSATO, S.J.

THE MASS: AN HISTORICAL, THEOLOGICAL, AND PASTORAL SURVEY. By Josef A. Jungmann, S.J. Translated from the German by Julian

Fernandes, S.J., and edited by Mary Ellen Evans. Collegeville: Liturgical Press, 1976. Pp. xvi + 312. \$9.95.

As a survey of the history of the Mass liturgy, the first part of this book obviously lacks the fascinating details of J.'s two-volume classic *The Mass of the Roman Rite*. Almost nothing is said of the Jewish roots of the Mass liturgy. Preoccupation with showing that the Eucharist has been understood as sacrifice from early times is reminiscent of older treatises on the Mass.

The second part of the book surveys the theology of the Mass. J. does not so much theologize as skilfully arrange the theology which has been developed over the centuries. The focus is again on the sacrificial nature of the Mass. The treatment (pp. 131-32) of the matter of the Eucharist, the bread and wine, is as desiccated as the old manuals, inferior to the brief but pregnant directive (no. 283) in the General Instruction of the Roman Missal. J. looks unfavorably at emphasis on the Eucharist as a meal (pp. 138-41).

In the third part, J. treats of the Mass's liturgical form. He sometimes writes as if the normal Mass is in the pre-Vatican II form and then considers the reforms that have occurred in the past decade. Someone not experientially familiar with the Mass could be misled or confused about what the normative Roman Catholic practice is today. The preparation of the gifts comes under the heading "Offertory," and J.'s treatment of this portion of the Mass stresses offering (pp. 185-91), although he does not limit the people's offering to this part of the Mass (see, e.g., pp. 121-22, 161-62). J. notes—whether as a fact or approvingly is difficult to say—that concelebration has become the form of solemnity for big occasions, a large crowd in the nave calling for a correspondingly larger representation from the clergy (p. 221).

In the fourth part, J. takes up spiritual and pastoral aspects of the Mass. He identifies the primacy of the Eucharistic celebration in pastoral endeavor as a primacy of intention, not necessarily of execution (p. 259). Pastoral concern must be for those who do not appear at the liturgy, and the goal of that concern is the orientation of life itself, not the presence of Christ on the altar (p. 259). J. is sympathetic to Masses among special groups and also small groups, in the latter case with appropriate relaxation of some ritual prescriptions (pp. 269-70). Unfortunately, a sentence is quoted from Robert Hovda (p. 266) which would lead someone unfamiliar with him to regard him as an advocate of utter diversity in liturgy from group to group, yet few imaginative liturgists have been at the same time so insistent on keeping in touch with the whole Church. On the subject of *communicatio in sacris*, J. repeats the official teaching but reports none of the theologizing aimed at breaking through impasses.

Scholars will find the book interesting chiefly for the vision which a great student of the Mass arrived at after years of research and recently of liturgical reform.

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Dubuque

CHRISTOPHER KIESLING, O.P.

THE SPIRITUAL EXERCISES AND THE IGNATIAN MYSTICAL HORIZON. By Harvey D. Egan, S.J. St. Louis: Institute of Jesuit Sources, 1976. Pp. 178. \$6.00.

This study of the *Spiritual Exercises* of St. Ignatius is a theological investigation based on the premise that the writings of the saints, hence of Ignatius Loyola, are valid sources for theological reflection, because these writings present a theology born of prayer and the living of the gospel message.

E. has endeavored to discover the "horizon" or the "thought-forms" implicit in the way Ignatius thinks and which are the principle of unity of all that is explicitly contained in the *Exercises*. This basic pattern is found to be an anthropocentric, Christocentric mystagogy. The *Exercises* are anthropocentric because through them the exercitant is drawn to self-acceptance in freedom, to a reflective awareness of his own deepest mystery as man, and to a self-possession that fulfills the a priori expectations of his own created transcendence. They are Christocentric inasmuch as the exercitant experiences his salvation in Jesus Christ because of the intimate correspondence between his basic, human, dynamic structure and that of Christ in his self-emptying. They are mystagogic because they direct human transcendentality with grace into the experience of a God who has communicated Himself as mystery (the Father), revelation (the Son), and love (the Holy Spirit). E. has discovered these basic patterns in a detailed scrutiny of the text of the *Exercises*.

An important feature of E.'s study is his treatment of "consolation without previous cause" ("consolación sin causa precedente" [*Spiritual Exercises* 330 and 336], referred to by E. as CSCP). This, he claims, is an experience in which the exercitant becomes more directly aware of his supernaturally elevated transcendence. Transcendence implies, among other things, the human intellect functioning as the faculty of spirit. Hence it means a nonconceptual self-awareness that necessarily stretches to the anticipatory grasp of Infinite Truth, which is the horizon against which all other realities are explicitly known. It is in contradistinction to the same human intellect simultaneously acting most intimately and necessarily with matter. This latter aspect of intellect (categorical) involves conceptual knowledge of realities in opposition to the knower.

In the *Exercises* there is often an express direction (e.g., *Ex.* 48) "to ask God for what I want and desire." This "what I want and desire" is activated on the level of categorical knowing and willing. It is a commingling of human effort and divine grace. But the CSCP on the level of transcendence, although it is always mediated by "what I want and desire," is exclusively God-given, hence a totally supernatural consolation. The CSCP makes the exercitant become aware of the immediacy of God's presence within him. The CSCP summarizes and concentrates within itself the anthropocentric, Christocentric rhythm of the *Exercises*, and the exercitant is taken up into the Father's loving mystery.

The CSCP is also the first principle of Ignatian supernatural logic. Here Ignatius was ahead not only of his own times but also of ours. The Election is the heart and masterpiece of the *Exercises*. Through the Election the exercitant finds God's will in his regard. According to E., the three Times of Election mutually interpenetrate. They are not three distinct ways of finding God's will but aspects of one core experience, namely, God's immediate, direct action by the CSCP. All three Times are simultaneously anthropocentric, Christocentric, and mystagogic.

Karl Rahner has written a foreword to the study. In it he states with a certain satisfaction that E.'s interpretation of "consolation without previous cause" takes place with the help of a "transcendental theology." The "transcendental theology" to which E. is indebted is Rahner's. E. is well read in Rahner's philosophy and theology (as he is also in the classical and modern commentators of the *Exercises*).

Some unidentified experienced critic, the inside cover of the book tells us, has called the study "one of the greatest contributions to the present commentary on the *Exercises*." With this judgment the present reviewer agrees.

Boston College

DANIEL J. SHINE, S.J.

A CONTEMPORARY READING OF THE SPIRITUAL EXERCISES: A COMPANION TO ST. IGNATIUS' TEXT. By David L. Fleming, S.J. St. Louis: Institute of Jesuit Sources, 1976. Pp. xv + 96. \$2.00.

AN INTRODUCTION TO JESUIT LIFE: THE CONSTITUTIONS AND HISTORY THROUGH 435 YEARS. By Thomas H. Clancy, S.J. St. Louis: Institute of Jesuit Sources, 1976. Pp. xiii + 407. \$12.00; \$5.50 paper.

In addition to his many letters, Ignatius Loyola left his followers two significant documents: the *Spiritual Exercises* and the *Constitutions* of the Society of Jesus. The *Exercises* were designed to direct one's response to God's gracious initiative. Their goal is twofold: the liberation of any individual from an enslaving addiction to human passion and the

promotion of a sure and energetic response to God's lead by a life of loving service. Fleming's book is an illuminating and accurate paraphrase, "a contemporary reading," of the text of the *Exercises*. Its intent is to make the text "as easily useable and understandable for people today as Ignatius' text was for the men of his time." It should be in the hands of every retreat director.

Ignatius wrote the *Constitutions* for a group of men who had experienced the graced liberation and empowerment of the *Exercises* and who wished to serve God and His people as "companions in the Lord." For this Company of Jesus Ignatius prepared ten scenarios, ten sets of guidelines for corporate apostolic action. In them he presented precise but invariably flexible directives which touch a Jesuit's life from beginning to end: how recruit new members and dismiss them should they prove to be unsuitable; how train them to pray, educate them for a life of service in the midst of the secular world, incorporate them into the body of the Society by final vows; how send them on mission to the four quarters of the globe and at the same time maintain a close-knit union of mind and heart; finally, how select one companion to provide leadership and vision for the whole enterprise.

There are already three substantial works in English on the Jesuits: Joseph de Guibert's study of Ignatian spirituality, George E. Ganss's translation of and commentary on the *Constitutions*, and William V. Bangert's history of the Jesuits. Clancy's aim is a brief introduction to Jesuit life. He identifies the main characteristics of the Ignatian ideal, then traces the path followed by men who sought to translate the ideal into action over more than four centuries. In the process, C. has provided an introduction to the three master studies of Jesuit life and spirituality for those who wish to pursue the matter further.

C. singles out four essential features of Ignatian thought: an effort to keep Jesuits actually poor; an emphasis (temporary it seems) on a distinction of grades or classes among Jesuit priests; a stress on the service of God and one's neighbor as an end to which all else is subordinate; an insistence that Jesuits be men of conspicuous energy and magnanimous self-giving. The general principles of the *Exercises*, moreover, were concretized by Ignatius in the more precise directives of the *Constitutions*. C. indicates how each book illuminates the other, how a mutual reciprocity is at work.

C. then narrates how Jesuits have attempted to live out the *Exercises* and the *Constitutions* in history. In his briskly-written survey, he displays uncommon modesty and candor in evaluating the Society's successes and failure. One further merit of the book is C.'s assessment of the Thirty-second General Congregation (Rome, winter 1974-75). There Jesuits from around the world "manfully faced the delicate task of

admitting their failures without being paralyzed," and they chose "a new priority: the service of faith and the promotion of justice."

Henry Thoreau once advised "Probe the earth and see where your main roots run." C. has summarized the mass of recent research which dispels legends, fills in gaps, and, most important of all, corrects distortions which have tended to dominate traditional interpretations of Ignatian thought and Jesuit spirituality. The book, therefore, will be of great value to Jesuits who wish to probe their past in an effort to discover where the Jesuit taproot runs. Non-Jesuits will find in C.'s story of the Jesuits important insights into the history of the Roman Catholic Church during the last four hundred years.

Lancaster Theological Seminary, Pa.

WILLIAM J. WALSH, S.J.

CHRISTIAN AT THE CROSSROADS. By Karl Rahner, S.J. Translated by V. Green. New York: Seabury, 1976. Pp. 95. \$5.95.

This very clear, concise, highly readable volume can easily be described and recommended as a summary or "short formula" of Rahnerian thought and methodology. Part 1, "Fundamentals," evinces R.'s concern for a theology of simplification and compression, a theology of the "mystical" which centers upon the heart of Christianity underlying a seeming plethora of dogma, discipline, practices, etc. For R., man is a living, whole, total question whose answer can be found only in surrender to God's incomprehensible mystery. Jesus Christ is both the question we so radically live and the Father's definitive "yes" to this question. The cross signifies man's unconditional surrender to life's ultimate meaning; resurrection signifies the definitive salvation of the *whole* person. God's answer to us in Christ means Church, for it "creates a community of faith and confession." Christianity is simple, therefore, because "it is the determination to surrender to the inconceivability of God in love."

For R., Christianity means "evangelization," because the gospel tells men what they already are (at least offered). Evangelization, therefore, is necessarily mystagogical. It must call men to their innermost centers and awaken them to the ultimate, total questions they live and often avoid. Several of R.'s essays mystagogically initiate the reader into the ultimate questions we all live, but he does this by way of the "sword of faith" which cuts through any facile humanism.

Part 2, "Practice," centers upon R.'s theology of unfolding, his theology of everyday life. He stresses that "man will come to know what is really meant by God, sin, grace, forgiveness, Christ, discipleship of Christ, cross, only in question of actual existence posed concretely . . . and accepted in free responsibility." He limns, therefore, the "Coperni-

can revolution" in modern piety, i.e., "the experience that the real depth of the apparently superficial and 'worldly' dailiness of life is filled and can be filled with God and his grace." His pastorally sensitive description of extraecclesial salvific events of *metanoia* and his essay on Lent proffer fine examples thereof. The essay "Hope and Easter" illustrates R.'s transcendental method. The ultimate conviction of ultimate meaning through hope exists in all of us and scans history for its pledge. Jesus' resurrection speaks directly to this.

Especially profound are the essays on prayer. Prayer, for R., is a basic act of human existence and can occur whenever a person lets go of himself lovingly and confidently into ultimate mystery. It is a fundamental, total act in which a person who radically accepts himself concomitantly accepts God. It is "the last moment of speech before the silence . . . the act of self-disposal just before the incomprehensibility of God disposes of one." In the absolute surrender of oneself to God petitionary prayer reveals its meaningfulness, for it places needy man in all his concreteness before God and himself.

The sense of faith, hope, love, prayer, intellectual honesty, mastery of Christian tradition, and empathy with contemporary man's problems permeating this volume also reveals much about the man Karl Rahner. Here is a theologian who is able to adore with his mind, whose theology flows from and back into prayer, who knows that only the committed man can ask and begin to answer total or ultimate questions. For R., "true theology is precisely reflexion on the fact that there is only one who reconciles truth, who integrates into one truth: God."

Boston College

HARVEY D. EGAN, S.J.

TIME TOWARD HOME: THE AMERICAN EXPERIMENT AS REVELATION. By Richard John Neuhaus. New York: Seabury, 1975. Pp. 231. \$9.50.

This book is an important and timely contribution to theological reflection on the meaning of the American experience. Neuhaus describes his own work as "a book of theology, cultural criticism, politics, philosophy and ethics, among other things." This breadth of scope and creative synthesis of usually discrete perspectives is perhaps the greatest strength as well as the greatest weakness of N.'s achievement. Reflecting a wide range of reading, the book includes a critique of contemporary American culture and its lack of a sense of the future, an argument favoring a covenantal as over against a contractual theory of the social order, a comment on the recent "civil religion" discussion, a proposal concerning the appropriate culture-shaping role for the churches as sources and sustainers of the "public piety" of the nation, and much more.

Obviously, such an ambitious undertaking in a modest-size book requires a great deal of generalization and even oversimplification, and so scholars will be able to find much to quarrel about from the perspectives of their own more narrowly focused disciplines. As an ethicist, for example, I am not satisfied with the moves N. makes from theological affirmations to moral conclusions, or with his lack of attention to the subtleties of the teleological-deontological discussions in the recent literature when he asserts that ethics is teleological and that our focus should now be on ends rather than means. However, N. is aware of these limitations, and he seems to be more concerned to deliver a relevant message to a broad and generally intelligent audience than to develop fully all the arguments that would be necessary to satisfy all the academic specialists upon whose territory he has trespassed. Writing at a kind of middle level of abstraction, standing on the borderline between popular social criticism and more abstruse theological reflection, N. appeals to those who believe the truth claims of Christianity and Judaism to make their hope active in love and manifest in building a better future.

A casual reader may identify N. as one of the new conservatives, but such a categorization would not be fair. There are, in fact, more continuities than discontinuities between *Time toward Home* and his self-consciously articulated radical position expressed in his contribution to *Movement and Revolution* (1970), which he coauthored with Peter Berger. The major theme of the present work is accurately represented by the title, which is a play upon a quotation from St. Augustine: "Time is not the enemy but the way home for which all creation yearns." Home, N. argues, is not in the past to which we can return, but in the future toward which we are drawn.

Relying heavily upon the work of Wolfhart Pannenberg, N. emphasizes a theology in which the kingdom of God is central, with the key ingredients including covenant, adventure, pilgrimage, vulnerability to the unknown, and God as Absolute Future. N.'s position would have been strengthened if he had given greater attention to the way the ideal of the kingdom of God has been dominant in American religious thought, although it has not always meant the same thing as it was expressed in the holy commonwealths of New England, the "social gospel" movement, or, in transmuted form, in American secular idealism. N. acknowledges his indebtedness to H. Richard Niebuhr's *Christ and Culture*. Given his thesis, he would have done well to draw at least as much upon *The Kingdom of God in America* and the figures and movements Niebuhr examines there.

N. tends to make distinctions with broad strokes. Though often illuminating, such a method is least likely to lead to distortion when one

remembers the limitations of any "ideal type" construction of reality. Because it is so central to his book, I would like to have seen N. show more clearly than he does the interweaving and interdependence of "covenant" and "contract" views of the political society in the American experience, in addition to the distinctions between the two, which he emphasizes.

The issue on which I am in most significant disagreement with N. is his treatment of "nature" and his critique of the ecology movement. As in his earlier *In Defense of People* (1971), N. continues to view ecology not simply as a cop-out but as a conspiracy against the poor. There is not space to develop a rejoinder here, but I would answer affirmatively Joseph Sittler's question posed at the Third Assembly of the World Council of Churches: "Is it possible to fashion a theology catholic enough to affirm redemption's force enfolding nature, as we have affirmed redemption's force enfolding history?"

This book deserves to be read widely, for N. is a serious thinker with whom one can carry on meaningful dialogue. Perhaps the greatest respect one can show an author is to examine his arguments carefully, whether or not one agrees with his conclusions. N.'s work invites that kind of response.

Siena College, Loudonville, N.Y.

MERLE LONGWOOD

THE RELEVANCE OF NATURAL SCIENCE TO THEOLOGY. By William H. Austin. New York: Barnes and Noble, 1976. Pp. 132. \$22.50. .

When science and theology have approached each other in recent centuries, it is theology that has been rocked in a painful way by the encounter. Galileo and Darwin, e.g., shamefully bested the Roman Inquisition and Victorian theologians respectively. Having been badly mauled several times, theologians are naturally tempted to take evasive defensive action. The obvious program is to restructure theology totally, so that it have no relationship with science other than one of distinction. If you are not in the same ring with a heavyweight, he cannot hit you.

But is such a program wise or possible? A. sets himself the question "In what ways (if any) is it in order for theologians, in doing their theological work, to take account of the discoveries and theories of natural science?" A number of contemporary approaches that would fundamentally answer no to this inquiry are subjected to a mercilessly exacting logical analysis and found to be defective, or at least inconclusive. A. notes, moreover, that a panic fear of science might even lead to reconstructions that jettison genuinely religious elements, as evidenced by the ignoring of the doctrine of providence in contemporary Protestant theology. A.'s posi-

tion is that "the bearing of natural science on theology remains much more open than is commonly supposed," and he even concludes with some suggestions on the formulation of a doctrine of providence in modern terms. Getting out of the ring, A. seems to fear, may keep your jaw unscathed but it also removes you from the action.

A.'s project is evaluatively to consider theories of the irrelevance of physical science to Western religions. Such irrelevance can come from the nature of physics or the nature of theology or the distance between them. If physics is understood in the instrumentalist sense of Pierre Duhem, A. begins, it becomes basically a way of organizing phenomena through a mathematical apparatus that allows prediction. No statement about the underlying realities behind the appearances is made—a position reminiscent of Osiander and Bellarmine in the days of the Copernican controversy. Since physics is only a calculational tool, Duhem thought, it cannot conflict with, or even be related to, theology, which searches out fundamental explanations.

Of course, Duhem allowed an influence of scientifically determined empirical fact on theology. In our day we might adduce the possible discovery of extraterrestrial intelligent life and its disturbance of soteriology and even Christology. It is the theories of physics that Duhem attempts to contain. A. finds Duhem's analysis detailed and persuasive but not clearly a valid account of the history of practice of science, and not certainly isolating physics and theology from each other.

Instrumentalism, however, may also be applied to theology, as Galileo himself to some extent perceived when he quoted Baronius' aphorism that "the Bible is meant to tell us how to go to heaven, not how the heavens go." Such a restriction of theology to the inner world of moral striving and inspiration, as, e.g., Braithewaite advocates, runs counter to theology's statements about God's role as creator and conserver.

Then there are two-realms theories that try to separate science and theology, much in accord with the preacher's perennial cry that if scientists would only stay in their backyard and theologians in theirs, there would be peace. A. notes how difficult, perhaps impossible, it has always been to delimit the two realms, and he studies critically Karl Heim's concept of "spaces" and MacKay's notion of "complementarity." Complementarity is a highly successful tool in Niels Bohr's analysis of microscopic quantum phenomena and so a favorite with many practicing scientists, including this reviewer. Here A.'s treatment may be more successful as an exercise in logic than as an achieving of insight.

Finally, various influences traceable to Wittgenstein would note that religious talk is one special "language game" involving a distinct "form of life," and so is science. Being distinct games, they mean no more to each other than basketball does to football. A. notes, however, that part

of the theology "language game" has always been its comments on the relations between theological doctrines and the observations and conclusions of scientists. The games, then, join by their very nature, thrust, and practice.

A.'s work is careful and detailed. It is important in theme and meticulous in execution. Perhaps it fails to note sufficiently the extent to which both theology and science are dynamic realities, not static givens. Such a recognition forces a concentration on the methods of the two disciplines and the presuppositions of the methods after the manner of Lonergan. I would accordingly affirm with A. that there are relations between theology and science and, moreover, that these relations will at times lead to conflict when the theologian on his or her part and the scientist on his or hers do the best and most honest job possible with imperfectly formulated theological and scientific tools. Blunt knives mangle as much as they cut, but they are sometimes all we have.

Loyola College, Baltimore

FRANK R. HAIG, S.J.

SHORTER NOTICES

PERSPECTIVES ON SCRIPTURE AND TRADITION. By Robert M. Grant, Robert E. McNally, and George H. Tavard. Edited by Joseph E. Kelly. Notre Dame: Fides, 1976. Pp. 129. \$3.95.

This thin paperback is made up of six public lectures given in conjunction with classes for the Walter and Mary Tuohy Chair of Interreligious Studies at John Carroll University during the 1974-75 academic year. Grant discusses NT and patristic aspects of the issue. Marcion discovered that the teaching of Jesus was mediated to the Church through the interpretation of the biblical authors. He separated the "pure" gospel in Paul and Luke from the false interpolations of other writers. But there was already tradition, good and bad, when Paul began to write. An analysis of 1 Corinthians shows how slippery the notion of tradition can be and how arbitrary was Paul's appeal to tradition. A review of patristic thought centers on Irenaeus, Origen, Tertullian, and Vincent of Lerins.

In his two lectures, McNally draws the contrast between the idea of tradition in the Early Middle Ages and at the beginning of the Reformation. "Christian tradition in the Early Middle Ages was woven into the very substance of life" (p. 37). Tradition was simply the whole of Christian revelation passed on in the Church, with no idea of separate fonts or channels of transmission. In the fifteenth century, theologians began to ignore the historical matrix of revelation and to concern themselves with abstract doctrinal principles.

Tavard analyzes the contemporary scene. He sees the emergence of a deep agreement between Catholics and Protestants that had been buried under Reformation polemics. "The

Problematic Approach" is an especially insightful essay evaluating Catholic and Protestant understandings of the issue and interpreting recent developments within the Catholic Church that culminated in the declaration on Scripture and tradition in *Dei verbum*.

Jerome Kodell, O.S.B.

IL MATRIMONIO NEL GIUDAISMO ANTICO E NEL NUOVO TESTAMENTO: APPUNTI PER UNA STORIA DELLA CONCEZIONE DEL MATRIMONIO. By Angelo Tosato. Rome: Città Nuova Editrice, 1976. Pp. 118. L. 2000.

T. limits his treatment to remarks concerning the concept of marriage as developed and understood in the intertestamental and NT periods. He cites as the "official" Jewish position the possibility of a husband's repudiation of his wife (Dt 24:1) and permission for polygamy (see Dt 21:15-17). An increasingly more radical opposition to these possibilities can be found in Mal 2:14-16, in the Essene community of Qumran (CD 4:20-21; Temple Scroll 57:17-18), and in Jesus' teaching (Mk 10:9-11; Lk 16:18; 1 Cor 7:10-11). Jesus gives a new halakhah binding on all men everywhere and always: no divorce. The Matthean exceptive clauses (Mt 5:32; 19:9) and the so-called "Pauline privilege" (1 Cor 7:15) are, in effect, declarations of nullity, not true permissions to divorce.

The concept on which Jesus' halakhah rests is the divine intention—manifest in Gn 1:27 = 5:2, 2:24—to establish monogamous marriage. This developing interpretation of the Genesis texts was widespread in the Israel of Jesus' day and was aided by the cultural and mental residue of the myth of the primordial androgyne (as noted, e.g., in Plato's *Symposium*).

Christ's relationship to his Church is described in terms of a marital union

(2 Cor 11:2-3; 1 Cor 6:12-20; Eph 5:22-33). Adam's union with Eve merely prefigured this union of Christ and his Church. Because of the Christian's "marriage" with Christ, celibacy presents him/her with a new possibility of perfection without human marriage, which is, nevertheless, a sacramental instrument of salvation.

Although one may not share T.'s equation of the rabbinic position with "official" Judaism, or always accept his methodology (he occasionally argues from late rabbis), presuppositions (that Jesus speaks directly to all men of all time), or conclusions (that the Pauline privilege is a "declaration of nullity"), T. has, nevertheless, collected a good bit of useful information concerning marital theology, law, and practice in a period not as yet well known, and his book is useful for that.

Neil J. McEleney, C.S.P.

THE BATTLE FOR THE BIBLE. By Harold Lindsell. Grand Rapids, Mich.: Zondervan, 1976. Pp. 218. \$6.95.

The editor of *Christianity Today* makes a strong appeal for the inerrancy of Scripture as the key to the problems of the evangelical churches. He studies inerrancy in the Bible itself, in the history of the ancient Church tradition, in the Lutheran Church (especially in the Missouri Synod of today), among the Southern Baptists, in the Fuller Theological Seminary, in other denominations and parachurch groups. He lists deviations of doctrine that followed from the denial of biblical inerrancy. He shows how that denial spread like an infection through and from Union Theological in New York, beginning with C. A. Briggs.

Several observations. Those who have denied biblical inerrancy and other doctrines have gone all-out in literary criticism and in a wholesale application of the principle of literary genre. They have denied not merely purely historical matters but also dog-

mas like Jesus' virginal conception and his resurrection. It is to L.'s credit that he strenuously upholds these basic dogmas. But the one extreme cannot be corrected by an all-out fundamentalism. L. gets close at times to admitting literary genres in Scripture, but he never clearly espouses them. That is unfortunate. Literary genres are a fact in the Bible, although one may not apply the principle of literary genre in such a wholesale fashion as to cancel out even dogmas like the resurrection and divinity of Jesus. Possibly the real problem for the evangelical churches is the infallibility of the Church established by Christ. Without the authentic guidance of the Church, once one sets the principle of literary genre in motion, one will possibly end up denying many, if not all, dogmas.

And so, while I applaud L. for defining the supernatural order and the basic dogmas of Christianity, I cannot recommend his literalist approach when a correct application of the principle of literary genre would help solve a difficulty and find the divinely intended meaning of a scriptural passage.

Dominic J. Unger, O.F.M.Cap.

A SONG FOR LOVERS. By S. Craig Glickman. Downers Grove, Ill.: Intervarsity, 1976. Pp. 188. \$3.95.

This paperback contains G.'s translation of the Song of Songs, followed by an interpretive paraphrase and a summary of the main trends of interpretation. Ten more chapters are a breezy "commentary" on individual portions of the Song. G. once wrote a thesis on this topic (Th.M., Dallas Theol. Sem., 1974), but the "bright faces" of the "Young Life Family" prompted him to write this book.

What can one say? Perhaps it should be judged from the presumably good effects it might have had in its preliterary days with Young Life, and from G.'s good intentions. But it is too

slipshod to be called exegesis (cf. the inane comparison of his hermeneutical method to working a jigsaw puzzle, p. 183). He proceeds from a fundamentalist understanding of Solomon as the author of the Song, as well as of Proverbs and Ecclesiastes. It is really too much, as the following quotation exemplifies: "Frequently, because a person's only experience of sex has been associated with guilt, he will come to feel that all sex is wrong. For example, if every time you ate green peas, you were hit over the head with a hammer, you would come to think green peas shouldn't be on the menu." (p. 129). This book is not recommended for anyone's menu.

Roland E. Murphy, O.Carm

A COMPANION TO PAUL. Edited by Michael J. Taylor, S.J. New York: Alba, 1975. Pp. 245. \$4.95.

Although one could spend a lifetime investigating the themes and theological concepts of Paul, T. has put together a one-volume anthology which does justice to all of Paul's writings. By carefully selecting a number of articles written by various scholars, T. presents an excellent overview of the gospel of Paul for those who want or need an introduction to his thought.

T.'s work presents the major themes of liberty and law, and Paul's understanding of Christology, eschatology, and ecclesiology. Possibly the best-written article is Fitzmyer's on law, which discusses Paul's understanding of law and anomaly. One should not, however, simply compare the various articles and topics presented; for, as Giblin points out, more consideration should be given to the "overall articulation of the Apostle's thought." In essence, this *Companion* is a successful work because it does just that. As a tool for understanding, the book can be helpful; however, as T. himself states, "nothing can substitute for reading

and re-reading the words of Paul himself."

Richard A. Boyd

THE REALITY OF JESUS: AN ESSAY IN CHRISTOLOGY. By Dermot A. Lane. Dublin: Veritas, 1975. Pp. 180. £1.80.

L. essays a mediating synthesis of commonly accepted theological positions and traditional dogmatic formulations. The attempt is made seriously: it arises from the life situation of the classroom. L. leans heavily on the opinions of many of the great names in theology whose writings are available in English. His originality lies in his sustained effort to integrate all these opinions in a continuous systematic exposition without arguing with them or allowing them to argue with one another. Brevity allows L. only to allude to the critical foundations of his statements; but brevity is not simplicity, and this is not an easy book.

The human Jesus, historically known, is controlling for L.'s Christology. L. tries to lead his readers in the trace of the early disciples' passage from knowing Jesus as a teacher and prophet to acknowledging him as divine. He sees six stages in this development between Easter and the composition of Romans (p. 73). From there he moves swiftly through history to Chalcedon, making no attempt to lay bare the precise nature of the early controversies but still recognizing their importance. The last seventy pages, where L. seeks a new explication of Jesus as "true God and true man," are the most constructive part of the book. Starting from the human Jesus known in history, L. holds that divinity is perceivable in Jesus in the perfection of his humanity. "By maintaining an unbroken bond of hypostatic union with God Jesus realised the graced capacity of his humanity for communion with God" (pp. 123-24). This revelation of God, and of how God meets

man in communion, effects salvation. The presence of God in Jesus is a special instance of the creative presence of God in the world, but it confers an infinite extension on the whole of created reality. L.'s Christology is not isolated from the rest of theology.

Michael Slusser

PARLER DE DIEU AUJOURD'HUI: LA THÉOLOGIE HERMÉNEUTIQUE DE GERHARD EBELING. By René Marlé. Paris: Cerf, 1975. Pp. 243. 38 fr.

For over twenty years M. has provided the French-speaking theological world with accurate, sympathetic studies of leading German Protestant thinkers. The present book, an introduction to the thought of Ebeling, continues this service. Instead of attempting to review all of E.'s work, M. concentrates on the basic hermeneutic insights E. developed in the course of his Luther studies, his more recent writings on the doctrine of God in the context of contemporary secularity, and his theological analysis of language. M. is a reliable guide to E. Indeed, one of the book's strengths is that it follows E.'s own development very closely, working through key publications in more or less chronological order, all the while quoting extensively from E. This makes the book a useful handbook for anyone who wants to do some directed reading of E.'s own work.

As a brief introduction to the essential E., however, the book is perhaps not systematic enough. I am not certain how clearly E.'s basic law-gospel analysis, in all its ramifications, comes across to the reader not already familiar with Lutheran theology in general and E.'s existential interpretation of Luther in particular. The extensive quotations introduce a good deal of difficult terminology, and that could be confusing. Perhaps a more systematic introductory (or concluding) chap-

ter would have been advisable. Apart from a few gentle comments at the end of the book, M. refrains from criticism and contents himself with benevolent exposition of E.'s not inconsiderable contributions to contemporary theology.

Patrick J. Burns, S.J.

FIRST CHRISTIANS: PENTECOST AND THE SPREAD OF CHRISTIANITY. By Paul L. Maier. New York: Harper & Row, 1976. Pp. 160. \$6.95.

M. is professor of ancient history at Western Michigan University. With this book he completes his trilogy, the other two works being *First Christmas* and *First Easter*. The main purpose of the present work is to set forth Luke's account of Pentecost and the subsequent spread of Christianity in Acts. Thus M. devotes the major portion of his book to Paul's missionary work and journeys. He closes with a treatment of Paul's career after Acts leaves off, and of the last years of Peter and the other apostles. He is strongly inclined to the view that Paul visited Spain and also his former mission churches in the East before his martyrdom in Rome.

M.'s concern is not to give a critical study of the related problems in Acts or elsewhere, though he is aware of them; rather it is to supplement the story of Luke with pertinent historical, archeological, geographical, and other data that are of interest to the general reader. There are, in addition, good pictures of the various sites, and M.'s presentation is very readable. For those who are not drawn to read Acts, as well as for those who are, this book provides an enjoyable and informative portrayal of Luke's account of the growth of Christianity.

Salvatore Tassone, S.J.

DOCUMENTS IN EARLY CHRISTIAN THOUGHT. Edited by Maurice Wiles

and Mark Santer. New York: Cambridge Univ. Press, 1976. Pp. 268. \$22.50.

Every so often a genuinely new and interesting source book is published and this recent volume by Wiles, Regius Professor of Divinity, Oxford, and Mark Santer, Principal, Westcott House, Cambridge, is such a book. The selections are original and instructive even to those familiar with early Christian literature. In the section on "God" they use Origen, *Homily on Jeremiah 18:6*; on Christology, Proclus, Bishop of Constantinople, *Sermon 1*; on the Church, Cyril of Alexandria on Jn 11:11; on Scripture and tradition, Theodore of Mopsuestia on Gal 4:24. But more traditional authors and texts are excerpted as well. The translations are fresh, accurate, and sometimes arresting when compared to many of the tiresome translations from the nineteenth century. The choice of material is representative, not idiosyncratic. Yet the care in selecting material allows a much broader sampling of patristic thinking than is usually available in a source book. The division of the material is somewhat more traditional, following the categories of later dogmatic theology, though there are sections on "Christian Living" and "Church and Society." Whether the traditional dogmatic categories are the most helpful in organizing patristic thinking is a question in need of discussion, but in a source book which strives for balance there is something to be said for the traditional arrangement. The book is overpriced. Unless it is to be issued in a paperback edition in the near future, it is destined to stand on a library shelf used by only a few or plundered by xeroxers.

Robert L. Wilken

CHRIST IN EASTERN CHRISTIAN THOUGHT. By John Meyendorff. Translated from the French by Yves Dubois.

Crestwood, N.Y.: St. Vladimir's Seminary Press, 1975. Pp. 248.

Once again M. has given us a particularly clear and competent history of an aspect of Eastern Christian theology. The main thread of the work is the growing clarification of the concept of hypostasis, with its repercussions on the concepts of God and deification of mankind through Christ.

M.'s coverage of fifth-century Christology is lucid but ordinary. However, his second and third chapters, on Monophysites and Chalcedonians in the fifth century and the Origenist controversy in the sixth, are especially valuable. He is particularly adept at disentangling the mutual misunderstandings of all parties following the papally inspired definition at Chalcedon. Valuable, too, is the way he gets behind the political problems of the Justinianic unionist policy to show the real development in Christological thought and terminology with the work of Leontius of Byzantium and his adversaries bent on rooting out unorthodox Origenism. These two chapters seem to be the most useful part of the book. The chapters on Maximus the Confessor, Pseudo-Dionysius, and John of Damascus are handled with M.'s usual lucidity. His chapter on iconoclasm is especially interesting, for it states the iconoclast argument with great sympathy and cogency.

M. concludes by reflecting on the consequences of the Eastern development for contemporary theology and ecumenism. He finds especially fruitful Rahner's approach to the Eastern view in his existentialist analysis of Christology.

Leo Donald Davis, S.J.

THE PATRISTIC ROOTS OF REFORMED WORSHIP. By Hughes Oliphant Old. *Zürcher Beiträge zur Reformationsgeschichte* 5. Zurich: Theologischer Verlag, 1975. Pp. xiv + 382.

This doctoral thesis, completed at the University of Neuchâtel in 1970 under the directorship of J. J. von Allmen, is concerned with the sources of John Calvin's Genevan Psalter (1542). O. begins by situating this psalter within the context of the development of Reformed worship from 1500-1542. There follows a study of the influence of patristic literature on the whole process, including an extensive bibliography of patristic editions known and used by the Reformers. The concluding section provides an analysis of the individual elements of Reformed worship: their development and the biblical and patristic roots. By design, O. (1) excludes an extensive evaluation of the Reformers' interpretation of their sources, (2) deals chiefly with the patristic roots of the Genevan Psalter, (3) considers only texts produced by Reformed churches.

The main merit of this work lies in the information which it provides concerning the hitherto neglected patristic sources which influenced Reformed worship. Despite the self-imposed first limitation mentioned above, O. shows preference for some questionable interpretations of sources espoused by Reformed theologians (e.g., the anamnesis prayer of Ambrose's *De sacramentis* 4, 27 [p. 297]). His important conclusion that the Reformers "were not concerned with giving liturgical expression to their theology" (p. 340) is not proved and needs further clarification. It may also be noted that the statement "the liturgical reform... was a good one because it sprang primarily from a desire to be faithful to God" (p. 341) appears too simplistic. Among other things, it seems to assume a typical Reformed theological position with respect to the value of the authentic whole tradition of the liturgy of the East and West without, however, dealing with this theme.

Edward J. Kilmartin, S.J.

THE RELIGIOUS LANGUAGE OF NICHOLAS OF CUSA. By James E. Biechler. Missoula, Mont.: Scholars Press, 1975. Pp. 240. \$4.20.

The importance of Cusa for Western thought cannot be ignored, and B. focuses on one aspect. I would question some of his assertions, e.g., that in Cusa the apotheosis of wisdom is a sign of the new Renaissance mentality (on this see L. White's article "The Iconography of Temperantia"), but the book does present a good descriptive analysis of where Cusa stood, especially in regard to the triple theme of unity, peace, and wisdom. This triad is derived from Cusa's religious dialogue *De pace fidei*, but other works are included in the study. His thought is placed in the context of his times, i.e., that Cusa belonged to a new elite, those educated in the new humanism who were on the way up in society. For this reason Cusa, like Marsilius of Padua before him, rejected any simple democratic method of counting votes in Church councils or in politics and opted for a system of weighted votes (p. 100).

B. reveals the limitations of Cusa's thought, for in his optimistic approach to religious unity Cusa appears to have avoided that major problem he was supposedly solving in this early work in ecumenical thought. His irenic attitude appears at times very difficult to distinguish from indifference. Cusa never confronts the real problem of Judaism (p. 53); the question of the Eucharist was downplayed (p. 62). There was to be both a dialogue with Islam and the elimination of the Turks, although B. claims that by "eliminate" Cusa meant to convert (p. 65). For Cusa, the Trinity became less controversial and critical because in his methodology mystery was removed from speculation and religion (p. 81). In his philosophizing Cusa seemed to leave little room for theology. He did

not seem to leave any distinction between nature and grace (p. 114); the role of Christ was ambiguous (p. 115-16); Scripture was not necessary (p. 121); revelation was downplayed (p. 128).

Cusa was part of a new era, when Western religious man began to consider anew the relation of Christianity to other religions, but from this study he seems to be more of a warning that a pathfinder. To understand the intellectual and religious history of fifteenth-century Europe, Cusa must be confronted, and in this volume we have a good introduction to a major aspect of Cusa's thought and contribution.

Thomas E. Morrissey

ALESSANDRO ACHILLINI (1463-1512) AND HIS DOCTRINE OF "UNIVERSALS" AND "TRANSCENDENTALS": A STUDY IN RENAISSANCE OCKHAMISM. By Herbert S. Matsen. Lewisburg: Bucknell Univ. Press, 1974. Pp. 332.

A. was professor of philosophy and medicine in the University of Bologna from his promotion in 1484 to his death, with the exception of two years (1506-1508). His works deal with Aristotelian logic and natural philosophy, but reflect less theological concerns than the relevance of Aristotle for medical theory. Doctrinal studies usually deal with A.'s work in connection with the early-sixteenth-century controversies concerning the immortality of the soul, stressing his Averroism and viewing his work as one of the first steps in the effort to disentangle the true Aristotle from centuries of Scholastic overlay.

The present work, originally a Columbia University dissertation, concerns A.'s logical works with their metaphysical background and stresses his debt to medieval sources. After a study of A.'s life and works in which M. uses new archival material (chap. 1), he turns to a study of A.'s teaching

on universals (basing his treatment on A.'s *De universalibus* of 1501) and on the transcendentals (based primarily on the *De distinctionibus* of 1510). Regarding universals, A. adopts the Ockhamist position, though slightly modified by the view that potential universals exist in things (chap. 2). With regard to *ens*, A. maintains with Ockham that essence and existence are not really but only verbally distinct. He holds, however, with Thomas that the concept of being is analogous (chap. 3). Regarding *unum*, A. opposes Averroes' identification of *ens* and *unum*, maintaining with Avicenna that unity adds something positive to being. With regard to *verum*, he holds with Ockham that truth is only that truth which propositions express (chap. 4). Regarding *bonum*, he departs from Ockham, maintaining that the good presupposes a transcendent criterion. With regard to *res*, A. makes his own Ockham's criticism of Scotist real distinctions (chap. 5).

Although these questions are no longer of great relevance, M.'s evidence for an Ockhamist current in Renaissance Aristotelianism (connected with the printing of many of Ockham's works at Bologna in the 1490's) fills a gap in our knowledge of the development of a secular philosophy in the dominantly clerically-structured universities of the late Middle Ages and early Renaissance.

Peter Kunze

ADVICE TO A DESOLATE FRANCE. By Sebastian Castellio. Translated by Wouter Valkoff. Shepherdstown, W.Va.: Patmos, 1975. Pp. 50. \$7.95.

When the religious wars of France were raging and Protestant and Catholic sought to destroy each other, Castellio addressed this moving treatise on tolerance to his fatherland. The *Conseil à la France désolée* (this appears to be its first English translation) was

written in 1562, eight years after C.'s *De haereticis, an sint persequendi?* The *De haereticis* (1554) was occasioned by the execution of Servetus (1553) and in it C. collected passages from leading theologians, ancient and contemporary, advocating tolerance.

C. was a one-time colleague of Calvin and a respected member of the Genevan community. In 1541 the Reformer invited C. to come to Geneva and be the head of its school. When C. requested (1544) to be numbered among the ministering pastors, he found his way barred, since he and Calvin differed on the canonical status of the Song of Songs and had different interpretations of Christ's descent into hell. C. could have remained in Geneva and continue to head the school, but because the ministry was denied him he chose to go to Basle and there he continued his humanist career.

The *Advice* is a calm, dispassionate, irenic appeal directed to Catholics and Protestants, beseeching them to respect one another and thus bring the religious wars to an end. Bloodshed can never result in religious peace. This is a remarkable booklet, free of the polemic and insult usually found in other sixteenth-century writings, with C.'s honesty and sincerity on every page. His argumentation is simple: he appeals to the golden rule and to Scripture. The present wars exist because each side is trying to force consciences, but if each side does not want its conscience forced, then why force the other's? Personal conscience is to be respected in regard to both its mystery and its freedom. As for Scripture, persecution is never taught in its pages; it promotes tolerance. The *Advice* is worth reading not only for its historical value but also for its ecumenism.

Castellio may not be of the same stature in the Reformation as Luther and Calvin, but it is to his credit that

he raised his voice for tolerance, a voice that at times may have been muffled but was never stifled. The translation has skilfully preserved the atmosphere of a sixteenth-century text; at the same time it is smooth-flowing English.

Joseph N. Tylenda, S.J.

THE COLLECTED WORKS OF ST. TERESA OF AVILA 1: THE BOOK OF HER LIFE, SPIRITUAL TESTIMONIES, SOLILOQUIES. Translated by Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D. Washington, D.C.: Institute of Carmelite Studies, 1976. Pp. 406. \$4.95.

"Translating Teresa's sentences," according to K., "is often like working on puzzles, and some of the puzzles we can never be completely sure that we have solved." Intent on rendering Teresa into clear modern English, K.-R. have produced a singularly direct yet thoroughly readable version of the great mystic which frequently surpasses that of E. Allison Peers, completed in 1943. Not that the K.-R. is uniformly superior to the Peers text; only that in the former the rambling Teresian sentences are frequently rendered with more attention to clarity and brevity than in the work of the distinguished Briton. Libraries would do well to own both versions.

Teresa's *Life*, written during her middle years, nearly ten years after her initial mystical experiences, is mainly an interior autobiography, with external events serving mainly as a backdrop. The *Spiritual Testimonies*, those "X-rays of Teresa's soul," are followed by the *Soliloquies*, called *Exclamaciones del alma a Dios* in the original Spanish. The translators also provide an excellent Introduction, especially trenchant in its discussion of Teresa's times and the plan of her *Life*; a set of notes to each of the works translated; and an Index that is particularly useful

for pinpointing Teresa's colorful figures of speech. An altogether auspicious beginning to the projected *Complete Works* of this beloved Spanish saint. The reader is left with a sense of eager anticipation as he awaits subsequent volumes, which will contain *The Way of Perfection* and that most sublime of mystical revelations, *The Interior Castle*.

Edward A. Riggio

THE LAST DAYS OF DIETRICH BONHOEFFER. By Donald Goddard. New York: Harper & Row, 1976. Pp. 245. \$10.95.

Goddard's book can hardly be classified as either a theological analysis or a scholarly collection of previously unpublished documents on this important phase in Bonhoeffer's eventual martyrdom. Still less is this a contribution to Bonhoeffer research. Those who purchase the book in anticipation of finally overcoming biographical lacunae concerning B.'s final days will be disappointed.

On the other hand, G. does provide an imaginative and at times fascinating reconstruction of B.'s arrest, imprisonment, interrogations, and execution. While G.'s dramatized version of those events lacks the documentary strength of Mary Bosanquet's *The Life and Death of Dietrich Bonhoeffer*, he does fire the reader's imagination to wonder beyond the sober details of its sources, the prison letters and Bethge's definitive biography, and to "relive" the dangers which confronted this heroic conspirator against Hitler. G. displays a flair for conjuring up a probable dialogue for the historical personages already well known through careful theological, historical, and biographical studies. One wonders whether this imaginative work presages an upcoming television drama or screen play bearing the same name. Critical theology or carefully docu-

mented biography this book is not. Good drama? Perhaps.

Geffrey B. Kelly

THE DIGNITY OF LIFE: MORAL VALUES IN A CHANGING SOCIETY. By Charles J. McFadden, O.S.A. Huntington, Ind.: Our Sunday Visitor, 1976. Pp. 296. \$8.50.

MEDICINE AND CHRISTIAN MORALITY. By Thomas J. O'Donnell, S.J. Staten Island, N.Y.: Alba, 1976. Pp. vi + 329. \$7.95.

These two books have several features in common. Both are written by widely-known and highly-respected medical ethicists; both represent attempts to meet the ethical challenges being offered by contemporary developments in the health-care field. There are differences, however, in the approaches used and in the success each author achieves in carrying out his purpose.

McF. aims at a popular audience. He summarizes and simplifies an immense amount of material, much of it from the sixth edition of his *Medical Ethics* (1967), and updates it with many current examples from as recently as mid-1975. The result is a highly readable book that can be used profitably in late high school, early college, beginning nursing classes, or adult-education discussion groups. While one might argue with McF.'s position on individual questions, his treatment is marked by balance and good sense, especially in dealing with such controversial questions as amniocentesis, the population explosion, problem areas connected with contraception, and the nature of the physician-patient contract.

O'D.'s book, offered as a revision of the second, revised edition of *Morals and Medicine* (1959), addresses itself primarily to Catholic physicians and thus is more technical in style and content than McF.'s book. O'D. states

as his purpose "to relate Catholic doctrine to the field of Medical Ethics and to shed some light on the many areas of speculation within dimensions congruent with authentic Catholic teaching" (p. vi). Unfortunately, the many developments in both medicine and medical ethics in the seventeen years since the last revised edition are little reflected in what is not so much a revision as a virtual reprint of the earlier edition with a few new sections on such topics, among others, as clinical research on various populations, the determination of clinical death, and the recent Vatican declaration on sterilization. One looks in vain for any mention of the work of leading ethicists such as McCormick, Fuchs, Curran, Häring, Dedek, or Kosnick, not to mention Ramsey or Gustafson. As one example of O'D.'s failure to update his material, the treatment of what is taken by all to be a key contemporary ethical issue, "Prolongation of Life in Terminal Illness," makes no references at all to discussions since 1955.

References to the medical literature retained from the earlier edition are so dated as to render many of them meaningless, e.g., clinical trials of "new" (1961) treatment and its possibilities (p. 126), and a review of "current" psychiatric opinion from the literature of the 50's and mid-60's (p. 182). Of the three hundred footnotes, only some twenty date from 1965 or later. At a time when medical ethicists are attempting to build bridges to the medical profession, an effort that requires demonstrating their familiarity with the current medical literature, this deficiency alone may be enough to alienate the very readers for whom the book is intended.

A broader question: Is it possible to revise a work covering a rapidly developing field after a seventeen-year lapse? O'D. indicates in his Introduction that he hesitated to give an af-

firmative answer to the question. The hesitation was well founded: this book neither does justice to his expertise in the field nor provides the Catholic medical community with the kind of medical-ethics guidance it needs and deserves.

James J. Doyle, C.S.C.

THE POWER OF THE RESURRECTION: THE MYSTICAL LIFE OF CHRISTIANS. By Arthur A. Vogel. New York: Seabury, 1976. Pp. 106. \$6.95.

Vogel, Bishop of the Episcopal Diocese of West Missouri, attempts too much in this treatise on the practice and purpose of prayer in the life of the Christian. Rightly he makes the claim that the mystical life need not and should not be the concern of only a few people who are "specialists" (p. 4).

The power-to-be-person requires at the most fundamental level "the power of self-esteem, the power of security, the power to meet the challenge of other people, the power to feel at home in time, the power to face the future with trust, the power to live creatively, the power to love, and ultimately the power to face suffering and death" (jacket). V. calls attention to the constant use of the term "power" in Pauline writings and emphasizes God's power expressed in the resurrection of His Son. Christ is the person most fully alive in the power of his risen life. The power of Christ is not something separate from his person; therefore, to accept the presence of Christ in us and in all things is to be able to live and to love in the power of Christ, and ultimately to embrace suffering and death in order to share his life of glory.

V. touches too briefly and inadequately upon several topics alive today: the charismatic movement, the gift of tongues, healing, and baptism in the Spirit. The result is far from satisfying. Apropos of the Trinity, V. ac-

knowledges the mystery but contents himself with suggesting that the person of prayer sees the three Persons as God beyond us (Father), God with us (Son), God in us (Spirit). Even this approach deserves more development.

M. Alma Woodard, R.S.M.

SANCTIFYING LIFE, TIME AND SPACE: AN INTRODUCTION TO LITURGICAL STUDY. By Marion J. Hatchett. New York: Seabury, 1976. Pp. 215. \$8.95.

A welcome work for students of Christian worship. A historical synopsis that covers the field from NT beginnings to "the period of the paperback liturgies." H.'s book reveals an intimate knowledge of the major periods of liturgical development, coupled with shrewd judgments about sources and secondary literature. Designed for the interested nonspecialist, each chapter treats three principal aspects of Christian liturgy: "life-crisis" rituals, time (Eucharist, liturgy of the hours, Church year), and space (architecture in worship). Moreover, the life-crisis section of each chapter is conveniently divided into specific areas such as initiation, penance, marriage, childbirth, and death. This handy format allows the reader to trace, with a minimum of confusion, the entire history of a specific ritual (e.g., baptism) through the successive stages of its development.

Although H.'s work does not replace other introductory studies such as Cyrille Vogel's *Introduction aux sources* or A.-G. Martimort's *L'Eglise en prière*, it will be of enormous benefit to students limited to the reading of works in English. The extensive bibliographical footnotes—bunched, regrettably, at the end of the volume—will lead the inquisitive reader to important, more specialized works.

Some may object to the space H. devotes to the British and American

versions of the Anglican *Book of Common Prayer*. These chapters do, however, provide excellent surveys of the origins and diffusion of the *BCP*, and their importance for the history of Christian liturgy in the English language should encourage attentive reading. This book seems destined to become a standard text for basic courses in worship, especially on the undergraduate and seminary levels. Indeed, it deserves to be read by anyone interested in the fruits of contemporary liturgical research.

Nathan Mitchell, O.S.B.

FREEDOM MADE FLESH: THE MISSION OF CHRIST AND HIS CHURCH. By Ignacio Ellacuría. Translated from the Spanish by John Drury. Maryknoll: Orbis, 1976. Pp. ix + 246. \$8.95; \$4.95 paper.

E. attempts to "combine the insights of Rahner with those of the Theology of Liberation." Seeking to overcome a root prejudice which insists that salvation is ahistorical, he raises the question "How is salvation history related to salvation in history?" He responds under the three main divisions of the book: The Political Character of Jesus' Mission, The Historicity of the Church's Mission, and Violence and the Cross. Part 1, relying heavily on Cullmann and Brandon, offers a rather detailed account of Jesus' relation to the Zealots and his stance toward the state. His conclusion is that Jesus' salvation effort, exemplified in his acceptance of the ambiguous role of Messiah, though not a this-worldly effort alone, had a very definite political dimension. Salvation happens in history and is the sign that allows us to believe in a metahistorical salvation.

Part 2 discusses the implications of Jesus' life for the mission of the Church. The Church must be a sign of credibility "fleshed out in historico-

social praxis." In Latin America this means denouncing evil structures and siding with the oppressed. Part 3 constitutes E.'s contribution. He deals with violence and aggression and possible Christian responses. Using Lorenz and Freud, he traces the biological and psychic roots of violence. He discusses briefly the learned versus inherited understandings of aggression. He argues that aggression is an ambiguous but original characteristic of humans. It needs to be controlled but not completely erased. However, "Violence shows up as a rationalization of aggressiveness." It occurs when things are not right. The real sin of violence is the unjust system, institutionalized violence. This violence demands redemption. E. gives a brief overview of biblical categories which illustrate the Christian redemption of violence. Short synopses of Foucauld, King, and Torres show different Christian approaches to the very existential problem of institutionalized violence. An epilogue treats liturgy and liberation.

John P. Hagan

THE GOSPEL OF PEACE AND JUSTICE: CATHOLIC SOCIAL TEACHING SINCE POPE JOHN. Presented by Joseph Gremillion. Maryknoll, N.Y.: Orbis, 1976. Pp. xiv + 623. \$15.95; \$8.95 paper.

A useful map of the rapid development of official Roman Catholic social teaching since the election of John XXIII. It has two sections. The first and shorter (the introductory "Overview and Prospectus") provides something of the inside story on the thinking which generated the documents of the official tradition, for G. was the Secretary of the Vatican Justice and Peace Commission during part of the period under review. The remainder is a collection of English translations of all the major and some minor official documents issued between 1961 and 1975.

These include the social encyclicals of John XXIII and Paul VI, five documents of Vatican II, the statements of the 1971 and 1974 Synods, several papal messages to Third World hierarchies, and a number of Vatican interventions at the United Nations and the UN conferences on population and on food. It is a convenient compilation which should be useful to libraries and, in the less expensive paperback, to students of recent Catholic ethics.

G.'s introductory interpretation is the part of most substantive interest to theologians and Christian ethicists. The recent documents are primarily responses to the "outside influence" which has been exerted on the Church "by the rapid transformation taking place in the secular world." Chief among these are the growing interdependence of nations, the omnipresent influence of technology, and the simultaneous growth of regional, ethnic, and international identity (all of which undercut the sovereignty of the nation-state). But G.'s essay is a kind of case study of the well-known fact that recent Catholic social teaching no longer has the clarity and strong theoretical foundation it possessed not long ago. This is a positive development, for it has brought a new flexibility and responsiveness to the contemporary Church.

Despite G.'s limited goals, however, it is distressing that the essay is as thin as it is from a theoretical/theological point of view. The Church's response to questions such as population growth and the changing roles of women gives evidence that, lacking theoretical clarity, this responsiveness will be selective and uncertainly rooted in Christian identity. By both his positive contribution and the self-admitted limitations of what he has written, G. has presented the theological community with an important challenge to

develop a firmer foundation for social ministry within the Church.

David Hollenbach, S.J.

WHO SHOULD RUN THE CATHOLIC CHURCH? SOCIAL SCIENTISTS, THEOLOGIANS OR BISHOPS? By George A. Kelly. Huntington, Ind.: Our Sunday Visitor, 1976. Pp. 224. \$8.95.

K.'s answer to the question of his title is easy to guess. His point is that bishops, who should be running the Church, are instead being upstaged and pushed around by scholars and pseudo scholars who force changes on the Church in the name of the latest unexamined sociological or psychological fad. What the Church needs, K. feels, is a better, not a lesser, institutionalization. A breakdown of discipline in any group is scarcely a sign of renewal. Church leadership needs to assert itself so as to limit dissenters from the right or from the left who otherwise frustrate the decision to move ahead. As K. points out, an overly taut ship may sink in a storm but an unruly ship may never leave the dock.

Change, of course, never satisfies everyone, certainly not the change that has swept through the Church since Vatican II. For liberals, it is never enough or sufficiently profound, no matter how extensive it is. For conservatives, it is wrong-headed, no matter how grazingly slight it is. The two parties are recognized by the fact that they constantly complain about each other. If you are always complaining about Paul VI, Archbishop Benelli, James Hitchcock, and the local cardinal, you are a liberal. If your critical barbs are aimed at Bernard Häring, Hans Küng, Avery Dulles, and contemporary catechetical theory, you are a conservative. Kelly belongs to this latter school.

Scholars by profession, K. would seem to say, search for the new: new

insights, new formulations, new labels. The bishops search for the continuous, the steady, and steadying contact with growth. Such a role does not make bishops the dazzling rocket flares in the night Andrew Greeley would prefer, but it does provide the light the ordinary faithful can see by.

Frank R. Haig, S.J.

THE SUSTAINABLE SOCIETY: ETHICS AND ECONOMIC GROWTH. By Robert L. Stivers. Philadelphia: Westminster, 1976. Pp. 240. \$5.25.

The furor over the future of economic and technological growth in the modern world and its interrelationships with religious ethics is ably cap-sulized in this work. S., assistant professor of religion at Pacific Lutheran University, built on his recent doctoral dissertation to produce a work for general readership embodying the main arguments for and against continued growth, with various items on the agenda of each party to the dispute placed in juxtaposition to one another for sake of comparison.

The main point in S.'s analysis of the situation confronting developed and underdeveloped nations alike in the immediate or foreseeable future is that all elements of activity in the world are interrelated. These inextricably entwined factors of economics, technology, politics, society, and attitude must be constantly kept in mind in any proposal designed to prevent impending global disaster. The globe has truly become one community, in which an action in one area inevitably produces a reaction somewhere else.

S. emphasizes the utmost necessity for the establishment of an equilibrium economy in the world in which growth, population, and natural resources are all balanced against each other, directed by a global political structure capable of command yet responsive to democratic procedures. To accomplish

this feat, he stresses the need to bring about a universal change of attitudes toward the meaning of human existence, ushering into world consciousness a new world view based on a respect for nature and people, a sense of realism and hope.

S. is somewhat redundant in parts as he recapitulates pro and con arguments regarding technological growth, but his message on the future and its needs emerges with perfect clarity. It should be absorbed and, more importantly, acted upon if there is indeed to be some sort of viable existence for future generations.

Norman Lederer

FILM ODYSSEY: THE ART OF FILM AS SEARCH FOR MEANING. By Ernest Fertita and John R. May. New York: Paulist, 1976. Pp. 163. \$4.95.

A good example of the type of book on film that is sorely needed. Having heard again and again that movies are *the* art form of our age, the reflective moviegoer now needs insightful, in-depth analyses of contemporary films. *Film Odyssey* fills the bill.

In their Introduction, F.-M. argue persuasively that the search for meaning is implicated in every person's life, that in the depths of his/her being each person is being called, and that each person can either respond to or reject that call. Using philosophers Gabriel Marcel and Josef Pieper, F.-M. suggest that hope is man's relationship to his final meaning and that despair and presumption are man's alienation from that final meaning. Believing that alienation can stain all human relationships, they view man's search for meaning as a journey of reconciliation toward himself (personal), to his neighbor and world (social), to his God (religious).

Arguing that film is especially suited to chart contemporary man's search for meaning, F.-M. divide their

book into three sections covering three dimensions of the journey: the personal, the social, the religious. Each section begins with an overview essay, followed by brief treatments of seven films illustrating the particular dimension F.-M. are discussing. The overview essays, along with the book's Introduction and Conclusion, are quite good. None of the brief film analyses (approximately five pages each) is poor, and some, such as the treatments of *Alice's Restaurant* and *The Last Picture Show*, are excellent.

Film Odyssey, which grew out of a film course F.-M. taught at Loyola University in New Orleans, can be recommended both as an introduction to those unconvinced of film's stature as art, and to film enthusiasts who are looking for serious discussion of the meaning of movies.

Robert E. Lauder

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