

sees the OT and NT as organically related. Speaking of the "lost" burial place of Moses, he writes: "The lost or empty burial place is a symbol that unites the two Testaments" (80). Again: "As the tomb was empty, so was—or should have been, by Yahwist precept—the Holy of Holies" (302).

The "sacred discontent" manifests constantly in our religious writings. "Surely it is tenable to maintain that Western civilization has propagated itself so dynamically because the essential mistrust of culture at its heart has prevented it from giving itself too unreservedly to any of its successive forms" (38–9).

The book has an excellent detailed index, sixteen plates cued to discussions in the book, and an excellent selected bibliography.

*Marquette University*

JOHN F. X. SHEEHAN, S.J.

THE NEW TESTAMENT CONCEPT OF WITNESS. By Allison Trites. SNTSMS 31. New York: Cambridge Univ. Press, 1977. Pp. 294. \$24.50.

The principal argument underlying this book is that the idea of witness is a living metaphor in the NT, despite its comparatively slight use by St. Paul in his writings. This idea of witness should be understood primarily in terms of the OT legal assembly, but also with reference to the use of the term "witness" in the practice of Greek law courts. In this latter connection it is germane that the Greek *martyrs* (witness) develops into the English "martyr." T. pays special attention to the concept of witness in John, Acts, and Revelation, and provides an appendix on witnesses and evidence in rabbinical literature. In its NT occurrences, he maintains, there is no evidence that "witness" has any but its common meanings. However, in contexts of persecution and suffering, forensic metaphors in the NT tend to be identified with military ones, while being semantically quite distinct from them.

It could be maintained that T. has placed undue importance on the juridical character of certain portions of the NT, or in some cases seen forensic significance when it may not have been specifically intended. Thus, in analysing the concept of witness in John's Gospel, he avers that the sayings of Jesus are more commonly examples of "juridical debate" than "discourse," the discussions which Jesus had with "the Jews" sound like excerpts from a lawsuit, and Pilate in the Passion narrative plays the role of a witness or advocate. The collective effect of these and similar assertions is to make both Jesus and Pilate look like formal litigants. Not all commentators will be happy with T.'s concept of Revelation as containing a number of "legal scenes," nor will they agree with the discussion of the two witnesses in Rev 11 (164–70).

These reservations, however, do not detract fundamentally from the value of T.'s book. In a sense a pioneering work, it should be read as

such. T. is surely correct when he maintains that the NT notion of witness has been too much disregarded among English-speaking scholars in the past, and that it is in fact fundamental for a proper understanding of the NT outlook in general. He quotes with approval E. G. Selwyn's opinion that the term *kerygma* and its cognates in the NT are greatly outnumbered by those of *martyria* and its related forms. Frequency of occurrence in NT vocabulary is not necessarily related to the doctrinal importance of particular terms, but T. still has a valid purpose in using this type of argument. A comprehensive coverage of the NT concept of witness was needed, and T. has provided it.

It is perhaps worth adding that T. has made what might have been a purely academic piece of polemic clearly relevant to the present day. In a sceptical, questioning age, he observes, it is reassuring to remember the unmistakable importance attached in the NT to the words of those who were the actual witnesses of the primary events. He suggests that Bultmann's theories of demythologization may not have taken sufficient account of the presence of eyewitnesses in the earliest strata of the Gospel tradition. Modern witness, he reminds his readers, is not essentially different from that of the NT period. Contemporary Christian witnesses, like those before them, are called to speak of the life, death, and resurrection of Jesus in such a way that the intrinsic divine significance of these happenings is brought to light. They must be faithful to the facts and meaning of the Christ-event. Christian witness, one may reasonably conclude, constitutes a divinely inspired tradition which in all essentials is historically consistent.

*University of Maryland*

DAVID GREENWOOD

**GOD, REVELATION AND AUTHORITY 1: GOD WHO SPEAKS AND SHOWS: PRELIMINARY CONSIDERATIONS.** By Carl F. H. Henry. Waco, Texas: Word Books, 1976. Pp. 438. \$12.95.

I think it is a truism that all people desire to live their earthly existence in the best possible human way. To do this, they would have to be both egotistic and altruistic in their approach to living, i.e., they would take into account not only their individual, societal, and cultural meanings, but also, if authentically holistic, their religious ones as well. Theology, which, I believe, is supposed to make sense of these religious dimensions of meaning, is today not only seeking appropriate categories for this task but also re-examining its own roots or abilities to even attempt the task. Hence we can speak of theology's methodological concerns, or problems with its own foundations, or, in H.'s terms, "preliminary considerations." Every eventual systematic theology,

since it is a product of human understanding, must begin with certain presuppositions about the religious world; how it obtained these presuppositions (the method problem) is an ever-recurring task for examination and critique. Thus the evangelical H. joins the ranks of theological methodologists in this volume.

In H.'s opinion, the validity of the theological enterprise has become obscured because of the empirical stance of the contemporary world; more than half of the book describes this empirical eclipse (e.g., the influence of the mass media, logical positivism, the Jesus movement, the physical sciences, etc.). The theological world has lost its foundations because it has lost sight of the basic nature of man, namely, that humanity exists as the *imago Dei*, which means, according to H., that man has a special relationship to God by virtue of his *conformity* through divine creation.

In order to recover this insight into human nature, philosophy has a legitimate role to play in the theologizing process, *pace* Karl Barth. Philosophy would be supportive of the truth which theology alone will explicate. H. would contend that philosophy's perennial value is to be found in a reappropriation of the Platonic-Augustinian-Anselmian tradition of apriorism (variously described as intuitionism or innatism). Man is to be understood and his experience evaluated insofar as he is a *carrier* of the image of God. The historical hiatus in this philosophical understanding has its roots already in Thomas Aquinas' distinction between philosophy and theology, but it became explicit with Descartes and his proclamation that man's intelligence alone was the first certainty. Thus the way was prepared for the modern eclipse of the ancient and early medieval confidence in objective ideas. The best the contemporary world offers is Kantian spatiotemporal forms, but they are devoid of content. In brief, "modern philosophy was thereafter plagued by a tendency to assign to the thinking and feeling subject what earlier philosophy and medieval theology had attributed to the objective world" (316).

The world of philosophy, however, has its limits. If we are ever to escape philosophical conjecture, we must replace it with theological apriorism, namely, the Judeo-Christian doctrine of creation and preservation. Thus theology's proper task is an orderly exposition (ideally in propositional form) of the content of Scripture. Its support is found in the conviction that true knowledge of God and the world is not merely inferential but "involves a direct and immediate noesis because of the unique constitution of the human mind" (325). Man's search for knowledge would be essentially a "consultation of God," who is made known to us in special revelation through Logos; the "fulfillment of the quest comes as a 'divine imprinting' of truth upon the soul" (326). The

inadequate, though supportive, philosophical conjectures of recollection and imitation of ideas would give way to the "containing activity of revelation [which] becomes the key to knowledge experience in view of man's created relationship to the objective world of intellection" (ibid.). In this view, H. would claim to stand in the Augustinian-Calvinistic tradition of theology.

If I have dwelled at length upon H.'s understanding of the parameters of truth, it has been only to delineate more precisely the major question which comes to my mind: is it all so neat and simple? An affirmative answer would be facile, if one had too many preconceptions of what theology should be. On this point H. might profit from an ecumenical dialogue. Does one have good theology simply by recovering a past philosophical-theological direction? Did some person, at some time, have *the* claim to the ultimate tradition of truth? Does it all lay "out there," waiting to be picked up? Is truth, for the evangelical H., something which can be captured in a neat set of propositions? Is truth something which can be simply read off from the pages of Scripture? In brief, is truth just a matter of taking a look?

I would suggest that a more adequate view of theological foundations must inevitably come to grips with the question of historical consciousness and man's growth in knowledge throughout the centuries. More specific attention must be paid to the problems presented by higher biblical criticism (and doctrinal criticism). Is the Bible a historical book or not? Once its historicity is recognized, its revelational meaning and authority will assume due proportions and consequent meanings. Furthermore, the question of man's nature is difficult to deduce from an intuitionist-aprioristic viewpoint. I would say that such an approach overrates the value of its own knowledge by too frequently attributing to finite man knowledge possibilities which exceed his nature. This would be particularly true regarding the immediacy and totality of knowing supraempirical reality.

More attention could be given to the specifics of H.'s contentions, e.g., his cavalier dismissal of Lonergan as being "indifferent to Scripture as the basic instrument of final truth", or "that we cannot reach the Christian doctrines by Lonergan's method" (195-96), but that would require a fuller review. As an alternative, I suggest that perhaps Heidegger was right when he went back to the pre-Socratics to find the forgotten agenda for philosophy. Perhaps there is something to be said for the Heideggerian quaternity: earth, sky, death, the gods. Utilizing this insight, theology might allow the world to display its own significance and thus allow the true God of revelation an appropriate hermeneutical space. To live humanly is no easy task; and mystery must be part of earthly existence. I see no evidence of this in H.'s method.

This is not a humble book, as would befit the nature of theology. It might appeal to an undifferentiated sense of the rational, but the human spirit is much too wise (and fragile) for such preliminary considerations.

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JEROME M. DITTBERNER

GOD, REVELATION AND AUTHORITY 2: GOD WHO SPEAKS AND SHOWS: FIFTEEN THESES. PART ONE. By Carl F. H. Henry. Waco, Texas: Word Books, 1976. Pp. 373. \$12.95.

This second volume of Carl Henry's theological *Summa* is, like its predecessor, a monument to the author's industry and to his expository and eristic talents. In these pages he enunciates his general theory of revelation in fifteen theses and then expounds and defends the first seven of these. While the volume cannot be fully evaluated apart from its hitherto unpublished sequel, there is much that can and should be said at this point.

H.'s general doctrine of revelation may be summarized somewhat as follows. Because of the consequences of the Fall, it is impossible for man to gain rational truth about God prior to revelation. Revelation provides a new starting point and is the basis of all true knowledge about things divine. As a free communication coming from God's personal privacy, revelation is given for the benefit of humankind. Although God immeasurably transcends all that He has disclosed of Himself, His revelation is not mysterious but clear. Revelation is given in nature and in universal history, but sinful man fails to receive such natural revelation unless helped by special (or redemptive) revelation, which is mediated by the prophets and apostles. This special revelation is given in permanent form in the inspired Scriptures, which are "the reservoir and conduit of divine truth" (13). The Bible is inerrant but the Church is not.

Revelation, though given directly and verbally to the prophets and apostles, is also given indirectly through the events of biblical history. "Salvation history" is neither an interpretation of ambiguous events nor a fictitious tale about unreal events; it sets forth revelatory events together with their true interpretation. The biblical testimony, including the supernatural elements, is credible provided that one approaches it with the outlook of biblical faith.

Revelation is rational not in the sense that it can be deduced from anything naturally known but in the sense that if one starts by accepting the Christian axioms (including the reliability of the biblical witnesses), the revealed message can be perceived as self-consistent, as coherent with the totality of experience, and as superior to rival faiths. Thus Christian faith measures up to the demands of reason.

This general doctrine of revelation H. sets forth in lively and sustained dialogue with alternate views. His main polemic is against "neo-Protestantism," by which he apparently means liberal, dialectical, and existentialist theology. The principal adversaries are Barth, Bultmann, and Tillich, though living theologians such as Moltmann, Ogden, and Harvey come in for their share of criticism. In the thought of all these theologians H. detects an unhealthy strain of Kantian agnosticism, giving rise to a noncognitive doctrine of revelation. For H., on the contrary, revelation is objectively communicated in conceptual-verbal form.

In accordance with his word-centered approach, H. devotes considerable attention to the divine names in the OT and to the titles of Jesus in the NT. Although not strictly a fundamentalist, H. joins with that school in repudiating the so-called "higher criticism," including the documentary hypothesis regarding the Pentateuch. On the basis of texts such as Exod 6:2-3, H. argues that God revealed Himself under the name of Yahweh to Abraham and the patriarchs.

H. takes little notice of contemporary Roman Catholic theology but does express disagreement with the traditional Catholic commitment to natural theology. After carefully dissecting the "five ways," he concludes that there is no strict proof for the existence of God. Aquinas, in H.'s view, was too optimistic about the capabilities of natural reason unassisted by grace and revelation. Possibly H. himself overestimates the optimism of Aquinas, who acknowledged that reason was wounded by original sin and that human reason is incapable of perceiving all that creatures manifest of God. The *praeambula fidei* for Aquinas are not so much steppingstones to faith as truths which, with the help of faith, we recognize as being within the ambit of reason. H. somewhat exaggerates the importance of naturally acquired knowledge of God in the Thomistic system.

Catholics will generally concur with H. in his insistence that revelation must be cognitive, but they will part company with him when he goes on to say that our ideas of God must be univocal if we are not to fall into sheer equivocation (115). The notion of analogy, especially if interpreted in the light of the dynamism of the spirit toward God, serves to avoid both the subjectivism which H. rightly rejects and the objectivism which the neo-orthodox have justly deplored. In his exaggerated fear of subjectivism, H. denies that revelation fills any human need or corresponds to any antecedent expectation. His doctrine of revelation therefore takes on a rather authoritarian form and is less concerned with meaningfulness than one might wish.

While registering these significant divergences, I enthusiastically recommend this book as a solid and comprehensive statement of a

conservative evangelical position that deserves to be seriously weighed. H. writes in a clear and forthright style and exhibits an evident relish for scholarly debate. He shows a good command of the relevant literature in English, although he alludes only sparingly to Catholic authors. In ferreting out the weak points of the liberal, neo-orthodox, and existentialist theologies, H. makes a significant contribution to the ongoing discussion of revelation.

*Catholic University of America*

AVERY DULLES, S.J.

THEOLOGICAL INVESTIGATIONS 14. By Karl Rahner, S.J. Translated by David Bourke. New York: Seabury, 1976. Pp. 342. \$12.95.

Rahner's fourteenth volume comprises nineteen articles written from 1969-72. It focuses mainly on problems connected with Church doctrine, infallibility, the magisterium, the Theological Commission, pastoral synods, the sacraments, the episcopal office, priestly ministry, ecumenism, poverty in the Church, anonymous Christians, and revolution.

Several essays proffer models of R.'s nuanced, balanced, dialectical thinking, which not only preserves the necessary but also advances the theological issue. For example, although R. emphasizes the unchangeable elements in the Church's dogma, ethics, and constitution, he also brings out the radical historical nature of the Church and how difficult identity and continuity are to verify empirically. Although the Church's yes cannot accept an individual's no, both one's personal truth as well as the teaching office must remain open in view of today's "gnoseological concupiscent" situation. Although R. rejects a "radical horizontalism" which reduces God to a mere cipher of man's future solidarity, he underscores that a true experience of God can only be found in a personal-social world. Christianity is a religion of man's relationship with God and never one of merely human relations, yet R. continually underscores the deep unity between love of God and neighbor. Concerning infallibility, R. may set himself off from H. Küng and W. Kasper by accepting the truth of *individual* defined propositions as such, but he grounds his theology in the universal *experience* of basic and ultimate trust and the necessary propositional statements which flow therefrom. Although R. criticizes St. Thomas for the omission of an ecclesial basis for his sacramental theology, he does praise him for his context of universal religious symbolic realities, which proffers an excellent *anthropological* basis for sacramental theology. (I for one, moreover, would like to see incorporated into sacramental theology a far greater appreciation for the unconscious and subliminal dimensions of symbolic realities.) R. may defend much of the individualistic style of "older" religious life, but he is more than sympathetic with the new thirst and drive for more intimate, functional communities. Then, too,

who else but a Rahner would say that if even the most committed Marxist must relax and recreate, so too must Christians pray and worship? I hope R.'s highly nuanced, balanced re-examination of the problem of the "anonymous Christian" will put an end to the frequent, facile misunderstandings of his theory.

With varying degrees of cogency, R. also provides several theologically stimulating impulses for future work. For example, if the starting point for reflection upon the nature of the official priesthood is the function of official leadership in the Christian community, could not the Church ordain priests *relative* to the needs of certain groups, or for a limited time, or selected "from below" in a charismatic community? Would a deeper theology of the *character indelebilis* perhaps reveal that the Church should restrict all priestly powers of those priests who have left the ministry, because any exercise thereof would be invalid? With some qualifications, could not what is asserted of the college of bishops be applied to a "college" of parish priests? Is not the dogmatic concept of episcopal office open to a far greater range of application, e.g., that the office could be exercised by a collegium? Is today's situation such that perhaps the pope and the bishops are morally bound to share their authority with more of the people of God? Is not *the* ecumenical theology of the future an indirect ecumenical theology which will attempt to preach the gospel credibly to "post-Christian pagans"?

Finally, R.'s distinctions concerning a theology of revolution should not be overlooked; especially noteworthy, however, are his reflections upon "using the whole of life to bring the sacrament to its fulness," "sacrament as a symbolic manifestation of the liturgy of the world," and how one sees most clearly manifested in Jesus the "innermost dynamism of normal 'secular' life."

*Boston College*

HARVEY D. EGAN, S.J.

THE ULTIMATE CHURCH AND THE PROMISE OF SALVATION. By Jerome P. Theisen, O.S.B. Collegeville, Minn.: St. John's University, 1976. Pp. 198. \$7.50.

Among the central and unresolved issues in systematic theology today is the formulation of how the Church might function as a means of salvation for those outside its visible limits. A book that sheds light on this major and difficult issue is a significant contribution and hence a pleasure to review and recommend. It must be noted that T.'s concern is not how Catholics or Christians are saved through the Church, not how non-Christians are saved through their own religion or consciences, not how Christians or non-Christians are saved through the person and



work of Jesus Christ; his focus is how the Church does or does not mediate salvation to those beyond itself.

In the history of this question, theologians have redefined the Church and its boundaries—visible and invisible, Church latent and manifest, implicit and explicit membership, anonymous and expressed faith. On the horizon of almost all of this discussion has been the axiom of Cyprian "Outside the Church no salvation." T. presents a first-class, much-needed examination of the origin and development of that axiom, and concludes with his own constructive comments and position. His book is a model of clarity of argumentation and method, and could well be taken as an example of how to study the development of other key doctrines.

T. begins with a history of Cyprian's axiom, showing the tensions and challenges to it from the beginning. The second chapter examines recent official Catholic teaching, as found in Vatican II. He points to the many places in the conciliar documents where the possibility of salvation outside of and apart from the Church is treated. A third chapter presents a clear, balanced account of the views of four contemporary Catholic theologians (Congar, Rahner, Baum, Küng) who have explicitly treated the question of the Church as mediator of salvation for non-Christians. The final three chapters move to T.'s own constructive position. In chap. 4 he relates various models of the Church to the issue at hand. Chap. 5 steps back for more general but important reflection on development of doctrine, and then shows how there seems to be an awareness of a more modest and limited role for the Church in the mediatorship of salvation to nonbelievers. The final chapter, granting that the Church is not a mediator of salvation to nonbelievers, attempts to show the positive and necessary functions or tasks of the Church in and for the world today.

The thesis of the book, clearly and persuasively argued, would be this: "Traditionally, the Church was understood to mediate grace and salvation to those outside. It is concluded now that this task of the Church must be understood in a more humble fashion. The Church is indeed necessary as the gathering of Christ's followers, committed to his message and memory; but it is not designed to channel all graces and means of salvation" (161). To strengthen this thesis, I would offer a few constructive suggestions. First, an expansion of the biblical data is necessary. T. treats this, but briefly. Secondly, the view of non-Catholic theologians, such as Barth and Tillich, would be a valuable addition. Thirdly, in reading T., one is constantly led back to more fundamental and related questions of Christology: how is Jesus Christ mediator of salvation to nonbelievers? This complex question needs further discussion. Finally, in his chapter on models, the rationale for choosing the

particular models he does, and the relation of these to Dulles' models, would be helpful.

The centrality of the basic issue which T. addresses, the clear, sensible, and methodologically sound approach he takes, should gain for this book the wide audience it deserves.

*Jesuit School of Theology in Chicago* J. PETER SCHINELLER, S.J.

KIRCHE ALS INSTITUTION: ZUR THEOLOGISCHEN BEGRÜNDUNG DES INSTITUTIONELLEN CHARAKTERS DER KIRCHE IN DER NEUEREN DEUTSCHSPRACHIGEN KATHOLISCHEN EKKLESIOLOGIE. By Medard Kehl. *Frankfurter theologische Studien* 22. Frankfurt: Knecht, 1976. Pp. 338.

During an international meeting held this June at the University of Notre Dame, members of the editorial board of *Concilium*, representatives of the Catholic Theological Society of America, and various social scientists shared their hopes and fears about the present state of theology in the Catholic Church. One of the recurring pleas from the social scientists was for greater sensitivity among ecclesiologists and other theologians for sociological research. In this ambitious and difficult book, the Frankfurt Jesuit theologian M. Kehl undertakes to bridge the concerns of sociology and theology. The branch of sociology he explores, however, is markedly European, almost exclusively German, and more social-philosophical than empirical or phenomenological. His work contains some fascinating insights and creative suggestions, even though as a whole the study is only partially successful.

K. questions how certain Catholic theologians in the German-speaking world have broached the topic of the Church as institution, as compared with its elaboration in theoretical social anthropology. As a prolegomenon to his study, K. draws on Hegel's notion of "concrete freedom," that is, freedom not opposed to constraints but which presupposes and requires certain limits. He then summarizes how various German social anthropologists from different schools of thought have explained the origin and role of institutions. The theorists he describes are Arnold Gehlen, Helmut Schelsky, Niklas Luhmann, and Jürgen Habermas, men who stress the predominance of institutional or collective values as against individual ones. It is helpful for Anglo-Saxon readers to have these views summarized.

Having finished this overview, K. rather abruptly moves into the next and most interesting section (67-122), which surveys contemporary theological language used to explain "institution," "foundation," "established ministry," etc. When he is not comparing theologians or judging their relative value, K. is at his best.

Next he proceeds to examine, against this theoretical background, how three German-speaking theologians of his choice have reflected

the institutional dimension of Church: Küng (123-71), Rahner (172-238), and Balthasar (239-311). Küng, he argues, concentrates on the Church as the gathered people of God. Rahner is said to explain the Church more as the ongoing sacramental re-presentation of God's self-communication in history. Balthasar is seen as viewing the Church as the collection of those who contemplate in faith the Christian *Gestalt*. K. makes no attempt to hide his obvious preference for this last theologian, especially the early Balthasar, whose dense and idiosyncratic thought he interprets. But because of his lack of enthusiasm for Küng or Rahner on this question of institution, K. comes close to caricaturing their ecclesiology, especially Küng's. I have never felt convinced by K.'s contention that in Küng the "subjectivity" of the individual believer and the socioinstitutional "objectivity" of the Church are treated superficially. Even less convincing is K.'s claim that Küng's ecclesiology lacks "concreteness." Küng and Rahner seem to be judged inadequate in their theories of ecclesial institution largely because they do not fit into sociological theories close to K.'s heart. It might have been informative had K. tried to verify his basic intuition in the case of other ecclesiologists such as Klostermann, Mühlen, or even, outside Germany, Congar.

K. is now professor at the Jesuit theologate at Sankt Georgen in Frankfurt. His thesis was basically researched at Tübingen under the supervision of Walter Kasper, although it was ultimately submitted to the University of Vienna in June 1975. How favorable a reception this book receives in Germany will be interesting to follow. Perhaps the audience for whom it was specifically composed will be more persuaded by its conclusions. Elements within the book are informative, provocative, and useful, but some of the major conclusions are contrived and unconvincing.

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MICHAEL A. FAHEY, S.J.

**A LANGUAGE FOR MADNESS.** By Hamish F. G. Swanston. Amsterdam: Van Gorcum, 1976. Pp. 154. Hfl. 24.50.

The author intended his work to be a study of the creeds in the light of modern discussions on the place of language in society, but one cannot consider it a work of scholarship. When one reads that in 268 Paul of Samosata was required to sign a creed submitted to him by his fellow bishops, "and in that same year, in response to Arius' activity, a group of bishops who gathered for a synod at Antioch took a decisive step in the extension of this local usage" (14), one can but wonder what S. thinks of his reader. In another place Arius is ascribed to the fifth century. The argument from silence is relied on, as when S. states that Justin had a text of Matthew which did not contain 12:40. Justin in his

*Dialogue* (107) quotes Mt 12:38-39 and uses it to upbraid Trypho and the Jews for being worse than the Ninevites. That was what interested him at the time, but he did begin his paragraph by saying that it was written in the "memoirs of the apostles" that Christ would rise on the third day.

When S. enters the lower depths of anthropology in his struggles with mythology, he writes: "God is, in his knowledge of the totality of possibility, hermaphroditic. . . and he can thus be addressed both as 'the Father' and 'the Mother,' as in the Easter hymn of Melito of Sardis" (100). This is absurd, for Perler has shown that the papyrus hymn (which cannot be ascribed to Melito with anything like certainty) is speaking in the same way as Cyprian when he said that one cannot have God for Father unless one has the Church for mother. The two terms are not referred to the same being. Elsewhere (57) S. says that Irenaeus was believed to have been one of the children blessed by Christ; this is a mistake for Ignatius, but it indicates T.'s sense of chronology.

Part of S.'s argument is that credal mythology was prior to the writing of the Gospels, but if he had paid attention to the arguments of Bishop John Robinson on dating the Gospels, or those of Martin Hengel on credal formulation between 33 and 50, he would not be so confident. Writing about Luke's Infancy Gospel, he says: "The father figure of Joseph in the Matthew version of Jesus's origins has gone from the picture altogether." But Joseph turns up at Lk 2:4, 2:41, and 2:48, in spite of this author. His plea in the end seems to be that creeds are divisive, whereas they ought to enable Christians to proclaim their oneness with all men. One has heard this plea before, from Lord Herbert of Cherbury and those who accepted his ideology.

The Third Council of Toledo in 589 decreed that in all churches of Spain the creed was to be sung at Mass, "in order that the true faith may have an open testimony and that the people may come to receive the body and blood of Christ with hearts purified in faith." The creed prescribed was "the bishops' creed of the Eastern churches." It is this ruling which, through Ireland and the Anglo-Saxon mission, has governed until today the practice of the Western Church. This use is distinct from the employment of baptismal creeds, but S. treats all as one. He has gathered some curious information about modern credal practice in various Christian bodies, but his standards of judging evidence leave much to be desired. In a work of this kind one is entitled to look for the same degree of care and accuracy that is shown by the practitioners of ancient history or ancient philosophy.

into the notion of functional specialization that allowed him to move from the context of *Insight* to that of *Method in Theology* (1972). From the perspective of this new context, it is even clearer how the book under review should be read: as a dialectical study. Its dialectical concern is clear enough in the text itself, which sees Tertullian, Clement, Irenaeus, and Origen not as instances of an ideal type of subordinationism but rather as bearers of a dialectical process for which Athanasius marks the orthodox term and Arius the heretical term. The subtitle of the book, as well as L.'s Foreword, makes it still more clear that we can read these pages most profitably as an example of L.'s functional speciality of dialectic. It is an inquiry into something even more fundamental than the explicit Christological question of the authors treated, namely, "the emergence and the development of dogma" (viii). For students of L.'s own development, the book will have its obvious value, not least as reflecting the dialectic of his thought on topics such as myth and dogma. For a wider audience, however, its main value will lie in its terse exemplification of how one part of theology might be pursued according to Lonergan's major proposal on method.

*Weston School of Theology*

LEO J. O'DONOVAN, S.J.

A HISTORY OF ORTHODOX THEOLOGY SINCE 1453. By George A. Maloney, S.J. Belmont, Mass.: Nordland, 1976. Pp. 388. \$22.50.

The material assembled in this book is not otherwise available in one place in a Western European language. By the mere fact of bringing it all together in one volume, M. has rendered theologians and other scholars a valuable service. His task was not easy, for he had to read through an immense amount of books and articles in a dozen languages; many of them must have been difficult of access, not to mention boring and repetitious.

The book consists essentially of five chapters of unequal length and importance. The two longest are devoted to the Russian Church and to the Greek-speaking Churches. The three shorter chapters deal with theology in the Bulgarian, the Serbian, and the Rumanian Churches. Trying to write about all of this in less than three hundred pages results in an uneven book. The story of theological development in Bulgaria could have been told in less than the thirty pages it takes. On the other hand, the history of theology in the Russian Church is very sketchy. In this connection, the same publisher has promised (on the book jacket) an English translation of Florovsky's masterful *Puti russkogo bogoslovija* (Ways of Russian Theology). A final chapter repeats some of what has gone before and tries, without much success, to tie together some loose ends.

It would have been more accurate to entitle the book an outline or a historical sketch of Orthodox theology rather than a history. It is not synthetic or thematic, but may more properly be likened to a dictionary whose entries are arranged geographically and chronologically. This is not intended as a criticism; for, as far as it goes, it should be a useful reference work, particularly for Western scholars. Additional bibliography is given in the notes.

As far as I can judge, M. has done his research thoroughly, and his presentation is as objective as one can expect in an area where people still argue about the *Filioque*. His objectivity is marred only occasionally as he lets his sympathies for certain individuals or movements be known. His Catholicism does not intrude at all. This book will probably be harshly criticized by Orthodox writers, not necessarily because of inaccuracies, although they will surely be more adept than the present reviewer in finding errors of fact and interpretation. In the East national feelings run strongly and deeply. In the reviews of this book expected to appear in Orthodox theological journals, it may be difficult to distinguish the scholarly reaction from the emotional. Of course, the book is subject to criticism for a number of reasons. Some complex topics are oversimplified and some facile judgments made. There is nothing about the Arabic-speaking Churches or the smaller Orthodox groups. Perhaps there was very little to report about them, but they should at least have been mentioned.

I have one major criticism of this book; it has little to do with theology, and the fault may be as much that of the publisher as of the writer. As mentioned above, it is helpful to have all this information about Orthodox theology in a Western European language. It is difficult, though, to further specify that language. It is related, but it is not English. It seems to lie somewhere between "term paper" English and a literal translation from an unknown, probably extinct language. A competent editor would have greatly assisted in making this book more professional. The style is too wordy; more concise writing would have significantly reduced the length. Several bibliographical citations are incomplete. There are inconsistencies in the transliteration of foreign words and many spelling or typographical mistakes. The index is limited to proper names; it would have been useful to include important terms, such as phyletism and sophiology.

*Catholic University of America*

GEORGE T. DENNIS, S.J.

**ACTION AND PERSON: CONSCIENCE IN LATE SCHOLASTICISM AND THE YOUNG LUTHER.** By Michael G. Baylor. *Studies in Medieval and Reformation Thought* 20. Leiden: Brill, 1977. Pp. 288. 68 glds.

This book is an elaboration of an earlier dissertation written at

Stanford under Lewis Spitz. Its thesis is that while in some respects Luther's thought on conscience is traditional, in others it is profoundly innovative, the innovations coming in the same years (roughly 1515-21) that gave birth to Luther's broader theological revolution. B. presents and analyzes many individual texts—principally from Aquinas, Ockham, and Luther—and establishes his main contention in a convincing way. That contention is that Luther shifted the work of conscience from judging of the individual act to judging of the person. Many (I among them) might want to argue that the dichotomy is not so neat as B. seems to suppose: Aquinas, e.g., would hold that to judge the act *is* to judge the person. Nevertheless, that there is a shift, and that it is roughly of the sort that B. claims, seems evident enough.

There are, however, a number of problems with the general organization of the book, problems that limit its effectiveness as an argument. The most basic problem is that "conscience" is used in two different ways, and the relationship between them is never seriously analyzed. The book starts out with Luther's alleged "Ich kan nicht anderst, hie stehe ich, Got helff mir, Amen," and at first seems headed toward an analysis of Luther's role in the genesis of modern ideas of freedom of conscience. But then B. shifts attention to what will occupy him throughout most of the book: the role of conscience in the Christian life relative to sin, repentance, justification. Only in the last pages of his analysis of Luther (243-72) does he return to his original inquiry into Luther and the rights of conscience. There for the most part he argues that Luther is not particularly innovative, but then at the very end (269-72), as he gets ready for a final rhetorical flourish, he claims originality for Luther on two points, both of which seem to me dubious. The first is that Luther was the first (*vis-à-vis* the Scholastics) to consider the possibility that a sincere conscience might be in opposition to ecclesiastical authority. But what of Ockham and his twenty-five-year excommunication, or many of the writers discussed in Brian Tierney's *Origins of Papal Infallibility*? As to the second claim, though I agree that conscience and faith are related differently by Luther than by his Scholastic predecessors, I am not persuaded by the simple assertion, eight lines before the end of the book, that this new relation is basic to the modern understanding of freedom of conscience. B. may have a point here, but he does not develop it fully enough to allow one to judge.

I would also suggest that a study of Luther on conscience would be strengthened by situating Luther in a broader context of medieval piety than that provided by Scholastic theologians. In Luther the roles of preacher, theologian, and director of souls are all combined—this in itself is part of his achievement. How did his treatment of conscience relate to late medieval writings in the non-Scholastic genres?

A final comment: the Latin footnotes contain an extraordinary number of misprints. Also, the Latin is not always well translated. The *lumen vultus dei* referring to Ps 4 does not mean the "light that desires God" (177); "principia prima in moralibus esse per se nota sicut in speculabilibus" is not well translated as "first principles in moral affairs, self-evident, therefore, in visible things" (137, n. 42). The same Latin text is elsewhere incorrectly given (177, n. 46) as reading "spectabilibus" rather than "speculabilibus."

*University of Iowa*

JAMES F. McCUE

**TEILHARD: THE MAN, THE PRIEST, THE SCIENTIST.** By Mary Lukas and Ellen Lukas. New York: Doubleday, 1977. Pp. 360. \$10.00.

What should I read first? How frequently that question is asked by the neophyte seeking an entree to the Teilhardian mysteries. It is not an easy question to satisfy. Henceforward I intend to recommend this book—not because it provides an especially helpful guide to Teilhard's system of thought, because it does not. But it does do the work of a biography well, with imagination and intelligence. The result of many years of research and personal interviewing, it portrays the man in the complex network of his manifold relationships, with particular attention to church authority and the feminine. Earlier biographical studies by Claude Cuénot, Robert Speaight, and René d'Ouince have already afforded insight into Teilhard's unhappy dealings with authority. Apart from additional anecdotal material, we are not taken much further here on that score.

T.'s relations with women, on the other hand, were rather more happy and are explored by the authors in detail and with sensitivity. Naturally enough, there has long been a question as to whether some of these relationships ever went beyond the frontiers of the platonic. The careful scrutiny undertaken by this latest and perhaps last Teilhard biography gives us no reason whatever to suppose so. At the same time there is no good reason to minimize the significance of these supportive friendships. Teilhard found in relationships with women a stimulation, indeed inspiration, usually otherwise lacking to him. He also found a ready source of understanding and indispensable assistance, as his long-standing reliance on his Paris secretary Jeanne Mortier amply demonstrates. His experience even led him in 1934 to reflect seriously on the evolutionary history of chastity and to suggest that the future forms of celibate life would much more nearly resemble his own life style. Teilhard probably would have relished the idea of two women, and American women at that, writing his biography, even if they tend to view him largely from the without of things rather than the within. The inevitably intimate connection between the two makes an approach



from either angle fruitful of understanding. Throughout we are made to feel intimates of Teilhard's extraordinary life journey by means of a remarkable reconstruction of locale and situational incident, obviously the fruit of extensive travel and close contact with contemporaries.

This may not be the whole story about Teilhard, but it is an especially engaging and accessible place to start. Written from a perspective of sympathy and yet a desire to follow the evidence wherever it might lead, this biography may serve to bring Teilhard to a still wider audience than he has thus far been able to reach, particularly at a time when his star seems to be somewhat in eclipse. This is a book for amateurs and *aficionados* alike. I hope it will lead to the many introductions already available and beyond to the writings themselves. Unfortunately, the authors chose not to point the way into these riches. Nor did they choose to take the story beyond the time of T.'s death. But this is a story also worth retelling and much in need of being retold, because it continues the tale of that conflict with authority from which T. so much suffered. But this time he was not to be silenced, and largely because of the efforts, which go forward today, of a woman, Jeanne Mortier.

*Manhattan College*

DONALD P. GRAY

**KARL BARTH: HIS LIFE FROM LETTERS AND AUTOBIOGRAPHICAL TEXTS.** By Eberhard Busch. Translated from the second German edition by John Bowden. Philadelphia: Fortress, 1976. Pp. 569. \$19.95.

Though generally self-deprecating, Karl Barth would often turn the table on his critics by pointedly asking them if they had read the whole *Church Dogmatics*; in other words, had they really tried to understand what he was saying, so that they could truly know him? This task has until now been complicated to the extreme because the reader could not easily discern the man behind the words; it often seemed that Barth wrote his patently reactionary theology out of the blue. This sentiment is contradicted by this impressive "autobiography" which Busch, Barth's last academic assistant, has compiled both from the already published writings of Barth and from the as yet unpublished letters in the Barth Archives in Basle. There emerges for the first time in these pages and pictures a detailed description of the historical background which accounts for Barth's notorious ability to enrage friends, colleagues, and officials alike and to go against the stream in almost everything he said and did.

This volume, therefore, is more than a catalogue of events; it serves as an *apologia pro vita sua*. The reader's mind is continually fascinated by the revisionist tone of Barth's own self-understanding. If in a theologically liberal world he seemed conservative, and if in a politically

conservative world he seemed liberal, that is only a superficial assessment, Barth claimed, since all his ideas and actions formed a consistent Christian response to each present moment. Thus he meant his lifelong theological work to be a critique of the prevailing social conditions, which in his eyes steadily veered in a direction contrary to the gospel's norms. Was Barth simply trying to make himself seem relevant to a world which continually accused him of the opposite, or was he in fact much more relevant than the liberals and conservatives who were in his opinion still shadowboxing with the problems of the eighteenth and nineteenth centuries and not with those of the perennial today?

In retrospect, it now seems that Barth was relevant, not because the reader in today's more socially-minded world wants him to be such, but because he was such. As a leader of Zofingia, his fraternity in Basle, Barth called his fellow students to social action rather than to mere festivities. As a pastor in Safenwil, Barth was dubbed "comrade pastor" for his support of the labor unions. As a budding theologian, Barth reacted in his two editions of *The Letter to the Romans* not only to the nationalistic political stance of his "liberal" German professors at the outbreak of World War I, but also to the Socialists' inadequate understanding of man's contribution to the kingdom of God. As a university professor in Germany, Barth developed his strong emphasis on the supremacy of God in the midst of a world turning to Hitler as a human savior. The "natural theology" debate, therefore, was not merely an academic exercise, but a sincere effort to counteract the tendency to make man the measure of God rather than God the measure of Himself. As a professor in Switzerland, after having been banned from Nazi Germany, Barth was against Swiss neutrality in World War II; after 1945 he opposed anticommunism as decisively as he had denounced anti-Semitism.

The issues with which Barth struggled are not dead. He was against the proliferation of atomic weapons, for Christian involvement in Asia and Africa, against American military intervention in Vietnam, for the security of Israel's borders, and for a German peace treaty with Eastern Europe recognizing the 1945 boundaries. If Barth found himself alone in the theological world, he attributed this lamentable situation to the fact that he was often more isolated in the courageous political stances he took in the light of biblical revelation. This is the central theme of this "autobiography," which surprisingly makes it read like a handbook in contemporary ecclesiology and practical morality. Busch has made Barth's stimulating and infuriating life come together in these pages. The author is objective, yet manages to shock the reader to a thorough reassessment of Barth's theology, viewed now, however, within the context of his eighty-two years of lived faith.

*St. Joseph's College, Phila.*

PHILIP J. ROSATO, S.J.

VÉRITÉ ET HISTOIRE: LA THÉOLOGIE DANS LA MODERNITÉ. ERNST KÄSEMANN. By Pierre Gisel. *Théologie historique* 41. Paris: Beauchesne, 1977. Pp. 675. 96 fr.

This is a long, difficult, remarkably good book. G. offers a detailed analysis of the work of Käsemann and some sustained personal reflection, from K.'s perspective, on the task of contemporary Christian theology. Both the analysis and the reflection are perceptive and profound.

G.'s central theme is the radical historicity of Christian faith. The first four hundred pages reflect K.'s insistence on "the relevance of history for faith" while examining his position on four major points: the theological significance of the historical Jesus, the problem of the NT canon and the diversity it includes, the importance of apocalyptic theology for a Christian community living in history, and Paul's vision of the world as God's historical creation being re-created under the lordship of a crucified Christ. The rest of the book develops in a more systematic fashion the implications of the historicity of faith for Christian theology today. Finally, a long list of theses and countertheses helps to recapitulate the main argument.

G. skilfully uses his own familiarity with current Continental theology and philosophy to relate K.'s thought to the various counterpositions he has opposed in the course of a long lifetime of controversy. Normally this material makes for difficult but rewarding reading, though North American readers will occasionally find the polemical terminology frustrating. Furthermore, G.'s sympathies are so strongly with K. that not all the counterpositions are treated seriously: there is surely more to be said, e.g., about the place of ontological reflection within Christian theology than G. seems willing to consider. Finally, G. is concerned to highlight the systematic contributions of K.'s work but says little about the lacunae others have noticed in that work. Precisely who or what, e.g., is the Holy Spirit in K.'s "trinitarian" vision, and what exactly is the status of the risen Christ whose lordship the NT proclaims?

Perhaps the most interesting material concerns the relationship between Christian theology's concern for the historicity of faith and the claims of modernity. Briefly, K. summons Christian theology to battle against the false gods of modernity but to do so in a thoroughly historical fashion that radicalizes modernity's own historical consciousness as it contests its claim to autonomy. It is in this context that K. develops his understanding of "the theological relevance of history."

G. finds K. continuing the critique of the Enlightenment and of post-Enlightenment historicism begun by Barth and Bultmann in the early

days of dialectical theology. Human history, in all its contingency and particularity and discontinuity, cannot be adventitious to Christian faith. The past, however distant and disturbing, cannot be neutralized or objectified by its contemporary interpreters. Texts must be read, responded to as challenges, proclaimed amid a welter of conflicting interpretations. The diversity of tradition cannot be reduced to a comforting constant itself immune to historical change or independent of personal commitment.

On the other hand, G. also finds K. going beyond Bultmann's own critique of the Enlightenment and criticizing both Bultmann and post-Bultmannians like Fuchs and Ebeling for an inadequate understanding of the theological relevance of history. For K., the past is really past, and yet still part of the human history which is the place where God deals with men, part of the story which Christian theology lives by retelling. History cannot be bypassed. There is no immediacy to God, not even in the event of Christian proclamation. Existential interpretation must not aim at a *Gleichzeitigkeit* that would collapse the world's past and future into a present moment of personal decision. Christology, the story of God's judgment and saving power at work in concrete human history, must take precedence over the kind of existential anthropology advanced by Herbert Braun and apparently acceptable to Bultmann himself. The irreducible diversity of Christian tradition must also be respected. Contrary to all idealist hermeneutics, the gospel exists only in specific, finite, historically conditioned expressions. Our own efforts to retell the Christian story must use the models provided in the NT canon—perhaps the Pauline model above all—and operate with the typologies historical criticism can recover from Christian tradition. But we must not harmonize where the historical truth is one of conflict, and we must not dismiss the discontinuity in Christian tradition as incidental variation within a fundamentally continuous process. Yet a purely negative theology is also unchristian: we must have the courage to put our faith into words and practice, however imperfect and contingent such expressions may be. There is a role for "dogmas" in Christian life, and concern for *fides qua* must not eliminate concern for *fides quae*. Theology, of course, must always be critical, both of what it discovers in the past and of what it itself creates: those who speak about God must speak against false gods, wherever they may be found. But above all, theology must help Christian faith "embody" itself in human history, in all its concreteness and dialectic; for history is the sacrament of God, the place where God's truth is to be discovered and the arena where God's promises are being realized in power.

Thus far Käsemann, and G. Food for thought, especially for Käsemann's fellow post-Bultmannians.

*Marquette University*

PATRICK J. BURNS, S.J.

**EUCCHARIST AND INSTITUTION NARRATIVE: A STUDY IN THE ROMAN AND ANGLICAN TRADITIONS OF THE CONSECRATION OF THE EUCHARIST FROM THE EIGHTH TO THE TWENTIETH CENTURIES.** By Richard F. Buxton. *Alcuin Club Collections* 58. Great Wakering: Mayhew-McCrimmon, 1976. Pp. 276. £5.00.

Buxton's main topic is that of supplementary consecration, which he defines as "an additional or further consecration within a single celebration of the eucharist whose purpose is to provide a fresh supply of consecrated elements for the benefit of intending communicants" (11). As limited as this topic might sound, it has broader significance in that it sheds light on the way Anglican ideas about Eucharistic consecration have developed over the centuries. In addition, B. sets the question of consecration within the larger context of the Western Roman tradition on consecration and of the interrelated questions of Eucharistic presence and sacrifice.

B. first tries to determine the theology of the Roman Rite of the eighth century (chap. 1). The prayers and ceremonies indicate (1) belief in an objective holiness or presence in the elements; (2) a notion of Eucharist as a sacrifice (clearly linked to, and dependent upon, Calvary) which expresses the reconciliation between God and people; (3) a view which saw consecration as the result (in addition to God's action and faith) of the prayers and rites taken as a unit. No attempt is made to isolate a moment of consecration. Moreover, this consecration is geared to the reception of Communion by the faithful.

An analysis of Eucharistic theology and liturgical practice in the Latin West immediately prior to the Reformation follows (chap. 2). Unfortunately, while the Reformers were right in criticizing the prevailing Mass system and its theological underpinnings, they failed to see that these were as alien to the Latin rite as they were to the NT (50).

B. then turns to Cranmer (chap. 3) and concludes that, Cranmer's contrary claims notwithstanding, for him the action of the Eucharist enables the worthy believer to make an act of spiritual communion. Cranmer in effect denies a relationship between the Eucharist and the propitiatory sacrifice of Christ and any objective presence of Christ in the rite or in the sacramental species (57-58).

A study of doctrinal and liturgical developments from 1559-1641 (chap. 4) shows a shift in thinking. There is more stress on the elements and Christ's presence in them. At the beginning of the seventeenth century it is standard and official Anglican belief that "the

gifts of the body and blood are really conveyed to the believer through reception of the elements and not simply by faith for which reception of the elements was merely a catalyst" (109).

In the period from 1603–62 (chaps. 5–7), rites as well as writings witness to a belief in real presence brought about by liturgical consecration and conveyed to the faithful in the reception of the consecrated elements. The stress on consecration "for use" (= Communion) distinguishes the Anglican approach from the Roman view at that time (130–31). It also provides a rationale for supplementary consecration using only the institution narrative. B., however, challenges E. C. Ratcliff's contention that there was a uniform Western view of Eucharistic consecration, viz., that the institution narrative alone consecrated. Early-seventeenth-century Anglicanism had a doctrine of consecration other than this, and supplementary consecration, for which the Roman tradition had no parallel, must be seen in this light (151).

B. then turns to an examination of the developments, theological commentaries, and rites between 1662–1764 (chaps. 9–10). He concludes that there were two distinct traditions. The 1662 tradition was satisfied with the rite as it stood. The 1718–64 tradition, on the other hand, believed in the Eucharistic sacrifice as a real, objective, and effectual Godward pleading of Christ's sacrificial offering, a permanent and objective real presence, the Holy Spirit as the agent of consecration, and the institution narrative-oblation-epiclesis sequence as the essential liturgical material for this consecration. This tradition drew up the 1718 and 1764 rites to express these views (192).

B. rounds out his study with a treatment of the Latin rite from Trent to the present (chap. 10) and Eucharistic consecration in the Anglican Church after 1764 (chap. 11). He concludes that (1) the theology and rationale of rites for supplementary consecration have not been sufficiently thought out and thus the state of the question is somewhat muddled (223); (2) supplementary consecration stems from Anglicanism's joining a belief that specific consecration of bread and wine as such is necessary with a belief that all present at every celebration must be able to communicate (224); (3) although the current stress on the indivisible unity of the Eucharistic rite may make supplementary consecration theologically questionable, the two beliefs just stated and the long usage within Anglicanism make its abandonment quite impossible now. B. even asks whether the Roman tradition might not someday adopt the practice (224).

I have some minor criticisms. Unexplained references to "Gardiner," "the black rubric," "the Great Parliamentary Debate," and the "Pian Missal" (= of Pius V), etc., might not be readily understood even by a learned audience. In chap. 10, B. seems to miss the fact that post-

Vatican II documents such as the *General Instruction* are the product of much behind-the-scene maneuvering and compromise. As such, they are theological hybrids. He acknowledges this when speaking of post-Tridentine Roman provisions for the correction of defects during the celebration of the Mass (201-2) but fails to do so in dealing with these other documents.

On the other hand, B.'s methodology is clean, his summaries throughout are clear, and his judgment is balanced. By examining the ceremonies and commentaries as well as the prayer texts, he offers us a good exercise in liturgical theology. His refusal to demand answers for questions not being asked at a given time, e.g., the how of Eucharistic presence or sacrifice (21-22, 30-31), shows good sense. Alcuin Club deserves credit and support for its renewed vitality and its encouragement of liturgical scholarship in the form of books such as this.

*St. John's University, N.Y.*

JOHN H. MCKENNA, C.M.

**CHRISTIANS AT PRAYER.** Edited by John Gallen, S.J. Notre Dame, Ind.: Univ. of Notre Dame, 1977. Pp. 160. \$9.95.

This volume of essays is the result of a conference sponsored by the Murphy Center of Liturgical Research at the University of Notre Dame. In "Useless Prayer," Nathan Mitchell admits that the current interest in prayer and meditation may be the fruit of the Spirit, but cultural factors can explain it quite well. According to Urban T. Holmes's "A Taxonomy of Contemporary Spirituality," a disintegration in theology since the latter part of the seventeenth century has resulted in prayer being considered either production or therapy. A more genuine understanding of prayer as listening appears in recent writings. In "Prayer and Emotion: Shaping and Experiencing Christian Life," Don E. Saliers grounds the meaning of what we say in prayer in an enduring way of life, which is a matter of the heart, of "depth emotions."

William Storey, in "The Liturgy of the Hours: Cathedral versus Monastery," argues that the newly published Liturgy of the Hours perpetuates the monastic office, whose characteristics are not what the people at large need if they are ever to make the office their prayer. Carl Dehne's "Roman Catholic Popular Devotions" maintains that the cathedral or popular liturgies did survive in the form of popular devotions, e.g., novenas, the Rosary; but these devotions have withered in the past decade.

In "Prayer and Eastern Christian Spirituality," George A. Maloney briefly recounts fundamental notions at the heart of the spirituality that we call Eastern Christian. Kenneth F. Korby's "Prayer: Pre-Reformation to the Present," recounts a history of Christian prayer

and proposes a theology of prayer in the process. K. endeavors throughout to keep the focus on faith in Jesus Christ as God's answer to humanity's question; this faith is the source of prayer; Christian prayer is not a quest for faith. Finally, Frederick McManus discusses the possibility of a canonical obligation to pray, such as is imposed on certain members of the Roman Catholic Church, in his essay "Prayer and the Obligation to Pray." His theme is that the obligation to pray is deeper than ecclesiastical legislation.

These essays are a forceful reminder that, while specific experiences occurring in definite segments of time appropriate the name "prayer" in a special way, their meaning and value as prayer derive from the whole of one's quest for God lived day by day.

Theologians, historians, and ministers can easily describe, analyze, and evaluate prayer and trends in prayer which have occurred; they can also prescribe the qualities of good prayer; but the Spirit in fact determines whether there will be prayer and what kind of prayer it will be. It remains beyond the power of human beings, singly or in committee or in conference, to plot how Christians will pray or to effect a conspiracy of cultural factors to yield infallibly an intended kind of prayer. This fact poses difficulties for those concerned about reform of liturgy in any church.

Some essays on the pedagogy of prayer would have made this book much more useful. The crucial problem is not how Christians have prayed or how they should pray, but how they can be led to the Spirit who will pray in them as He wills.

*Aquinas Institute of Theology*  
*Dubuque*

CHRISTOPHER KIESLING, O.P.

A WAY OF LOVE. By George H. Tavard, Maryknoll, N.Y.: Orbis, 1977. Pp. 160. \$6.95.

Tavard is not only a well-educated theologian; he also has mastered the art of writing. A main concern is to make love understood according to the man-woman relationship. Thus a religious reflection on love becomes meaningful. T. holds that such love can become incarnate in small groups. Moral implications, whether such love is acceptable in premarital and extramarital relations, are not discussed. The theological perspectives are centered in the creation model, where love instigates this creativity. The reflections are more inspiring than visionary. It is a spiritual reading where ontological dimensions play no significant role. T. prefers a biblical context, within which he tells his stories. Consequently his treatment of love and justice is less substantial than the theology of Paul Tillich. T. describes the ethical dimensions in reference to developments within biblical Judaism. This has its own



charm, but one wonders about the validity of these mental trips through the books of the OT. Chap. 3, "Universal Love," is rather central in this book. It describes aspects of love in terms of compassion. Mercy is the essential dynamic which makes a person a neighbor to another. T. implies that these dimensions cannot be found as distinctly in the OT as in the NT. One questions whether such bifurcations between the two biblical parts are valid. More often than not they are stereotypes rather than researched facts.

T. does not recognize the importance of love's analogy as present in all of reality. Aquinas describes this universal aspect as *amor naturalis*. Because T. does not share such a philosophical interest, he makes rather questionable statements: e.g., "In the structure of love, distinction is the starting point, the datum of nature. Unity is the end point, the construction of culture" (69). This polarization between distinction and unity in reference to nature and culture is unfortunate. The same dualism shows again in a bifurcation between body and spirit (70). The body is not recognized as an expression of love in its very organism. This form of polarization is made explicit at the beginning of chap. 6. T. states his preference for the context of revelation over the realm of philosophical analogies. Revelation is to be found in the Bible, and there we will learn more about the interiority of God, about which the Scholastics had no understanding. Although T. has a valid point, it would have been better to recognize that both approaches (philosophy and theology) and both divine realms (creation and revelation) are complementary. Indeed, the Bible is rather concrete in its descriptions of God's love and wrath. But this language should be open to remythologization if it is to become relevant in contemporary culture. Without analogy one cannot very well interpret one's religious source, which is situated in a particular culture.

T. is creative in the reading of the Bible and describes how the poor of Israel traveled from God's wrath to fear of God, and then began to hope in the divine mercy. Although the reading is spiritually exciting, the interpretation of the developmental sequences in the Judaic religiousness is not well substantiated. This use of the OT is somewhat arbitrary. But, as an interpretative author, T. has the privilege to formulate his own educated insights. Even von Rad allowed himself such freedoms. The insights offered by T. are substantial in depth. However, does he recognize that certain world views permeate the Bible and that they determine such concepts as sin, redemption, God's wrath and love? Are these world views part of the revelation? Should the reader simply buy the whole package as it is? Of course, T. is not such a fundamentalist. But he avoids this problem by simply stating his preference and offering his views. Chaps. 6 and 7 are substantial in

their understanding of biblical and mystical theology. The personal integration is less respectable in chap. 8, "The Three Persons" (Trinity). The last chapter, "Political Love," contains some wisdom of love regarding violence, revolution, and war. The transcendence of love is central and prevents one from becoming fanatic or simplistic in the affirmation of liberation theology. It urges the human not to make idols out of political goals.

This book offers excellent spiritual reading. Its theological level is less substantial. T. could have been more critical in his biblical interpretations. Moreover, contemporary hermeneutics is more sophisticated in the evaluation of creation, philosophy, and analogy than T. recognizes in this book. I make these observations for the sake of the book's promotion. It provides excellent and deep insights which deserve our reflective attention.

*University of Dayton*

WILLIAM P. FROST

POPE GREGORY II ON DIVORCE AND REMARRIAGE: A CANONICAL-HISTORICAL INVESTIGATION OF THE LETTER *DESIDERABILEM MIHI*, WITH SPECIAL REFERENCE TO THE RESPONSE *QUOD PROPOSUISTI*. By William Kelly, S.J. *Analecta Gregoriana* 203. Rome: Gregorian Univ., 1976. Pp. 333. L. 10,000.

In 726 Gregory II responded to twelve questions submitted by St. Boniface concerning the mission in Thuringia. K. analyzes *Quod proposuisti* (QP), the second answer, and the various interpretations of it down to the present. "As regards your question what a husband is to do, if his wife has been attacked by illness, so that she is incapable of conjugal intercourse, it were best if he could continue as he is and practice self-restraint. But since this demands exceptional virtue, the man who cannot live in continence had better marry. But let him not fail to furnish her with support, since she is kept from married life by sickness, not debarred from it by some abominable offence" (tr. G. H. Joyce, *Christian Marriage* 329). The papal decision is plagued with ambiguities due to the fact that there is no record of the precise question posed by Boniface. K. attempts to determine whether or not Gregory II did, in fact, dissolve the bond of a consummated marriage and permit the man to marry again, as a number of canonists, including Gratian, have understood him to do.

After a meticulous study of Gregory's writings and mentality, K. concludes: "only if tradition strongly favoured divorce and remarriage would it be reasonable to suppose that Gregory had permitted divorce and remarriage" in QP (74). In fact, however, the elements of the marriage tradition of early-eighth-century Rome which formed Gregory

and on which he would therefore have relied were decidedly antivorcist. Should there be one or more ways of interpreting the situation *QP* describes, "ways which a) do not distort or do violence to Gregory's words, b) do not bring texts into direct conflict with tradition and Gregory's background, c) are intrinsically probable, given the time the passage was written, then these must be preferred to the divorce and remarriage interpretation" of *QP* (75).

The tradition in Britain, on the other hand, where Boniface was educated, was not quite so unanimous in upholding indissolubility. The only official statement about indissolubility that has survived from the seventh century, a canon from the national Council of Hereford in 673 under Archbishop Theodore, clearly rejects divorce and remarriage. Still, a more indulgent attitude is officially tolerated by the same Theodore in the Penitentials associated with his name. K. argues that Boniface would have accepted the tradition that taught that a consummated Christian marriage cannot be dissolved for any reason. Consequently there must have been unusual complications in the case submitted to Rome which made Boniface unsure whether or not the law of indissolubility applied to it (102).

In the interpretation of *QP* two basic questions arise: Does the text refer to a real marriage, and, if it does, was that marriage consummated or not? Though some glosses on Gratian suggest that the Pope was dealing only with an engagement (*sponsatio de futuro*), modern commentators see it as a real marriage. The fact that three phrases suggestive of marriage (*iugalis*, *debitum reddere*, *detestabilis culpa*) occur together in such a short passage "cannot be satisfactorily explained by mere coincidence" (270). Gregory's concluding remark about providing support would be out of place if only an engagement were involved. The reality of the marriage is also denied by those who see in the sickness an instance of antecedent impotence. K. finds a slightly modified version of the impotence interpretation of *QP* as acceptable: "it does no violence to the text, it harmonises with what we know of the views of the time on impotence and it clashes neither with the doctrine of indissolubility nor with any other aspect of divine law" (294). "The reign of Gregory II falls in the middle of this period when basic concepts were still evolving—too early for him to have had any clear grasp of the relationship between impotence and the nullity of a marriage, yet late enough for him to have been aware of the fact that impotence could cause a marriage to be illegitimate and as such dissoluble. The ambivalences and inner tensions of *QP* make sense if they are seen as reflecting the mind of a man trying to strike a balance between two attitudes to impotence: an instinctive preference for the cautious approach revealed in Pope Stephen's words [754 A.D.] and a realisation that a more permissive approach was defensible" (292).

If one does grant that a real marriage took place, the illness may be understood to have developed in the interval after the marriage but before the consummation. K. holds that this interpretation of Gregory's words must be considered possible but not probable (301). No one of the arguments taken singly is anything like conclusive, "but taken cumulatively they make it impossible to deny outright the possibility that the Roman Church, in Gregory's time, judged a legitimate but unconsummated marriage to be dissoluble because of its non-consummated character" (296).

Many modern commentators—as did Gratian, Rufinus, Stephen of Tournai—insist that an unbiased reading of the text indicates that there was a real marriage, that it was consummated, and that the sickness developed later. They conclude that Gregory in permitting a second marriage interfered with a valid consummated marriage by granting either a divorce or a dispensation from the impediment of an existing marriage. A. Esmein, for example, understands Gregory to be permitting a divorce as "une tolérance nécessaire" (307).

After making what he believes to be the first substantial study of the text, K. concludes that "although the possibility that Gregory permitted divorce and remarriage cannot be completely ruled out, the likelihood that he did so must be considered to be remote. As a final judgement about the text all one can say is that it is and will remain a problem text. As such it has no place in the modern controversy about the indissolubility of marriage and any use made of it by either side in the debate must be judged to be ill-advised" (315).

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JOHN E. LYNCH, C.S.P.

**THE EXCLUSION OF WOMEN FROM THE PRIESTHOOD: DIVINE LAW OR SEX DISCRIMINATION?** By Ida Raming. Translated from the German by Norman R. Adams. Metuchen, N.J.: Scarecrow, 1976. Pp. 263. \$11.00.

R. received her doctorate in Catholic theology with a specialization in canon law from the University of Münster. In her study she questions the long tradition, allegedly resting on divine law, which "severely limits the religious freedom of human beings because it denies women in principle yet solely on the basis of sex the practice of a priestly vocation, which is obviously so important to the redemptive activity of the church" (2). Her investigation focuses on the conception of women underlying the *Corpus iuris canonici*, the medieval collection of canon law upon which so much of contemporary law is based. She appends an exegetical excursus on the validity of the patristic-scriptural evidence used to support the legal subordination of women in Church law.

It is R.'s contention that the *Decretum* of Gratian (ca. 1140), which set the course for all subsequent legal developments, "had a negative

influence on the evaluation and the position of women in the church. The ritual regulations for women, which consist exclusively of prohibitions—including the Pseudo-Isidorian decretals and texts (*Statuta Ecclesiae Antiqua*) falsely attached to an important council—have established or at least confirmed a status of legal deprivation and inferiority for women in the ecclesiastical sphere," a status still determinative for the present Code of Canon Law (46). She argues that these medieval regulations effectively excluding women from any official function in the Church "brought to an end a development that tended toward the active participation of women in ecclesiastical affairs" (23).

R. maintains that the patristic statements cited by medieval canonists were based on a faulty exegesis of Scripture. Gen 1:26 ff. is understood to mean that only the male was made in the likeness of God and received certain rights of dominion. The account of woman's creation (Gen 2:21 ff.) establishes that woman is subject to man. The story of the Fall is also seen as the reason for woman remaining under the dominion of man. The Pauline texts, in turn, are dependent upon the OT passages. R. views the Genesis account as an etiological explanation and interpretation of certain empirical phenomena. "But the etiological character of the Yahwistic creation narrative, into which mythic materials are clearly assimilated, forbids us to draw any dogmatical or legal consequences to the effect that woman is not made in the image of God, that she is inferior in accordance with the order of creation and therefore that she is rightly subordinate to man" (107).

The medieval canonists were also influenced by Roman law, which placed women in a disadvantaged position with regard to legal competence and canonical rights. The *Digest* (1, 5, 9) clearly stated: "In multis iuris nostris articulis deterior est condicio feminarum quam masculorum." The canonist Hostiensis (ca. 1250) lists eighteen instances where a woman is legally inferior to man in both civil and ecclesiastical law. Women are excluded from the office of judge and from the functions of an arbitrator, from the right to present a case and enter complaints in courts (*postulare, accusare*) and to act as counsel or as witness in wills and testaments. The *Digest* (22, 6, 9) did, however, make a concession to women, that of ignorance of the right and of laws in specific cases, "because of the weakness of their sex." Hostiensis approved such a concession "not only because of their lack of knowledge but also because of their naivete and intellectual limitations." Such ostensibly preferential treatment is, then, really based on disdain. Similarly, the canonist Aegidius de Bellamera explains the earlier physical development of women, whereby they attain maturity at an earlier age, by noting that weeds are known to grow rapidly ("mala

herba cito crescit"). The fact that women receive easier treatment in court is justified "propter fragilitatem, inbecillitatem, ac minorem constantiam naturalem et discretionem mulieris." The ordinary gloss to the *Decretals of Gregory IX* comments on the fact that women cannot be witnesses in cases dealing with criminal matters or with wills and testaments: "Quid levius fumo? flamen; quid flamine? ventus; quid vento? mulier; quid muliere? nihil."

Despite the general deprecatory tenor of the tradition, there were several texts from antiquity which seemed to acknowledge a special place for women in ecclesiastical office. The fifteenth canon of the Council of Chalcedon (451 A.D.) prohibited a deaconess to be "ordained" before the age of forty. Some commentators maintained that the consecration of the deaconess was not an ordination properly speaking but only a blessing. Others, such as Rolandus Bandinelli (later Pope Alexander III) and Stephen of Tournay, thought that at one time deaconesses were ordained and given the task of reading the Gospels, but that the office no longer existed. The Synod of Laodicea (ca. 360), furthermore, in canon 11 as transmitted by Gratian decreed: "Those women who are called *presbytides* [*presbyterae*] by the Greeks but by us are called *widows*, *senior women*, *univirae*, and *matricuriae*, may not be installed in the church as ordained persons." Many interpretations of the canon have been offered. The *presbytides* have been identified with archdeaconesses, ordinary deaconesses, older women from the congregation, wives of priests. At a minimum, one can say that by the regulation a specific and still extant functional area — an office, so to speak — was closed to women.

An opinion in the twelfth century held, surprisingly, that women could be validly ordained. Joannes Tuetonicus, author of the ordinary gloss on the *Decretum*, denied the possibility, but admitted: "alii dicunt quod si Monialis ordinetur, bene recipit characterem (ordinis): quia ordinari (quaestio) facti est et post baptismum quilibet potest ordinari." For validity, according to this opinion, only baptism was required. Raymond of Pennafort accuses the proponents of this opinion of lying and links them with the Montanists. Raymond insists that the ordination of a deaconess was simply a benediction.

The over-all conclusion of Raming's book would seem to be that if one were looking for a theological or canonical rationale for excluding women from the priesthood, the *Corpus iuris canonici* has little of substance to offer.

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JOHN E. LYNCH, C.S.P.

A CHRISTIAN METHOD OF MORAL JUDGMENT. By J. Philip Wogaman. Philadelphia: Westminster, 1976. Pp. 270. \$12.95; \$6.95 paper.

Doubt, confusion, and uncertainty often abound as one goes about the daily task of attempting to live out the implications of the Christian faith. But that fact does not leave us totally adrift; we do drop anchor. Knowing where to drop the anchor and how to respond after one has done so, however, are no easy tasks. That is why ethical methodology has become so crucial today. Christians and other morally serious persons, seeking a method for understanding how they can express their central value commitments in decision, judgment, and action would do well to consider W.'s book carefully.

W. recognizes the complexity of the question whether Christianity adds anything to ethics, while stating his central concern throughout the book to be the basic question "What are the implications of Christian faith for our actual moral judgments?" (3). He is concerned with the fundamental problem "how we are to go about judging so that our ethical uncertainty will not frustrate our moral commitment" (5). In response to this question, he acknowledges the impossibility of giving ready-made solutions to all our problems of moral judgment. Hence, from the very beginning, his concern is rather with *thinking* about moral issues. More specifically, how does one go about the task of recognizing the good among the complexities of life, operating from a stance of explicit Christian value assumptions?

W. begins his work by showing us *why* the task of moral understanding and decision-making is so difficult. In the opening chapter he discusses the loss of moral authority (in the Bible, Church, natural law, and tradition) and the various responses given to this loss (situation ethics, beyond situation ethics, the new evangelical perfectionism). He concludes with four summary criteria for an adequate Christian ethical methodology: tentativeness with respect to particular moral judgments, fidelity to the central affirmations of Christian faith, provision of a basis for investing judgments and actions with whole-hearted commitment and seriousness without abandoning tentativeness, and provision of a basis for clarifying moral dialogue as to why particular actions have been chosen.

W. weaves in and out between the polar opposites of ethical perfectionism and situationalism in the second chapter as he wrestles with the issue of methodological presumption. This concept affirms that we do have certain initial biases, presumptions in our decision-making, and this is a good thing. Methodological presumption aids us in establishing in advance what is *probably* the best line of decision. W. cites examples from jurisprudence (presumption of innocence, and actual possession of property) and executive decision-making (presumptive sources of expertise). For W., the real question is not whether we have presumptions, "but whether we are able to clarify and modify our

initial presumptions on the basis of our ultimate value commitments" (45). For the Christian, the issue, then, is "whether our presumptions are or can be in any authentic sense *Christian* moral presumptions" (45). He then discusses the testing of moral presumptions, the criteria of exception, and the significant forms of presumption.

The remainder of the book is a discussion of the concept of presumption as it relates to the process of Christian ethical decision-making. In chaps. 3 and 4 we are presented with *positive* moral presumptions of the Christian faith (the goodness of created existence, the value of individual life, the unity of the human family in God, the equality of persons in God) and *negative* moral presumptions (human finitude and human sinfulness). In the latter context W. provides the reader with a concise discussion of the notion of "necessary evil."

The concern of chap. 5 is to show the polarity of certain moral presumptions: individual/social, freedom/responsibility, subsidiarity/universality, conservation/innovation, and optimism/pessimism. Then the presumption of human authority is filtered through what W. considers to be four sources of dependable presumption for moral judgment: the community of faith, tradition, technical and factual expertise, and civil society.

The final two chapters focus on the very concrete issues of ideological presumptions, i.e., how our Christian moral presumptions can be related to the problem of over-all organization or conceptualization of society, and the drawing out of the implications of all the above for moral judgment and social strategy. In both chapters W. shows a finely-tuned sensitivity, walking the tightrope, avoiding a Christian imperialism, while sharply criticizing those who see the meaning of Christian vocation as withdrawal from social and political strategy. He reminds us of the inconceivability of a totally revolutionary strategy, and moves the discussion onto the plane of determining what kinds of goals ought to be the object of Christian social strategy and what kinds of strategic methods, from within or outside the defined social system, are relevant to the desired changes.

Anyone who has taught courses in Christian ethics will welcome W.'s book as a significant contribution to the growing awareness of the need for good books which will help Christians and other morally serious persons struggling today in the arena of ethical decision-making. Although I do not find here any major break-throughs in ethical methodology, I am impressed with the clarity and depth of understanding with which W. has presented the issues. He is clear and consistent, and has put into practice what he asks others to do, i.e., to use their moral intelligence. This is a good reference tool; I also highly recommend it to anyone interested in the problems of ethical methodology,



particularly those searching for an excellent text in teaching Christian ethics.

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ROBERT J. COMISKEY

**ABORTION: THE DEVELOPMENT OF THE ROMAN CATHOLIC PERSPECTIVE.** By John Connery, S.J. Chicago: Loyola University, 1977. Pp. 336. \$7.95.

This book is a careful and detailed historical study of the development of the received Catholic teaching on abortion. C. begins with two brief but important background chapters on the Jewish and Roman situations in which Christianity emerged. The former considered abortion wrong; the latter considered the *paterfamilias* lord of life for his children. C. proceeds through nine chapters in which he follows the unfolding of the Catholic moral tradition on abortion from the beginning to 1869. Chaps. 12 to 14 are devoted to a careful summary of everything important in the controversy over craniotomy in the late nineteenth century. Chap. 15, "Resolution (1884-1950)," brings the history not to today but to the position of the Catholic Church on abortion rooted in the constant and very firm tradition and received by all Catholics—members of the magisterium and the faithful alike—as definitive until this consensus was broken by recent theological speculation.

C.'s study demonstrates that the Catholic tradition from the beginning receives and passes on a firm moral rejection of abortion. Developments which occurred concerned only matters of detail, such as *when* precisely an antilife act becomes abortion and *what* precise behavior constitutes a human act of abortion provided that the behavior is done by an informed and deliberate person.

C. does not confuse moral teaching with canon law and other forms of discipline. He indicates the nature and weight of each witness he treats. The treatment is thorough, including Fathers and Doctors of the Church, other members of the magisterium, and every other Catholic theologian who raised any question or added any new insight to the tradition.

Some readers will complain that C. does not do more than he does. He provides no discussion of traditions other than the Judaic-Christian, and within the Christian tradition he reports nothing of the Orthodox, Protestant, and Anglican teaching on abortion. Moreover, C. does not attempt to put Catholic teaching into its social-cultural context, as Noonan, for example, tries to do in his *Contraception*. However, any historical study must be limited at some point; moreover, the establishment of the relativity of doctrine to historical context is more a matter of speculation in the service of a historicist brief than it is history proper.

C. intends his study as a corrective of errors about history which have been used to ground permissive conclusions about abortion both in ethics and in law. The work certainly does correct the errors, although I doubt that proponents of permissive positions on abortion will change their views in light of the facts. However, C.'s work can be employed very easily to establish an important theological conclusion, namely, that the Catholic position that direct abortion always is materially gravely evil is infallibly believed and taught by the Catholic Church. This follows from the factual record which C. lays out together with a major premise drawn from *Lumen gentium* 25: "Although the bishops individually do not enjoy the prerogative of infallibility, they nevertheless proclaim the teaching of Christ infallibly, even when they are dispersed throughout the world, provided that they remain in communion with one another and with the successor of Peter and that in authoritatively teaching on a matter of faith and morals they agree in one judgment as that to be held definitively." John C. Ford, S.J., and I have done a detailed exegesis of this sentence of Vatican II (in an article which will appear in this journal). C.'s history establishes the minor premise that the Catholic teaching on abortion meets the necessary conditions. This conclusion would be confirmed by a study of episcopal statements on abortion since 1950, not least the statements issued in reaction to *Humanae vitae*. The hierarchy remains at least morally unanimous in rejecting direct abortion.

As C. says, a work like this cannot altogether exclude mistakes, but his evident care certainly has reduced these to a minimum. The work should be welcome to any scholar interested in either the history of Catholic moral teaching in general or abortion in particular, and any library which makes any effort to cover Catholic theology.

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GERMAIN GRISEZ

**THE HOMOSEXUAL QUESTION.** By Marc Oraison. Translated from the French by Jane Zeni Flinn. N. Y.: Harper & Row, 1977. Pp. 132. \$4.95.

O. situates the homosexual condition, like the heterosexual, within the context of human mystery and tragedy, with the homosexual men and women possessing "an even more radical awareness of human failure." Before coming to this perspective of faith, O. presents random reflections on homosexuality which reflect his rich experience. Deeply committed to the psychoanalytical point of view, he views the development of homosexuality as a *defectus*. "The notion of abnormal is forced upon us here; it does not, however, carry any moral implications at all." After all, its origins are independent of the will. In the moral area, O. believes that there is no sin in a steady homosexual relationship; it is the best that the two persons can do. At the same time he

believes that a harmonious homosexual relationship is a practical impossibility. "The homosexual encounter is the doomed confrontation of two narcissistic personalities." The problem of narcissism is at the root of the faulty relationship. On the other hand, in heterosexual relationships each individual can find enjoyment in the other. This does not always happen, but there is a better chance that it will happen in a man-woman relationship. But in homosexual relationships, as O. perceives them, "it is precisely the other who has been driven away by all kinds of unconscious forces, especially fear." For this reason, O. does not use "couple" but "pair" to describe the relationship between two homosexuals. "Couple" should be restricted to the heterosexual relationship to denote sexual difference and complementarity.

Throughout the work, O. makes copious use of his own clinical and pastoral experience, although many of the cases cited are described so sparsely that they are not of much value to colleagues in the field. His study of prison life leaves much to be desired, particularly since he confined himself to short-termers. His contention, moreover, that the only route of changing from homosexual to heterosexual orientation is through psychotherapy in his Freudian sense is a denial that other psychiatrists have succeeded with other methods, though admittedly in exceptional cases. No therapeutic method, however, has a good track record.

O. does not feel that the homosexual suffers any marked oppression from French society; consequently the homosexual should not make a big issue of such oppression. There are so many different kinds of homosexuals, and so many different kinds of societies.

It is, however, in the moral discussion that O. manifests inconsistency. After stressing so strongly that long-standing narcissism makes the homosexual almost incapable of lasting and intimate relationships with other members of his own sex, he observes that the fact of being homosexual is usually a life problem, but "is in no way a defect." Also inconsistent is the fact that O. advises priests to stay out of professional psychologizing, while he presumes to be the professional moralist, caricaturing the position of the Church on the morality of homosexual activity, and affirming what is best called the relational position, which roots the morality of sexual actions purely in the quality of the personal relationship.

Moreover, O. does not really believe that there is freedom in these relationships (and neither do I), because he refers to homosexual actions as compulsive; "then, they start doing it again, compulsively, in spite of themselves." O. does not give the traditional argument accurately, failing to discuss adequately either the Scriptures or more contemporary views of human nature, such as those found in John

Finnis, Germain Grisez, John Kippley, or William E. May. Nor has O. sorted out the difference between a truly free interpersonal relationship, such as that between a man and a woman in marriage, or between two unmarried persons who have freely sublimated their erotic desires, and compulsive genital expressions between homosexuals. He confuses man's need for intimate friendship as a means of escaping "unbearable loneliness" with man's need for genital expression, which may or may not express intimacy, and generally increases loneliness.

Although, usually, promiscuous homosexual relationships remain impersonal, sometimes with the development of genuine caring the element of eroticism declines. This is what O. observed clinically. It is unfortunate, however, that he could not have carried his insight one step further, to realize, as others have done, that a man or a woman with the help of God's grace can sublimate consciously a heterosexual or homosexual drive. In brief, an insightful book, marred by a myopic view of the possibility of chastity for the homosexual.

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JOHN F. HARVEY, O.S.F.S.

**DAILY WE TOUCH HIM: PRACTICAL RELIGIOUS EXPERIENCE.** By M. Basil Pennington, O.C.S.O. Garden City, N.Y.: Doubleday, 1977. Pp.115. \$5.95.

The author—monk and priest, director of the Religious Experiences Workshop, and member of the Religious Life Committee, Conference of Major Superiors of Men for the United States—by means of this book reaches out to a wider audience with his theory, convictions, experiences, and techniques on prayer. In the first sentence of the Foreword, P. hastens to assure the reader that the subtitle should not lead one to think that the book is intended only for those whom we are accustomed to refer to as "religious," but for "all my fellow Christians and any person who is a true seeker." He expresses more than once (14, 44) a hesitancy in presenting in cold print a methods book on what is best done *viva voce* and with the careful guidance of a spiritual director. The Spirit must have dictated that the needs, desires, and sincere seeking of pray-ers be met by this slim volume.

Chap. 1, "Faith Building," accents the role of faith and ways of strengthening this virtue by hearing, sharing, and reading the Word—*lectio divina* is only one means listed among others. In my opinion, P.'s most valuable contributions are the two chapters (2 and 3) on "Centering Prayer" and two chapters (4 and 5) comparing and contrasting Centering/Christian Prayer and TM. Chap. 2 appeared in *Review for Religious*, September 1976. It is one of the best and simplest (maybe

deceptively so) expositions of the place, the time, the method (drawn from *The Cloud of Unknowing*), and the achievement of the reciprocal touch of God on us and of us on God. In chap. 3, P. culls pertinent excerpts from the writings of Thomas Merton, Abhishiktananda (Fr. Henri Le Saux), Adrian Van Kaam, and others; P. calls them "great spiritual masters of our times" (59). He laments the lack in numbers and dedication of masters of Christian prayer life and practice in comparison with gurus, swamis, and TM teachers: "Mahesh Yogi is an admirable man—in many ways a good example for the Christian apostle. . . . Perhaps nothing so undermines the Gospel message as the lives of some of us who have committed our lives to delivering it" (71, 72).

Chap. 6, "Prayer and Liberation," and chap. 7, "Faith-Sharing," enable one to grasp the freeing power of prayer and to realize that praying together, however difficult the initial efforts, can lead to walking together in companionship and love. The faith-full and prayer-full Woman (Mary) is presented in chap. 8. The Epilogue offers methods to present to ourselves in writing our goals, immediate and remote, to evaluate them from time to time, and to revise them when necessary to respond to the evolution that takes place in our life.

A seemingly simple yet profound observation offers a summary thrust of the book regarding prayer in practice: perhaps the greatest asceticism is making room for it in our busy lives (13). Once we make room, P. teaches us how to touch God daily.

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ALMA WOODARD, R.S.M.

**FALLIBLE FORMS AND SYMBOLS.** By Bernard E. Meland. Philadelphia: Fortress, 1976. Pp. 206. \$11.95.

This is the third volume of "a trilogy intent on presenting a theology of culture." It is really the methodological reflection on what M. did in *Faith and Culture* and *The Realities of Faith*. The fundamental notions of a theology of culture are not unfamiliar to the reader, but the explication of the strengths and limitations of the methodology involved are clearly presented here for the first time. The underlying assumption of this kind of theology (shared by this reviewer) is that "faith is to be understood not simply as a legacy of belief inherited from the past, but as a vital response to realities inhering within the immediacies of experience as a resource of grace and judgment."

M. situates himself within the tradition of the Chicago school and provides some very interesting historical reflections on the development of that school, especially concerning the thought of Henry Nelson Wieman. While he identifies with what he calls the "new realism" in postliberal theology, he is at pains to point out the limitations of the human structure that make our language "fallible forms and symbols."

His stress is that "we live more deeply than we can think." Believing that the physical sciences were the leaders in the awareness that language is basically developing "disclosure models" rather than "picture models," he thinks that philosophers and theologians have not taken sufficient cognizance of this fact. Faith is always more than words; it is energy—"social, psychical, redemptive energy within individual human beings, within corporate action among groups, with the culture, expressing this grace and judgment of relationships in terms of the resources that heal and redeem our ways." Language may illuminate this reality, but it does not capture it nor do it justice. Language is an indispensable tool of thought, but it is a limited tool. Words are born out of a historical situation, and "when they cohere with historical events they will be employed freely without thought of definition," but they also fall into disuse when the culture does not evoke their usage, and, in the case of religious language, the words remained in cult—ceremonials and confessions—when they were no longer at home in the culture. Following Hiroshima and Nagasaki, however, "words like sin and redemption, grace and judgment, demonic forces and the Kingdom of God, death and transfiguration, or even resurrection, took on a vitality and relevance they had not had in three hundred years."

Aware of these limitations on language, M.'s problem (and not his alone) is how to attend to that "sheer event of existing" which is deeper than consciousness and "deeper than anyone's sensory awareness of it." For this enterprise, the discursive mode alone is not sufficient. There is need of the "narrative vision," the imaginative mode. Not everything can be comprehended in the analytical mode, but that need not imply "that it is beyond our awareness, our wonder, and, perchance, our waiting."

The "lure of certainty" has produced the idea of the Absolute, an idea that has become a goal for so much of Western thought—whether sought in the dogma of authority, biblical literalism, or human reason. This notion of the Absolute, however, is a "phantom of our conceptual world, and has little to do with the concrete realities of existence as they are lived." One of M.'s fundamental arguments is that theologians should be more modest in their expectations of what theology can do. Theology is basically an instrument, not substantive in character, and, at best, can mitigate the "mind's allegiance to despair." Indeed, the Christian attitude is and ought to be one of trust, not certainty—a somewhat more humble stance.

A second fundamental thesis is that the Judeo-Christian mythos (broadly defined) is seminal and formative of Western culture. This faith is more pervasively in the culture than most admit, not just in its

dogmas, doctrines, art, and architecture, but as the leitmotiv of the whole of Western culture. The root metaphor, M. says, is that of the covenant relation between God and man; indeed, the redemptive theme is woven into the whole of Western culture. For this reason, the Bible is not just a primary document for the Church but a primal document for the culture.

With these two bases—an acute awareness of the “marginality of intelligibility” and the “assumption that our culture cannot extricate itself from the Judaic-Christian mythos”—M. explicates his method of “empirical realism.” Very briefly stated, this method begins with the empirical witness in the present (to be found in the cultus [church], individual experience, and the culture), moves to the primal source and norm of the mythos (word of Scripture), and returns to the present demand for intelligibility in Christian faith. The segregation of the gospel from culture, M. believes, is a theology of containment in which “neither the full meaning of the gospel nor the full meaning of the culture, nor for that matter the full meaning of man as man, can be known or understood.”

One not familiar with either process philosophy or the theology of culture of the Chicago school might find the book rather abstract (to use Whitehead’s image, the airplane seldom touches down), but W.’s personal graciousness and sensitivity shine throughout the volume, especially in those rather oblique references to the loss of his spouse of many years. In this, and in many other ways, it is a beautiful book.

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T. HOWLAND SANKS, S.J.

THE AMERICAN CATHOLIC: A SOCIAL PORTRAIT. By Andrew M. Greeley. New York: Basic Books, 1977. Pp. 280. \$15.00.

The stated goal of this work is sociological, so that non-Catholics will come to know the educational and economic status of Catholics, their family structures, their moral values, their social, political, and racial attitudes and behavior, and the attitudes of Catholics towards their own school system and its impact on American society in general. Rejecting several stereotypes about Catholics, G. nevertheless finds that Catholics are victims of a sophisticated discrimination.

The model G. uses is one with permeable boundaries from an ethnogenetic perspective, since he has rejected the assimilation thesis of the melting pot and the acculturation theory of cultural pluralism. This he does because he views the process as a dynamic collection of mechanisms that must also include the origin of the ethnic collectivities.

From an immigrant origin the Catholic collectivity has moved rapidly up the social ladder, if college education is used as a social indicator. At the present time the Irish Catholics are the most likely of any white

gentile ethnic group to send their children to college, and the Polish, Italian and Slavic groups have now passed the national average in attendance at college. G. wonders why Catholics do not attain positions at the prestige colleges and universities and puts the blame on prejudice against their religion, since he proves that there are qualified Catholic intellectuals. In general, G. finds that anti-Semitism and racism on the part of Catholics has decreased but that anti-Catholicism has probably increased.

The changes that have occurred in the Catholic Church in recent years have been vast. The older "experts" in interpreting American Catholicism have attributed these to the decrees of Vatican II and the acculturation of the immigrants to the U.S. The National Opinion Research Center data indicate a substantial decline in the accepting of the legitimacy of church authority, personal faith, and the official sexual teaching of the Church. G. links this to the papal letter *Humanae vitae* and the reaction to it. One wonders whether the argument has a causal nexus or is the fallacy *post hoc, ergo propter hoc*. The area of sexual orthodoxy does not seem important to the postmenopause group beyond fifty years, contrary to G.'s data. The increased defection of priests is not clearly related to *Humanae vitae*, but that document may be used as a rationalization in many cases. Although resignations from the priesthood will continue, the data indicate that the clergy have a high morale, satisfaction, and maturity like that of persons of the same age and educational development. Further, they are liked by the laity and are in touch with them and their needs.

Catholics, on the whole, are satisfied with their schools and sent their children to Catholic schools when they were available. They have supported the schools and pledged further contributions to keep them open. It is only the incompetence of the leaders that brings about their abandonment, as G. sees it. The schools themselves develop social responsibility and help promote economic achievement as well as educational success.

The Catholic family structure with its differing subcultures does present differing modes of socialization, some subcultures being more successful in transmitting the values of the parents to the children. Despite the pressures of conformity to mass values in American society, the American Catholic family keeps its strong familial values, a fact which G. suspects is a reason for some anti-Catholicism. Much of the Catholic ethos is tied to the old-fashioned neighborhood, a primary group, where common values and interests prevail.

The Catholic social ethic is based on a human nature wounded by the Fall, an organic pluralism of human society, and the dignity of the



individual person. Hence it is conservative, wanting to conserve the family, the neighborhood, the community, and yet it is liberal in its demands that the person be freed from the oppression of bureaucracies. It is in the light of observations and the hard empirical evidence that G. believes the American Catholic will remain loyal to the Catholic collectivity and its heritage, and simultaneously will refuse to pay attention to the teaching authority of the Church.

This is a stimulating and readable book that rejects the stereotypes of the American Catholic. It is flawed by Greeley's preoccupation with the bishops (always "stupid") and *Humanae vitae* (always "erroneous"). Despite these biases, this work is a must for those who would study current American Catholicism.

*University of Scranton*

JAMES J. CONLIN, S.J.

**THE WAY TO NICEA: THE DIALECTICAL DEVELOPMENT OF TRINITARIAN THEOLOGY.** By Bernard Lonergan. Translated from the Latin, with an introduction, by Conn O'Donovan. Philadelphia: Westminster, 1976. Pp. 143. \$9.50.

By 1964, when Lonergan's two-volume Latin textbook of Trinitarian theology was published in its final edition, its author had taught five undergraduate courses and one graduate course on this subject over a period of ten years at the Gregorian University. Part of L.'s widespread influence is due to the centrality of these courses, together with those he gave on the theology of the Incarnation. But equally influential was the concern for theological method which developed especially in the courses on the Trinity. This was the decade following the composition of *Insight*, and L.'s theology everywhere drew on that book's achievement.

The present monograph clearly shows that *Insight* is its philosophical context. It comprises the introductory third of L.'s first, dogmatic volume (the second volume being the celebrated systematic presentation of the psychological analogy) and has been skilfully translated and introduced by a long-time student of L.'s thought. Concerned to highlight the major ideas and issues under debate, the book focuses on the interplay of ideas not so much in terms of their historical circumstances as in their formal relations and final truth. Repeatedly L. makes it clear that he is less concerned with the drama of the time than with the truth about God that was at issue on the way to Nicaea.

Thus the most serious mistake a reader could make would be to approach this book as history. Even granting its modest size, it should not be compared with Pelikan's presentation of the period, much less with Grillmeier's, but rather with the *method* of textbooks used at the time. Then we see how fundamentally L. delineates the process from the naive realism of NT times to the dogmatic realism of Nicaea. The basic thesis is that at Nicaea "a definitive step was taken from naive realism, beyond Platonism, to dogmatic realism and in the direction of critical realism" (137). Naive realism is the approach to reality which *Insight* calls "taking a look," a truncated knowledge based in sensation and images. Dogmatic realism, on the other hand, believes that the word of God provides the human mind with truth, while the critical realism of reflective understanding explicitly relies on the operations of intelligence and reason in its determination of what is true. For L., this development is not a perverse Hellenization of Christian teaching; it is the achievement of an ontological perspective which allows us to speak not only experientially but theoretically, not only of things as related to us but also of things as they are in themselves.

In February 1965, according to L. himself, he reached the insight

## SHORTER NOTICES

**THE MELCHIZEDEK TRADITION: A CRITICAL EXAMINATION OF THE SOURCES TO THE FIFTH CENTURY A.D. AND IN THE EPISTLE TO THE HEBREWS.** By Fred L. Horton, Jr. Society for New Testament Studies Monograph Series 30. New York: Cambridge Univ., 1976. Pp. 191. \$21.50.

The historical Melchizedek is as shadowy a figure after this study as he was before; this is not due to the author but to the sources. All we know of Melchizedek rests on the passage in Gen 14. What speculation there was about Melchizedek in Judaism did not begin until the first century B.C.E. Prior to that time Melchizedek was a minor biblical character. That he was a historical person is possible (on the assumption that heroes are often based on historical characters), but whether he once ruled in Jerusalem is doubtful. His date: possibly in the fourteenth century B.C.E. Having cleared the ground in the first chapter, H. turns to speculation about Melchizedek in Judaism and Christianity. What prompted interest in him was, it seems, the tantalizingly brief account in Genesis and the simple fact that he was the first *priest* of God mentioned in the Torah. This alone seems to account for interest in Melchizedek. Speculation appears first in works such as 11QMelch, Heb 7, 10apGen, Philo, and others from this period, but the fullest development comes in sectarian Christianity during the first four centuries of the Christian era. The Great Church saw Melchizedek as an eternal priest, i.e., a "priest of the uncircumcision," thereby foreshadowing Christ; but several sects (known to us from Hippolytus, Epiphanius, *et al.*) saw him as a divine figure greater than Christ. Christ had a mother and a genealogy, but Heb 7 says Melchizedek was "without father,

without mother, without genealogy, having neither beginning of days nor end of life." Hence Melchizedek was superior to Christ, and Christ was made in his likeness. In H.'s view, all speculation about Melchizedek among early Christians is based on Heb 7, and his arguments are convincing. It is only another instance of how sectarian Christianity, drawing on the NT, created a wholly different spiritual and religious world than did the Great Church. A first-rate piece of work, learned, thorough, judicious.

*Robert L. Wilken*

**JOHN THE MAVERICK GOSPEL.** By Robert Kysar. Atlanta: John Knox, 1976. Pp. 118. \$4.95.

As a spin-off from his useful *The Fourth Evangelist and His Gospel: An Examination of Contemporary Scholarship*, K. has written for beginners an introduction to John's Christology, dualism, concept of faith, and eschatology. With his diagrams, verbal illustrations, and lively style, he admirably accomplishes his purpose. Yet beginners will fault the book for failing to face head-on the questions of inspiration and truth which hover above every page. How can a "maverick" (= heterodox) Gospel be canonical? Can writings so disparate as John and the Synoptics be inspired? When a self-existing universe is a live option, is it helpful to posit creation by two beings, God and the Logos? If we combine John's Jesus with the Synoptic Jesus, is not the conflate mentally abnormal? But is not John's Jesus alone unreal and unattractive? What do we profit by exchanging an anti-Semitic Jesus for one who (according to K.) is anti-all-Christ-rejectors? If Christ did not return as expected, can we trust John's claim that he returned as the Paraclete? Does not John's dis-

illusionment with the Parousia call into question his present eschatology? If John's views of the Spirit, church, and sacraments are intertwined with his eschatology, is not his entire structure suspect? If John, K.'s unknown "genius or blunderer" writing 80-90, puts his words into his characters' mouths, what claim do these sayings have upon us? If we must rethink the faith as John did, how can we avoid sliding into humanism? How authoritative is John if "his answers may be less applicable than his questions"? If John is not only a maverick but also a canonical and universal Gospel, must it be so not merely because it deals with universal questions but because it gives universally valid answers?

A. J. Mattill, Jr.

**THE CALVARY CHRIST.** By Gerald O'Collins, S.J. Philadelphia: Westminster, 1977. Pp. 124. \$4.95.

Since so many works in Christology seem to get lost in the maze of form criticism, redaction criticism and composition, it is refreshing to read in the introduction of this brief essay that O'C. intends not just one more dry academic effort but a personal essay, a kind of operative Christology, focusing upon the death of Jesus. Equally refreshing is his decision to focus primarily on Mark, since it is the oldest Gospel account, and follow it as it is written, i.e., as a *story* framing the death of Jesus and not a document for scholars. In this way he hopes to bring the story alive afresh.

The structure of the work examines (1) the story of Jesus' road to crucifixion, (2) the agents of the crucifixion, (3) the results of that death. Methodologically O'C. chooses to bracket the questions of the resurrection and divinity of Jesus. However, the reader has the impression that the author is implicitly affirming a rather traditional interpretation of these central

realities. For this reason his reflections on the crucifixion shed no new light on them.

Chaps. 2-6 contain some interesting observations on such questions as "What difference would it have made if Jesus had lived a long full life and died in the loving embrace of his children?" and "What if he had been the victim of bad luck and been crushed under the falling tower of Siloam?" But when such traditional questions as "In what sense are God, Jesus, the Jews, Pilate, and all humankind agents of the crucifixion?" and "Can theological terms such as liberation, reconciliation, propitiation, and atonement be framed with more exactitude, overcoming once and for all a Shylock image of God?" are raised, only answers already familiar are offered.

It is the first chapter, however, that has the most promise and is therefore the most disappointing. Under the rubric of Jesus the Martyr, O'C. maintains that we will gain a new understanding of the death of Jesus if we enter the death story of other great figures. First he examines victims of assassination (Gandhi, John Kennedy, Martin Luther King) and then a cross section of martyrs (Socrates, Joan of Arc, Thomas More, Bonhoeffer). However, his treatment is too brief to provide any new insights.

At first it appears that *The Calvary Christ* is going to be an instance of what Ricoeur has termed postcritical naiveté. But in the end it disappoints; for while it is not ponderously academic, it is all but void of the personal disclosure the introduction promised. Hence the *Story* is not retold anew.

Edward K. Braxton

**JESUS AND FREEDOM.** By Sebastian Kappen. Maryknoll, N.Y.: Orbis, 1977. Pp. 178. \$8.95; \$3.95 paper.

An Indian Jesuit, K. presents in this work a "Christology from below"

reflecting the situation of the oppressed masses in his subcontinent. It is addressed not to specialists but to educated youth in India (and elsewhere) who are concerned with the relevance of Christian faith for the integral liberation of man. K. employs a hermeneutic which is clearly Marxist in orientation, and he is quite critical of institutional Christianity.

In his rereading of the Gospels, K. focuses on the historical Jesus, with the objective of retrieving the meaning of Jesus from the cultic, dogmatic, and institutionalized distortions it has acquired over the centuries. An early chapter also surveys the "challenge of liberation," i.e., the present sociopolitical situation of India, which can only be summarized as catastrophic. K. places great emphasis on the prophetic and liberating aspect of Jesus' life and work. His central chapters develop this basic stress from the standpoint of different forms of liberation: cosmic (i.e., from nature), social, political, religious, and existential. Throughout, he portrays a "secular Jesus": e.g., it is held that Jesus "died the utterly secular death of a political criminal" (131). A final chapter shows how this understanding can function as a creative liberating force for the Indian masses, with stress on the need for hope and the creation of a revolutionary consciousness.

The book is to be welcomed as an expression of "liberation theology" from the perspective of India, especially since previous Latin American efforts have not been in contact with the great world religions. Yet there are certain disappointments. India's rich Hindu heritage is virtually ignored, except for a few pages on its possible alienating potential. Also, K. lays great stress on subduing the "hostile forces of nature." Surely man's task is now recognized as preserving an equilibrium with the fragile ecosys-

tem of the planet. But K. is both eloquent and almost ruthlessly honest. It may be hoped that he will continue to contribute an articulate voice from the East to invigorate the world theological dialogue.

*Alfred T. Hennelly, S.J.*

WHAT IS THEOLOGY? By Maurice Wiles. New York: Oxford Univ. Press, 1976. Pp. 117. \$5.25; \$2.50 paper.

Regius professor of divinity at Oxford, W. offers an attractive introduction to the issues that concern the Christian theologian. Designed for students who are embarking on their theological studies, the book can serve as a reliable foretaste of the kinds of problems that will preoccupy them. The relation of faith to the theologian's work, some of the major branches of theology (ethics and liturgics are notably absent), and the relation of some of the other sciences to theology are W.'s principal interests in this introduction. The approach is balanced and judicious, and alternate points of view are fairly presented. A valuable aspect is the clear use of examples at each stage of the discussion.

On the basic purpose of theology, W. argues for a combination of the methods represented by Barth and Tillich, the first entailing the Church's testing of itself with respect to the language used about God, the second inviting theology to answer the questions posed by the non-Christian world. As a discipline whose object is the God of Christian revelation, theology has as one of its tasks the development of reasons for belief in God, no matter how difficult this enterprise may at first appear to be. No individual argument, W. maintains, may be decisive, but cumulatively a case may be worked up which offers a *logos* for faith without displacing its freedom.

This reviewer intends to recom-

mend W.'s introduction to his first-year students.

*Brian O. McDermott, S.J.*

**THE HIDDEN QUESTION OF GOD.** By Helmut Thielicke. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1977. Pp. 183. \$4.95.

This fine paperback will, I hope, give the English-reading world a deeper appreciation of the breadth of T.'s interest and thought. He combines very well the approach of a scholar and teacher with that of a pastor.

T. covers a great number of subjects: religion, the Church, man, truth, God. All are treated interestingly, and his incisive critique of the Marxist view of man is both original and thought-provoking, particularly in the climate of some of the "liberation theologies" that are presently being developed. Yet the most significant part of the book is the final chapter, on the question of God. For T., all radical questions about human existence ultimately in this question. He is uneasy with any "concept" of God: each is inadequate to express the God of the Bible. He is against all natural theology, but it is interesting to note that his treatment of the problem of God, especially in his approach to the personality of God and the problem of the word "person" as a theological category, seems to have much in common with Aquinas' notion of analogy. So much does God stand out as the prime analogue of "person" that not only is speaking of God as person not anthropomorphic but speaking of man as person is really theomorphic.

Perhaps the greatest strength of the book lies in T.'s emphasis on the primacy of person over structure and on the importance of the biblical relation between God, the ego, and the world as the basis for the best orientation of man to God, to himself, to his fellow men, and to the world in which he lives.

*Walter C. McCauley, S.J.*

**PROVIDENCE AND EVIL: THE STANTON LECTURES 1971-2.** By Peter Geach. New York: Cambridge Univ. Press, 1977. Pp. 153. \$9.50.

Although G. is professor of logic at the University of Leeds, his approach to the problem of evil in these lectures is theological as well as philosophical, dealing with such questions as original sin, redemption, and hell. He locates the problem not in the area of divine omnipotence (which he distinguishes from almightiness, understood as complete control over the actual world) but in that of divine freedom and goodness: Can a free, almighty Creator, who wills the world we see, be good? God knows the future not by somehow seeing it but by controlling it. This leads to a humanly irresolvable problem of God's knowledge of future sins. Animal pain is a matter of indifference to God. Original sin is a misdirection of the human will since the Fall, and leads to a corruption of appetites, for which the redemption is a divine remedy. The unending miseries of hell, justly inflicted on unrepentant sinners, could conceivably occur in a finite time or in an alternative future that branches from that experienced by the blessed and never rejoins it, so that in either case the blessed may come into a world in which there are no damned.

Although G. makes some interesting observations and raises some intriguing questions, his treatment is basically unsatisfactory. You cannot escape contradiction by labeling it mystery; if God knows future sins because He controls the future, God is evil and not just mysterious. G.'s theology and biblical interpretations give little sign of taking into account the work in these fields in the last three or four decades; e.g., he makes no reference to John Hick's *Evil and the God of Love*. Even his handling of philosophical notions like omnipotence seems more like an exercise in dialectics than in reflective thought.

*John H. Wright, S.J.*

**RELIGION AND SELF-ACCEPTANCE.** By John F. Haught. New York: Paulist, 1976. Pp. 189. \$4.95.

Although the title suggests psychology and religion, this volume is really an introductory essay in the philosophy of religion. Relying heavily on Lonergan, H. argues that the desire to know is the basic human drive and that this desire includes self-knowledge and self-acceptance. H. believes that too much philosophy of religion has been "carried out as though epistemological interests are separable from the matter of personal or psychic wholeness," and he attempts to remedy this by having the reader participate "in the struggle toward self-acceptance" through this volume.

To show how religious belief correlates with the dynamics and structures of human consciousness, H. describes the various other human desires besides the desire to know—the desire for meaning, for pleasure, for power—and shows how religion is not completely explained by any one of these desires in isolation from the desire to know. But H. also points out that the desire to know itself "fans out" and moves in "diverse cognitional and intentional channels corresponding to the complexity of the knower, the others, and the world." These various "intentional fields" are the sentient, the interpersonal, the narrative, the aesthetic, and the theoretic. By including more than just the theoretic mode in his understanding of "knowledge," H. avoids the excessive rationalism of so much philosophy of religion. But he can still maintain that religious belief is compatible with critical reason because the intention of the desire to know in all its modalities is reality (as opposed to illusion or unreality).

Cautioning us against absolutizing either the theoretic pattern (which is the natural inclination of philosophers and scientists) or the narrative mode, H. nevertheless maintains that "it is not possible consistently to defend re-

ligious awareness unless it also flows out of the pure desire to know and is faithful to the imperatives of the mind." The most difficult assignment given to this desire to know is "self-knowledge and self-acceptance." The religious awareness, as expressed in images and stories of God which present His unconditional acceptance of man, aids in satisfying this basic drive toward self-knowledge and self-acceptance.

This is a carefully reasoned and clearly written volume. Despite H.'s avowed intentions, however, one has the feeling that the self one accepts after reading the book is a highly intellectualized Lonerganian self, and that the theoretic mode has triumphed after all.

*T. Howland Sanks, S.J.*

**THE FACES OF GOD.** By Adrian Hastings. Maryknoll, N.Y.: Orbis, 1976. Pp. 156. \$4.95.

A series of essays of diverse origin (some began as sermons, some as previously published articles) with the unifying theme of the subtitle, "Reflections on Church and Society." They are not academic theology but are insightful and delightful. Some are more significant than others; the two I found most interesting were "The Predicament of the Catholic Church Today" and "The Reform of the Ministry."

Feeling that the Roman Catholic Church has faltered since the end of Vatican II, H. believes that we are in a "period of undeniable ecclesiastical depression" resulting from the "unchanging reality of Roman power." The process of "governmentalization, centralization, Romanization" has been going on since the eleventh century and reached its peak with the Holy Year of 1950 under Pius XII. Although Vatican II began to reverse this tendency with affirmations of collegiality and some autonomy for the local churches, it largely failed on the practical level. The greatest practical failure of Vatican II was in not "pro-

viding a new method for the appointment of bishops." This, along with the continued imposition of celibacy by law, has resulted in the "present disintegration of the Catholic clergy."

H. points out that the Vatican in the twentieth century has viewed the Church's influence upon the wider world "chiefly in terms of diplomacy, government and law," and "once the choice has been made that the Vicar of Christ should exercise his ministry to the world . . . as if he were a government," he is trapped and effectively gagged by the system of concordats, nunciatures, and the whole diplomatic game. H. argues that this system has prevented the Church from being a decisive influence for good even in those countries where Catholics are a majority: Italy, Ireland, and Portugal.

H. agrees with many other observers that the central disaster of the post-Vatican II years has been the issuance of *Humanae vitae*, not only for its intraecclesiastical consequences, but because the "development of a thoroughly responsible attitude to human population increase is probably the most serious issue facing the whole world today," and Catholics are now effectively excluded from that discussion. Further, it has resulted in making the Church's opposition to abortion less credible to the world at large.

Other essays touch on the place of the marginal in the Church, intercommunion (the duly baptized have a *right* to intercommunion), intermarriage, and the relationship between the Church's mission and the ecumenical movement. The entire volume is one clamorous plea for more pluralism, diversity, and flexibility in the Church's life, liturgy, structure, and theology. To which this reviewer says "amen."

*T. Howland Sanks, S.J.*

**THE MARY MYTH: ON THE FEMININITY OF GOD.** By Andrew M. Greeley. New York: Seabury, 1977. Pp. 229. \$12.95.

The subtitle of G.'s new book should reassure those who think that he is about to debunk the role and significance of Mary. Far from it. What he aims to do here is to recommend a re-evaluation of what the Mary symbolism really stands for. He writes as a social scientist, and this enables him to make use of the history of religions. Catholic apologists have made a serious mistake, he says, by denying the obvious connection between Mary and the goddesses of pagan antiquity. It is not that he does not distinguish carefully between the mother of Jesus and Isis, Astarte, Demeter, Hecate, Kali, etc.; for he is careful to point out both that she is a historical person whereas they are not, and that in profound ways she differs from them; but there are obvious similarities which reveal a universal religious symbolism which points to the androgyny of God. As he sums it up near the end, "Mary is the life-giving mother, the life-renewing virgin, the attractive and fascinating daughter of Zion and reuniting, peace-giving Pietà. She reveals to us the feminine dimensions of the Christian God and at the same time reinforces our perceptions of all things including ourselves, as androgynous in some fashion." In an earlier chapter, "Religion, Experience, Symbols, Language," which the average reader may find somewhat technical, he explains how a thing, a person, or an event can give rise to "the horizon experience," which offers us a fleeting glimpse that there is something else going on in our lives and, if there is, there may also be "something else" beyond the horizon. Such things or persons become symbols—"limit language"—capable of evoking this experience. Of such is Mary. Chapters fol-



low in which she is viewed as Madonna, Virgo, Sponsa, and Pietà. Only the chapter on Mary as Virgo is weak. Strangely, G. makes far less use of the history of religions than would be expected. He might have profited from reading this reviewer's much smaller *God As Woman, Woman as God*.

J. Edgar Bruns

MARIE DANS LA LITURGIE DE BYZANCE. By Joseph Ledit. Paris: Beauchesne, 1976. Pp. 368. 99 fr.

No liturgical tradition in Christendom is as rich and as varied as the Byzantine tradition, developed in the "Great Church" of Constantinople throughout the Middle Ages, translated into many languages other than the original Greek, and serving even today as the *lex orandi* of Orthodox Christians. L., one of the veteran specialists in the field, has written a book summarizing and systematizing the Mariological ideas found in thousands of canons, *kontakia*, *troparia*, *akathistoi*, and other hymns, distributed throughout the daily, weekly, yearly, and paschal cycles of the Byzantine liturgical books.

Having first shown that this entire hymnographical material remains unused by theologians, although some valuable historical and methodological approaches were made by specialists like J. B. Pitra, Sophronios Eustratiades, Enrico Follieri, and others, the author, in the first part, uses the hymns to describe the role of the Virgin Mary in the "plan" of salvation. The other two parts list and illustrate the various titles of Mary, the events in her life, and her role in the spiritual experience of the Church. The result is an extraordinarily impressive compendium of theological ideas expressed in poetic language, and one can only hope that modern theologians, particularly those concerned with expressing anew the role of women in the

Church, will not overlook the role of the one woman without whom generations of Christians saw no possibility of understanding and accepting salvation in Christ.

Shortcomings of the book lie in the absence of a critical approach to literary genres found in the hymns. Byzantine liturgical poetry does indeed express theology, but in order to understand it, one must be attuned to the poets' particular language, which uses (primarily biblical) symbols as well as concepts. Thus, in some chapters of the book—particularly those referring to the controversial issues of the Immaculate Conception and the Assumption—L. seems to me to do some gentle violence to a poetic language which requires a more discreet and more flexible interpretation, based upon the wider background of Eastern patristic theology.

John Meyendorff

REPERTORIUM BIBLICUM MEDII Aevi 7: SUPPLEMENTUM. By Friedrich Stegmüller with Klaus Reinhardt. Madrid: Consejo Superior de Investigaciones Científicas, 1976. Pp. 410.

It is with great pleasure that we note the continuation of Stegmüller's *Repertorium biblicum* (7 vols., 1950–61). This indispensable tool is modeled on the same author's *Repertorium commentariorum in Sententias Petri Lombardi* (2 vols., Würzburg, 1947) and includes brief bibliographical notes on medieval Bible commentators, with detailed descriptions of their works and complete lists of manuscripts and printed editions. This supplement had already been prepared by Stegmüller when in 1968 illness prevented its completion. The present publication has been edited by Prof. Klaus Reinhardt (Trier). The supplement contains material concerning the apocrypha of the OT and NT, as well as additional information concerning

the Bible commentators. It will be made up of two volumes (8-9), of which this is the first. The second volume will include the *Glossa ordinaria*. An index of initia is in preparation (Vols. 10-11). Additional indexes (e.g., Scripture, subjects, chronology, codices) are planned. We hope that the editor will be able to bring this monumental work to rapid completion.

C. H. Lohr, S.J.

DIE BIBLISCHEN AUTOREN SPANIENS BIS ZUM KONZIL VON TRIENT. By Klaus Reinhardt. Salamanca: Universidad Pontificia, 1976. Pp. 244. 400 ptas.

This work is a separate printing of the author's contribution to the *Repertorio de historia de las Ciencias eclesiásticas en España* 5 (1976) 1-242. Modeled on Friedrich Stegmüller's great *Repertorium biblicum medii aevi*, of which Reinhardt is now the editor, these pages concentrate on the commentaries on the Bible which appeared in Spain before the Council of Trent. The term "commentary" has been taken in a broad sense to include—in addition to strictly exegetical works—sermons, poetry, apologetic literature, and the apocrypha. R. divides the authors into three periods: the patristic period, the Middle Ages, and the age of Humanism. Of particular value is the information on medieval Jewish authors and on vernacular translations of the Bible. It is to be hoped that R. will provide us with a similar treatment of the authors of the sixteenth century and eventually with a comprehensive history of biblical exegesis up to the time of Richard Simon.

C. H. Lohr, S.J.

THE LATER LATIN FATHERS. By William G. Rusch. London: Duckworth, 1977. Pp. 214. £8.95.

This volume is intended as a companion to *The Early Christian Fathers*

by F. L. Cross, published in 1960. The chronological period runs from Hilary of Poitiers (fl. ca. 350) to Isidore of Seville (d. 636). The sixteen chapters are divided into two groups, those dealing with individual authors such as Ambrose and Rufinus and those dealing with groups such as the popes of the late fifth and sixth centuries. R. provides a bibliography of the printed and, if they exist, critical editions of the authors' works, English translations where they exist, and some secondary literature, mostly in English. For further reading, one is usually referred to the 1974 edition of *The Oxford Dictionary of the Christian Church* and the English edition of B. Altaner's *Patrology*, dating to 1960—a small but significant proof of how eagerly awaited is the fourth volume of Johannes Quasten's *Patrology*.

R. presents brief biographies of his subjects and observations on their theology; he follows this with capsule descriptions of their works. Every work of the authors is discussed—undoubtedly the book's best feature. This work is competent and accurate, except for the attribution of *Liber de ordine creaturarum* to Isidore of Seville, and it can be a good introduction to the topic for college and seminary undergraduates. There are two drawbacks to the book. First, the references to editions and translations are given to the *opera omnia*, not to the individual works, so the reader cannot go directly from this work to the original. Second, even though the work is admittedly cursory, the omissions are open to criticism. A work which goes to the seventh century ignores both Boethius and Cassiodorus while including Phoebadius and Victor of Vita. Likewise, the *patres* of the British Isles—Patricius, Gildas, Columbanus—are overlooked.

Joseph F. Kelly

JOHANNES FALKENBERG, DER DEUTSCHE ORDER UND DIE POLNISCHE

**POLITIK.** By Hartmut Boockmann. Göttingen: Vandenhoeck & Ruprecht, 1975. Pp. 369.

In this *Habilitationschrift* B. considers a number of topics concerning the Kingdom of Poland, the Teutonic Knights, and the general European situation around 1400. Of special interest to the historian of the Church and of its social teaching are his chapters on the dispute between Poland and the Knights at the Council of Constance, the part Falkenberg played in this dispute, and the political context of the dispute. B. sets the stage by discussing the text, content, and circumstances surrounding the composition of Falkenberg's most controversial work, *The Satira*, a violent attack on the people of Poland and on their king, in which he accuses them of heresy and unspeakable crimes. This tract was the result of bitter disputes that had lasted three decades since the Polish-Lithuanian Union of 1385-86. The disputes had taken the form of literary diatribes as well as pitched battles. Falkenberg was, however, more than just a literary hack in the employ of the Knights. In his career he was concerned with the great questions of his day: the Great Western Schism and its resolution, the call for reform of the Church, the relation of emperor and pope, the validity of the Council of Pisa, etc. At Constance, Falkenberg became identified with the German cause and became the chief opponent of the great Polish protagonist Paulus Vladimiri. Each side became overly vehement, if not vicious, in its attacks on the other's position, and so each paid a penalty. Falkenberg spent some years as a papal prisoner and saw his *Satira* condemned as offensive. Vladimiri, however, did not gain a total victory, as Falkenberg's works and views were not condemned as heretical, as Vladimiri demanded and charged.

The issues involved in their contest reached far beyond the immediate concerns of the Council (which were seri-

ous enough). They included the extent of papal and imperial authority and right to make grants of land, the legitimacy of crusades and of wars against the infidel and heretics, the concept of the just war, the right of dominion, property, and government among non-believers, and the employment of infidel soldiers against other Christians. As in only too many areas, the Council of Constance did not resolve these issues; but they had been broached, and the centuries ahead in the persons of Las Casas, Grotius, and others would have to consider them in detail. B. has presented a good introduction to and examination of these disputes and of one of the men most closely involved in them. He also shows how the politics of the Council and of the French nation in particular influenced the decisions made at the Council. Falkenberg is presented critically but sympathetically.

*Thomas E. Morrissey*

**FROM LUTHER TO 1580: A PICTORIAL ACCOUNT—PLACES, PERSONS, AND EVENTS LEADING TO THE BOOK OF CONCORD.** By Erwin Weber. Text by Ingetraut Ludolphy. St. Louis: Concordia, 1977. Pp. 224. \$12.95.

A book of 170 prints and photographs with a minimum of text, covering the first hundred years of Lutheranism. The story begins in 1480 (three years before Luther's birth) at Moehra, the family's ancestral home, and advances to 1580, the date of the publication of *The Book of Concord*. In such a volume the pictures are the more important element. They are of uniform size (8½ × 11) and depict the items mentioned in the subtitle. Here we visit the places in Germany where Luther lived, as well as the churches, castles, and universities connected with him and his career. There are many portraits—a good number by contemporary artists—of individuals associated with the Lutheran reformation, together with acquaintances, opponents, and political leaders. The

events chronicled cover the period from Luther's birth, his *Turmerlebenis*, his years as a reformer to his death, together with the ensuing years when Lutheranism was sorely divided into the Philippists and the Gnesio-Lutherans. Unity in Lutheranism was finally achieved by *The Book of Concord*. Because of this rich variety of prints and photographs, the reader travels the land of the Reformation.

The text is less important than the pictures, and in this case it is much less successful. It is a translation from the German, and the sentence structure is so simple that this reviewer gets the impression that it was intended for a young audience. To try to cover these historic hundred years with the "minimum of text" (7) is most difficult; perhaps more omissions should have been made. It seems it would have been preferable to omit discussion of Ockhamism (48) than reduce it to oversimplification.

Since 1980 will be the quadricentennial of the publication of *The Book of Concord*, Weber's picture book can well serve as an introduction to the celebration.

*Joseph N. Tylenda, S.J.*

JERONIMO NADAL, S.I.: SCHOLIA IN CONSTITUTIONES S.I. Edición crítica, prólogo y notas de Manuel Ruiz Jurado, S.I. Granada: Facultad de Teología, 1976. Pp. 516.

When Ignatius Loyola finished writing the Jesuit *Constitutions* in 1552, he entrusted to Jerome Nadal the delicate task of promulgating them in the various provinces of the recently founded Society of Jesus. Ignatius had personally and rigorously trained Nadal and had chosen him as a close associate in governing the Society. Ignatius now commissioned Nadal to communicate the manner in which the written rules were to be an aid in reducing to practice the interior law of charity which he confidently

expected would be the driving force behind all Jesuit enterprises in the service of the people of God.

In the execution of this mandate, Nadal delivered innumerable addresses and exhortations to Jesuit communities in Europe, all the while laboring on what was to become his chief work—a detailed commentary on the entire text of the *Constitutions*. His annotations or scholia thus emerged incisive and finely honed from his years of explaining the work to his fellow Jesuits, answering their questions, and solving difficulties of interpretation. It has been remarked of the early collaborators of Ignatius that if Laynez was his brains and Polanco his right hand, Nadal was his heart. It is no surprise, then, that from the first General Congregation of the Society until the present day, the writings of Nadal have held a place of honor among Jesuit commentators on the *Constitutions*. Now thanks to the scholarly work of R., we have a critical edition of the Latin *Scholia* and an invaluable introduction which treats of their origin, composition, and authority. The *Scholia* will remain an indispensable, priceless guide to the mind and apostolic heart of Ignatius Loyola.

*William J. Walsh, S.J.*

SAINT ANTHONY MARY CLARET: AUTOBIOGRAPHY. Edited by José María Viñas, C.M.F. Translated by Joseph Daries, C.M.F. Chicago: Claretian Publications, 1976. Pp. 353. \$8.95.

This manual edition of a spiritual classic has an expressly formative end in view: to bring Claretian family members into personal contact with the source of their charism and spirit. It has a value beyond this for all apostolic missionaries who wish to lead a "life of the strictest evangelical poverty shared in brotherhood with those God-given companions who are moved by the same Spirit." This prod-

uct of the saint's mature years, written under obedience in his mid-fifties, is in part a journal, listing dates and places; an interpretation of the major events of his life; a legacy of spiritual wisdom bequeathed to his followers.

The saint's attitudes, as is to be expected, reflect the nineteenth century in which he lived. Contemporary readers might find some of them somewhat dualistic, unecumenical, excessively defensive and self-conscious. But the essential spirituality enshrined in these reflections is of perennial value: it is Christ-centered, experiential, and functional. His aphorisms, expressed with refreshing spontaneity, combine depth, practicality, and beauty: e.g., "There is no virtue so attractive as meekness. If you stand by a fishpond and throw in little pieces of bread, the fish will crowd about the bank and come fearlessly up to your feet; but if you throw rocks instead, they will all swim and hide. Men are much the same" (#373). Many of his specific observations dealing with healing, exorcisms, catechizing children, and adult education are still quite valid. The system of paragraph enumeration and a thorough index enhance the usefulness of this edition.

*Dominic Maruca, S.J.*

**IL DIVORZIO NELLE CHIESE ORIENTALI: RICERCA STORICA SULL' ATTEGIAMENTO CATTOLICO.** By Luigi Bresnan. Bologna: Edizioni Dehoniane, 1976. Pp. 327. L. 4400.

A notable difference between the Roman Church and the Eastern Churches not in full communion is the latter's admission of divorce in some circumstances despite a doctrinal affirmation of indissolubility. There has been no systematic historical examination of the Roman Church's approach to this divergent Eastern theory and practice. B. attempts to remedy this lacuna and thereby facilitate needed theological-pastoral dialogue.

He does not confront the two diverse theologies and practices but simply examines the evolution of the Roman approach to the Eastern churches.

For the first millennium there was no significant Roman criticism of a developing Eastern admission of divorce. There were twelfth- and thirteenth-century denunciations of this abuse in the context of polemics with the Greeks and discussions with the Armenians. However, only from the mid-sixteenth century does Roman criticism of Eastern divorce practice notably increase. This is still not viewed, however, as a major ecumenical obstacle nor are the Easterners viewed as heretics. Generally this issue has been dealt with on disciplinary rather than doctrinal grounds. Even after union with the Holy See, some Uniate Churches tolerated divorce, though on a limited basis and without the knowledge of the Holy See. Papal declarations and responses of Roman dicasteries have constantly proclaimed the principle of indissolubility, yet have been willing at times to tolerate contrary practice if it is uncorrectable.

B. has perceptively illumined the Roman stance vis-à-vis the Eastern divorce practice, especially in the post-Tridentine period. His examination of the activity of various Roman dicasteries and different Uniate synods is particularly valuable in revealing many hitherto unpublished documents. His exploration of papal declarations, symbols of faith, and theological manuals is similarly helpful in clarifying the state of the question—indispensable for serious ecumenical dialogue. While there is no detailed citation of texts, the critical apparatus is abundant and the bibliography is extensive. B.'s closing discussion of the contemporary problematic of divorce and remarriage leaves much to be desired. However, this is hardly his main concern, and such criticism should not

detract from the general excellence of this work.

*Thomas J. Green*

**ETHICAL ISSUES IN MODERN MEDICINE.** Edited by Robert Hunt and John Arras. Palo Alto, Calif.: Mayfield, 1977. Pp. 524.

A collection of previously published articles representing six areas of current bioethical concern: genetics, abortion, euthanasia, informed consent, behavior control and psychosurgery, and justice, social policy, and the province of medicine. Many already familiar authors are included in the selections: Ramsey, Noonan, Rachels, Dyck, Bok, Jonas, Fried, Kass, Illich, John Fletcher, and others. For each topic, the selections number from a minimum of four (abortion) to a maximum of eight (informed consent) and, within the limits of space, are fairly representative of current bioethical writing. A select bibliography is provided for each of the areas.

A well-written forty-eight-page introductory essay by the editors on "Ethical Theory in the Medical Context" sets this book off from other anthologies recently published. The essay is offered as a minicourse in ethics for those unfamiliar with the field. Anyone who has attempted to teach a medical-ethics course to the uninitiated will recognize the need for this kind of introduction and will welcome its inclusion here. What the authors say concerning the readings selected for the euthanasia section can be said of the entire work: "Whether or not these readings will enable us to achieve a resolution of the complex issues . . . we cannot help but glean from them a heightened sensitivity to the values and beliefs that underlie our attitudes toward life and death" (181).

*James J. Doyle, C.S.C.*

**ON HUMAN CARE: AN INTRODUCTION TO ETHICS.** By Arthur J. Dyck.

Nashville: Abingdon, 1977. Pp. 189. \$4.95.

The presupposition of this book, in D.'s own words, is that "ethics is one and that religious ethics and philosophical ethics are subspecies of ethics" (25). Having stated this premise, D. proceeds to lay out his own understanding of the oneness of ethics by drawing mostly on thinkers and writings in the philosophical tradition (W. D. Ross, G. E. Moore, P. Taylor, W. Frankena, R. Firth, J. Rawls), with somewhat less frequent references to the images (Mosaic covenant, Good Samaritan) and authors (mostly Protestant) in the field of religious ethics (P. Lehman, J. Fletcher, H. R. Niebuhr, P. Ramsey). While not directly intending a text in medical ethics or bioethics, D. frequently attempts to show how the rules and principles of ethics apply to dilemmas in modern science and medicine (e.g., defective newborns, informed consent, allocation of scarce resources, etc.). Chap. 4, "Conflicting Views of Beneficence in the Euthanasia Debate," is particularly instructive in this regard, while chap. 2, "Ethics, Policy and Population Debates" (previously published in somewhat altered form), also addresses a major topic of current scientific and political significance. The remaining chapters deal with issues in normative ethics, ethical relativism, the quest for the ideal moral judge, and the nature of the moral life.

The ethical stance which D. himself finds most congenial is that of the ideal-observer theory as first developed by Roderick Firth. Simply put, according to this theory the statement "X is right" means "X would be approved by an ideal observer who is omniscient, omnipercipient, disinterested, dispassionate and otherwise normal" (143). D. believes that the criteria for rationality generated by such a theory, coupled with a Rawlsian notion of justice (as best satisfying those criteria of rationality), give us a superior, though not perfect,

method for adjudicating moral conflict.

D.'s synthesis of classical moral theories seems well informed and fair; more problematic, perhaps, is the adequacy of the ideal-observer theory. Psychologists and anthropologists, e.g., might well challenge the ideal-observer theory's criteria of rationality as being too neglectful of conditioning, early training, and life experiences as factors contributing to the formation of moral judgment. Philosophers might wonder whether Rawls's understanding of justice is enough to enable the ideal-observer theory to correctly represent the meaning of ethical terms as used by everyone, not just by some people.

In short, Dyck has written a book of interest to many, though perhaps of more value to the novice than to the scholar. His work should prove particularly useful in the instruction of a wide variety of students, both those in college and those preparing for the health-care fields.

*Joseph A. La Barge*

**THE PURSUIT OF DEATH.** By Howard K. Congdon. Nashville: Abingdon, 1977. Pp. 191. \$5.95.

Writing in the tradition of Socrates ("The true disciple of philosophy . . . is ever pursuing death and dying") and of Jaspers ("To philosophize is to learn how to die"), C. takes the axiom that the unexamined life is not worth living to carry with it the necessity of examining the enigma of death. He moves quickly beyond the physical meaning of death into an examination of death as both a metaphysical and existential event. He then devotes the major part of the book to probing this question: If there is more to life than physical life (and C. believes there is), what is the possibility of the survival of this "more" (consciousness, awareness, mind) following physical death?

Undeterred by the inability of philosophy in its long history to answer this question with any finality, C. is

optimistic that new insights are possible from scientific research into those instances where the phenomenon of death (or something analogous to it) has been experienced by the living. He hopes that by investigating pre-uterine existence through hypnosis and psychoanalysis, by researching more intensely the effects of psychedelic drugs and the experiences of those who have been at the threshold of death and survived, science may shed some light on the existence and nature of extraphysical existence of mind or awareness. The two most creative chapters deal with ego death and immortality, the latter offering a challenging analysis of temporal infinity and what it might mean for personal survival after death.

With a spritely touch and intellectual integrity C. has succeeded in showing that philosophy can be exciting even when dealing with a profound and often threatening topic. If the reader is dissatisfied, this will only demonstrate once more the limits of an exclusively philosophical inquiry into the enigma of death.

*James J. Doyle, C.S.C.*

**FREEDOM AND VALUE.** Edited by Robert O. Johann. New York: Fordham Univ. Press, 1976. Pp. 186. \$12.50; \$5.00 paper.

This collection of essays by members of the Fordham philosophy department is stronger in its parts than as a whole, but the essays show commendable variety and illustrate the virtues of a pluralistic approach to philosophy in a Catholic setting. The nine essays fall into two main groups, one dealing with fundamental issues of social ethics and marked by a concern with issues common to the Thomistic tradition and recent analytic philosophy, the other presenting alternative ways of conceiving the place of human freedom in the social world.

In the first group Norris Clarke and Joseph Dolan offer contemporary restatements of the Thomistic doctrines

of the orientation of freedom to the good and of the role of freedom as a necessary presupposition of the ethical life. Charles Kelbley's affirmation of the priority of freedom and the right to the good is based on the work of John Rawls and is an interesting counterpart to Clarke's piece. Gerald McCool provides a suggestive account of the basis for social ethics in transcendental Thomism. Andrew Varga traces the tension between freedom and value in a number of contemporary social issues, and Vincent Cooke offers a well-reasoned defense of political authority against the anarchism of Robert Wolff.

The essays in the second group are concerned with locating freedom in the appropriate context. Robert Johann places it in a world of persons in communication, and Leonard Feldstein situates it in the process of psychological development, of which he gives a perceptive phenomenological account. Quentin Lauer's judicious piece on the relations between religious consciousness and the autonomy of reason in Hegel stands apart from both groups. The collection is both a record of serious reflection and a pointer to further dialogue.

*John Langan, S.J.*

**AN ILLUSTRATED ENCYCLOPEDIA OF MYSTICISM AND THE MYSTERY RELIGIONS.** By John Ferguson. New York: Seabury, 1977. Pp. 228. \$14.95.

F. has given the nonexpert a fine one-volume work on mysticism, containing over 1,000 entries from Abhidharma to Zoroastrianism and a good bibliography of secondary sources. Wisely avoiding the labyrinths of demonology, witchcraft, and magic, he focuses on the important world religions; their outstanding mystics; esoteric cults and sects; mystical philosophers, poets, writers, artists, and visionaries; and mystical techniques, including drugs, music, and yoga.

The entries Apocalyptic, Kabbalah,

Light, Love, Nature, Mysticism, Spiritual Marriage, Spiritual Senses, Symbol, and Two Ways are especially fine. F.'s intertwining of quotations with his own commentary on Eckhart, Hui-Neng, Juan de la Cruz, and Teresa de Jesus, and others is skilful and allows the mystics to speak for themselves. Far too short and rather banal are the entries on Jesus, Gautama, Muhammed, Aquinas, and Spiritual Exercises. F. also confuses St. Paul's encounter with the risen Christ with his later mystical experiences. Perhaps reflecting F.'s reliance upon secondary sources, but still unacceptable, is the thesis of Christianity's affinities and reliance upon the mystery religions.

Despite an occasional confusion concerning the difference between mystical absorption and mystical indwelling, F. avoids the current, facile dogma that only pantheistic or monistic mysticism is pure (cf. Deification, however). F.'s entries clearly allow for the unity-with-differentiation experience of theistic mysticism. He underscores both the cataphatic and the apophatic ways, distinctly enucleates the difference between mysticism's essence and its often accompanying secondary phenomena, and rejects the popular meaning of mysticism, i.e., the foggy, the mysterious, or the occult. F.'s entries allow for the distinction between true and pseudo mysticism to arise; moreover, the variety of mystical experience and their qualitative differences are delineated. Mystical states as well as mystical experiences are accounted for. That practical love often flows from mystical transformation is not overlooked. I can only thank F. for emphasizing the mystical or soul-making quality found in much of Greek philosophy.

*Harvey D. Egan, S.J.*

**POLITICAL VIOLENCE.** By Ted Honderich. Ithaca, N.Y.: Cornell Univ. Press, 1976. Pp. 118. \$7.95.



In the three essays that comprise this book, H. is more successful in thinking about a difficult and disturbing subject than in treating it with political or moral sensitivity. His particular concern is with political violence and terrorism undertaken by individuals who want to achieve greater equality within society. In the first essay, he argues that political philosophy should take the facts of inequality within and between societies seriously and that we should accept a principle of equality which aims at equalizing satisfaction and distress for all. In the second essay, he assesses Robert Wolff's anarchist argument that we have no obligation to obey the law since the authority of the state is incompatible with our autonomy as rational agents and John Rawls's theory of civil disobedience. His criticisms of Wolff are telling, but his treatment of Rawls arbitrarily stresses the egalitarian aspects of his position and contains some serious misstatements of Rawls's views. In the third essay, which is the least satisfactory, H. argues that violence to achieve an egalitarian society is not incompatible with democracy and is in principle justifiable.

Three principal difficulties with H.'s position are his cavalier treatment of the traditional moral prohibition against the taking of innocent life, his simplistic and potentially totalitarian view that society should aim at equalizing satisfaction and distress, and his casual assertions about the progressive results of past violence. Also, much of the book is marked by a condescending and self-congratulatory tone.

*John Langan, S.J.*

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I certify that the statements by me above are correct and complete: (s) Joseph N. Tylenda, S.J.

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