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The March 1978 issue contains three articles and two bulletins, twenty-five book reviews and twenty-five shorter notices.

**Philosophical Models in Ecclesiology** claims that five distinct philosophical frameworks can be found in ecclesiologies operative today within Roman Catholicism: Neoplatonic, Aristotelian, nominalist, idealist, and phenomenological-historical. Each ecclesiology illustrates the strong presence of ontological thought-forms in Christian theology; each displays the characteristics of its own world. THOMAS FRANKLIN O'MEARA, O.P., Ph.D. from the University of Munich, is professor of systematic theology at Aquinas Institute of Theology in Dubuque, Iowa. His particular competences are in ecclesiology and the history of theology. Three books already published will be supplemented soon by a study of Schelling's influence on Roman Catholic theology in the nineteenth century.

**Theology and the Darkness of Death** takes issue with theology's use of certain pretheological models—positive models of death which either deny death's darkness or by reductionist logic temper it. The article clarifies the focal bias of these models, "their shaping of theology's almost irrepressible presumption of death's goodness," challenges the presumption by a description of death as distinctly *not* good, and sketches some general theological responses to a dark model of death. BARTHOLOMEW J. COLLOPY, S.J., Ph.D. in religious studies from Yale, is assistant professor of religious studies at the College at Lincoln Center of Fordham University. He is currently working on theological methodology, the problem of religious language, and the resonances between religious and literary imagination.

**Dynamics of Change in the Church's Self-Understanding** claims that such change can be clarified by recourse to two dynamic processes that characterize human development and derive from humanity's fundamental historicity: (1) the process by which an ontic pluralism of values and groupings emerges, and (2) the process by which the human capacity to classify becomes more discriminating. PETER CHIRICO, S.S., S.T.D. from Rome's Gregorian University, is currently a visiting professor of theology at Seattle University, while continuing to teach at St. Thomas Seminary, Kenmore, Wash. He specializes in theological method and the theology of the various vocations. Last year saw the publication of his *Infallibility: The Crossroads of Doctrine*, an epistemological analysis of that much-debated facet of Catholic teaching.

**Notes on Moral Theology 1977: The Church in Dispute** reflects in its very title the continuing conflicts within the Catholic moral-theological community—disputes that reveal diverging attitudes towards theology, authority, certainty, evidence, human conflict, and the nature of moral argument. The present bulletin focuses on four important concerns: the

Church and moral norms; the principle of double effect; the Church and human rights; and the CTSA committee report on human sexuality. These "Notes" are the fourteenth annual contribution by RICHARD A. MCCORMICK, S.J., the Rose F. Kennedy Professor of Christian Ethics at the Kennedy Institute for Bioethics at Georgetown University, long recognized as one of America's most reflective, penetrating, and genial ethicists. His book in collaboration with Paul Ramsey, *Doing Evil to Achieve Good: Moral Choice in Conflict Situations*, is about to appear; he is preparing two other volumes, *The Church as a Moral Teacher and Persons, Patients, and Problems*.

**A Decade of Hope Theology in the United States** describes this phenomenon during the ten years since its introduction to these shores. The bulletin has four stages: (1) developments in North American religiousness and theology that helped prepare the soil for Jürgen Moltmann's classic *Theology of Hope*; (2) the more substantial reactions to Moltmann, the rather immediate responses; (3) an evaluation of the hope school in its importance for other theological developments; (4) areas where hope theology should have made more significant contributions than is actually the case. WILLIAM P. FROST received his Doctorandus degree in moral theology from Carolus Magnus University in Nijmegen, Holland, and has an M.A. in education from Chicago's Loyola University. Currently associate professor in the University of Dayton's Department of Religious Studies, he has written books on ethical and moral issues (see his *The Future Significance of Civilization, Nature, and Religion*, 1973), on American civil religion (*Roots of American Religiousness*, 1977), and on psychology and religion (*Visions of the Divine*, 1977). He is presently writing on a theology of self-development; another book will discuss fear of death and zest for life.

To commemorate the tenth anniversary of *Humanae vitae*, our June issue will present two extensive articles, one by moral theologians John Ford and Germain Grisez, the other by ecclesiologist Joseph A. Komonchak. Their significant divergences, expressed clearly and forcefully, articulate intelligently certain basic issues that have divided the Catholic community since the appearance of the Encyclical. It is my hope that the simultaneous presentation of these disparate views may raise the "contraception crisis" to a fresh and fruitful level of theological discourse.

Walter J. Burghardt, S.J.  
Editor

## BOOK REVIEWS

THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT 1: *'ābh-bādhādh*; 2: *bdl-gālāh*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Revised edition. Grand Rapids: Eerdmans, [1977]. Pp. xxi + 479; xx + 488. \$18.50 each.

The review which I wrote of the first edition of Vol. 1 of this dictionary (*TS* 36 [1975] 510-13) called attention to its worth as "a valuable tool not only for the OT scholar, who needs a succinct summary of current research on OT vocabulary, but also for the NT interpreter who seeks to learn more about the Semitic and OT background of NT vocabulary." *TDOT* serves as the OT counterpart of "Kittel" or *TDNT*, with which NT interpreters are so familiar, even though it is less extensive in its coverage than the latter. As "Kittel" discussed NT words against their classical, Hellenistic, and Jewish Greek backgrounds as well as the OT, so *TDOT* discusses OT words against their various eastern Mediterranean backgrounds (Egyptian, Mesopotamian, northwest Semitic, and Hittite). By and large, it is an excellent tool to have.

However, my review was also critical of defects in Vol. 1. As an adequate translation of the first part of Vol. 1 of *Theologisches Wörterbuch zum Alten Testament (TWAT)*, *TDOT* 1 left at times something to be desired. This criticism of it was joined by that of others, and the publisher was thus alerted at an early stage to the problems that his publication might face. By the time that the reviews appeared, Vol. 2 was already being bound. Eerdmans, however, subsequently made the courageous decision to provide a revision of Vols. 1 and 2 and to insure a better translation of the remaining volumes of *TWAT*. Moreover, it was announced that "those who have purchased the first edition of Vols. 1 or 2 may return them to the publisher, and will be sent corrected editions without further cost" (see "An Announcement from the Publishers of *TDOT*," *JBL* 94 [1975] 546). The revised forms of Vols. 1 and 2 are now available, and one has to be grateful to Eerdmans for the honesty manifested in this decision. In this day of astronomical book-pricing, such an action of a publisher seems unprecedented, and it calls for a positive reaction from all prospective users and purchasers of *TDOT*.

It is clear that much of the volumes has been reset. There are new running heads, with Hebrew words added to the transcribed, vocalized forms, a new font of Hebrew type, and many corrections in the translation. The missing paragraphs of the editors' preface have been restored, and a note singles out the assistance given to the revision by veteran translators, G. W. Bromiley and D. Green. I have checked many of the passages of the first edition of Vol. 1 that were known to be defective

and they have been ameliorated. The sequence of articles in *TDOT* followed the order of the Hebrew alphabet, but it was bewildering when only transcribed Hebrew was used for running heads (see *TS* 36 [1975] 513). That has now been remedied: Hebrew words have been added to the transcriptions. Whole paragraphs from the first edition of Vol. 1 remain the same, and the revision was done by offset of a careful paste-up; it has been carried out very successfully, since my eye has scarcely been able to detect evidence of it.

The revised Vols. 1 and 2 now cover the material of Vol. 1 of *TWAT*, from 'āb, "father," to *gālāh*, "uncover, reveal" or "emigrate, go into exile." What appears in *TWAT* 1 in 1031 cols. (two to a page) has now become two volumes of *TDOT* in 967 pages. Part of the expansion is owing to the elimination of many abbreviations for which German technical works are notorious, and part of it also comes from translations of Hebrew phrases left untranslated in the original and from the use of larger type and one column per page. Since the price of the first German volume was DM 190 (= roughly \$83.60), the \$37 for these two English volumes comes to less than half of the original. This is now an obvious bargain.

In examining corrections that have been made in the revision, I find that not all of the material questionably introduced into the first edition was done by the first translator. It is now apparent that some of this problematic material stems from the German edition: e.g., "temple on a terrace" in an original English typescript became "Hochtempel" in the German edition and was translated simply as "high temple" in the first English edition (2, 109); "Not in the Dictionaries" (1st ed, 1, 131) stems from the German "nicht in Wbb" (completely omitted in the revision of *TDOT* 1); "This does not mean much" (1st ed., 1, 288) comes from a German editorial insertion (omitted in the revision). In other words, not all the blame for tampering with texts fall on the first translator. What was at fault is the statement in the translator's preface of the first edition that Ringgren has "made available to me the original manuscripts of articles that were submitted in English" (1, vii). This may have been true in part, but apparently was not so in every case.

I refer the reader to my original review for the details of the good things in *TDOT* 1. Excellent articles appear in Vol. 2 on such important words as *bēhēmāh*, "beast, cattle; behemoth," *bāḥar*, "choose, elect," *bayit*, "house," *bēkôr*, "firstborn," *bāmāh*, "high place," *ben-'ādām*, "son of man," *bāsār*, "flesh," *gōy*, "people," *gōrāl*, "lot," and *gālāh*, "uncover, reveal" or "emigrate, go into exile."

An obvious improvement is the co-ordination of the lists of abbreviation used in the first edition into one. The mode of transliteration of Hebrew or Aramaic used in the first edition—questionable *in se* (*TS* 36 [1975]

512-13)—had to be preserved, because the entire volumes have not been reset. This is understandable, but then one should at least add on the page explaining the transliteration (1, xx; 2, xix) that *ch* for *h* is to be pronounced like the German *ch* and not the English. The order of the Hebrew words on the title page of the revision of Vols. 1 and 2 has unfortunately been reversed, whereas it was right on the title page of Vol. 2 (1st ed.). It should be corrected in future volumes.

The revision of *TDOT* 1-2 clearly makes a more favorable impression, and we can only hope that the future volumes of it will continue to do so. By the magnanimous gesture that the publishers have made in this revision, for which we can only be grateful, we are reassured. We can only wish that it will be appreciated by students of the Bible as much as *TDNT* has been.

*Catholic University of America*

JOSEPH A. FITZMYER, S.J.

ON GENESIS: A NEW READING. By Bruce Vawter. New York: Doubleday, 1977. Pp. 501. \$10.00.

A comparison between this impressive commentary and *A Path through Genesis*, which Vawter published over twenty years ago, nicely illustrates the development of OT scholarship in a particular sector. Needless to add, it underscores the author's personal growth in the mastery of material which involves complex literary, historical, and theological problems. Scientific progress ordinarily moves toward a consensus; the opposite is the case here. For example, the documentary hypothesis was once considered an acquired result of OT scholarship. Today it faces not only reservations and qualifications but outright challenge on the part of numerous scholars. The same could be said for half a dozen other aspects of Genesis; as a result, the task of doing a commentary today is more formidable than ever when one is willing to face up to the complexity of the issues and the diversity of opinions.

V. has handled this situation frankly and responsibly, without leaving the reader in doubt as to where he stands on controversial issues. Respectful toward the scholarship of the past, he is open to new possibilities of interpretation which expanding knowledge offers. V. is in good company when he forthrightly accepts the documentary hypothesis while recognizing its limitations as a working instrument. After a brief explanation of the three traditions (J, E, and P), he has some excellent remarks on the redaction of Genesis (22-24). They should be read carefully, since they provide a key to how V. is going to construct his commentary.

To be praised especially is the primary intention of explaining the text as it now stands. Some recent commentators have, in my opinion, been too concerned with the reconstruction of preliterary stages to the

neglect of what matters most, the text. Form-critical and traditio-historical methods have their place, to be sure, but preoccupation with the origins, transmission, and transformation of preliterate materials can distract one from what really calls for interpretation. V. consistently stays where the action is, the text. The commentary falls into four parts: chaps. 1-11, the Book of Origins; 12-25, the Saga of Abraham; 25-36, the Saga of Jacob; 37-50, the Story of Joseph.

In commenting on the Book of Origins, V. explains the literary category of myth in a positive and enlightening way. Myth is the attempt of a community to dramatize its faith in its own identity and its institutions. The merit of the Hebrews is not simply to have used myth to write their history of man. They could not do otherwise. The important thing is that they chose the right myths and discarded the others. Recognizing, e.g., that the priestly narrative of creation in 1:1-2:4a strongly polemicalizes against Mesopotamian myths of creation, it is still basically a mythical celebration of Israelite convictions about God and nature. It is "a recitation of dogma."

On the story of man and the garden (Gen 2-3), V. dissuades the reader from finding here the traditional doctrine of original sin, though he rightly insists that the assumption behind the doctrine is there. This assumption is the basic inability of man to achieve salvation apart from the grace of God. Our alienation from God and the impossibility of reconciliation apart from the divine initiative are found not only in Genesis; they are a constant of biblical religion, in both OT and NT. V. is right, I think, not only in cautioning us against looking for a doctrine of original sin in these chapters, but also in his challenging theologians to redefine the doctrine in such a way that the myth of Genesis will not be unduly historicized. I think V., following Loretz, is wrong in eliminating any idea of victory or blessing from 3:15. Both philology and the Yahwist theology seem to support a positive element in the oracle.

The treatment of the patriarchal age recognizes a long period of oral transmission and the composite nature of the crystallized traditions, but insists that the sources are recalling real people and not personified symbols. The reader may be disappointed that V. does not fulfil the promise (17) of really confronting scholars like T. Thompson and J. Van Seters who have recently challenged the majority view of the Albright School on the historicity of the patriarchal saga. Nonetheless V.'s exposition of the material gets over the point that the early traditions underlying the patriarchal narrative are rooted in fairly intimate knowledge of a social environment which has nothing to do with the first millennium B.C.

Both professors and students stand to gain from a study of the carefully weighed opinions, balanced judgments, and new dimensions opened up in this commentary. It will certainly provoke debate and force us to re-



examine old and cherished views. This book will have and deserves a long life. Assuming that, I suggest a brisk editorial overhaul for the next printing. More section headings, titles and subtitles, and the use of different printing fonts would counteract what will seem to many an extremely uniform typographical presentation. A few more maps would help; above all, the top of each page should indicate chapter and verse so that one can easily refer back to any passage. The book is just too good to let anything get into the way of easy consultation.

*Boston College*

FREDERICK L. MORIARTY, S.J.

QUMRÂN GROTTE 4, II: I. ARCHÉOLOGIE, by R. de Vaux, with contributions by J. W. B. Barns and J. Carswell; II. TEFILLIN, MEZUZOT ET TARGUMS (4Q128—4Q157), by J. T. Milik. *Discoveries in the Judaean Desert* 6. Oxford: Clarendon; New York: Oxford University, 1977. Pp. 93 + pls. I-XXVIII. \$27.50.

The sixth volume in the Clarendon Press series in which the Dead Sea Scrolls are being published is a slender one in comparison with some of its predecessors. It contains the official report of the excavation of Qumran Cave 4, from which alone were recovered more than 15,000 fragments that have yielded 511 fragmentary texts. Only 70 of these texts have been definitively published: 30 by Milik in this volume, 29 by J. M. Allegro in an earlier volume (*Qumrân Cave 4, I* (4Q158—4Q186) [DJD 5; Oxford: Clarendon, 1968]), and 11 Enochic texts by J. T. Milik (*The Books of Enoch: Aramaic Fragments of Qumrân Cave 4* [Oxford: Clarendon, 1976]; see *TS* 38 [1977] 332–45). To many people the Dead Sea Scrolls may seem to be “old hat,” but they may not realize that, though the texts of Caves 1–3, 5–10 have been completely published, those of Caves 4 and 11 have not, and that those of Cave 4 still lie about 85% unpublished. A few others than the 70 mentioned above have been partially made known in preliminary publications.

The archeological report of R. de Vaux and his two collaborators was written about twelve years ago, and Milik’s preface to his part of the volume reveals that it was completed in the autumn of 1960; it contains a postscript dated to January 1973. In other words, this volume has been “in the works” a long time. The general editor of the series, P. Benoit, explains in the opening preface the problems of the “jigsaw puzzle,” the decipherment, and the consequences of the change of political regimes in Jerusalem as a result of the Six-Day War of 1967 which have affected the publication of this volume.

De Vaux’s archeological report recounts the discovery, excavation, and purchase of the fragments of Cave 4, tells of the work of editing and publishing the fragments, describes the cave itself, its artifacts, and its pottery. His report is accompanied by a study of the “fastenings on the

Qumrân manuscripts” by J. Carswell and a note on “papyrus fibre pattern” by J. W. B. Barns. For two of these scholars, de Vaux and Barns, this is a posthumous publication. On one jar de Vaux found part of an inscription: [š]lw̄m y'yr l'pk, for which he has proposed two possible interpretations, one plausible (“May peace illumine your countenance”), the other highly implausible (“Rétribution de Jaïr. A retourner”). Even if one were to admit that 'pk were an Aramaism for hpk, which de Vaux suggests, is the latter root ever attested in that sense? It usually means “turn, overturn, overthrow.” (And surely lē'āpōk should have to be read as la'āpōk.)

The more important part of the book contains the publication of 30 texts of Cave 4 by J. T. Milik. Of these 21 are phylacteries (*tephillin*), 7 are doorpost inscriptions (*mēzûzôt*), and 2 are fragments of targums (4QtgLev [= Hebr. Lev 16:12–15, 18–21]; 4QtgJob [= Hebr. Job 3:5–9; 4:16–5:4]). Milik's preface to the second part of the volume tells us that four items published here were actually published earlier by K. G. Kuhn, *Phylakterien aus Höhle 4 von Qumran* (Abhandlungen der Heidelberger Akademie der Wissenschaften, Phil.-Hist. Kl., 1957/1; Heidelberg: C. Winter, 1957). These included the complete phylactery J (which Kuhn called 4Qphyl<sup>a</sup>), and fragments of phylacteries A, B, and H (= Kuhn's 4Qphyl<sup>c,b,d</sup>). Yet nowhere in the volume does Milik mention that he himself published still another phylactery at an earlier date; part of phylactery I was included by him in the article “Fragment d'une source du psautier (4Q Ps 89): Et fragments des Jubilés, du Document de Damas, d'un phylactère dans la grotte 4 de Qumran,” *RB* 73 (1966) 94–106 (where some of his readings are better than those in this volume). Notice of this should have been included in his postscript of 1973. The latter does call attention to the important publication of four phylacteries from some unknown Qumran cave by Y. Yadin, *Tefillin from Qumran* (x Q phyl 1–4) (Jerusalem: Israel Exploration Society, 1969).

In the case of the phylacteries, what is of interest is that we now have from the Qumran material evidence of the copying of OT texts of wider scope than those used in either the second-century form of phylacteries or that of the rabbinical tradition. In the latter the following four OT passages were prescribed: Exod 13:1–10 (on the use of unleavened bread at Passover); 13:11–16 (on the law of the first-born); Deut 6:5–9 (the Shema'); Deut 11:13–21 (the promise of a bountiful harvest for the observance of the Torah). In the second-century form (known from a Murabba'at phylactery [Mur 4], and apparently also from a Seiyal phylactery [34Se phyl]) the same four passages occur, but the order of the Deuteronomy passages is inverted. But in the Qumran phylacteries the order of passages from the OT is not constant, and passages of wider context are used: Deut 5:1–6:9; Deut 10:21–11:21; Exod 12:43–13:10;

Exod 13:11-16; and in one instance (4Qphyl N) Deut 34:14-20, 32-33 has been used.

A similar broad selection of OT texts is found in the Qumran mezuzot. The Mishnaic tractate *Menahoth* 3:7 knows of only two portions of Scripture to be used in the mezuzah (over against four in the phylactery); the two passages are Deut 6:4-9; 11:13-21. But in the Qumran mezuzot, only the fragmentary texts D and E would conform to this tradition, whereas the other five texts use other passages of Deuteronomy (e.g., 10:12-20 or 10:14-11:2) or even of Exodus (13:1-4; 13:11-16; 20:7-12).

We are above all happy that Milik has included in this volume the fragmentary texts of the two targums of Cave 4. One is an Aramaic translation of Job 3:5-9 and 4:16-5:4 which is quite literal. It may represent a further copy of the same targum that has come to light in Cave 11 and has been published by J. P. M. van der Ploeg and A. S. van der Woude, *Le targum de Job de la grotte xi de Qumran* (Leiden: Brill, 1971). But since it comes from the early part of the Book of Job which is not preserved in the latter, there is no way of being sure. The other targumic text that Milik publishes is 4QtgLev, giving us an Aramaic translation of Lev 16:12-15, 18-21, a precious version of the ritual of the Day of Atonement in which the *kapporet* (RSV "mercy seat," Luther's *Gnadenstuhl*) is rendered as *kusyā*, "covering." If this small fragment really represents a full targum, then it is the first clear example of a pentateuchal targum from pre-Christian times (Milik dates it to the second century B.C.). Milik has scarcely exploited all the implications that are in this small text, even though he has supplied the parallel Aramaic versions of Leviticus from Tg. Neofiti, Tg. Onqelos (with an *apparatus*, giving variants from Tg. Pseudo-Jonathan, of all things!), the Samaritan Tgs., and the Peshitta. Milik's treatment of this targum of Leviticus leaves much to be desired, but I shall have to take this matter up elsewhere. His readings of the targumic parallels are not always accurate, and his dependence on the Ginsburger edition of Pseudo-Jonathan is surprising; but no little part of that is owing to the fact that this part of the book was in manuscript form in 1960. An appendix to Milik's treatment of 4QtgLev, supplying comments from rabbinical literature, has been written by M. M. Kasher (pp. 92-93); it helps to understand the text, but it leaves much yet unsaid.

In all, the volume makes the good impression that we have normally learned to expect both from R. de Vaux and J. T. Milik and that generally has been characteristic of the series in which it appears. Benoit's preface speaks of the conditions secured since the death of Père de Vaux for the further publication of DJD; and it is to be hoped that these conditions will not be disturbed by further events in the Middle East.

THE DOCTRINE OF THE TRINITY: GOD'S BEING IS IN BECOMING. By Eberhard Jüngel. Grand Rapids: Eerdmans, 1976. Pp. 110. \$6.50.

In this book, written originally in German in 1965, J. gives us a paraphrase of Karl Barth's doctrine of the Trinity in *Church Dogmatics*. The book was written in reaction to a book by the Barthian Helmut Gollwitzer that appeared to J. to speak inadequately of the grounds of God being for us. J. tries to articulate Barth's view that the basis for God's relation to man in revelation is not God's being in itself but rather His Trinitarian relatedness that is in an eminent sense historical.

J. writes successively of God's being revealed, God's being-as-object, and God's being as being-in-becoming. Barth began his *Church Dogmatics* with a treatment of the Trinity, because this shows us the meaning both of God and of revelation. Barth, as all know, rejects a capability of speaking about God as "inherent in the language and thus in the world, i.e., in man" (7). The possibility of theological language lies in the fact that revelation commandeers human language to speak "contrary to the natural capacity of this language" (11). If one were to speak in accord with the *analogia entis*, God would not come to speech as God. Revelation "as the self-interpretation of God is the root of the doctrine of the Trinity" (15). There is a threefoldness in revelation, namely, the revealer, the revelation, and the revealedness, that immediately implies the Trinity. The distinctions in revelation itself reflect the "one internally-distinguished being of God" (16-17); God's being *ad extra* corresponds to His being *ad intra* "in which it has its basis and prototype" (23).

God is subject in revealing Himself, but He also makes Himself an object in man's act of faith. In a primary sense God is object, because man in faith faces God who does reveal Himself and thus faces God who can reveal Himself. In holding this, Barth is not establishing a metaphysics nor is he going beyond revelation; he remains within revelation, which demands that we speak ontologically. In a secondary sense God is object, since He reveals Himself in a creative objectivity, a sacramental subject matter, primarily "the humanity of Jesus Christ" (52).

It is important for Barth to speak of God's being, so that God is not subsumed into His relation and attitude to the world and us. This being is God's self-related being as triune, and thus it is being in becoming. Moreover, since God makes an eternal covenant within Himself and with man through His election of the man Jesus in grace, and this act is free, "Freedom of decision belongs to the being of God as event" (66). God's being is thus constituted through the historicity of "primal history." And the man Jesus is "already with God in the beginning in the primal history of the eternal covenant" (80) in the Word who is *locum tenens* for Jesus. Thus the basis for God's revelation is God's Trinitarian relatedness that is "not a-historical but in an eminent sense historical" (97).

This is a difficult book, but it is worth the study it demands because of

Barth's importance for theology in the twentieth century. We should acknowledge our debt of gratitude to Barth for reaffirming the centrality of the Trinity in Protestant theology. However, aside from other legitimate criticisms leveled against him, Barth's doctrine of the Trinity diminishes the intrinsic significance of human history through reading so much of God's saving events back into the primal history of the Trinity. In fact, to manifest the meaning and relevance of the Trinity in our historically conscious world, we should show that the history of mankind has an inner significance, but one that is liberated and fulfilled only through the missions of the Son and the Spirit within it. It is only through these missions that men and women individually and communally image God forth and love Him in the temporal process of history to such a degree that they enter into and share the process that constitutes Father, Son, and Spirit eternally.

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JOHN FARRELLY, O.S.B.

THE ORIGIN OF CHRISTOLOGY. By C. F. D. Moule. New York: Cambridge University Press, 1977. Pp. 187. \$15.95.

In recent years considerable attention has been devoted to questions concerning the origins of Christology; opinions on the subject remain widely divided. M., formerly Lady Margaret Professor of Divinity in the University of Cambridge, has long been a prominent participant in this discussion, with views somewhat similar to those of Oscar Cullmann and Martin Hengel. Readers of his earlier works, especially *The Phenomenon of the New Testament* (SBT 1; Naperville, Ill.: Allenson, 1967), will find much that is familiar in *The Origin of Christology*, in which M. again vigorously defends the thesis that NT Christology is understood more accurately as a homogeneous development which reflects the varying perceptions of different authors than as a progressive evolution caused by the assimilation of alien material from Hellenistic sources. The book under review is based on the Morehouse Lectures, which M. delivered in Melbourne in 1974, and includes three addresses previously published in British and South African theological journals.

In the first chapter, M. argues that the NT use of four major Christological titles reflects a high degree of continuity with the earliest impact of Jesus himself: "the Son of Man" (M. repeatedly stresses the importance of the definite article), in all three categories of its use, is intelligible in the setting of Jesus' ministry as self-description with corporate overtones in the light of Dan 7; "the Son of God," in addition to having subtle links with "the Son of Man," is rooted in the fact of Jesus' life, death, and resurrection, which presented his friends with a complex set of associations adhering to the word "Son"; the early Church's application of "Christ" to Jesus is most plausibly explained if the historical Jesus

accepted this royal title while radically reinterpreting it in terms of suffering and service; recognition of Jesus as *Kyrios* derives from Semitic sources, with further development possibly due to the experience of the risen Christ.

A relatively long second chapter investigates the corporate Christ in the writings of Paul. After consideration of the use of incorporative phrases (in Christ, in the Lord) and of the metaphors of body and temple, M. concludes that Paul, at an early date, spoke of Christ in the personal but more than individual language with which theists commonly speak of God. Three brief chapters on conceptions of Christ in non-Pauline writings, the scope of the death of Christ, and the fulfilment theme in the NT serve to show that even authors who do not offer an explicitly corporate understanding of Christ do think of him as more than human and presuppose an experience of him as supra-individual. A summary of M.'s position is followed by a chapter containing an article on the ultimacy of Christ and an ensuing exchange of views between M. and Haddon Willmer of the University of Leeds. The book concludes with an excursus on obeisance (*proskynein*) in the NT.

M.'s book will be of interest to all concerned with foundational questions in Christology, but not all who agree with his general thesis and welcome his stress on the Semitic background will find the details of his argument convincing. Many who share his conviction that the Synoptic Gospels contain much theologically relevant historical information will differ with his assessment of them as serious, though not completely successful, attempts to reconstruct how Jesus looked to observers during his public life—a position which leads to their exclusion from the chapter on non-Pauline conceptions of Christ. Given the intent of the book, more attention could have been paid to the teaching and work of the historical Jesus. M.'s understanding of the corporate Christ remains obscure despite his frequent references to this theme. The book is in general well printed, although there are errors in the German on pp. 1, 21, and 35.

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JOHN P. GALVIN

THE MYTH OF GOD INCARNATE. Edited by John Hick. Philadelphia: Westminster, 1977. Pp. 211. \$4.95.

This interesting, controversial, and disappointing volume belongs to a continuing unwritten tradition of English, and especially Church of England, theology: the general placidity of English church life is occasionally shaken up by the publication of what many, in Great Britain and elsewhere, are expected to consider outrageous. This is usually done, as in the present case, in the form of a collective volume. In 1889 *Lux Mundi* shattered the complacency of the remnants of Latitudinarianism with studies of "the religion of the Incarnation." In 1890 *Essays and Reviews*,

responding to *Lux Mundi*, challenged the traditional exegesis with studies of the impact of the modern scientific mind on the interpretation of the NT. In 1963 the Bishop of Woolwich's *Honest to God* parted from classical doctrine on a whole range of issues. In each case the ensuing debate, despite occasional excesses, brought life to an otherwise dormant scenery. It is now the turn of *The Myth of God Incarnate*, in which some of the issues brought up by *Honest to God* are consistently pushed to their extremity.

Edited by John Hick, a professor in Birmingham who has already edited some not so arresting symposia, this volume is written by several professors in British universities, best known among whom is probably Maurice Wiles, from Christ College in Oxford. The first nine chapters constitute a fairly well integrated whole. I should pay attention to them before speaking of the tenth and last chapter.

These chapters generally question the century-long theology of the Incarnation, which has been in quiet possession since Nicaea and Chalcedon: the Word made flesh of the Gospel of John being translated in the categories of person and nature, orthodox Christianity confesses that Jesus Christ, the Word made flesh, is one divine Person in two natures, divine and human. The contributors to the present volume consider such a formulation of belief meaningless, if not in itself, at least in the context of the contemporary intellectual world. They see the traditional belief as a myth, a word which recurs frequently throughout the book. But myth, as Wiles admits in his essay "Myth in Theology" (chap. 8), is a term with a "loose and elusive character" (148). This loose and elusive character is not cleared up by Wiles's survey of the use of the term in theology since the translation of Strauss's *Life of Jesus* (1835), which is given credit for introducing the term, in the form *mythus*, into English theology. Wiles never defines his own use of the word, but seems to approve of Strauss's definition: "a doctrine expressed in a narrative form, an abstract moral or spiritual truth dramatized in action and personification" (153). In the absence of any clearer analysis, we may take this as the authors' working definition. Myth, if I understand them, is not to be believed, although it may at times help to confess the faith (Frances Young, in chap. 2, "A Cloud of Witnesses" [13, 35]). But the authors do not seem to know that such a use of the term has been completely outmoded by contemporary studies of myth, especially in the works of Claude Levi-Strauss. Thus the very heart of the volume reflects a concept of religion which has not outgrown nineteenth-century rationalism.

In chap. 1, "Christianity without Incarnation?" Wiles explains that it is proper to ask radical questions, and that the present question about the Incarnation follows many others previously asked about other doctrines. As explained here, the question implies that one should abandon

all "metaphysical claims" about the person of Jesus (9). The focus of the volume being thus indicated, a first part, "Testing the Sources" (chaps. 2-5), examines "the sources" of the Incarnation myth. For Frances Young in "A Cloud of Witnesses," the myth illegitimately conflates the many models of the understanding of Jesus reflected in the NT. It amounts to confessing that Jesus Christ "is 'as-if-God' for me" (39). Michael Goulder (chap. 3, "Jesus, the Man of Universal Destiny") asserts, and attempts to prove, that both Jesus and Peter understood the union of Jesus and God as a "unity of activity . . . *homopraxis* . . . rather than *homoousia*" (62). This chapter, however, is marked by *non sequitur*'s, by farfetched comparisons between Jesus and such "men and women of destiny" as Themistocles, Joan of Arc, and Churchill, and by unexplained assertions which betray the author's rationalist bias. It makes no sense to say "The substance idea [in Christology] involves contradictions which cannot be resolved" (62) without identifying these contradictions. Goulder pursues his demonstration in chap. 4, "The Two Roots of the Christian Myth." He professes to have discovered the chief root of the myth in the influence of the Samaritans on the early Church. But this "Samaritan theory," in which Goulder finds great "advantage," is too speculative, in my judgment, to provide safe ground for any conclusion. In chap. 5, "Two Roots or a Tangled Mass?" Frances Young corrects the picture by pointing out that all kinds of other theories have been or can be proposed to explain the historical sources of the Incarnation myth. In so doing, she renders hazardous any firm conclusion. Yet, oddly enough, she affirms that the theory that the Incarnation is a myth does not "depend upon any specific theory" (as to the sources of the myth) "which is impervious to scholarly criticism" (117). In other words, the Incarnation has to be a myth even if all theories about its origin can be successfully refuted. This is a good example of the highly arbitrary scholarship of the volume.

In Part 2, "Testing the Development" (chaps. 6-9), Leslie Houlden (chap. 6, "The Creed of Experience") analyzes the titles of Jesus in the NT, concluding that they are not "labels attached to his person, but oblique statements about God" (131), as though oblique statements about God could not be at the same time labels attached to the person of Jesus. In chap. 7, "The Christ of Christendom," Don Cupitt purports to survey the historical development of the myth of the Incarnation. But his highly selective and eccentric analysis makes one wonder about the author's seriousness. His survey of the theological meaning of Christian art betrays a surprising ignorance of the history of art. As already indicated, Maurice Wiles explains the theological use of myth in chap. 8, "Myth in Theology." This second part ends with a chapter (9) in the form of a conclusion, "Jesus and the World Religions." Here John Hick argues that, since the dogma of the Incarnation is only "poetry hardened into prose" (176),



Christians should renounce their belief that Christ is the Savior of all humankind. Christianity is only one religion among many; God has revealed himself in all religions; Jesus is one holy man among others who have an equal claim to having been sent from God.

The authors of the book, however, do not seem to have been satisfied with this conclusion. An epilogue has therefore been added (chap. 10) where Dennis Nineham undermines the argumentation of the volume by declaring it insufficiently radical. According to him, nothing of any kind can be established about Jesus to the satisfaction of the contemporary scientific mind. But this negative assertion seems to have worried Don Cupitt, who has added a one-page "final comment": whatever "the limitations of our critical-historical knowledge of Jesus," the core of the Christian religion "does not lie in the biography or personality of the founder, but in the specifically religious values to which, according to tradition, he bore witness" (205). It is indeed wholesome to introduce the principle of tradition in the interpretation of the Christian image of Jesus; but this is done, on this final page of the text, a little late.

On the whole, this volume is marred by its rationalist prejudice, and by its assumption that no previous period can possibly have understood the meaning of the NT. It is far below the level of scholarship that should be expected from the authors. Given its rationalist starting point, the conclusion of chapter 9 makes some limited sense; but so does the epilogue. Both suffer from the absence in this book of an accurate history of the origins of Christianity and from the arbitrary acceptance of loaded arguments.

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GEORGE H. TAVARD

GRACE IN EXPERIENCE AND THEOLOGY. By Harold H. Ditmanson. Minneapolis: Augsburg, 1977. Pp. 296. \$6.95.

The principal value of this book is its presentation of a consistently Lutheran view of grace, and yet it develops that same confessional tradition into a thoroughly contemporary conceptualization of religious experience. There is little attempt to engage in ecumenical dialogue with other Christian traditions, except for occasional generalizations and a brief chapter devoted to the open-ended character of the theological enterprise, i.e., as an inclusive and paradoxical exercise in symbolic limitation rather than an exclusive confessional claim. Furthermore, there are no considerations of the possibly valid religious experiences of non-Christian traditions, although I would surmise from D.'s remarks on grace and creation (*gratia late dicta*) that he does not exclude such a possibility. My comments will focus on D.'s self-imposed limitations as arising out of his religious tradition (seen historically as a Reformation variant to the views of Roman Catholicism on *gratia stricte dicta*).

I already indicated that the treatment is Lutheran, i.e., one finds the parameters which are usually associated with classical Lutheran theology: Christ as the exclusive mediator of salvation, man as a sinner, and justification *sola fide*. Faith will find its meaning in the centrality of man's trust and such concomitant notions as dependence, courage, and hope. Also, there is an almost exclusively Pauline dependence in attempting to ground this understanding in Scripture; Paul and his theology become the principal interpreter of the authentically graced situation.

Lest D.'s confessional identity deter a prospective reader, I would hasten to add that his book is not a mere repetition of the classical Luther. D.'s contemporary theology gives solid evidence of Lutheran thought in dialogue with the modern world (especially the philosophical views arising out of the Enlightenment). Justification, with its forensic and objective overtones from Scholastic and Reformation concerns, is sublated by a modern, subjective concept of reconciliation. At first sight the two terms appear to be no other than different metaphors describing the same fact, but in reality they evoke quite varying and complex aspects of the human condition of sinfulness. "If 'justification' triumphs over law and guilt, 'reconciliation' triumphs over hostility, separation, and chaos" (197-98). Thus, while justification speaks more to the objective order, reconciliation "speaks more directly and suggestively about the subjective, the emotional, the personal, about what it means to the sinner who is on the receiving end of God's grace" (199). Such a development is justified because of the contemporary world's concern for meaning; the tradition of Kierkegaard, Ritschl, *et al.* is vindicated.

D. bases his claims on Paul's use of *katallagē*, a term which has no OT roots, but portrays the Apostle's Hellenistic background: the Christ event of the redemption "brought about so radical a change in the situation of man that a new and original word was needed to describe it" (195). This same biblical concept of reconciliation is important today, since it identifies a subjective Christian image "associated with the love of God or of Christ and a positive emphasis is placed on the outcome in terms of joy" (200). In this light, personal religious experience achieves significance as a theological datum; it would also give us a new paradigm in the theologizing process. In brief, D.'s consistent theme is that grace is the personal presence and power of God, who enables the sinner, now in Christ, to be personally integrated into a believing community for a new life of trust and holiness.

At this point I can only state my basic agreement with D. that there is a subjective dimension to grace. However, I do have considerable difficulty with his description of the religious nature of man as a sinner; there is an antithesis placed between God and man which is too simple to be true. D. gives no evidence of a continuity in graced existence, only a cyclic

estrangement/reconciliation theme; such a notion of religious experience appears to me to be existentially unverifiable, as well as lacking in the NT data, which at least implicitly show grace as perfecting man. To avoid any ecumenical sparring, I will leave the issue with this comment: just as the Roman Catholic tradition has been marked by an excessively metaphysical construct of grace and has had to apply a more transcendental approach, so too the Lutheran tradition must develop from the inadequate psychology of Luther to a deeper appreciation of the phenomenology of grace. In either case our accounting will always be inadequate. Perhaps in communicating the Ineffable we would do better by focusing on our requisite response in modesty and reverence: religious man is essentially fragile.

A brief comment must also be made about D.'s use of Scripture. I believe there are few systematic theologians of grace today who would agree with D. on such a singular picture of NT *charis*, i.e., as seen through the eyes of Paul. By considering such revelation images as the Synoptics' *eleos* and the Johannine *zōē*, there would emerge not only quite divergent results about the nature of grace, but also a greater respect for the NT's lack of differentiation. There are limitations inherent in biblical theology.

In the interest of furthering ecumenical dialogue on this topic, I would pose the following thesis: the truth about grace does not reside exclusively in one's capacity to be logical about a religious tradition; there is also needed an ability to imagine and suppose that it might be otherwise. Put in another way, the *mysterium* is not only *tremendum* but also *fascinans*.

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JEROME M. DITTBERNER

THE RESILIENT CHURCH: THE NECESSITY AND LIMITS OF ADAPTATION. By Avery Dulles, S.J. New York: Doubleday, 1977. Pp. 229. \$7.95.

The many faithful readers of Avery Dulles will hail the appearance of his latest work on Roman Catholic ecclesiology. Though not as comprehensive in scope as his recent *Models of the Church*, the book treats with sensitivity nine ticklish questions in church life since Vatican II. He appraises the last ten years in light of the Council's goals: Catholicism's internal renewal and improved relations with other Christians. He has critical remarks to address both to conservative Christians who resist change and are even paralyzed by it, and certain liberals who he sees are too ready to imitate fashions of the nonbelieving world. If one group is more scolded, it is the "secular liberals."

Despite the occasional nature of its genesis, the book forms a logical and internal whole. As D. explains, the chapters were drafted initially for various academic and ecumenical occasions. But all one need do is

compare the present chapters with the original publications in order to realize what major revisions have gone on. Sometimes only a few paragraphs of the first draft have survived. There is also much updating of bibliographical material and some profitable incorporation of earlier critiques. No simple reprint of collected articles this, but a thoroughly reworked whole.

The nine critical areas which D. sees as facing Catholicism since 1965 are grouped around the following themes: the Church's mission; corporate Church renewal; renewal in doctrinal formulations; the need for vigilance against secular themes in modern culture (D.'s defense of the "Hartford Appeal"); doctrinal authority, especially of bishops' "pastoral magisterium"; Petrine ministry in the world-wide Church; the importance of communion (*koinonia*) ecclesiology; Eucharistic sharing or intercommunion; the goals of contemporary ecumenism. An ambitious agenda and one to which he brings frequent nuanced and fresh viewpoints.

As most readers are probably aware, D.'s fourth chapter, "The Critique of Modernity and the Hartford Appeal," created a tempest of negative reactions in some publications for his criticizing *nominatim* certain affirmations or imagined positions of David Tracy, Langdon Gilkey, Schubert Ogden, Gregory Baum, and others. No doubt, D.'s critiques were stinging; the refutations were sharp too, as those by Tracy in the *National Catholic Reporter* (Nov. 4, 1977) and Gilkey in *Christian Century* (Nov. 9, 1977). Individuals will have to judge in light of this volume and D.'s response to Tracy in *NCR* (Nov. 4) and to Gilkey in *Christian Century* (Nov. 16) whether he accurately expressed the intentions of the authors he cites. His concerns about the implications of what he has perceived in these writers are very real. At any rate, to give the book a fair hearing we need to read chapter 4 in light of the other eight chapters.

Throughout this book D.'s mood is one of worried concern and uneasiness. That is not to say that we read here a jeremiad of caveats such as one finds in later works of Jacques Maritain, Evelyn Waugh, or Henri de Lubac. But I do detect a note of Christian pessimism, which, to be sure, has notable historical precedent. To check my reactions, I constructed a vocabulary chart for myself of optimistic and pessimistic words in D.'s description of the contemporary Catholic Church. Pessimistic expressions far outnumber their opposites. He notes that the post-Vatican II age is one of internal conflict, confusion, disarray, disorientation, polarization, apathy, turmoil, self-doubt, loss of self-esteem, a crisis of religious identity (all the words are his). A certain anti-institutionalism is described as a disastrous weakening; other movements are suicidal. Especially in regard to Eucharistic hospitality, he uses such strong expressions as Eucharistic promiscuity and wildcat liturgies. This concern is due in part, I take it, to his view that certain liberals have an "uncritical acceptance of the norms

and slogans of Western secularist ideologies" and imitate "the fashions of the unbelieving world." Perhaps D. feels that the encouraging features are so well perceived that they need no repetition.

There are numerous profound insights in this work worthy of attention by optimist or pessimist, conservative or liberal. For instance, his chapter on the mission of the Church I found very useful, especially where he criticizes church agencies for getting overly involved in specific political decisions (he seems to have in mind some offices of the USCC). He insists on the obvious limitations of the Church's competence in matters concerned with economics, sociology, or military affairs. Some of his remarks on struggles to promote social justice will be abrasive to liberation theologians, though he is often echoing what the Brazilian theologian, Bonaventure Kloppenburg, has referred to as the "temptations of liberation theology."

D.'s chapter on doctrinal renewal is well done. He opts for neither a logical nor an organic view of the development of dogma, but argues rather for a "historical situationist" view, based on a living exchange between Church and particular historical culture. (In this chapter his perception of the secular is less negative.) By rearticulating dogma in this situationist perspective, D. is able to lighten the burden we experience in asserting doctrines handed down from the past, to find ways of expressing the heart of Christian faith, and to speak more appositely to presently pervasive errors.

D.'s treatment of magisterium in chapter 5, an outgrowth of his presidential address to the CTSA in 1976, is nuanced and effectively refutes what I found as excessively critical attacks on D.'s position by F. E. King in *Homiletic and Pastoral Review* 78 (Oct. 1977) 9-17. He takes a sophisticated view of the *sensus fidelium* which says what has needed to be said for a long time: it is not simply counting noses, nor is it a static index (97-101). On the *sensus fidelium* his views are similar to those outlined at greater length by J.-M. Tillard, whom he does not appear to have used.

On the papacy D. offers a very useful summary of the currently emerging ecumenical consensus. His open view is that "the Petrine function should be institutionalized in some way so that there is in the government of the universal Church an effective sign and instrument of unity" (120). This would seem to argue that changes in how this is done are quite feasible and in order. (He does not draw a similar conclusion when he talks about bishops. He might have argued, as did *Le groupe des Dombes*, that *episkopē* can indeed exist in the Church without being formalized in bishops as we know them today.)

The chapter on Eucharist hospitality or intercommunion is rich in analysis of Vatican instructions and various other Catholic guidelines

such as those of Bishop Elchinger of Strasbourg and the Swiss Episcopal Conference. My own opinion is that he overly stresses the aspect of *ecclesial* unity in his discussion on the common Eucharist. On this point, D.'s work could be usefully supplemented with certain perspectives (if not always the specific recommendations) of Jürgen Moltmann's *Church in the Power of the Spirit* (1977).

Because of a typographical error, Pius XII instead of his predecessor is identified as the author of the outdated encyclical *Mortalium animos* (109).

Those many readers who, like myself, regularly read D.'s writings with attentive seriousness might be helped if he could in the future (1) in a less worried mood elaborate more positively on the healthy elements in contemporary church life and thought, (2) explicate better how he himself uses the word "secular" in regard to theologians and theologies so that we might understand which biblical view of the "world" he follows, and (3) reconsider whether as a Roman Catholic one would have to argue categorically, as D. seems to, that his own Church "does not accept the Christianity of any other church as being fully in accord with the Lord's will" (148).

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MICHAEL A. FAHEY, S.J.

A HISTORY OF EARLY CHRISTIAN DOCTRINE BEFORE THE COUNCIL OF NICAEA 3: THE ORIGINS OF LATIN CHRISTIANITY. By Jean Daniélou. Edited and with a postscript by John Austin Baker. Translated by David Smith and John Austin Baker. Philadelphia: Westminster, 1977. Pp. 511. \$25.00.

This is the third volume in a series. The first two tried to describe, respectively, the theology of early Jewish and of Hellenistic Christianity. The aim of the third volume is to describe the form that Christian thinking took in its Latin setting prior to the fourth century.

Much has already been said in criticism of basic strategies and categories of the first two volumes. The third seems, if anything, more vulnerable than its predecessors. Though I suspect that there really is such a thing as "Latin Christianity" and that it is possible in a rough way to characterize it, there are problems. Latin Christianity would *also* be inescapably Jewish (in some sense) and Hellenistic (in some sense), so that presumably one would be speaking abstractly when talking about it, i.e., speaking of certain features of a more complex whole. But D. pays no attention to such matters. He begins by showing that prior to Tertullian there was a "Latin Judeo-Christianity," but excludes this from what he means by Latin Christianity.

Throughout the discussion both of Latin Judeo-Christianity and Latin Christianity *tout court*, there is a lack of focus, of purpose. It is as though

D. does not yet know what will come of all this but is going ahead nonetheless. There is a discussion of early Latin translations of the Bible, but D. does not even ask the question whether (as would be the case for the LXX) there are evident in the translation itself signs of a transformation of the tradition.

After a fairly lengthy discussion of Latin Judeo-Christianity, D. proceeds to the first of many chapters on Tertullian scattered throughout the book, this one on Tertullian's reaction against Judeo-Christianity. That he did so react is clear enough, but unfortunately D. interprets so much of Tertullian's polemics as anti-Jewish-Christian that finally much of the chapter cannot be taken seriously. Whatever Marcion's faults, he was not a Jewish Christian (146, 159). There is simply no evidence that the *simplices* of *Adversus Praxean* 3 were "African Judaeo-Christians who spoke Latin" (158). And the relaxation of penitential discipline was not a Judeo-Christian initiative (147).

In much of the book there is a sense of randomness. In one place three successive paragraphs begin "Another interesting feature" (74 f.). Throughout we are given many interesting features of this or that writing, but much of the material is not incorporated into a clearly elaborated hypothesis. What sounds like a general program is articulated in the General Introduction, and this informs parts of the second half of the book. But at least part of that program is open to serious question: "On the one hand, the Greek authors of the School of Alexandria were preoccupied with an allegorical form of exegesis, while those of the School of Antioch followed a literal approach. On the other hand . . . the Latin Christians preserved and elaborated the typology of primitive Christianity" (xv). This is simply too easy. Typology is everywhere in early Christianity.

In sum, interesting details and insights are scattered throughout the book, but neither the third volume nor the three-volume work provides a coherent or insightful over-all interpretation.

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JAMES McCUE

FAMULUS CHRISTI: ESSAYS IN COMMEMORATION OF THE THIRTEENTH CENTENARY OF THE BIRTH OF THE VENERABLE BEDE. Edited by Gerald Bonner. London: SPCK, 1976. Pp. 404.

On the occasion of the twelfth centenary of Bede's death, A. Hamilton Thompson edited a still valuable collection of papers on the great Anglo-Saxon churchman and scholar: *Bede: His Life, Times, and Writings* (Oxford: Clarendon, 1935). As Bonner acknowledges (pp. 1-2), a comparison of the two volumes is inevitable, and the comparison reveals the immense progress in the last four decades on the study of Bede and of

Christianity in the British Isles. The progress is most significant not in English Church history but in Latin patristics, especially 400–650. It is no exaggeration to say that this new volume has profited from almost the whole of recent Latin patristic scholarship, and what it offers is a new Bede.

The new Bede is no longer the Anglo-Saxon monk who represented the summit of Northumbrian Christian culture but a scholar of international importance, a man whose work drew upon wide-ranging insular and Continental sources and influenced much subsequent Christian scholarship. Advances in paleography and Late Latin linguistics have contributed to this new view, but it is due mostly to the recent critical editions of the works of Bede, of his contemporaries and successors and, most importantly, of the Latin writers from whom Bede drew. This is especially true of Bede's exegetical works, which are finally gaining the attention they deserve. Church historians and historical theologians will see Bede less an early medieval writer and more the last representative of the Latin patristic heritage.

This volume contains twenty-two essays by as many authors. Not all are of interest to Church historians and theologians, but many pieces are, and this review will give a capsule view of the most relevant.

Paul Meyvaert, in "Bede the Scholar" (40–69), deals primarily with his exegesis, showing how he began by working with themes and books familiar to patristic commentators but in later life dealt with biblical books and topics "which had not been the object of systematic comment," such as Samuel, Ezra, and Nehemiah (45). Bede's first mentor was one of the heroes of his *Historia ecclesiastica gentis Anglorum*, Gregory the Great, but he regularly drew from a large range of Latin Fathers and from some of the Greeks. His familiarity with the Fathers, coupled with unfamiliarity on the part of some of his readers, led to charges of innovation and forced Bede to use marginal notes to identify his sources. A true disciple of the Fathers, Bede also engaged in some textual criticism. Although, like another of his mentors, Augustine, he knew no Hebrew and never really mastered Greek, he was aware how texts became corrupted, having himself transcribed his commentary on Luke, and he makes several references to poor copyists and translators. Meyvaert suggests a role for Bede in establishing the text of the three Vulgate pandects of Northumbria, of which the Codex Amiatinus survives.

A second treatment of Bede's exegesis is by Roger Ray, "Bede, the Exegete, as Historian" (125–40). Bede, in preparing his scriptural commentaries, came to an understanding of history which he later transferred to his specifically historical writing. This understanding included questions of text, chronology, pedagogy (a rejection of millenarianism), and, most importantly, style. "In the fourth book of the *Historia* Bede pro-



poses to insert one of his own poems, and he justifies his action by claiming to imitate *mos sacrae scripturae*, since the Bible often places *carmina* among its histories" (127). The *mos sacrae scripturae* also included brevity, simplicity, and even organization. Ray approvingly cites C. W. Jones's suggestion that the five divisions of the *Historia* correspond to parts of Genesis. Ray also investigated the patristic commentaries Bede used. From these Bede learned classical rhetorical techniques, such as including elements which lacked historicity but helped the narrative, a process he used in his *Historia*. Studies to understand Bede the historian by Bede the exegete have great potential, and this essay is but one of Ray's efforts in the field.

A brief study by Iain Doublas, "Bede's *De templo* and the Commentary on Samuel and Kings by Claudius of Turin" (325-33), compares the observations *de templo* of Bede and Claudius of Turin. When one considers that the 1935 volume contained but one paper on his exegesis, the progress in this area is evident.

Since Bede is best known as an ecclesiastical historian, several of the essays are in that area. Benedicta Ward has retraced familiar ground, "Miracles and History: A Reconsideration of the Miracles Used by Bede" (70-76), and has reached the familiar conclusions that Bede was a man of his age and accepted miracles as part of the divine dispensation, but used *mirabilia* less frequently and more judiciously than his contemporaries. She has handled the topic learnedly and lucidly, and the reader will delight in some of the examples she cites to compare Bede with other English writers such as John, Abbot of Ford, who told "the story of the dumb lay-brother, William of Ford, who had his speech restored at the prayers of a saint, only to find to his disgust that he spoke low-class English rather than aristocratic [Norman] French" (74).

The title of Bede's great work is derived from the earlier work of Eusebius, which Bede knew in the translation of Rufinus, and L. W. Barnard compares "Bede and Eusebius as Church Historians" (106-24). He suggests that Bede got the notion of "quoting verbatim the wording of letters and synodal acts which in fact constitute one seventh of his History" from Eusebius (107) as well as the general plan of his work, tracing the history of Christianity via a succession of bishops from the earliest days to the present. Both men were interested in computistics and considered this science a necessary historical tool.

Barnard also finds some of Eusebius' more unfortunate traits in Bede, including a desire to cover up quarrels between churchmen, an overriding concern for orthodoxy sometimes at the expense of objectivity ("[Bede] records what, in his view, ought to have happened" [120]), and, in general, an apologetic tone. Barnard considers Bede the more judicious of the two but, like Eusebius, a historian who long benefited from being the chief

source of the period and thus the recipient of too much adulation and not enough criticism. This approach is not what one might expect in such a *Festschrift*, but Barnard makes it clear that his desire is not iconoclasm but moderation; Bede's greatness has tended to overshadow his defects.

Bede's historical writing includes more than the *Historia ecclesiastica*; his hagiographies are also important for a knowledge of his day. In this area his most important contribution is the *Historia abbatum*, in particular the life of Benedict Biscop, founder of Wearmouth and Jarrow, creator of the Northumbrian libraries, and Bede's tutor. Patrick Wormald has studied the relations between the two men ("Bede and Benedict Biscop," 141-69), and in this article the effects of recent research can best be seen. Biscop was a Benedictine monk and a monastic founder. The source of his Benedictine interests was the English bishop Wilfrid, one of the leading Romanists in England, but behind Wilfrid lay not, as previously thought, Rome but northern Gallic and Burgundian monasteries, which were in turn connected with Luxeuil, founded by the Irishman Columbanus. Biscop may also have acquired a knowledge of the Benedict Rule in Wessex, "an early and much-neglected outpost of Benedictine influence in Britain," and "Frankish influence [in Wessex] must have been extremely strong" (146). Bede's vita of Biscop also had a Continental source, the encomium on Honoratus of Lerins by Hilarius of Arles.

Wormald likewise found an Irish background to Biscop's practices, particularly "the isolation of his monasteries from the world" (153-54). Thus it appears that "this thoroughly 'Roman' figure" (153) Benedict Biscop drew much of inspiration for Northumbrian monasticism from Gallic and Irish sources. This advances a point made earlier about Bede, that the cultivated Northumbrian Christians could draw from a wide range of sources—in Biscop's case, personal as well as literary—and Church history in that region must be seen as part of the history of the entire Western Church.

A second study of Bede the hagiographer, Thomas Mackay's "Bede's Hagiographical Method: His Knowledge and Use of Paulinus of Nola" (77-92), is a literary analysis of Bede's *Vita sancti Felicis* and its relation to its source, the *Natalicia* of Paulinus of Nola. The article demonstrates via frequent and careful citations of both texts that Bede's work is clearer, more judicious, and less pretentious than the earlier work and thus undeserving of its past neglect. It is illustrative of the new approach to Bede that the author of this essay has critically edited Paulinus' text.

Bede's legacy is discussed in "Bede's Place in Medieval Schools" (261-85) by Charles W. Jones. This is a wide-ranging, learned, and sympathetic discussion of early medieval educational methods from the end of the Roman period to the early tenth century. Concentrating on

Bede's *De temporum ratione*, the author can trace Bede's wide influence in Continental, especially Carolingian, monastic schools, an influence which ended not "because [Bede] was an unrewarding author or because his science was found erroneous. Rather, his type of schooling would disappear from medieval culture because state and Church were once more in a position to take back public education from the monks" (275-76). One may hope that the schooling of a not unrewarding author like C. W. Jones will not disappear from American education.

There are other essays which do not deal specifically with Bede but with his age, and some of these are of great interest to the Church historian, such as Ludwig Bieler's learned "Ireland's Contribution to the Culture of Northumbria" (210-28) and Peter Hunter Blair's well-researched "From Bede to Alcuin" (239-60), which studies the Anglo-Saxon knowledge of classical Latin authors and concludes that the materials for learning were more extensive in Alcuin's day than in Bede's. There are also essays about Bede which relate little to him as an exegete or historian but are of interest and even delight to students of Bede, including Dorothy Whitelock's appreciative look at Bede's personality ("Bede and His Teachers and Friends," 19-39) and J. M. Wallace-Hadrill's account of Bede's great editor, Charles Plummer ("Bede and Plummer," 366-85). Some other essays represent specific interests, such as early Irish hymn material and Pictish genealogies.

This is an important book, and it deserves recognition by Church historians and historians of theology. The Early Middle Ages have for centuries been written off as the Dark Ages, a period which produced few great churchmen (Gregory the Great, Boniface) and one theologian (John Scotus Eriugena) and is thus generally unworthy of serious or prolonged study. This volume concentrates on only one figure of that period, albeit one of the greatest, but it demonstrates that Bede in particular and the Early Middle Ages in general preserved and worked in the patristic heritage, produced good, basically monastic, theology which is undeservedly neglected by those who equate medieval theology with scholasticism, and created ecclesiastical traditions and structures which had far-reaching historical implications.

*John Carroll University*

JOSEPH F. KELLY

INTRODUCTION TO THE REFORMED TRADITION. By John H. Leith. Atlanta: John Knox, 1977. Pp. 253. \$10.00.

Leith makes a valuable contribution to understanding the Reformed tradition both for those who belong to it and for those on the outside who may wish to become better acquainted with it. Notice carefully that this volume is not an introduction to Reformed theology. To be sure, there is a very competent chapter on "Theology and the Reformed

Tradition," though the subject must be very summarily treated to stay within the confines of a book this size. But L.'s purpose in this book is much more ambitious; in addition to his chapter on theology, there are chapters on "The Ethos of the Reformed Tradition," "Polity and the Reformed Tradition," "Liturgy and the Reformed Tradition," and "Culture and the Reformed Tradition." The subtitle of the volume admirably summarizes its purpose: *A Way of Being the Christian Community*.

As is to be expected from a book that seeks to cover so much material, some will be disappointed that the chapter dealing with their special interest does not have a fuller treatment. That will be particularly true in the chapter on theology, in which L. simply discusses some of the headlines which have marked the Reformed interpretation of the catholic faith. (This reviewer is grateful, incidentally, for the way in which L. makes it clear [93] that Reformed theology is an expression of the traditional catholic faith and not a sixteenth-century invention.)

Similar questions could be raised about the list of names chosen for the brief discussion of representative Reformed theologians. There will be those who ask why this name was included and that one omitted. L. himself realizes that the inclusion of the Niebuhrs in his list stretches somewhat the accuracy of his title, since they came from a tradition which was probably more indebted to Lutheranism than to Calvinism. A Dutchman may be pardoned for wondering why theological giants like Herman Bavinck and Abraham Kuyper were omitted from the discussion, although the former does merit a photograph.

More serious deficiencies are to be found in L.'s chapter on liturgy. To advance his thesis that "the differences between the two types of service as represented in Calvin's and Farel's liturgies can be easily exaggerated," he omits almost all consideration of the way in which Calvin is careful, even when it is not possible to celebrate the Eucharist, to observe the structure of the Mass and so of historic Christian worship, while Zwingli (of whose liturgical notions Farel's service is just one example) is willing to scrap the entire structure, using the prone as his model instead and being content to relegate the Eucharist to a separate celebration four times a year. Surely there are greater differences here in basic perceptions of liturgy than L. seems willing to allow.

But in a sense all of these are cavils which could be brought against anyone who attempted to undertake the same task. The Reformed tradition is, after all, one of the most multinational in Christendom, ranging all the way from the Hungarians in Eastern Europe to the Presbyterians of Northern Ireland, to say nothing of all these groups as they are represented in the United States. That tradition is going to be differently perceived by a member of the Dutch Church from the way it will be seen by an American Presbyterian. (One wonders, e.g., whether

anyone but an American Presbyterian would have included an entire chapter on polity in a discussion of the Reformed tradition.)

Indeed, it would seem that just here is the unavoidable weakness of L.'s book. More than once while reading it I was tempted to think it ought to have been entitled "Introduction to the Presbyterian Tradition." Certainly Presbyterianism has been a large and important component in the Reformed tradition. But it has faced problems which have given it peculiar stances and interests unlike those of most of the Continental Reformed churches. It would be unreasonable to expect L. to omit them when he presents the Reformed tradition, but they do seem to distort the presentation to someone who comes from a different locale in the same tradition.

Having made that observation, I hasten to add that the basic question is not the angle of L.'s perception, but the degree to which he has succeeded with his intention—to present the ways in which one community in Christendom has sought to work out the implications of its commitment. If that was L.'s intention, there can be no question that he has succeeded admirably. One may have questions about the particular discussion of any given topic, but one can only appreciate the comprehensive way in which L. has examined all the areas in which the Reformed community has sought to carry out the implications of its faith, all the areas of existence which have been influenced by the churches which have sought to be Reformed according to the word of God. For undertaking a task of that size and for doing it so acceptably, L.'s book deserves a wide and sympathetic audience.

*New Brunswick Theological Seminary*      HOWARD G. HAGEMAN

WIE ES ZUR DEFINITION DER PÄPSTLICHEN UNFEHLBARKEIT KAM: TAGEBUCH VOM I. VATIKANISCHEN KONZIL. By Ignatius von Senestrey. Edited with a commentary by Klaus Schatz, S.J. *Frankfurter theologische Studien* 24. Frankfurt am Main: Josef Knecht, 1977. Pp. 162.

Ignaz von Senestrey (1818–1906), who became bishop of Regensburg (Ratisbon) in 1858, is probably best remembered by English readers as the companion of Henry Edward Manning, archbishop of Westminster (1865) and later cardinal (1875), in pronouncing the vow to do all in their power to achieve the definition of the infallibility of the pope. This promise, made at the tomb of St. Peter on June 28, 1867, reflected their shared conviction that all doctrinal decisions of the pope are infallible. The prelates' pragmatic motives, however, differed: while Manning was convinced that such a definition would attract additional converts to Roman Catholicism in England, S. saw the definition as an effective

antidote against the theological autonomy claimed by Döllinger and other German theologians.

Until this publication of his journal, S.'s views have been known at second hand. Theodor Granderath (1839–1902) used this journal both in preparing his *Geschichte des Vatikanischen Konzils* (1903–6) and in reporting the work of the Council's *deputatio de fide* (which was the committee charged with drafting all doctrinal documents) in *Collectio Lacensis*. The present edition, which parallels S.'s Latin original with the corresponding passages from *Collectio Lacensis* and a German translation, reveals that Granderath not only stylized S.'s Latin but also softened the harshness of some judgments and completely omitted the biased passages. Since S. was still alive, Granderath's judicious editing is understandable, yet it may have had the long-range effect of making the ultramontane version of the Council's proceedings more creditable. Subsequently it was easier to ignore Newman's criticism that the way the definition was passed at Vatican I was a "scandal."

S. seems to have written his *Diurnum* with posterity in mind; in fact, he persuaded Manning to pen a testimonial to the account's accuracy on the handwritten manuscript. If it is understandable that S., like other diarists, omitted events that turned out unfavorably, it is impossible to sympathize with his contempt for the anti-infallibilist bishops. The minority's reservations about the definition's opportuneness are seen as obstructionist machinations; the minority's theological difficulties are characterized as an insidious plot to procure an inconsequential definition; and the minority's exodus from Rome prior to the final balloting is relished with smirking triumphalism. It may not be so surprising, then, that S. even attempted to manipulate his episcopal colleagues whose enthusiasm for infallibility did not match his own. Ironically, S., who considered the Church's infallibility to be a derivative of the pope's (102, 157), did not get the type of definition he really wanted. Yet neither S. nor Manning ever needed to acknowledge any setback; for their exaggerated interpretation of infallibility, which failed to carry at Vatican I, prevailed as the most popular understanding.

Historically, this work is particularly informative about three phases of the Council: the preparation of infallibility petitions (in December 1869, and January 1870); the divergent views among the members of the *deputatio*, all but one of whom proved favorable to the definition; and the last-minute efforts, on the one hand to strengthen, and on the other to soften, the terminology of *Pastor aeternus*. Editorially, Schatz has done a good job in his introduction and commentary. A couple of interpretations, however, seem questionable: Was Pius IX really committed to the definition from the start of the Council (2)? Did S. and

Manning meet with Pius IX on July 16, 1870 (137, n. 249)? There is an incomplete register of persons. An appendix makes available a number of previously unpublished documents.

*Catholic University of America*

JOHN T. FORD, C.S.C.

NEWMAN AND HIS THEOLOGICAL METHOD: A GUIDE FOR THE THEOLOGIAN TODAY. By Thomas J. Norris. Leiden: Brill, 1977. Pp. 212. 48 glds.

Newman's thought is not easy to synthesize. Those attempting a summary of any of his major works soon discover that his views are so panoramic that a simple sketch risks losing both his breadth of vision and the nuances of his details. Bernard Lonergan, e.g., has acknowledged reading the main sections of the *Grammar of Assent* a half dozen times (149, 208). It is hardly surprising, then, that most students of Newman have been content to trace a particular theme through a select segment of his voluminous writings, while the more ambitious project of analyzing Newman's theological method has long gone begging.

Norris begins his investigation with a background overview of the theological issues which confronted Newman, especially the doctrinal liberalism which was his lifelong foe. Then he examines the purpose and principal facets of the *Grammar of Assent* and the methodology of the *Essay on Development*. These treatments, which show Newman at work as a theologian, should prove particularly helpful in introducing students to these challenging works. Nonetheless, as William Fey has recently shown in *Faith and Doubt* (1976), the origins of the *Grammar* are much more complex than N. suggests. Similarly, with the publication of Nicholas Lash's *Newman on Development* (cf. *TS* 38 [1977] 176-78), more explicit attention needs to be given to the question whether the *Essay on Development* is really presenting a theory of homogeneous growth.

Turning to the specific question of methodology, N. finds Newman bringing together a classical deductive method with modern induction. This amalgamation, as elaborated by Newman, is not simply mechanical or logical; it must be personal and historical: "Newman could not conceive of truth, including revealed Truth, apart from the categories of history and the personal state of the inquirer" (158). Correspondingly, Newman considered the stance of "objective observer" untenable in doctrinal matters; a triple conversion—religious, moral, intellectual—is indispensable for theologizing. "Only the religiously converted can really do theology fruitfully, for the curiosity that excites and maintains that process whereby one ponders in one's heart the mysteries of God, is the fruit of deep faith and loving obedience" (175).

Given this approach, it is understandable why Newman's apologetics, unlike that of many of his contemporaries, interwove motivational ap-

peals and intellectual arguments; his "apologetic prepares the heart for unreserved surrender, and the mind for unconditional assent, to the Gospel" (135). Again, given this approach, it is not accidental that Newman's theology has a poetic flavor; yet, if such seasoning has led others to religious sentimentalism, such was not the path for Newman. Through the exercise of the "illative sense," both the individual and the Church as a whole can arrive at a real apprehension of, and assent to, dogmatic formulations.

N. has been remarkably successful in aligning different strands of Newman's thought. The strength of this systematization is the author's familiarity with Newman's major publications; regrettably, the familiarity with archival materials and the abundant secondary literature is not overly strong. The weakest aspect of this work is its lack of historical perspective: almost inevitably, a systematic synthesis loses a sense of Newman's struggles in working out his theological position in dialogue with attitudes as diverse as empiricism, scholasticism, and scientific positivism; one misses here the biographical journey of Newman's theologizing.

In sum, readers should find this volume extremely helpful in coming to appreciate the relevance of Newman's theological thought for today.

*Catholic University of America*

JOHN T. FORD, C.S.C.

THE THEOLOGICAL METHOD OF KARL RAHNER. By Anne Carr. *American Academy of Religion Dissertation Series* 19. Missoula: Scholars, 1977. Pp. 281. \$6.00.

The task which C. undertakes is "an investigation of Rahner's theological method by way of an internal, and generally chronological, exposition of his thought." As defined in the Preface, method refers to "his characteristic way of doing theology," a topic which Rahner himself does not discuss very frequently or explicitly during the many years he has been doing theology. Hence a large part of this study is concerned with the content of R.'s theology in order to derive the method involved. The four questions raised in the Introduction constitute the focus of the four chapters which follow: (1) What is the intellectual background which shapes the character of R.'s thought? (2) How does he treat the relationship between philosophy and theology, and in what sense is his method derived from philosophy? (3) What is his theological method and how does it emerge? (4) What is the impact of this method on his theological work?

The first chapter describes the "context" of Rahner's theologizing as rooted in two major sources. The first is the Roman Catholic tradition out of which he comes, particularly Aquinas and especially the interpretation of Thomas developed by Maréchal. The second is modern German



philosophy "from Kant to Heidegger." R.'s effort is to relate these two traditions and to bring them into mutually fruitful dialogue. C. attributes the success of this effort to R.'s "two-fold genius": his extraordinary grasp of the theological tradition and his sensitivity to the deeper questions of modern philosophy. In the "turn to the subject" of transcendental philosophy, whereby the inquiring subject becomes the object of the inquiry, C. sees the roots of what is to emerge as the transcendental method by which R. develops his theological anthropology.

The foundations of this method are analyzed in the second chapter, which treats Rahner's philosophy of knowledge as developed in *Spirit in the World*, his philosophy of religion as developed in *Hearers of the Word* (which C. concludes is not a philosophy of religion but a "formal and fundamental theology"), and his theory of the "supernatural existential." C. sees these as three interrelated steps in R.'s analysis of the necessary structures of human experience. The first step analyzes the dialectic of transcendence (spirit) and immanence (world) as the characteristic structure of human existence in its unity of being and knowing. The second step concludes from this dialectic of the openness and hiddenness of being to the possibility of revelation as intrinsic to human experience precisely as human experience in the concrete, historical sense, i.e., it sees them as a universal and supernatural "existential."

The third chapter focuses on method itself from two perspectives: the first is Rahner's Christology, the second his formal reflections on theological method. In the development of this Christology C. sees the emergence of the basic paradigm for R.'s understanding of the relationship between God and the human person or between grace and nature. Besides Christology, R.'s theology of symbol and his theology of mystery are shown to be of central importance for both the content and the method of his theology. From these various elements there emerges Rahner's theological anthropology, which C. defines in its methodological implications as "the elucidation of the connections between dogma (broadly conceived) and human experience."

With experience thus established as a theological source in Rahner's method, in the final chapter C. traces the impact of this method on his thought. This impact is seen most especially in a shift of emphasis from what C. calls the "retrieval" of dogma to an examination of human experience in a changing world, and the relation of this experience to Christianity. This shift includes R.'s later emphasis on the pluralistic situation of contemporary culture and experience, on the one mystery of Christianity as distinguished from its many dogmas, and on the "mystagogical" task of theology, i.e., that theology be an introduction to the mystery of God as well as reflection upon it. In this sense R.'s early efforts to relate theology to the intellectual or philosophical culture of his time

have broadened into the more comprehensive effort to see the relationship of Christianity to contemporary experience in the broadest sense of the word.

In her conclusion C. notes the various criticisms which have been voiced about Rahner's attempted synthesis: e.g., that of Hans Urs von Balthasar on "philosophism"; the ambiguities in some aspects of Rahner's thought, e.g., the nature-grace and the implicit-explicit Christianity relationships; and the still unfinished task of Christian theology, a task which flows in part from R.'s great accomplishment. Her own careful study is a contribution to that task, and not the least of its merits is that it brings out not only the shifts and developments in Rahner's method and thought, but also the unity which underlies the whole.

*Boston College*

WILLIAM V. DYCH, S.J.

A HISTORY OF THE CHURCHES IN THE UNITED STATES AND CANADA. By Robert T. Handy. *Oxford History of the Christian Church*. New York: Oxford University Press, 1977. Pp. 471. \$19.95.

The American reader cannot but be curious about the story of the Christian Church as it includes Canada with the United States. This approach has more than geographical logic behind it. Handy has singled out enough episodes where there is at least parallel development in these countries, but often proven interaction as well. The shading of regional differences, moreover, adds depth to the perception of Evangelicalism, Protestant church-union efforts, Social Gospel concern, Protestant-Catholic relations, and Church-state adjustments in the United States by force of the Canadian reference.

This first completed volume in the Oxford series is correctly weighted toward the United States (seven chapters to two, with three divided). It does not, of course, have the fulness of Sydney E. Ahlstrom's European background and reference in his two-volume *Religious History of the American People*. But H. is clearer when he cites a particular instance; the Americanist crisis in Catholicism is a good example. His text also reads smoothly. Rather than burden it with numerous quotations, he generally describes and analyzes the flow of events in his own terms. His choice of secondary works to support the text is judicious and does not overwhelm the general reader, who is also served by a carefully constructed bibliography. If one omits the chapters on Canada, the book compares favorably with other surveys in these respects. It is, however, shorter than Winthrop S. Hudson's *Religion in America* and consequently more restricted in its treatment of the twentieth century, Judaism, and other non-Christian groups. The quality of fairness as well as clarity, for which this distinguished teacher is also respected, is in evidence throughout.

In recent years such studies as this have successfully revised an older approach which focused simplistically on a White, Anglo-Saxon, Protestant mainstream. In establishing the subtle diversities in Protestantism, scholars have also identified a unifying, genetic vein. The Calvinism of New England Puritanism is seen as the seedbed from which a persistent strain took its origin. The Great Awakenings in the times of Jonathan Edwards and Nathaniel Taylor gave it authentic American traits. Revivalism and theological controversies thereafter thus seemed to have a plausible genealogy in these antecedents. H. however, seems to sense an increasing complexity, if not inadequacy, in this scenario. He gives, e.g., greater place than usual to Anglicanism in pre-Revolutionary America.

H. brings this out for the reviewer in two other instances. Black communities, he notes, had the highest percentage in church attendance in a period just before 1900. During the same time, however, the beginnings of fundamentalist and Modernist modifications of the mainstream are discussed almost entirely in terms of the Anglo-Saxon community. Secondly, Catholicism is referred to as the largest denomination, where older studies divided it sharply from Protestantism collectively as non-Anglo-Saxon. Lutheranism, on the other hand, is here presented with considerable emphasis on its ethnic origin as distinct from the mainstream. The religious problematic here leads to that in the secular order: What is "American" in the lexicon of nationalism? Is not the religious mainstream in these portrayals still Anglo-Saxon?

By giving rise to these considerations, H. stimulates the ongoing quest for understanding the American religious experience. One also thinks of John Cogley's last book, *Catholic America*, where it would appear that he wrestles with another side of this problem. After narrating the troubled labors of the immigrant Catholics to prove themselves truly American, he concludes that the goal is attained. What, then, will be the grist of the next century's history? He senses it to be in the prophetic Catholic witness to the gospel already present in the character of Dorothy Day. Might this not be the shape of the Christian Church, which will require a rewriting of its past, thus carrying it more securely beyond the vision of the earlier histories?

*Loyola College, Baltimore*

THOMAS O'BRIEN HANLEY, S.J.

"HOMO RELIGIOSUS" IN MIRCEA ELIADE: AN ANTHROPOLOGICAL EVALUATION. By John A. Saliba. Leiden: Brill, 1976. Pp. 210. 48 glds.

The title clearly sums up the intention of the book: to assess Eliade's conception of human religiosity from the viewpoint of contemporary cultural anthropology. The intention is a worthy one; the result is quite disappointing.

The focus is on Eliade's understanding of the place of religion in the world view of primitive or archaic man. This understanding is fairly and in places very well restated in the book. As is well known, Eliade understands archaic man as enveloped in a mythological cosmos, a meaningful sacred order of the universe that is always in struggle with the forces of chaos. Archaic religion is, *au fond*, the establishment and ongoing maintenance of such a cosmos. Archaic man is the true *homo religiosus*, and all subsequent developments of human religiosity must be seen against the background of this primeval unity between life "here below" and its supernatural prototypes "up above." This is the inevitable spatial symbolism of the mythological world view. Equally important, for Eliade, is the temporal dimension. There is special temporality of myth, posited over against the time of ordinary experience. Archaic man participates in this mythic time again and again by participation in ritual. If *homo religiosus* is essentially mythical, then the breakup of the mythological cosmos is *ipso facto* a decline of religion, and ultimately a loss of any sense of being at home in the universe. In consequence, Eliade's view of modern man is essentially pessimistic. Modern man has been, as it were, expelled from the cosmos. His place of exile is precisely that realm of history which is the very antithesis of mythic time and thus an arena of unbridled chaotic forces.

S. argues, plausibly enough, that this grand view of human religious developments is based on empirical presuppositions, whatever may be its theoretical attractiveness. Since cultural anthropology claims jurisdiction over a body of empirical data concerning primitive or archaic man, its testimony is relevant to assessing Eliade's work. S. then summarizes some of these data from a variety of anthropological sources. He finds that Eliade uses this evidence selectively, both in details and in constructing his over-all view. Thus, S. argues that Eliade ignores data on primitive "high gods" that do not support his view. Or, for a broader problem, S. points to data on ritual that do not seem to bear out Eliade's view of it as an escape from profane existence.

One point at issue here is a difference between Anglo-Saxon and Continental-European notions of theory. S. does not spell this out, but he implies the fundamentally Anglo-Saxon notion that theory is the result of a painstaking process of amassing empirical data and then generalizing from these. This, clearly, is not Eliade's notion; his theorizing is grounded much more in a philosophical vision, which is then brought to bear upon empirical data. One may argue over the respective merits of these two notions, but, unless this argument is made, to criticize a theoretical construction built on one of these two notions by applying the methodological standards of the other is not very interesting. Also, such a procedure takes on a quality of pedantic nitpicking—a procedure that is

particularly irritating when directed against the work of an author of Eliade's stature.

The book may have some value to students of religion in providing a convenient overview of Eliade's theories. As a critique of Eliade it has little value.

*Rutgers University*

PETER L. BERGER

ON SYNTHESIZING MARXISM AND CHRISTIANITY. By Dale Vree. New York: John Wiley, 1976. Pp. 206. \$14.95.

Although there has been a plethora of conferences and publications focusing on the dialogue between Christians and Marxists during the past decade and a half, Vree is convinced that he can make a special contribution to this discussion in this work, which he claims "dispassionately analyzes the dialogue from a neutral frame of reference, that clearly delineates the high intellectual stakes involved in the Marxist-Christian synthesis" (viii). His thesis, in short, is that "Marxism and Christianity are disjunctive belief systems, that synthetic dialogue between the two is destructive of both basic Marxism and traditional Christianity, and that hybrid world views are incompatible with parent world views" (ibid.).

Writing in the tradition of ordinary language philosophy, V. conceives of his task as conceptual analysis, and this is perhaps his most original—and controversial—contribution to the dialogue between Christians and Marxists. Claiming a neutral frame of reference, V. attempts to delineate several basic tenets of "normative Christianity" and "normative Marxism." In each case he argues that what is normative is what most of its adherents have believed most of the time. A more accurate description of what V. actually does take as normative is certain historic Christian writings and Communist party documents, rather than what "the people" have believed most of the time.

Assuming that both belief systems have a normative or paradigmatic version, V. distinguishes between "orthodoxy" and "heresy" in the case of Christianity and between "official ideology" and "revisionism" in the case of Marxism. He is convinced that "dialogical Christians" as well as "dialogical Marxists" depart from their respective orthodoxies and place more weight on the concept of human freedom than their respective belief systems can sustain and thus fall into philosophical and conceptual confusion.

V. chooses two Christian theologians and one Marxist theorist as representative participants in the synthetic dialogue between Christianity and Marxism. Few would quarrel with his choice of Roger Garaudy as the representative Marxist, but many may question his choice of Harvey Cox and Jürgen Moltmann as the representative Christians. Despite the

fact that his books and articles are widely read, I think it is a serious error of assessment to call Cox—as V. does, citing another author approvingly—“probably the most influential Protestant theologian living in America today” (68). Although Cox has written about Christianity and Marxism in several of his writings, there are a number of more careful and substantial works by other Christian theologians cited in V.’s own selected bibliography.

The two longest chapters are devoted to a discussion of “dialogical Christianity” and its historical precedents. There is considerable oversimplification, but some valuable insight, in V.’s discussion of the ways in which “dialogical Christians” have deviated from orthodox Christianity in relation to (1) the source and nature of revelation, (2) the meaning and significance of original sin, and (3) the interpretation of the kingdom of God. Using these categories, V. suggests that both Cox and Moltmann are essentially modern Gnostics, though they have erred as well in following the precedent of Thomas Müntzer concerning an understanding of the establishment of the kingdom of God on earth. V. is especially critical of Cox and he points out many conceptual ambiguities and confusions in his writings, but in the end he sees Moltmann as well as Cox embracing the three “heresies” in relation to the basic tenets of Christianity that he defines as orthodox.

V.’s discussion of Garaudy and “dialogical Marxism” is much briefer, but it follows a structure similar to his discussion of “dialogical Christianity.” He delineates Marxist orthodoxy in terms of (1) the character of its atheism, (2) its understanding of determinism and the relation of this to the controversy surrounding the status of the “young Marx,” and (3) the authoritative role of the Party. V. believes that Garaudy, in ways similar to Moltmann and Cox from the Christian side, has developed heterodox or heretical views on each of these major tenets of Marxism.

In a brief concluding chapter V. admits that the orthodox Christian point of view is also his own, and it is primarily from that perspective that he warns of the perils of “engaging in dubious synthetic ventures” (179). What is made explicit here, though it is implicit throughout, is that V. is arguing from a distinctive perspective and not from a “neutral frame of reference,” as he claims. Despite the polemical nature of some of his arguments, V. has written a carefully developed critique of the dialogue between Christians and Marxists that deserves to be widely read.

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MERLE LONGWOOD

L'ESPRIT DE LA LOI: MORALE FONDAMENTALE. By André Manaranche. Paris: Editions du Seuil, 1977. Pp. 254.

Alluding to Montesquieu's *The Spirit of Law* (p. 125) and referring to B. Häring's *The Law of Christ* (8), M. is proposing to elaborate the

biblical basis of Christian morality under the title "Spirit of the Law." Chap. 1, "The Place of Morality," begins with the astounding observation that we can find in the same minds (existentialists, Marxists, scientists, Christians) the coexistence of two contradictory attitudes: the most radical moral rigorism and the most permissive *laissez-faire* liberalism. At the same time we can notice in our society a transfer of rigorism from the secular domain to the political sphere, and a shift of liberalistic permissiveness from the public to the private sector. The untenable contradiction cannot be solved simply by returning to the previous place of morality (the private domain, the family, sexuality), but by showing that basically, from a Christian, biblical perspective, we must admit that where there is "law," there has to be "spirit"; where there is freedom, it has to embody itself in concrete demands. Chap. 2, "Foundation of Morality," the most important and the longest (55-156), aims at setting forth the spirit which is at the basis of the OT wisdom, of the covenant, of Jesus' teaching and life and death, and of Paul's theology. Two themes recur: (1) the idea that biblical ethics emerged from the pre-existing cultural environment through the twofold process of assimilation-conversion and profanation-consecration; (2) the emphasis on the unilateral gratuitous initiative of God in His creative and in His forgiving act. This leads M. to his interpretation of the relation between human and Christian morality as a critical integration and a new motivation—love "with the heart of Christ." The short third chapter, "The Spirit of Morality," concludes the analysis of the spirit of the covenant and of Jesus, and brings morality to the heights of spirituality with two questions: (1) How is the unilateral giving of a law compatible with love ("fear in love")? (2) How can forgiveness, the most distinctive trait of the NT, generate real friendship and reciprocity? The last chapter is concerned with the practice of morality, with the possible embodiment of the Christian ideal, the spirit of Christ, particularly with regard to politics.

M. does not intend an original work. Confronted with a host of writings in which moralists have tried to integrate the results of science and of biblical exegesis and to come up with a synthesis, M. now proposes to build with these stones his own castle, which "gives shelter and comfort to those who get tired of camping in the dark" (56). The success of such a method stands or falls with the value of the sources and with the way in which the authors are selected and understood. The reader wonders about the criteria of selection and will regret that the bibliography is limited to literature available in French; many recent German and English works deal with the foundations of morality. Even R. Simon's *Fonder la morale* (Paris, 1974) is used only incidentally to refer to Rahner's distinction between the categorical and transcendental morality (148), whereas the reader is exhorted to read E. Hamel's whole article (156, n. 126). M.'s "rage for order" does not allow for a real dialogue with his

proof texts, and leads to artificial structures which are not convincing, e.g., the triple threefold structure of the covenant spirit (past-Father-faith; present-Son-love; future-Spirit-hope [92-95]), or the triangular structure of Christian morality (the one—the other—The Other [150-51, 204-9]), which might have pedagogical advantages but oversimplifies the relation between the categorical and the transcendental.

We appreciate M.'s *franc-parler*, his outspoken Christian convictions, his sound common-sense judgments on many vital questions, but his parenetic discourse, which presupposes what should be proven, and his poetic language with its symbolism will only comfort those who are already convinced. In fundamental moral questions we urgently need scientific discourse with its clear concepts and arguments. The parenetic discourse should only be the last resort and never be directed against hypotheses, theories, and explanations which are debatable.

*Concordia University, Montreal*

JOSEF HOFBECK

SERVANT LEADERSHIP. By Robert K. Greenleaf. New York: Paulist, 1977. Pp. 335. \$10.95.

Greenleaf draws both on his lifetime of experience of working in management at A. T. & T. and on the resources of the Quaker tradition to deal with what he and many others perceive as a crisis of performance and legitimacy in the large private institutions that dominate contemporary American society. He believes that the great majority of these institutions, whether they are corporations or foundations or universities or churches, are performing below the levels which we could reasonably expect and that these institutions have largely lost sight of their responsibility to serve persons. His response to this situation is not to turn to intensified regulation by law nor to opt for the radical structural change that would be involved in bringing these institutions into the public sector nor to offer more earnest moral exhortations to individuals. Rather, he proposes a notion of servant leadership, which is a matter of enabling others to grow and of benefiting the least well off in society. Institutions themselves are to be restructured so as to make them servants and not users of persons. His principal proposals for bringing about this change are the replacement of a hierarchically structured executive by an executive team led by a *primus inter pares* and the clear placing of ultimate authority and responsibility in the board of trustees, who will have to make a serious commitment of time and energy to the institution. The trustees will need a vigorous chairman and their own sources of information and advice. G. claims that such new model trustees will serve as a social leaven and a protection against abuses of institutional power.

After laying out these proposals in the first three chapters, G. offers specific recommendations for the development of servant leadership in business, higher education, foundations, and churches. In all these areas



G. has extensive experience, at least as a consultant, and his comments are appropriately differentiated and perceptive. He urges the special responsibility of the churches in forming servant leaders and in providing an affirmative model of the institution as servant. The last part of his book includes a number of disparate pieces developing themes from the first two parts; the most interesting of these is a biographical sketch of Donald Cowling, president of Carleton College from 1909 to 1945.

The problems that G. addresses are of considerable current interest, not least in the business world, as one can see from recent issues of the *Harvard Business Review*. His concern for shaping institutions to serve the needs of persons and for preserving creativity and quality against the pressures of bureaucratic mediocrity should be taken seriously, particularly by those who would regard his proposals as merely cosmetic improvements to capitalism and by those who would defend the cause of economic liberty without endorsing its abuses. For the problems that G. addresses will be with us as long as we live in a society of large institutions, and G. deals with them in a temperate and enlightening way.

Unfortunately, the book is marred by a number of defects. Among the minor defects are his use of such opaque and eccentric expressions as "personeity" (8) and "chemic illusions" (54) and his moralistic and ahistorical criticisms of Scripture (84, 247). There are two major defects. First, the book is highly repetitive and much too long. There is considerable overlap among the extended arguments in the first three chapters, its application to types of institutions, and the collected papers of the last part. Second, G. neglects sources of social conflict that are not internal to the institutions for which he is prescribing, e.g., racism, cultural and ideological diversity, unequal distribution of resources and goods. This does not invalidate G.'s suggestions for these institutions; it does mean that his proposed changes are not likely to have the sweeping and unambiguously beneficial results he seems to expect.

*Woodstock Theological Center, D.C.*

JOHN LANGAN, S.J.

CATHOLIC PENTECOSTALISM: By René Laurentin. Translated from the French by Matthew J. O'Connell. New York: Doubleday, 1977. Pp. 239. \$6.95.

L. aims to "discover the meaning and direction" (p. 10) of the charismatic movement. He relates its origin in chaps. 1-2. This is clear, though brief; but L. omits the very important contribution done by Susan B. Anthony and her spontaneous-ecumenical-prayer groups. On p. 17 there is a serious allegation against William Storey; for L. thinks that Storey tried to prevent the Congress which was held in Rome in 1975. This is not true. Together with other males from South Bend, he asked Pope

Paul not to give formal approval of the movement before certain investigations were made. L. says: "the Ranaghans dealt with the problem of Storey's defection." Why should two students deal with an internationally known theologian and why should the word "defection" be used of Storey, who is a staunch and deeply spiritual Catholic and the founder of the movement? Generally these chapters are inaccurate and biased. Many Catholics have left the Church (*pace* p. 22), and Danielson (*St. Louis Post-Dispatch* reprint, Jan. 2-4, 1974, and *South Bend Tribune*, July 1977) thinks that there is more potential for schism in the movement than there was in earlier years. It should also be reported that all but one of the Notre Dame professors no longer attend the South Bend meetings. However, L. does mention O'Connor's resignation from the Service Committee (188).

Chap. 3 discusses the baptism of the Spirit (L. is cautious about this nomenclature) and charisms. To L., the baptism of the Spirit is an increase in spiritual power and light shown, e.g., in prayer. Here one is happy to hear of the excellent social charism which prevails in Europe. L. must be speaking about European leaders when he describes them as "especially humble, communal, and non-directive style (*sic*), in obedience to the norms of ministers responsible for the local parish and diocese." Ann Arbor and South Bend (and formerly San Francisco) have no priests in the leadership. For the nondirective style, contrast R. Johnson, "The World of God Community at Ann Arbor," in *Varieties of Campus Ministry: Seven Studies* (Cambridge, Mass., 1973). Discussing discernment (49), L. does not mention the necessity of episcopal discernment. L.'s treatment of glossalalia is interesting and well documented, but he omits reference to Kildahl's psychological study (listed in the bibliography). Consideration of K.'s thesis would have led L. to modify his statement about glossalalia. Pseudo glossalalia produces profound dependence on the authority figure(s) who help one to acquire tongues. Tongues are a *sine qua non* in South Bend and Ann Arbor.

Chap. 5, on healing, is one of the best discussions the reviewer has read. L. gives a good emphasis to healing through the tradition of the Church, stresses that this has never been prohibited, mentions that some monarchs had the power to heal, but above all he brings pentecostal healing into relationship with Lourdes. The pentecostal movement would do well to notice L.'s words: "At the time of this writing, I have been unable as yet to obtain dossiers of these healings; only improvised controls had been exercised, in no way comparable to what is required at Lourdes" (103-4).

Chap. 6 reviews charismatic movements in Church history. L. includes subjects such as Montanism, Joachim of Fiore, and the Adumbrados, but does not relate any of these to the organization center of the Catholic

charismatic renewal, where they are very pronounced. He avers (149) that in the C.C.R. we do not find "self-abandonment and dependence on a leader, the secrets revealed to initiates, the esotericism" etc. of the previous ecclesial movements. He differs widely from the view of Americans found, e.g., in the recent descriptions by Rick Casey in the *National Catholic Reporter* or the article in the *St. Louis Review* and the *South Bend Tribune* after the conference held in July 1977. He must be unaware also of the reviewer's findings, although a short review of these appeared in *Concilium* and was translated into eight foreign languages, including French.

Chap. 8 discusses dangers in the C.C.R. L. observes that the movement has no desire to become "even an organized institution." He decries fundamentalism, subjectivism, illuminism, emotionalism, anti-intellectualism, etc., but "methinks the lady protests too much". It seems as if L. is determined to defend the movement "come hell or high water." He does not comment upon Joseph Fichter's frequent protestations on overorganisation, authoritarianism, fundamentalism, lack of social concern, and maltreatment of women.

The last chapter concerns the importance and future of the charismatic renewal. L. maintains that the pentecostals have brought about a "democratization of sanctity" (180), which is, indeed, true for many groups. He sees very great hope in the movement.

Looking back, I wonder whether I have been overcritical of a book which at first reading gave great promise but on second perusal seemed less accurate. The problem lies in the voluminous literature and tape recordings (which latter L. does not use) on the movement. It is impossible to attempt a complete study. The secret would seem to be to devote one's self to one country or even one state and to write about this. No book does justice to the diversity within the movement, despite the enormous influence of Ann Arbor and South Bend. L. appears to have described European pentecostalism, does not seem to have succumbed to many of the deviants of American pentecostalism. The book is useful as spiritual reading but must be used with caution for scholarship. We hope future translators will change the sexist language, which is offensive when women are by far the most predominant in the movement.

*University of Notre Dame*

J. MASSYNGBERDE FORD

THEOLOGY AND THE PHILOSOPHY OF SCIENCE. By Wolfhart Pannenberg. Translated from the first German edition by Francis McDonagh. Philadelphia: Westminster, 1976. Pp. 458. \$17.50.

The German university in the post-World War II period has gone through a time of testing. Attacks on the status of the professoriate, a

growth in the number of students, the increase in the isolation of specialized fields, all have given rise to expectations that could not be fulfilled. This time of testing has spared no aspect of German higher education and no academic discipline, least of all theology. It is, therefore, an ideal time, P. feels, to re-examine the nature of theology and to reassess its right to a place in the academic program of the modern German university. This reassessment is all the more important for P. since, though primarily an intellectual, he is regarded by his confreres as an academic activist who well knows the struggles that have racked his institutions.

The question of the German secular university which P. explicitly addresses calls to mind the varied self-doubts American Catholic and secular institutions have experienced concerning the role of theology in the undergraduate curriculum. One need only remember the rapid name changes of recent years, when departments became successively departments of religion, religious studies, or theology. P.'s concern is, consequently, how theology sees itself and, in particular, how it sees itself as a scientific discipline. Once that complex of questions is untangled, it will be easy to say if and how theology fits into a university, even a secular university.

The obvious tool to use is the philosophy of science, whose object is, P. states, to reach a new self-understanding of science in general, from which a new ordering of scientific disciplines and their methods can emerge. First, P. establishes that theology does consider itself a science. Theology began prominently to propose this self-description in the thirteenth century, which is also the period when the Western university came into existence. Earlier, Augustine had referred to Christian teaching as *sapientia*, not *scientia*. *Scientia* for Augustine had to do with temporal matters, wisdom with eternal. But by the time of the rise of the universities, Aristotle's view of wisdom as the highest science, to be identified with philosophy, forced theologians to prove that their field, too, satisfied the criteria of the *Posterior Analytics*.

This matter settled, P. is able to address the question of what science nowadays is considered to be. Such a study is characteristic of P.'s thought, for he will not allow theology to retire into a subjectivistic isolation but demands that it be in communication with other contemporary academic disciplines. P. presents an in-depth examination of the contemporary philosophy of science, starting with the "Vienna Circle" and concentrating on Schlick, Carnap, and Wittgenstein. He then turns to Karl Popper's attack on logical positivism and step by step attempts to evaluate the significance of both the positivist and the critical rationalist views on metaphysical and theological statements. Next P. moves to what are popularly called in English the soft sciences. He calls them, in

McDonagh's excellent translation, the "human" sciences. Again, P.'s approach is to survey the major thinkers with a Germanic thoroughness, including Dilthey, Mill, Comte, Weber, Richert, Parsons, Habermas, Luhmann, Troeltsch, and others.

Now it becomes possible for P. to consider theology directly and the ways in which it has called itself a science in its own history. Is theology a derived science, as Aquinas thought, or a practical science, as Scotus affirmed in opposition? Is theology the science of Christianity, or the science of faith, or the science of God? P. himself speaks of theology in the larger context of a theology of religions. Such an approach, he feels, allows a more honest, unconstrained, and so scientific character to theology. With this as his point of view, P. can then outline how he could structure theology and its various disciplines in the university.

Who would be interested in this book? First, secular scholars who need to see how theology interacts with other contemporary disciplines. Then, professors of theology who are struggling with curricular problems in their department. Finally, first-year theological students who will not understand all of P.'s tightly written sentences but will find out how much reading and study they need to do in their four years of theology to understand just the question of what theology is as seen from the viewpoint of one of today's greatest German Protestant thinkers.

*Loyola College, Baltimore*

FRANK R. HAIG, S.J.

BEING AND WILL: AN ESSAY IN PHILOSOPHICAL THEOLOGY. By John Burbidge. New York: Paulist, 1977. Pp. 205. \$10.00.

Readers wearied by essays in philosophical theology which begin with a survey of contemporary scepticism, pass on to an analysis of the failure of other attempts to establish a firm philosophical ground for religious thought, and culminate in yet another "unchallengeable" foundation will find B.'s book a pleasant surprise. He does indeed initiate his study by a brief overview of reasons why personal faith, tradition, and reason no longer have the authority they once had. However, B. then departs from customary procedure. He does not propose to justify a new first premise for religious thinking by a covert reliance upon personal faith, tradition, or reason. Instead, he accepts that these sources are initially suspect and suggests that the only possible procedure is to risk starting with one or other of the presently available faith options as a hypothesis and then pursue an investigation into the conditions under which faith in the personal significance of an actual religious event might be extended into an understanding of the universal significance of that event. The proper role of philosophical theology is then twofold: to investigate the middle terms by which actual religious events can be universalized, and to apply

these middle terms to the particular first premise in question in order to develop an understanding of the significance of that particular event for all other events. The first premise is, then, an actual event rather than a metaphysically necessary principle. It can be "proven" to be *the* first premise, superior to all others, only to the extent that this first premise, through the use of appropriate middle terms, can be shown to have significance for all other actual events. Since actual events continue to occur, the "proof" involves a continual risk, remaining always open-ended.

B. suggests that in fact two middle terms have been used by historical religious faiths: the analogy of being and the analogy of will. Buddhism is seen as an example of the former, Judaism and Islam as examples of the latter. Christianity, through its inheritance from the OT and its development under the influence of Greek thought, has utilized both analogies, but the analogy of will has been much less emphasized because of the tremendous articulation of the analogy of being in the traditional theology of the Christian Church. The second half of B.'s book is an effort to begin redressing this imbalance by showing that both analogies are necessary in order to explore adequately the universal significance of the Christian first premise (birth, death, and resurrection of Jesus).

In effect, B. has accepted Lessing's statement that necessary truths of reason cannot be arrived at from accidental truths of history. The implication of his book is that this does not constitute a problem for religious thinking because the necessary truths of reason are not the goal of religious understanding. Religious understanding, if successful, allows us to understand both the wilful, unrepeatable individuality of actual events *and* the paradoxical web of universal significance which binds all actual events to one another and ultimately to God. Religious thinking, by implication, moves to a higher level of understanding than that achieved by pure philosophy, since it embraces the paradox of actual event, where both being and will coexist.

B.'s book is an excellent and fascinating step towards a more satisfactory theological understanding. If there is a criticism to be made, it would appear to be that B. has not extended the implications of his thought further. For instance, because he insists that being and will are contrary and cannot be merged in a higher unity, B. cannot move beyond a functional Trinity (since both Son and Spirit can be understood only in terms of the Father's will to create). However, it does not seem contrary to B.'s basic thought to wonder whether creating, embodying as it does both being and willing, is not the most basic fact (and category) of all. If the actual event that is one's first premise indicates that will is as significant as being, then it may not be counter to that revelation to pursue the hypothesis that the divine *esse* is *create* and that this extends

analogically to all being, with all that would imply for our understanding of God, creation, and their relationship.

*Brentwood, Tenn.*

G. MICHAEL McCROSSIN

**FREE CHOICE: A SELF-REFERENTIAL ARGUMENT.** By Joseph M. Boyle, Jr., Germain Grisez, and Olaf Tollefsen. Notre Dame, Ind.: University of Notre Dame, 1976. Pp. 207. \$15.95.

Few controversies in the philosophical tradition of the West have shown as much perennial vitality as the controversy over free will, and few have been so closely intertwined with theology. Even though this work by B., G., and T. is conceived as a contribution to the continuing philosophical debate, it should be interesting to those theologians who welcome careful argument and who are not content with a simple appeal to "experience" to settle fundamental issues.

B., G., and T. begin with a lucid introduction to the controversy and a description of the phenomenon of choice. They then devote over half the book to an overview of classical and recent analytic arguments for free choice, against free choice, and in support of the compatibility of freedom and determinism, all of which they regard as question-begging. These chapters will be useful for advanced students, though a few sections are put in an unduly cryptic fashion. The stress is on assessment of arguments, not on the history of the controversy and its connections with wider issues.

The last two chapters present the authors' main argument for the human ability to make free choices. Briefly, this argument is that the person who holds that there is no such ability must be offering a rational affirmation which appeals to norms of rationality. These norms prescribe unconditionally between open alternatives and so resemble moral norms, though they regulate intellectual inquiry rather than human conduct. Because the alternatives are genuinely open, the person to whom the norms are addressed must be able to choose freely (165). The rational affirmation that there is no capacity to make free choices is then a performatively self-refuting proposition.

B., G., and T. proceed to argue that belief in the human capacity to make free choices is true and that our experiences of choice are veridical. They conclude that "if a person supposes he is making a free choice, there is no reason to think that he is not making one" (175). Here they seem to prove too much, since such a view leads us to regard our discovery of unconscious determining causes of our deliberate actions as unimportant or as a peripheral anomaly. What they do establish is the incompatibility between free choice and a view of the rational conduct of intellectual inquiry that is held by many determinists, empiricists, and positivists, as well as by traditional defenders of free will. Like St. Thomas, B., G.,

and T. maintain a close connection between rationality and freedom and are unwilling to leave the defense of freedom to those who disdain careful argument. Their book deserves and requires careful study both for its contribution to the substantive debate on free choice and for its reflections on the method of self-referential arguments.

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JOHN LANGAN, S.J.

THE COSMOLOGICAL ARGUMENT. By William L. Rowe. Princeton: Princeton University, 1975. Pp. 274. \$13.50.

This work is a skilful and admirably lucid study of the concepts and principles involved in the cosmological argument. The book is historically oriented. R. provides careful treatments of the "most significant versions" of the argument—those offered in the thirteenth century by St. Thomas and Duns Scotus, and in the eighteenth century by Samuel Clarke—and includes assessments of trenchant criticisms of the argument by Hume, Kant, Russell, and others. Offering neither an apologetic nor a facile dismissal, R. argues the merits and weakness of the cosmological argument with exemplary objectivity.

As R. points out, there is no such thing as *the* cosmological argument; rather, there is a cluster of related cosmological arguments, offered since Plato and Aristotle. R. argues that all these cosmological arguments share the structural feature of having two importantly distinct stages. The first stage is an argument for the existence of a first mover, necessary being, etc., which accounts for the world's existence. The second stage is an argument that the being whose existence is established in the first part possesses "the properties associated with the theistic concept of God" (6) and therefore is God.

R. focuses most of his discussion on the first stage. After examining Aquinas' and Scotus' presentations of the first stage, he concentrates on Samuel Clarke's version. Regarding the first stage, R. notes that every cosmological argument relies on some form of the principle of sufficient reason. (This principle holds, in the "strong form," that "whatever exists must have an explanation of its existence—either in the necessity of its own nature or in the causal efficacy of some other being," and in the "weak form," that "whatever comes into existence must have an explanation of its existence" [73].) R. then provides a particularly illuminating assessment of the plausibility and implications of this principle in its classical as well as contemporary formulations.

R.'s discussion of the second stage of the cosmological argument is brief. It is a strength of R.'s book that he concentrates on the version of the cosmological argument (Samuel Clarke's) which he regards as "the most sophisticated and fully developed form" (54). But it would have been helpful if R. had examined the second stage of the argument, viz.,



whether *God* is the being whose existence is at issue in the argument, vis-à-vis other versions of the argument besides Clarke's. Moreover, by simply accepting certain attributes (eternality, infinity, omniscience, omnipotence, infinite goodness, etc.) as "*definitive* of the theistic concept of God" (222), R. ignores important contemporary theological positions, such as Barthian attitudes toward natural theology and the conception of the nature of God within process theology.

R. concludes that even though attempts to establish that the cosmological argument is unsound fail, the truth of the principle of sufficient reason is itself unknown, if not unknowable, and consequently the cosmological argument cannot function as a *proof* of God's existence. Yet R. maintains that, although we cannot *know* the truth of the principle of sufficient reason, it is a reasonable principle. Thus R. feels that the cosmological argument might function to demonstrate "the reasonableness of belief in God" (268). It is unclear, however, what the significance of the argument is, then, either for the already committed theist or for the agnostic and/or atheist. For the former, the argument would, on R.'s reading, seem to offer only the barest of intellectual gains; for the latter, the argument would surely be of little religious consequence.

R.'s book is a model of clarity and a challenge to careful reasoning for both the defender and the detractor of the cosmological argument. It will be of interest to anyone interested in natural theology and of great interest to those particularly concerned with the arguments for God's existence.

*University of Southern Mississippi*

JOSEPH RUNZO

FOOD FIRST: BEYOND THE MYTH OF SCARCITY. By Frances Moore Lappé and Joseph Collins with Cary Fowler. Boston: Houghton Mifflin, 1977. Pp. 466. \$10.95.

The authors' concern and intention had best be left in their own words: "There is no such thing today as absolute scarcity. *Every country in the world has the capacity to feed itself.* . . . Moreover we came to see that no society setting out to put Food First can tolerate the concentration of wealth and power that characterizes most nations today. The heaviest constraint on food production and distribution turns out to be the inequality generated by our type of economic system—the system now being exported to the underdeveloped countries as the supposed answer to their problems. We are *not* saying merely that the solution lies in better distribution—getting the food to the hungry instead of the well-fed. We are saying something else: that food distribution only reflects the more fundamental issue of who controls and who participates in the production process. Thus to accept the challenge of Food First is to

accept the challenge of confronting the basic assumptions of our economic system" (7 f.).

"Hungry people do and can and will feed themselves, if they are allowed to do so. This qualifying phrase—"if they are allowed to do so"—is the heart of our answer. . . . Instead of 'How can we feed the world?' we now ask an entirely different question: 'What are we doing—and what is being done in our name and with our money—to prevent people from feeding themselves?' And 'How should we work to remove those obstacles?'" (8).

The authors' procedure is not so much to expound what Colin Tudge has named *The Famine Business* as to explode the myths that make that business plausible and so in the minds of most people respectable. Some forty-eight questions are presented as briefly as possible. Each has been raised over and over in the course of campaigning for Food First. Each is followed immediately by an answer that appeals to matters of fact; the facts are documented in thirty-one pages of footnotes; and the arguments are incisive.

Since myth tends to be a many-headed hydra, I cannot refer to each of the many issues raised, much less to the many points made on each issue. The best I can attempt is a few snippets that illustrate the style. Famines are not due to the population explosion: "only about 44 percent of the earth's potentially arable land is under cultivation" (16). There is no general correlation between hunger and population: "France has just about the same number of people for each cultivated acre as India. Taiwan, where most are adequately nourished, feeds twice as many people per acre as famine-endangered Bangladesh. And China, where starvation was eradicated in only twenty-five years, has twice as many people for each cropped acre as India" (17 f.).

I warmly recommend this book and, as well, its associated Institute for Food and Development Policy. In particular, I would stress the word "policy." In a pluralistic society the human good may be greatly promoted by describing concrete evils and proposing concrete policies to remedy them. The reason for this is simple: one is appealing to the human conscience in its native and spontaneous working. On the other hand, an appeal to moral absolutes is tied in with ethical and/or theological systems. Such a system can be, of course, an accurate reflection on conscience and a helpful objectification. But reflection on conscience is no easier than reflection on insight. As there are many theories of human intelligence, so too there are many ethical systems. It is in this fashion that appeals to moral absolutes too easily lead to disputes, divisions, disharmony, ineffectiveness.

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BERNARD LONERGAN, S.J.

## SHORTER NOTICES

LET THE PEOPLE CRY AMEN: AN INQUIRY INTO THE ORAL HISTORY OF THE OLD TESTAMENT By John F. X. Sheehan, New York: Paulist, 1977. Pp. 200. \$5.95.

S. has provided some hermeneutical helps for difficulties arising from a critical reading of the Bible: the multiplicity of sources in the Pentateuch, the place of law in religious thought, the "ban" exercised upon the Canaanites, the pagan origin of messianic ideas applied to Jesus, etc. Further, he provides a useful discussion about Jewish-Christian dialogue. As a vehicle of his often excellent material, he has chosen fourteen themes, mostly from the Pentateuch, but extending to other parts of the OT and NT.

This book needs reconceiving and rewriting. Too much has not been thought through or documented. Most important, the reader's needs have not been thought through: on the one hand, the book presupposes too much in terms of Semitic philology and of general familiarity with biblical discussion; on the other, it provides no bibliography, and no data in support of its affirmations. At times the lack of footnotes becomes quite unacceptable: e.g., the controversial history of Israel's priesthood (94-98); the apparent belief that Zion became sacred to Yahweh only through the Dtr reform (114); the suggestion that Hezekiah's reform carried on unhindered during the reign of Menasseh (96). If S. chooses to characterize wisdom literature, apart from Job, as self-satisfied, solemn, and sleepy (119), the reader has a right to a footnote refuting substantial recent demonstrations that wisdom writers treated the burning issues of their day (e.g., Beauchamp, Gilbert, Haspecker); when he introduces Deuteronomy without reference to covenant (chap. 6), the reader needs to know where Moran, McCarthy, Lohfink, and others have erred; if he writes of the "am-

phyctionic period" (69), what of de Vaux; if it is the Jahwist's message (30-31), is the widely accepted thesis of H. W. Wolff to be overlooked?

Until these needs have been met, the readers will not cry Amen.

*Sean E. McEvenue*

AND SARAH LAUGHED: THE STATUS OF WOMEN IN THE OLD TESTAMENT. By John T. Otwell. Philadelphia: Westminster, 1977. Pp. 222. \$7.95.

O. confines his research and conclusions entirely to the literature of the OT—with a slight assist from archeological findings and brief references to contemporaneous cultures. The Jewish-Protestant canon he accepts both as a human document and as part of the canon of a community of faith. Because of the theocentricity of the OT, the status of women depicted there is also the OT doctrine of woman (13). Woman is considered in her relationships to family, community, and God.

O. discusses the creation of woman; sexual attraction and marriage; woman as mother, wife, daughter, sister, divorcée, widow, ruler; woman's freedom of action; subservience of (and to) women; woman in the cult. A blow is struck against the movement for the ordination of women: "They are never described as serving as priests" (174); and "the priestly office, a position never held by a woman" (193).

An interesting presentation is made concerning the gender of God—YHWH just might be a feminine form (198); and two attributes governing the activity of God are feminine: *ruah* = "breath," and *chokmah* = "wisdom"; "righteousness" occurs in both masculine (*tsedeq*) and feminine (*tsedaqah*) forms (185). Numerous examples are used of apostrophizing Jerusalem and the nation (e.g., "O virgin daughter of Zion"), and personification of wisdom as woman.

Perhaps the final statement on the

back of the cover is appropriate to the status of women (and men) of the OT, and to many cultures, even our own: "Circumstances and ability influence strongly the activity of the individual, whether man or woman."

*M. Alma Woodard, R.S.M.*

**THE LAND: PLACE AS GIFT, PROMISE, AND CHALLENGE IN BIBLICAL FAITH.** By Walter Brueggemann. Philadelphia: Fortress, 1977. Pp. 203. \$5.50.

This is the first in a series of studies in biblical theology, "Overtures to Biblical Theology," edited by Brueggemann and J. R. Donahue, S. J. It is an auspicious beginning. B. is a well-known OT scholar who is at the same time a creative theologian. In this work he has reviewed the historical experience of Israel from the perspective of the land: the history of promise into the land, the history of management of the land into exile, the new history of promise which starts in exile and ends in kingdom. Thus, land, exile, and kingdom form an axis of the movement of history in Israel—a conclusion which B. tells us he came to at the end of his work.

The work is highly recommended for several reasons. It is a competent, well-written study of a central biblical theme; it ventures out of mere historical reporting and draws important theological conclusions for today (in chap. 11 there are suggestions relative to the dialogue between Jews and Christians, Christians and Marxists, the haves and have-nots). B. finds a key dialectic in the theology of the land: "grasping for home leads to homelessness, and risking homelessness yields the gift of home" (189).

*Roland E. Murphy, O.Carm.*

**A HISTORY OF THE EXEGESIS OF MATTHEW 16:17-19 FROM 1781 TO 1965.** By Joseph A. Burgess. Ann Arbor, Mich.: Edwards. 1976. Pp. 268.

The idea that prompted this book is surely a good one: to trace the devel-

opment in the interpretation of a controverted biblical passage such as Mt 16:17-19 from the rise of critical methodology to contemporary times. Such an analysis should not only provide much insight into the text under consideration but could also help us appreciate the evolution of exegetical methodology and hermeneutics. This book, written by an assistant professor of NT at Lutheran Theological Seminary in Gettysburg, goes part way in fulfilling its promise. B. has amassed an enormous amount of bibliographical information on Mt 16:17-19, beginning with some of the first historical-critical studies in 1781 and concluding with the discussion triggered by Oscar Cullmann's book on Peter in 1965. The assumptions and general tendencies of the countless studies in between are admirably catalogued.

That the book falls short of its potential may be traced to the puzzling decision to publish in 1976, without revision, a doctoral dissertation written in 1965. The book concludes with Vatican II just beginning and the author wondering aloud if the proceedings will be made public. The slightly suspicious ecumenical atmosphere of those times seems occasionally to rob the book of the critical distance this kind of study demands: constant reference is made to the tendentious nature of Roman Catholic exegesis; the entire sweep of Catholic tradition on the subject is labeled "sterile" and "monotonous." Conclusions about methodology and about the relationship of the passage to systematic theology—conclusions the reader longs for at the end of such a detailed bibliographical trek—are limited to a few paragraphs and do not grapple with the kind of profound issues concerning authority, ecclesiology, and biblical hermeneutics that have raged in the past decade.

Although the bibliographical information in this study is valuable, the work as a whole seems born out of due time.

*Donald Senior, C.P.*

BEING AND THE MESSIAH: THE MESSAGE OF ST. JOHN. By José Miranda. Maryknoll, N.Y.: Orbis, 1977. Pp. 245. \$8.95; \$4.95 paper.

It is somewhat difficult to describe this book. The title is deceptive, insofar as it might lead one to expect a full-scale exposition of the fourth Gospel from some new or purportedly new perspective. It is not. M. does indeed rely heavily on Johannine texts (both Gospel and first Epistle), but he draws from the rest of the NT freely in order to sustain a thesis which is not novel, though there are enough new twists in it to lend it some originality. M., who is deeply influenced by Marxist-Leninist thought and for that reason convinced of the necessity for a world-wide revolution to rid humanity of exploitation, nevertheless feels that Marxism alone does not have the answer as to how to bring this about. It can only be accomplished when *all* men become conscious of their guilt, a guilt which stems from their inhumanity towards one another. He sees in existentialism the philosophy which has most clearly pointed this out. He then goes on to demonstrate that essentially this is the teaching of Jesus and that Jesus, whose *entire* concern was with the inauguration of the *eschaton* here on earth, can, if taken seriously, bring about the transformation of the human heart so necessary for the true and lasting transformation of society.

M. is absolutely convinced that human selfishness can be eradicated. Illustrative are his remarks on p. 14: "dogmatic theology—in order to justify a socioeconomic system that motivates people through a desire for personal gain [*sic*—has gone so far as to hold that the *peccatum originale originatum* manifesting itself as selfishness is inseparable from the human being"—a teaching he rejects, stating that, since Trent affirmed that original sin can be abolished, so can its effects! As a consequence M. has nothing but contempt for the whole of theology, including

modern hermeneutics, which he labels "escapist." No doubt he is sincere and he is also a learned man, but this book is likely to pass into history as one more example of the neo-utopianism of our age.

J. Edgar Bruns

LE DÉPLACEMENT DE LA THÉOLOGIE. By Claude Geffre *et al.* *Le point théologique* 21. Paris: Beauchesne, 1977. Pp. 187. 30 fr.

This record of a three-day colloquium held by the faculty of the Institut Catholique in Paris deals with the shifts that have taken place in both the materials and tools that make up the theological enterprise. The first section provides an analysis of the movements away from the classical loci of theology as set down by Melchior Cano as the sole resources for theology. Particular emphasis is given here to the historical sciences and to hermeneutics. The second section takes up the growing role of practice and the plurality of Christian practices as a locus of theology. "Practice" is used here in the classic sense of practical vs. speculative theology and is discussed within this framework; the notion of praxis as found in much liberation theology is alluded to only in passing. The third section talks of the locus of the theologian and explores the perspectives from which theology is being undertaken, especially in view of the social sciences.

The book is a good collection of attempts to grapple with the impact of practice and action upon theological method, working within the resources of Thomism, recent French historiography, and to some extent semiotics and structural linguistics. The absence of Marxist approaches to the problem of relating thought and action is striking, since it could have shed some important light upon this. And a certain dialectical, almost Barthian concern for the otherness of God complicates any move from Cano's loci to discerning the presence of God within Christian prac-

tice as a legitimate locus for theology. In other words, the speculative-practical categories seem to end up impeding attempts to take practice with total seriousness as a locus for beginning theology. Practice remains subordinated to speculative thought and continues to be seen primarily as a result of such thought.

*Robert J. Schreier*

THE SELF-EMBODIMENT OF GOD. By Thomas J. J. Altizer. New York: Harper & Row, 1977. Pp. 96. \$6.95.

The jacket of this small volume announces (quoting the editor of the *Journal of the American Academy of Religion*) that this book is "a major theological statement. Unquestionably Altizer's most important work." Perhaps so, but if so, it should be accompanied by a commentary of considerable length.

A. presents a theological reflection on the fundamental problem of a theological language that will be intelligible in the present world. His basic purpose is "to open yet another way to a new theological language, a language that will be biblical and contemporary at once and altogether" (6). Moving through the great biblical movements of Genesis, Exodus, judgment, incarnation, and apocalypse, A. attempts to interrelate the categories of speech and silence, of self-identity and self-negation, of presence and absence. The process is dialectical and highly complex. Much is made of the interaction of opposites, or contraries, and there is a great deal of paradox. A short example from the final chapter ("Apocalypse") must suffice: "Distance disappears in total presence, and so likewise does all actual otherness which is not the otherness of that presence itself" (81).

A. has considerably modified the exaggerated statements of some of his earlier works—a welcome development in his thought. Yet a number of problems remain. First, the continued influ-

ence of Oriental mysticism on A.'s thought, with its stress on the "coincidence of opposites," makes a logical analysis of his position quite difficult. Secondly, his retention of the mystical/poetical "myth of the eternal return" presents real problems for the more common Christian understanding of world history. Finally, there seems to be at least a hint of pantheism in the final disappearance of all otherness.

*Walter C. McCauley, S.J.*

ERFAHRUNG DES GEISTES: MEDITATION AUF PFINGSTEN. By Karl Rahner, S.J. Freiburg im Breisgau: Herder, 1977. Pp. 63. DM 7.90.

Rahner possesses the uncanny ability to translate his deepest theological insights into pastorally and spiritually significant writings. This volume focuses upon the experience of the Spirit. Because of God's *Self*-communication to all men, R. insists that everyone has at least an implicit core experience of the Holy Spirit. This experience, moreover, makes comprehensible the testimony of Scripture about the Spirit's indwelling and is also confirmed by Scripture. Because man is essentially reference to mystery, this experience belongs not only to the mystics and the charismatics but also to average Christians and non-Christians. It is, nevertheless, intrinsically related to Jesus' life, death, and resurrection.

Because man is a reference to mystery who makes himself through the stuff of daily life, R. focuses upon particular daily experiences in which our transcendental experience of the Holy Spirit becomes more explicit than usual. Although he accepts the *via eminentiae* and the *via negationis* as two aspects of the same experience and notes (far too briefly) positive signals of transcendence, he prefers the negative signals, i.e., those experiences of darkness which call every aspect of daily life *radically* into question. A hope beyond hope, despite the overwhelming debit side to life's balance

sheet; the forgiveness of someone which seemingly brings no feedback; a doing of one's duty, deprived of all consolation; a deep decision made in utter loneliness and fidelity to one's conscience—these and other experiences are the "pure" experiences of the Spirit.

Much here can be found in R.'s previous writings. This book, however, proffers the advantage of lucid, valuable spiritual theology for many who would normally stay away from R.'s imposing *Schriften* (*Theological Investigations*).

*Harvey D. Egan, S.J.*

THE RISEN CHRIST AND THE EUCHARISTIC WORLD. By Gustave Martelet. Translated by René Hague. New York: Seabury, 1976. Pp. 252. \$10.95.

Part of this book's difficulty comes from the content, part from the terminology. Its reading, however, is well worth the effort. While it is hardly the last word in Eucharistic theology, M. is clearly on the right track.

He builds his understanding of Christ's presence in the Eucharist on an understanding of symbolism, on an anthropology of the body, and on the Resurrection. The necessary ingredients, often neglected, are thus there. Perhaps M.'s finest insight is to draw on Teilhard's view of Christ's relationship with the universe and to apply that relationship to the Eucharist as well as to the Resurrection (e.g., 82-84, 164-65). This enables him to develop a Eucharistic theology which is resurrectional and universal, and displays a keen social sense (cf. 36-38). Particularly helpful is the section on the widening gap between Resurrection and the question of "real presence" in the thinking of such minds as Augustine, Calvin, and Luther. As J. Ratzinger had suggested in an earlier study (cf. 229, n. 77), this often led to asking the wrong question in the complex realm of Christ's Eucharistic presence.

The translation is generally good.

Occasionally—e.g., translating *commensaliti * with "commensalism" (36)—the translator might have been a bit more helpful. The reader willing to wrestle with the difficulty of the terminology and the thought patterns will, however, find this work thought-provoking.

*John H. McKenna, C.M.*

THE EUCHARIST: THE BREAD OF LIFE. By Ernest Lussier, S.S.S. Staten Island, N.Y.: Alba, 1977. Pp. 247. \$5.95.

This is the third part of a trilogy on the Eucharist by L., currently research professor at Eymard Seminary in New York and for many years professor of biblical literature, language, and archeology. The first part of the book treats of the notion of sacrament, basic biblical themes related to the Eucharist (hunger, bread, water, thirst, meals), Eucharistic texts in the NT, and the Eucharist as sacrifice and communion. The approach is basically an exposition of Scripture and its implications. A second part considers archeology pertinent to the Eucharist and contains chapters on current Eucharistic theology. The many short, uniform-length chapters present basic biblical exegesis, fundamental archeological data, or commonplace theological theses. Fresh insights are rare, and there is no wondering, questioning, working through apparent conflicts, but simply teaching, affirming, denying, sometimes all too simply. L.'s preface speaks of an approach "by way of meditative reflection," but the didactic quality of each chapter precludes a sense of meditative reflection. The book is more suitable as a supplement to a biblical encyclopedia or dictionary for the busy pastor.

*Christopher Kiesling, O.P.*

CHRIST AND POWER. By Martin Hengel. Translated by Everett R. Kalin. Philadelphia: Fortress, 1977. Pp. 82. \$3.25.

H. develops the relationship of the

power of Christ to the sociopolitical power usually described as the ability of one actor in a relationship to impose his own will despite resistance. His concern is with the problem of political theology in the Church from NT times to the Reformation.

The power of Christ operates not through external coercion but through the persuasion of the person addressed. This is evident in Jesus' announcement of God's love to the poor, the lost, and the oppressed. The power of Jesus stands in irreconcilable opposition to every glorification of human political power and his suffering becomes the symbol of God's solidarity with the powerlessness of the suffering. The Jesus of the NT can be used neither by those who would deify the authority of the state nor by revolutionaries. H. points out that early Christians remained loyal to political authority even in the face of persecution. Although they rejected emperor worship, they continued to pray for the emperor and the empire. The inauguration of the Constantinian era led to the Church's participation in the power of the state and an overvaluation of a Christian empire. The Reformation attempted to break with the power claims of Church and state through the doctrine of the two kingdoms. An attempt to abolish the unholy mingling of secular and spiritual power gave rise to the danger of the complete separation of the two realms, leaving the political-social arena to its autonomy. H. suggests that the lordship of Christ extends to the secular realm through the service of Christians, thereby becoming a foundation for responsible ethical living.

The book is lucidly written, the argumentation cogent. Although limited in scope, it will be helpful for undergraduate and graduate students in Christian social ethics.

*Jerome R. Dollard, O.S.B.*

MARY'S SPIRITUAL MATERNITY ACCORDING TO ST. LOUIS DE MONTFORT.

By Patrick Gaffney, S.M.M. Bay Shore, N.Y.: Montfort, 1976. Pp. 124. \$2.95.

In a well-organized series of chapters, G. has outlined one aspect of St. Louis de Montfort's thought on the Blessed Virgin. Taking the spiritual maternity as central in St. Louis's Mariology, G. divides his study into two main parts: (1) the fact of the spiritual maternity and (2) the premises from which St. Louis deduces this Marian prerogative. The latter part, by far the longer, shows how the spiritual maternity is the prime principle in de Montfort's theology, and then analyzes the basis of this tenet in the wills of the Father, the Spirit, and the Son. The arguments on which de Montfort relies, from Scripture, tradition, and theology, are carefully and succinctly portrayed. Structurally, this book gives a very satisfactory synthesis of the thought of a writer who was by profession a missionary, not a theologian.

The reader, however, is left with the uneasy feeling that G. is interpreting St. Louis's Mariology in the light of contemporary theology and, in so doing, downplaying the apparently extreme devotional views of the Saint. G. excuses de Montfort's outdated exegesis by stating that "we cannot expect in St. Louis de Montfort the insights into Scripture which characterize twentieth-century scholarship" (27-28). A point well taken. But surely the principle contained here should also apply to de Montfort's theology and Mariology, both of which can be better understood in the context of the Christian world in which he lived. In spite of G.'s opinion to the contrary (97), Hilda Graef's critique (*Mary: A History of Doctrine and Devotion* 2, 57 ff.) makes more sense in the light of the changing theological scene. To make de Montfort a twentieth-century Mariologist would seem to be a misinterpretation of his writings as well as of the Christian Church at the time he wrote.

*John A. Saliba, S.J.*



EERDMAN'S HANDBOOK TO THE HISTORY OF CHRISTIANITY. Edited by Tom Dowley. Grand Rapids: Eerdmans, 1977. Pp. 656. \$19.95.

A brief treatment of the history of Christianity in eight parts, beginning with "God and History" and advancing to "Towards 2000." The emphasis is on the development of the Christian faith rather than the institutionalizing of the Christian Church. Within each part (e.g., "Beginnings 1-325") there are what could be called chapters (e.g., "The Church Expands"), and within these there are interspersed, but set apart from the text, biographical sketches of the main personages of the period (e.g., Irenaeus, Polycarp) and brief excursuses (e.g., "How the New Testament Has Come Down to Us").

This *Handbook* has 450 photos, all excellently reproduced, judiciously chosen, and successfully integrated with the text. Some seventy authors have contributed to the volume; as is to be expected, this is where unevenness occurs. E.g., Philip McNair, writing on "Seeds of Renewal," not only takes into account that the intended readership is the general reader, but at the same time offers solid scholarship in a scholarly style; on the other hand, James Atkinson, writing on "Reform" immediately after McNair's work, is much too simplified, too popular in tone, with a style more congenial to journalism than to serious history. The biographical sketches are necessarily short and not as informative as one would like, but there is always the possibility of referring to a good encyclopedia. The general editor, T. Dowley, had his reasons for not including short bibliographies at the end of the chapters, but such bibliographical tools could be helpful in pointing the reader in the direction he should go.

This is a handbook for the non-professional reader interested in the history of Christianity; it does not give that history completely, but what it

gives is a solid introduction, expertly executed and artistically printed.

Joseph N. Tylanda, S.J.

NAISSANCE D'UNE HIÉRARCHIE: LES PREMIÈRES ÉTAPES DU CURSUS CLERICAL. By Alexandre Faivre. *Théologie historique* 40. Paris: Beauchesne, 1977. Pp. 443. 120 fr.

F. reports on the development of a hierarchy of ministers within the local church and on the formation of a *cursus honorum* running through these offices to the higher ones. His exhaustive investigation of the lower ranks of the ministry in the first seven centuries establishes several important patterns in the growth and decline of these offices. In three parts, F. surveys the early church orders or laws, the decrees of provincial and ecumenical councils, and the decretals of the Roman bishops. The first two sources yield a bewildering variety of the number, role, and relative position of minor offices. The documents of the Roman Church, however, provide sequential evidence to define an interpretative matrix for the entire period. The rapid growth of the Church and the sacralizing of its functions established a set of offices between the people and their bishop, presbyters, and deacons; but it also established a principle by which the higher functions were thought to contain the lower ones. The primitive differentiation of complementary ministries was undercut by the formation of a *cursus* which tested and trained candidates by gradual increments of power. The rank of cleric with tonsure eventually eclipsed the lower orders. F. indicates that contemporary attempts to revive the minor ministries will fail as long as the *cursus* remains for priesthood candidates.

Somewhat belatedly, the conclusion brings sense to the mass of data F. has accumulated. Better editing would have made the book much more useful. The excessive use of "op. cit." and an

incomplete bibliography make a jungle of the footnotes. The detailed table of contents does not supply for the absence of a topical index.

*J. Patout Burns, S.J.*

GOD THE ANONYMOUS: A STUDY IN ALEXANDRIAN PHILOSOPHICAL THEOLOGY. By Joseph C. McLelland. *Patristic Monograph Series 4*. Cambridge, Mass.: Philadelphia Patristic Foundation, 1976. Pp. 209. \$5.00.

This volume is the most recent addition to a series which attempts to provide scholarly patristic productions at reasonable prices.

M.'s work is a successful blend of modern theological method and a historical approach to the growth of Christian thought. His search for the roots of a contemporary theological problematic represents a fruitful approach to the development of Christian theology. M.'s focus is on the central issue of theology, in terms of a contemporary methodology which asks how one is to "name" God. The work of the early Alexandrians, Clement and Origen, is shown to be crucial to the development of the classical Christian answer to this question, and M. analyzes their theology of the God who is essentially "nameless" as "a sort of case study" of the problem and its solution.

For M., the Alexandrian tradition is rooted in Greek philosophical thought about God, and in particular in Platonism and Neoplatonism as handed on in Alexandria through Philo. In trying to solve the basic Greek question of how man can "relate to transcendent Being," the Alexandrians, according to M., opted for an approach which he describes as "optimistic rationalism." He opposes this to another, more religious movement in Greek thought which is imbued with mystery and tragedy, with pessimism and anxiety. The choice made by these Christian Hellenists was a critical one, for they attempt to reach a God who is beyond this world

by a process of rational knowledge and love. This approach is shown to have occasionally devastating consequences for their Trinitarian theology, especially as regards the Word of God, both in His divinity and as incarnate.

After analyzing the two strands of thought in pagan Greece, M. shows their development in Philo and in Clement and Origen. He closes with a discussion of the problematic results of the Alexandrian tradition and with suggestions for contemporary approaches. The chapters on Clement and Origen are well done, and M. shows both the positive value of their Christian Hellenism and the ambiguities arising from it—a balanced and welcome study.

The bibliography is useful, and the procedure of linking it directly to references in the text is indeed economical; but this militates against a more structured organization which would be desirable. M.'s book makes a positive contribution to an understanding of Alexandrian theology and to modern theological method.

*Gerard H. Ettliger, S.J.*

DIE ZWETTLER SUMME: EINLEITUNG UND TEXT. By Nikolaus M. Häring. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters*, N.F. 15. Münster: Aschendorff, 1977. Pp. 221. DM 58.

The *Summa Zwettlensis*, "Religio est debiti finis," is a *Sentences* from the school of Gilbert of Poitiers. In the introduction to his edition, Häring, long associated with the Pontifical Institute of Medieval Studies in Toronto, states that as a speculative work this is the most important *Sentences* of the twelfth century, an opinion that commands respect in the light of H.'s extensive work in this period as an editor and scholar. In the manuscript from Zwettl from which the *Summa* has received its name in modern scholarship, the author is stated to be a Master Peter of Poitiers, whom H. shows to be

not the well-known scholar of that name who flourished somewhat later in the century, but in all probability Peter of Vienna, who had studied at the University of Paris.

This Peter has all the interests we might expect in one working in the circle of Gilbert, and his theology of the Trinity, his Christology, and his sacramental teaching express the position of the Porretans. His interest in and knowledge of canon law is so extensive that H. suggests that he also had studied it. In piecing together what can be known of Peter, we see him as a correspondent with Otto of Freising, an opponent of certain Christological opinions of Gerhoch of Reichersberg, and a close friend of Hugo of Honau, who was a deacon at the imperial court. Peter's *Sentences* were written in France before 1150. H. gives a useful summary of the controversies in which Peter was involved and a summary of the *Summa* itself, which is full of interest. Needless to say, this edition will be an essential source for all those involved in the study of twelfth-century theology and canon law. In II, 50, p. 86, the lines of type have been reversed; in line 1, p. 114, there is a typographical error; and on p. 201 the letter indicating reference "a" is missing from the text.

*Glenn W. Olsen*

**ECCLESIASTICAL ADMINISTRATION IN MEDIEVAL ENGLAND: THE ANGLO-SAXONS TO THE REFORMATION.** By Robert E. Rodes, Jr. Notre Dame, Ind.: University of Notre Dame, 1977. Pp. 287. \$19.95.

The first of a projected three-volume history of "the corporate religious experience of the English nation" (xi) in its legal form (the next two volumes will deal with the established Church of England). The subtitle is somewhat misleading, since R. does not treat the Reformation but halts just before it. There are examples from and references to sixteenth-century events, but

the matters treated effectually stop in the fifteenth century. R. uses a chronological approach for the first two chapters ("Origins," "The Gregorian Reform") but a topical for the remaining chapters ("The Canon Law," "Provincial and Diocesan Authorities," "The Parish Ministry," "The Papacy"). He has done a fine job in using Continental as well as English material. Indeed, his approach is to present a general picture of the Gregorian Reform or medieval canon law and then to offer examples from England of those elements in action or inaction. This approach is helpful in understanding the larger issues of medieval ecclesiastical administration, but this reader found himself wishing R. had dealt more with specifically English elements. One might concede that the Becket affair was a unique incident and need not be treated in a general study, but surely the English attitude toward the Great Schism and conciliarism deserved some treatment.

R.'s general thesis is that the ideals of ecclesiastical administration were literally beyond achieving, and this lack of practical goals made effective administration impossible. Many people were ill trained for ill-defined tasks, contradictory legislation or decisions protracted cases endlessly, and the general tendency at all levels, especially the curial, was for accommodation rather than justice. The book is generally clear and readable, but R.'s prose is occasionally too picturesque, e.g., "[Research into Anglo-Saxon institutions] is rather like taking a bag of potato chips and trying to put together a potato" (1).

*Joseph F. Kelly*

**SACERDOCIO: ¿CULTO O MINISTERIO? UNA REINTERPRETACIÓN DEL CONCILIO DE TRENTO.** By Elías Royón, S.J. Madrid: Eapsa, 1976. Pp. 439. 850 ptas.

The title of this historical study derives from an alleged discontinuity be-

tween Vatican II and the Council of Trent in their respective theologies of ministry and priesthood. Where others have seen discontinuity in doctrine, R. contends that there is not a real but only an apparent opposition. To say that Trent considered the priesthood from an exclusively cultic viewpoint, limiting priestly ministry to the power of consecrating and offering the body and blood of the Lord and the power of pardoning sins, without integrating the ministry of the word as an essential part of priesthood, is to fail to understand Trent in its historical context. An exclusive study of the dogmatic decrees of Trent cannot yield an adequate vision of Trent's teaching on the ministries and powers of the priesthood; the definitive formulations must be interpreted in the light of the discussions preceding them and the limited options allowed the Council fathers by the Protestant heretical teachings.

R. centers his six-part study on the Decree on the Sacrament of Orders, approved in Session 23 of Trent, July 15, 1563. He follows what he calls a systematic-historical method, taking the order of the doctrines affirmed in the opening chapter of the Decree, but analyzing each theme in its various historical stages of development during the Council discussions, interweaving the thematic and the temporal as two co-ordinates. In the opening chapter he treats the mutual relationship between sacrifice and priesthood, a point of departure forced on the Council by the contrary teaching of Luther. Next he devotes several chapters to the three characteristics of the NT priesthood: *nouum, visibile et externum*. He does this by considering the relationship between the priesthood of the OT and that of the New Law, arguing that what is precisely new is the unique priesthood of Jesus Christ; then he shows the Council's appreciation of the internal and spiritual priesthood of the faithful by contrasting it with that of the hier-

archy, which is visible and external. Two chapters follow dealing with the ministries proper to priesthood and the complementary teaching on the pastor's obligation to reside in his own parish. The final chapter treats the Tridentine understanding of the "institution" of the priesthood of the New Law. The thesis is carefully argued and well documented, with ample quotations in the original Latin.

*Dominic Maruca, S.J.*

PAUL TILlich ET LE SYMBOLE RELIGIEUX. By Jocelyn Dunphy. Paris: Jean-Pierre Delarge, 1977. Pp. 271. 60 fr.

"My whole theological work has been directed precisely to the interpretation of religious symbols in such a way that the secular man—and we are all secular—can understand and be moved by them." This remark by Tillich, published in his *Ultimate Concern*, led Australian Jocelyn Dunphy to take Tillich's religious symbolism as her topic for a dissertation under Paul Ricoeur at Paris.

D. first treats T.'s early thought on the nature of religious symbols as the basis and expression of all religious thought, underlining his indebtedness to the later Schelling. She then analyzes T.'s method of correlation as his attempt to revitalize Christian symbols by relating them to contemporary secular culture. Finally, she presents T.'s attempt to create symbols himself, particularly that of "boundary" as an appropriate expression of the human condition and of "depth" as expressive of the holy. D. describes T.'s career sympathetically as an attempt to put our age into contact with ultimate reality. She maintains T.'s originality and contribution by comparing his development of Schelling's thought to the debate conducted in 1929 between Cassirer and Heidegger on the nature of symbolism. In this, T. is seen as surpassing Cassirer's Neo-Kantian phe-

nomenology. D. gives extended treatment as well to the thought of her mentor, Ricoeur, on the function of symbolism.

This book can be recommended to specialists interested in Tillich or in the issue of religious language and epistemology. A table at the back relates year-by-year events in T.'s life and the appearance of his works with the publication of other philosophical and theological works of significance for the study of religious symbolism. An index would have been more helpful to the reader, since the logic of the book is not readily evident from the chapter headings.

*Ronald Modras*

THE PRAYER OF JESUS. By Thomas Corbishley, S.J. New York: Doubleday, 1977. Pp. 119. \$5.95.

Examines the nature of prayer and man's need for prayer. Ultimately, it is a practical book; for its aim is to convince the reader of the human need to pray, to show him how, and move him to prayer. To do this, C. focuses on the prayer of Jesus. He assumes that it is possible to bridge the gap between the Jesus of Nazareth and the Christ of glory. Moreover, it is possible, C. contends, to enter, inadequately it is true, into the mind and heart of Jesus.

It is, of course, risky to speak of the inner consciousness of Jesus. C. is well aware of the risks. He is a spiritual theologian acquainted with recent biblical scholarship. However, he refuses (along with many modern exegetes) to endorse Bultmann's radical opinion: "What went on in Jesus' heart I neither know nor do I want to know." Nevertheless, C. is aware that such speculation must be "tentative, hesitant, and totally provisional." His attempt is therefore cautious and yet in essence successful, although a Scripture scholar might quarrel with his interpretation of an individual passage or a process theologian with his understanding of how God knows the future.

C. approaches the question using a balanced Christology. Jesus is fully human and fully divine, which means that his personality and his self-awareness went through the normal stages of human growth just as truly as his body grew from embryo to full physical maturity. Here C. apparently follows the pioneering work of T. W. Manson and J. Jeremias in tracing Jesus' growing awareness of his "utterly unparalleled" relationship as Son to God as his *Abba*.

In developing the topic, C. first discusses the process of prayer as a common human activity, then examines the prayer of Jesus as set forth in the Gospels, and finally analyzes the recorded prayers of Jesus. The NT presents Jesus as the great teacher of prayer: he prayed, spoke movingly of prayer, composed his own prayers. The record discloses that for Jesus prayer was a struggle, a search, and "a continuing discovery." To enter into the mind and heart of Jesus at prayer inevitably brings him closer to us and enriches our own prayer life.

This is a rich book, rich in wisdom and in its miscellaneous comments on such topics as prayer and ecumenism and prayer and the struggle for justice. C. deals effectively, e.g., with the recurring objection that prayer "is no more than a kind of spiritual calisthenics, building the soul beautiful rather than the body beautiful."

This is a persuasive book, presenting a forceful and convincing case for Christian prayer. C.'s style is lucid, invariably graceful, and often eloquent. The average reader will find the book weighty spiritual reading. College theology teachers, novice directors, and campus chaplains will find it a splendid introduction to prayer and to our modern understanding of the developing human consciousness of the incarnate Son of God.

*William J. Walsh, S.J.*

THEOLOGICAL RETREAT WITH SOME  
IGNATIAN EXERCISES. By Bertrand de

Margerie, S.J. Translated from the French by A. Owen, S.J. Chicago: Franciscan Herald, 1976. Pp. 333. \$8.95.

Commentaries on St. Ignatius' *Spiritual Exercises* fall into various categories: theological reflections like K. Rahner's, notes designed for the retreat master like H. Coathalem's, and expanded presentations of points for meditation like F. X. McMenemy's. M. attempts to combine all three types. One might have preferred a less ambitious project or three separate works. Though there are fine theoretical sections, e.g., on the hell meditation and the proper interrelation of the three methods for making an election, the long colloquies are superfluous for the scholar or retreat master. In their stead an expansion of the promised theological reflections in the light of St. Thomas' *Summa theologiae* and Vatican II's documents would have been more helpful. Those seeking help in prayer and desiring an expansion of the *Exercises'* bare text may find themselves distracted by the theological reasonings and clarifications, especially when M. insists upon frequent footnotes (often interesting in themselves) in his colloquies.

Besides these methodological drawbacks, it hardly seems appropriate, immediately after the consideration on the First Principle and Foundation, to introduce a chapter on prayer for the beginner which encourages him to follow the twenty-eight acts proposed by St. Peter-Julien Eymard on the subject of Mary's assumption. Such matter does not belong to the First Week. In the Kingdom Meditation M. correctly notes the deep ecclesiological references, but in identifying the earthly king with the pope he destroys the weight of the natural-supernatural parallelism in the call for loyalty. To be evaluated more positively are M.'s efforts to extend the piety of the *Exercises* by developing their links to the devotions to the Sacred Heart and the Immaculate Heart of Mary. Also re-

freshing and helpful are his citations of the Catholic mystical tradition as a means of illuminating and expanding various points in the *Exercises*.

*John M. McDermott, S.J.*

CLOUD BY DAY, FIRE BY NIGHT: THE RELIGIOUS LIFE AS PASSIONATE RESPONSE TO GOD. By David M. Knight. Ottawa: Canadian Religious Conference, 1977. Pp. 279. \$5.00.

K. brings together the content of many lectures and articles in this volume on religious life. In four sections he presents his interpretation of its foundational principles, of celibacy, of community life, and of some of its specific characteristics. A projected second volume will deal with poverty, obedience, spiritual government, and spiritual direction.

K. starts from the premise that religious vows commit one to a "fuga-secular" way of life, i.e., the religious has "broken free" or emancipated himself from certain forms of engagement with the world, renouncing specific goods in order to witness to God's transcendent love. Too often today, however, this ideal has been lost sight of, if not actually betrayed. Those religious congregations which can be categorized as "mixed" (uniting both contemplative and active elements) are most in need of attention. Many of them, according to K., "have in fact become, almost without noticing it, 'purely active' or singlemindedly active communities: 'service organizations.'" Their members have lost sight of the renunciatory aspect of vows, which should make them radical expressions of Christian faith, hope, and love.

Celibacy, which is taken as the key to the vowed life, is described as "an abiding physical response . . . to the person of Jesus Christ." Community living is "an attempt to create an environment of communal faith-expression according to the spirit of the three vows." The specific characteristics of religious life which K. develops are cel-

ebriation, separation from the world (which will determine appropriate life-style choices), transcendence, and reintegration.

The challenge to renew our theology of religious life in the light of the experience of the last decade is a formidable one. K. is to be applauded for his serious effort to create a coherent and critical interpretation of the movements (Spirit-prompted and otherwise) of these years of rapid change. The chief reservation this reviewer has with his effort is in the area of celibacy. The spousal relationship which Scripture posits between Christ and the Church is applied with great literalness to the vowed celibate. If the analogy between "passionate love of Christ" in religious life and that of a human spouse were indeed as conscious, explicit, intimate, and humanly satisfying as K. asserts, there would be no dearth of applicants for the convents and monasteries.

*Doris Gottemoeller, R.S.M.*

**THE FLAMING CENTER: A THEOLOGY FOR CHRISTIAN MISSION.** By Carl E. Braaten. Philadelphia: Fortress, 1977. Pp. 170. \$8.50.

Recent discussion in the area of evangelization has dealt with the concept of salvation. Is salvation merely freedom from sin or does it also involve notions of humanization and liberation? Does the Christian message deal only with the next world or with man in his present condition? B. offers some reflections on Protestant missiology for the present-day world. His thesis is that Jesus is always the flaming center of the Christian message, and this message must be proclaimed to all men in every age until the final days. The Christian message is always eschatological; the promises of God's kingdom will only be fully realized in the next life and this eschatological fulfillment is always the work of God not man. While man is called to be a citizen of two worlds, B.'s eschatology is very much

concerned with man as he lives out his life in this present world. Therefore the Christian community, while preaching about the future life, has also to come to grips with those negatives of this present world—sin, death, and the power of the devil. Thus the Christian churches must be concerned about liberation and humanization. People must be made aware of those terrible injustices inflicted upon the poor by the various social, political, and economic systems. The Christian community has to be much concerned and involved in removing the causes of global injustice and violence. Salvation has a present as well as a future dimension affecting man in both body and soul. B. holds for a presence of God in world religions, but only the gospel of Jesus can claim a universality with a mandate for the entire world. The Christian hope for the world rests not with world religions but with the gospel of Jesus. Those concerned with the work of evangelization will find this book worth-while reading.

*Matthew Kelleher, M.M.*

**SEXISM AND CHURCH LAW.** Edited by James A. Coriden. New York: Paulist, 1977. Pp. 192. \$7.95.

A collection of talks and documents which by the very power of the logic used in explicating the question of "sexist discrimination in the Church's law and life" inevitably exposes the ambiguity and inconsistency of Church practice versus idealistic, pious theologizing. The essays and consensus statement that are the subject of the book were the result of a symposium sponsored by the Canon Law Society of America at Rosemont College in October 1976. Subsequently, the recommendations resulting from this symposium were adopted by the Society at its annual meeting. Seven essays, contributed by four men and three women, examine such questions as the historical position of women in relation to

their juridical status, what Vatican documents are presently proposing, what full participation of women in the life of the Church would mean, and an agenda for dialogue between Catholic feminists and Church authorities. Appended as supplementary material are the report from the Pontifical Biblical Commission on the NT evidence for women's place in the ministry of the Church and the Declaration on the Question of the Admission of Women to the Ministerial Priesthood.

The result is a provocative exposition. Each paper is eminently reasonable and dispassionate in its presentation. Space does not permit one to note in detail the illogicalities that have resulted from a scholarly, objective study of the juridical status of women in the Church; but the pervasive conclusion is unmistakable.

Through the centuries the representatives of the Church as institution have been so busy "saving souls" that they have persistently refused to champion the human in the concrete as exemplified in condoning the use of torture, upholding slavery as an institution, and permitting the persecution of Jews. Two thousand years of mistakenly opposing "tradition" with history should speak clearly about the dubious validity of appealing too strongly to tradition. It would be a pity if the Church as mystery were once again to be overpowered on the current subject of the juridical rights accorded to women. A careful study of the results of this symposium would go far to prevent that error.

*M. Cleophas, R.S.M.*

THE SYMBOLIC IMAGINATION: COLERIDGE AND THE ROMANTIC TRADITION. By J. Robert Barth, S.J. Princeton: Princeton University, 1977. Pp. 156. \$10.00.

B. has followed his irreplaceable *Coleridge and Christian Doctrine* with a generally persuasive and original, if

incomplete, thesis on the centrality of "sacramental" symbolism in Coleridge and other English romantic poets. Taking Coleridge's description of a symbol's "consubstantiality" with its referent, B. finds parallels in modern theologies of sacrament as symbolic communication, participation, and encounter. For Coleridge, this consubstantiality was derived from the doctrine of the "one Life" (which B. unconvincingly compares with traditional notions of participation and the analogy of being). As in a sacrament, this "one Life" demands a reader's faith-commitment as an element in fully effective participation. Without belittling eighteenth-century metaphorical "poetry of reference," B. demonstrates from astute readings of Coleridge and Wordsworth's criticism and poetry the unique "sacramentality" of romantic "poetry of encounter." In their poetry the English romantics produced what B. calls a "profound change in religious sensibility" by recovering human experience as the locus of the human encounter with the divine. Their literature of mystery embodied in symbol (B.'s definition of romanticism) was a "notable exception" to the generally admitted shift in the history of literature from the complex sacramentality of Dante or Donne to the secular interiority of most modern poetry.

B.'s central argument is an important clarification of the currently confused notions of the religious aspects of romanticism. But his thesis is incomplete and possibly misleading. Historically, romantic "sacramentality" is largely a consequence of the Anglican evangelical revival, which reached literature from John Newton through his friend William Cowper, who in turn was one of Wordsworth's main sources and was, according to Coleridge, "the best modern poet." But in the revival sacramentality tended to be marked by the basic individualism and inwardness of the movement. Thus the sacred sym-



bolism of romantic poetry is without an incarnational center (it lacks historical, communal, and eschatological dimensions). As a consequence, Wordsworth's and Coleridge's poetry is primarily a "perceptual" or "visionary" sacrament (even B. calls it "the sacrament of the human experience" and admits that for romantics "the symbol . . . is the whole experience of sound and motion"). This interiorized trait of romantic sacramentality provides both its poetic strength and its theological limitations. For such sacramentality, which within an incarnational theology might provide new dimensions as in Rahner's notion of "symbolic reality" (which B. strangely fails to mention), in romantic practice was susceptible to various reductive interpretations—psychologism, pan-sacramentalism, secularism, etc. In the promised sequel to this book, B. might consider a more circumspect assertion of his central thesis and a more complete historical and interpretative background. Thus he would strengthen his arguments with other theologians of literature (Abrams, Honig, J. H. Miller, and Weliek) and possibly acknowledge the existence of his most formidable objector, Harold Bloom.

David J. Leigh, S.J.

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