

VOLUME 39
NUMBER 4
DECEMBER 1978

theological studies

*Published by Theological Studies, Inc.
for the Theological Faculties of the Society of Jesus
in the United States*

TABLE OF CONTENTS

ARTICLES

- | | |
|---|-----|
| The Situation for Modern Faith
<i>John A. Coleman, S.J.</i> | 601 |
| Transcendence, Truth, and Faith: The Ascending Experience of
God in All Human Inquiry
<i>Michael J. Buckley, S.J.</i> | 633 |
| Faith, Mortality, Creativity: Toward the Art of Believing
<i>Joseph M. Powers, S.J.</i> | 656 |
| The Call to Faith of the Historical Jesus
<i>Michael L. Cook, S.J.</i> | 679 |
| The Meaning and Structure of Catholic Faith
<i>John H. Wright, S.J.</i> | 701 |
| Faith, Hermeneutics, and the Literal Sense of Scripture
<i>Sandra M. Schneiders, I.H.M.</i> | 719 |
| Zen and the Spiritual Exercises: A Dialogue between Faiths
<i>Daniel J. O'Hanlon, S.J.</i> | 737 |

BOOK REVIEWS

<i>The Jewish People in the First Century</i> 1/2 (ed. S. Safrai and M. Stern)	769
BROWN, R., S.S.: <i>The Birth of the Messiah</i>	771
LATOURELLE, R.: <i>L'Accès à Jésus par les évangiles</i>	773
RICHTER, G.: <i>Studien zum Johannesevangelium</i>	774
LA POTTERIE, I. DE, S.J.: <i>La vérité dans saint Jean</i>	776
MALATESTA, E., S.J.: <i>Interiority and Covenant</i>	778
DUNN, J.: <i>Unity and Diversity in the New Testament</i>	780
EICHER, P.: <i>Offenbarung: Prinzip neuzeitlicher Theologie</i>	781
FISCHER, K.: <i>De Deo trino et uno</i>	782
SWINBURNE, R.: <i>The Coherence of Theism</i>	784
THIELICKE, H.: <i>The Evangelical Faith</i> 2	785
GELPI, D., S.J.: <i>Experiencing God</i>	787
BÜHLMANN, W.: <i>The Coming of the Third Church</i>	790
QUELLER, D.: <i>The Fourth Crusade</i>	791
QUERE, R.: <i>Melanchthon's Christum cognoscere</i>	793
HOLMES, J. D.: <i>More Roman than Rome</i>	795
<i>Katholische Theologen Deutschlands im 19. Jahrhundert</i> (ed. H. Fries and G. Schwaiger)	796
SELVATICO, P.: <i>Glaubensgewissheit</i>	798
<i>Toward Vatican III</i> (ed. D. Tracy, H. Kung, and J. Metz)	800
BOCKLE, F.: <i>Fundamentalmoral</i>	802
KEANE, P., S.S.: <i>Sexual Morality</i>	803
NELSON, J.: <i>Embodiment: An Approach to Sexuality and Christian Theology</i>	805
SEGUNDO, J. L., S.J.: <i>The Hidden Motives of Pastoral Action</i>	807
CANTORE, E.: <i>Scientific Man</i>	808
<i>Food Policy</i> (ed. P. Brown and H. Shue)	810
SHORTER NOTICES	812

CASSIDY, R.: *Jesus, Politics, and Society* SMITH, M.: *Jesus the Magician* JENNINGS, T.: *Introduction to Theology* MORREALL, J.: *Analogy and Talking about God* FIGHTNER, J.: *Man the Image of God* SOMERVILLE, R.: *Pope Alexander III and the Council of Tours (1163)* BRADY, T.: *Ruling Class, Regime and Reformation at Strasbourg, 1520-1555* FRIEDMAN, J.: *Michael Servetus* BATTLES, F. L. (ed.): *The Piety of John Calvin* BLEHL, V.: *John Henry Newman* DREXLER, C.: *The Authority to Teach* FOSTER, R.: *Celebration of Discipline* SOELLE, D.: *Death by Bread Alone* WALCHARS, J.: *The Unfinished Mystery* O'MAHONEY, P.: *The Fantasy of Human Rights* SCANZONI, L., and V. MOLLENKOTT: *Is the Homosexual My Neighbour?* BELGUM, D.: *When It's Your Turn to Decide* YANOVSKY, V.: *Medicine, Science and Life* VAN ALLEN, R.: *American Religious Values and the Future of America* HAMILTON, M. (ed.): *To Avoid a Catastrophe* ILLICH, I.: *Toward a History of Needs* MUGGERIDGE, M.: *Christ and the Media* PETERS, T.: *Futures—Human and Divine* STAGG, E. and F.: *Woman in the World of Jesus* *Religious Reading* 4

BOOKS RECEIVED

825

Published in March, June, September, and December at Mt. Royal and Guilford Avenues, Baltimore, Md. 21202. Second-class postage paid at Baltimore, Md. 21202 and additional mailing offices.

Yearly subscription: U.S. \$10.00; Canada and foreign \$11.00. Single copies \$3.50.

Renewals and new subscriptions should be accompanied by a remittance in U.S. funds and sent to Theological Studies, P.O. Box 64002, Baltimore, Md. 21264. Changes of address and business correspondence should be sent to Theological Studies, Business Office, 428 E. Preston St., Baltimore, Md. 21202. Send manuscripts to Editor, books for review to Book Review Editor, Theological Studies, Georgetown University, Washington, D.C. 20057. Back issues available from offices in Washington D.C.

The papers on "Faith in the Contemporary World" emerge from a year-long collaboration by the Jesuit School of Theology at Berkeley. Each paper was read and analyzed at the monthly faculty colloquium. The author then reworked his/her material, responding to the criticisms and suggestions which these afternoons together presented. The subsequent drafts were submitted to smaller groupings for additional commentaries, counterarguments, and judgments. The penultimate form was then reviewed by *TS*, which responded with further critiques and suggestions.

JOHN A. COLEMAN examines the sociological claims and counterclaims about the decline of religion in modern life: either that religion has declined in the West and that mankind has come to live off secular rationality, or that religion is a universal anthropological reality and that the thesis of secularization is mistaken. He contends that while the quantum of religiosity may perhaps be a sociological constant, its *situs* has changed. Faith in the modern world is really a changed situation because of the privatization of religion—something quite distinct from the secularization thesis, though often confused with it.

MICHAEL J. BUCKLEY situates the commitment of faith within the progressive human experience of transcendence as the direction toward which inquiry moves, as the unconditioned claim which truth makes upon human acknowledgment, and as the surrender to this claim in fidelity and obedience. It is in this deepening experience of the absolute God that everything else is recognized and evaluated, and grace transforms human life when the claim of truth has been experienced and allowed its supremacy in life. This surrender to the priority of truth is the fundamental "good faith" which must actualize any subsequent religiously-specified confessional faith.

JOSEPH M. POWERS explores the contributions which the psychological analyses of confidence, creativity, and mortality make as a framework for grasping the dynamics of faith today. The yes of faith engages the resonances of a person's entire life story and articulates a deeper confidence in the life process itself. The whole of life can reach a point where the self becomes its own art form and the experience of mortality becomes a creative affirmation of the self into a life which is only known in religious surrender. Amid all the ambiguities of human freedom, one experiences this deepening and grounding confidence as gift.

MICHAEL L. COOK discusses the importance of history for faith through the question: Of what value for faith is knowledge about the historical Jesus? History plays a subordinate though indispensable role as one source for the content of faith, as a corrective of inappropriate faith-images, and as a medium similar to the memory impressions of the early Church. As a test case of this theory, Jesus' own use of faith in his historical ministry is examined as this is recoverable through the new

quest for the historical Jesus. Finally, some implications for the understanding of faith are posed as questions for further investigation.

JOHN H. WRIGHT elaborates an analysis of the meaning and structures of faith which locates it within the general stance which any human being must take toward the world. The contrast between the Catholic believer and his critic is not that one adopts a faith and the other does not; it lies in the variance between two faiths. The essay moves through a progressive delineation of four faiths: general existential certitudes, theistic faith, Christian faith, Catholic faith. The structural analysis of any authentic faith yields the common characteristics of openness, acceptance, and commitment.

SANDRA M. SCHNEIDERS investigates the interrelationship between faith and contemporary hermeneutics. She traces the use of the "literal sense" in the postwar period, indicates some fruitful efforts of biblical scholarship to widen the concept, and suggests the contribution which Gadamer's philosophical hermeneutics could make toward giving the nonexegete Christian access to the religious meaning of the biblical text. Faith and life-experience function as the effective historical structuring of consciousness which makes possible the conversation which the word of God evokes and which allows its religious meaning to be actualized in innumerable ways.

DANIEL J. O'HANLON engages the growing issue of the dialogue between faiths, between the religious tradition of Christianity and Buddhism. He maintains that this discussion must be conducted primarily on the level of shared religious experience. The Ignatian Exercises and the practices of Zen are brought into comparison as two methods of direct religious experience which represent faiths that seem so divergent. The systematic comparison is conducted in terms of purpose, means, director, modes of thought, contemplation and action, body and environment, and the presence of the personal.

This issue of *TS*, then, is a multiform attempt to reflect theologically upon the Christian commitment of faith, as it arises within experiences illumined through philosophy, psychology, sociology, and history, as it possesses its own character and structure, and as it specifies hermeneutics and religious dialogue.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

THE JEWISH PEOPLE IN THE FIRST CENTURY: HISTORICAL GEOGRAPHY, POLITICAL HISTORY, SOCIAL, CULTURAL AND RELIGIOUS LIFE AND INSTITUTIONS. *Compendia rerum Iudaicarum ad Novum Testamentum*, Sect. 1, Vol. 2. Edited by S. Safrai and M. Stern in co-operation with D. Flusser and W. C. van Unnik. Philadelphia: Fortress, 1976. Pp. 561–1283. \$32.50.

This second volume in the inaugurated ten-volume series that has been “designed as a historical work on the relationship of Judaism and Christianity” rounds off the first section of it, which deals specifically with “the Jewish people in the first century.” For a description of the series as a whole, see the review of the first volume in *TS* 36 (1975) 335–38. This second volume is larger than the first and in general contains much excellent material. Its fourteen articles are authored by eight scholars, seven of whom are Jewish and who bring an empathy to the topics that they discuss born of their long acquaintance with their own tradition.

The fourteen new chapters build on those of the first volume and deal in general with aspects of Jewish society: (11) The Priesthood and Other Classes (M. Stern); (12) Economic Life in Palestine (S. Applebaum); (13) Social and Economic Status of Jews in the Diaspora (S. Applebaum); (14) Home and Family (S. Safrai); (15) Religion in Everyday Life (S. Safrai); (16) The Calendar (M. D. Herr); (17) The Temple (S. Safrai); (18) The Synagogue (S. Safrai); (19) Education and the Study of the Torah (S. Safrai); (20) Art and Architecture in Palestine (G. Foerster); (21) Hebrew and Aramaic in the First Century (C. Rabin); (22) Greek in Palestine and the Diaspora (G. Mussies); (23) Paganism in Palestine (D. Flusser); and (24) The Jews in Greek and Latin Literature (M. Stern). Little has been left untouched in this comprehensive survey of aspects of Jewish society. Ample indexes to Vols. 1 and 2, filling 120 pages, analyze the material according to sources, geography, proper names, subjects, and Hebrew, Aramaic, Greek, and Latin words. These volumes, along with the recently-begun revision of E. Schürer’s classic *The History of the Jewish People in the Age of Jesus Christ (175 B.C.—A.D. 135)* (ed. G. Vermes and F. Millar; Edinburgh: Clark, 1973), are gold mines of information about the Jewish background of the early centuries of Christianity.

The one generic criticism I have of this new volume is the same as that expressed about “sources” in the first volume. Though the information gathered in these survey articles purports to tell us about aspects of Jewish society “in the first century,” the reader must remember that much of it is derived from rabbinical or other Jewish sources that can

only be dated several centuries later—and, most importantly, after the destruction of Jerusalem not only in A.D. 70 but in A.D. 135 as well. Moreover, no little part of the information is derived from the *Babylonian Talmud*, as a glance at the footnotes of almost any pages detects, finally redacted no earlier than A.D. 450. Hence earlier controls have to be looked for, before one extrapolates such details of Jewish society back to the first century.

From the editors' preface in Vol. 1 (p. vi) one had the impression that Christian and Jewish scholars were to collaborate in this series. As a matter of fact, only one article and parts of two others have been contributed by Christian scholars out of the twenty-four now available. One wonders what was really meant by the "bringing together" of "scholars of Early Christianity and Rabbinic studies" spoken of by the editors.

In a rambling discussion of paganism in Palestine, D. Flusser comments on the phrase *maranatha* (1 Cor 16:22), maintaining that it "does not stem from the primitive [Christian] community," because "the word *marana* or *maran* was not used in the Palestinian Aramaic of the time" (1078). Instead, he seeks to relate the cry to the pagan god Marna(s) of Gaza. This is highly questionable, now especially since *mrn'* (to be vocalized *mārānā*) has turned up in one of the Enoch texts recently published by J. T. Milik (see *TS* [1977] 331–45). In 4QEn^b 1 iii 14 (a copy dated by the editor to the "early Hasmonaean period") we find God addressed by Raphael and Michael as *mrn' rb'*, "our great Lord" (lit., our Lord, the great one). The form not only puts an end to the debate about how to divide *maranatha* (whether *māran 'athā*, "our Lord has come," or *māranā' thā*, "our Lord, come!") but also makes highly plausible the claim that *maranatha* is, in fact, to be traced to the primitive Christian community of Jerusalem (or its environs). (This matter will be more fully discussed in an article to appear in the forthcoming *Festschrift* for B. Reicke.)

It is to be regretted that E. Y. Kutscher died before he could contribute the article which he was supposed to write on "Hebrew and Aramaic in the First Century." Rabin's contribution is in many respects interesting, but it contains so many questionable points that it is impossible to go into them here in any detail.

Foerster's article on "Art and Architecture in Palestine" continues the myth about the location of the so-called Third Wall of Jerusalem (Josephus, *J.W.* 5.4,1–2 136–50), begun by Herod Agrippa, at "several hundred metres north of the Ottoman city-wall" (986). Recent discoveries, however, have shown that it is rather to be located more or less along the Ottoman wall, the present-day north wall of the Old City. See E. W.

Hamrick, "The Third Wall of Agrippa I," *BA* 40 (1977) 18-23 (and the literature cited there).

A host of further small criticisms could be made, for in a volume of this size and of so many different topics it is inevitable that opinions will differ on many points. However, the over-all excellence of the volume makes such details tolerable.

Catholic University of America

JOSEPH A. FITZMYER, S.J.

THE BIRTH OF THE MESSIAH: A COMMENTARY ON THE INFANCY NARRATIVES IN MATTHEW AND LUKE. By Raymond E. Brown, S.S. New York: Doubleday, 1977. Pp. 594. \$12.50.

This book gives ample witness to Fr. Brown's enormous energy and productivity. In encyclopedic fashion he assembles and digests vast quantities of scholarly material, raises nearly every question one could ask about the infancy narratives, and assesses whatever difficulties there are in them judiciously and prudently. B. does not set out to destroy anyone's cherished notions about the birth of Jesus; nor is he intent on finding the later developments of his own Catholic faith in the lines of the biblical text. Rather, he attempts to explain what the Evangelists themselves put into their accounts of Jesus' origins as they theologized for their contemporaries (9, 38, 119), and he does this with a properly exegetical concern for what is scientifically controllable in the biblical evidence (527). The resultant work is an informational mine whose veins may be followed in various directions with more or less profit.

Actually, there are two books here, one each on the Matthean and Lucan infancy narratives, prefaced by an introduction to both and followed by appendices on Jesus' Davidic descent, birth at Bethlehem, virginal conception, and so on. After general remarks, the treatments of the infancy narratives themselves follow the pattern of translation, informational notes on the text and translation, and exegetical comment. The material is broken into sections following B.'s understanding of each Evangelist's plan for his infancy narrative.

In general, the translation, while not elegant ("Mary kept with concern all these events, interpreting them in her heart" [394]; see also "as of" on pp. 30, 312), adequately reflects, as it should, B.'s concern to express precisely the nuances of the text. The notes and comment, supplied with sectional bibliographies, take such full cognizance of current exegetical discussion as well as B.'s own positions that this volume will be a standard reference for years to come.

According to B., the main motifs of Matthew 1-2 are: the identity of Jesus as son of David, son of Abraham, as illustrated through his ancestry; the Davidic sonship of Jesus established through the acceptance by the

Davidic Joseph of a child conceived through the creative power of the Holy Spirit (and so God's Son, Emmanuel); the reinforcement of Davidic sonship by mention of the birth at Bethlehem, and of Abrahamitic sonship by the homage of Gentiles (Magi) who thus begin to fulfil the expectation that in Abraham all nations would be blessed; the destiny of Jesus set in motion by the hostility of Herod, which drives Jesus to relive the experience of Moses in Egypt and of Israel in the Exodus (53-54).

Luke, utilizing items from tradition, e.g., the use of an annunciation pattern and the idea of a virginal conception, fleshed out his received traditions, incorporating a credal formula about Jesus as son of David and son of God, and constructed parallel annunciation-of-conception and birth stories in which Lk keeps John the Baptist on a lower level than Jesus. In a second stage, Luke added the canticles and the story of the child Jesus in the Temple, thus upsetting his neat earlier pattern (246-53).

B. explains and defends his positions well. There are times, however, when he seems to be forcing his texts, as when he relates Mt's depiction of Jesus as son of Abraham to the homage paid to Jesus by Gentiles (Magi) and supports this by allusion to Mt 8:11 and Gen 22:18 (181); or again, when he finds the foreshadowing of the Passion-Resurrection in Jesus' being taken away to another land (Egypt) and returning (183; see also 214). B.'s explanation of "He will be called a Nazorean" seems overly subtle, if not "rabbinic" (223-25). The "answered" prayer of Zechariah relates better to Daniel's pleading for his nation in Dan 9 than it does to a private request on this solemn occasion of the aged parent(s) of the Baptist for offspring—Zechariah's objection to the angelic message shows he has given up hope (260-61; on p. 271, B. almost catches this). The explanation of Lk 1:17 (278-79) seems forced. And the exegesis of Lk 18:19-21 as *including* Jesus' family among those who hear and do God's will is dubious at best; Lk softens Mk by what he omits, not in what he retains (317-18, 464, 520). One would also like further evidence that Lk obtained his canticles from converted *anawim* (352). And again, do the Evangelists merely *presuppose* a biological virginity (529)?

Minor blemishes include the union of Boaz with his mother Rahab (that *would* be scandalous), where presumably B. meant Salmon (73); the dating of the Muratorian Fragment to the second century, while recent scholarship places it in the fourth (236); and the flippant sectional headings on pp. 71, 81, 503, which seem out of place in a serious work of this sort.

As these observations show, one may disagree at times with B.'s work, but its principal value as a compendium of current scholarship on the infancy narratives and as the weighty judgment of a noted scholar remains unimpaired. We can all be grateful to B. for this prodigious and scholarly contribution to the discussion of Jesus' origins.

L'ACCÈS À JÉSUS PAR LES ÉVANGILES: HISTOIRE ET HERMÉNEUTIQUE. By René Latourelle. Montreal: Bellarmin, 1978. Pp. 270. \$10 Can.

Latourelle tells us that this is but the first of three volumes he hopes to write dealing with the credibility of the Christian faith. The second will concern itself with the philosophical question, whether Christianity answers the basic questions man asks himself; the third will examine the meaning and consequences of Christian revelation as such. It is to be hoped that his project will be realized, for the first volume (and it is necessarily first) is bound to generate deserved enthusiasm. Certainly it should be translated into English. Are we, as a result of the historical, literary, form- and redaction-critical studies of the last two hundred years (the work of Reimarus was published in 1778), unable to know more about Jesus of Nazareth than that he lived and died on the cross? Is there a real dichotomy between the Jesus who walked the earth and the glorified Christ who is the object of the Church's worship? These are the questions that must first be answered, because until quite recently the answers given to them by NT scholars have been "yes."

In the first part (29-100) L. gives a history of NT criticism which, though not exhaustive, admirably covers the major developments and schools of thought (exemplified by their leading exponents) which lead from Reimarus to Käsemann and Küng. This part will be very helpful to the nonprofessional. Part 2 concerns itself with two preliminary questions: the specific nature of the literary form "Gospel," and it is here that L. points out that a gospel is both history and kerygma; insofar as it is history, it must be subjected to historical investigation. He then proceeds to discuss historiography, pointing out that the "positivist" view inculcated by von Ranke and Mommsen in the nineteenth century is no longer acceptable; "the understanding of a text, a work, an event, is an unlimited, on-going process" (124).

It is in Part 3, which L. calls "Outline of a Demonstration," that we reach the heart of the book. He lists the four points of his thesis which must be established before we can say that our confidence in the Gospels is historically founded. (1) Is it possible—rather, highly probable—that an active and faithful transmission of the words and works of Jesus took place among the followers and disciples of Jesus before Easter and was passed on to the early Church (in other words, was there a real continuity)? (2) Can we establish that the early Church was deeply concerned with the faithful transmission of the Lord's words and deeds? Did it have a desire for "continuous" fidelity to Jesus? (3) Was this concern with fidelity maintained at the heart of the process of Gospel redaction? Is the liberty the Evangelists obviously took compatible with a true and controllable fidelity? (4) Is it possible to establish the reality, the very fact, of this fidelity to Jesus?

The first point is crucial and L. handles it masterfully. That Jesus had

disciples is indisputable, and this forces us to admit that even before Easter there existed an adherence based on faith in his word and person. Easter provides a new fulcrum but not a break with the past. L. asks: "Is it not more logical to think that faith in Christ after Easter was only possible because, precisely before Easter, there already existed in the heart of the disciples a faith at least embryonic, imperfect, but real?" (161). Moreover, L. lists a number of logia which in fact are comprehensible only in a pre-Easter context or, though applicable after Easter, are better understood as having been spoken beforehand (167). It should be noted that in this section he depends heavily on the work of H. Schürmann. The fidelity of the early Church is best evidenced, L. proposes, by the frequency in the NT of certain key words such as "receive," "hand on," "witness," "apostle," "service," "teach," "proclaim," "evangelize." In considering the redactional activity of the Evangelists, he specifies the various ways in which they asserted their own individuality and freedom (206-9), and we see clearly from these that the liberty they took was indeed both faithful to the tradition and, from our vantage point, controllable. As for the actual historicity of the words and deeds of Jesus, he applies the normative criteria adopted by responsible scholars and shows that no negative verdict can be imposed. In short, his "outline of a demonstration" is impressively cogent.

Notre Dame Seminary, New Orleans

J. EDGAR BRUNS

STUDIEN ZUM JOHANNESSEVANGELIUM. By Georg Richter. Edited by Josef Hainz. *Biblische Untersuchungen* 13. Regensburg: Pustet, 1977. Pp. 458. DM 74.

Born in 1919; wounded in army service at Stalingrad; ordained 1950; doctorate at Freiburg in 1957 under A. Vögtle; major work on John 13 in 1967 (*Die Fusswaschung im Johannesevangelium*; reviewed in *TS* 30 [1969] 120-27); died in 1975. These are the bare bones of the career of a German priest who at his premature death was emerging as an outstanding Johannine scholar. His fame will be better preserved because of this collection of sixteen articles written between 1962 and 1975, a collection rendered more valuable by the fact that many of the articles appeared in journals or *Festschriften* that are not readily available (one was unpublished).

The collection is not disparate despite the time span, for from the beginning to the end R. showed himself remarkably consistent. Almost all the articles are applications of his theory of the development of the Johannine communities and their writings—a theory which could be deduced from the earliest articles but which found full articulation only in a 1975 article on present and future eschatology. (See the summary of

this article by A. J. Mattill, Jr., "Johannine Communities behind the Fourth Gospel: Georg Richter's Analysis," *TS* 38 [1977] 299-315, the only detailed explanation of Richter's thought available to English-speaking students.)

The articles cover the Signs Source, the Prologue, the Baptist and Jesus (1:19-34), the Nicodemus episode, the Bread of Life discourse, the Last Discourse, the Passion, and the Resurrection. Beneath the accounts of these various scenes R. detects stages in Johannine history. *First*, there was a basic gospel (*Grundschrift*) which contained miracles and other narratives; thus it was not a Signs Source, and it contained no prolonged speeches. It was written by a Jewish Christian as an apologetic for his confreres who had been expelled from Jewish synagogues, and this atmosphere is reflected by the writer's respect for the brothers of the Lord, who were the heroes of the Jewish Christians. For this stage of Johannine thought Jesus was a Messiah like Moses. *Second*, part of this community developed a higher Christology in which Jesus was presented as the pre-existent Son of God who came down from above to bring salvation. This Christology was vocalized in the first part of the Prologue (1:1-13), in the interpretation of the footwashing in 13:6-10a, in 3:5, etc.—in other words, in a rewriting of the *Grundschrift* by the "Evangelist." Such a Christology caused conflict with others who retained the earlier Christology, and so there emerged two Johannine communities. *Third*, some of those who opted for the high Christology carried its implications to a Docetic extreme: the earthly appearance of the divine Christ was totally relativized. It was against this third Johannine group that a redactor made additions to the Evangelist's rewritten *Grundschrift*. For instance, he added 1:14-18 to the Prologue to stress the reality of the Incarnation, and also a parenetic exposition (13:12-17) stressing the reality of the death of Jesus. The redactor was the same as the author of the Johannine Epistles. This final stage of Johannine thought produced the Gospel as we know it, a Gospel saved from the Johannine Docetists but only at the price of emerging more conservatively than the Evangelist of the second stage would have wished.

This theory deserves debate; elsewhere I have indicated some precise reservations (*Interpretation* 31 [1977] 379-93). But in its general outline it is surely correct, and R. has been a forerunner of the modern theory wherein the Johannine community began among conservative Jewish Christians; the development of Christology was the crucial step that isolated the community from "the Jews" and from other Christians, especially more conservative Jewish Christians; then this development spawned its own heresy; and that heresy was rejected in the final stages of Johannine history. The history that R. saw in the first century has some distinct parallels to the Christian history of the times in which

Richter lived and died, and accordingly his contribution to the Church was more than academic.

Union Theological Seminary, N.Y.C. RAYMOND E. BROWN, S.S.

LA VÉRITÉ DANS SAINT JEAN. By Ignace de la Potterie, S.J. 2 vols. *Analecta biblica* 73-74. Rome: Biblical Institute, 1977. Pp. xxix + 1128. \$42.50.

This distinguished Belgian professor of the Pontifical Biblical Institute began writing on the biblical concept of truth in 1949 (*Verbum Domini*), and in 1965 he defended in Rome his doctoral dissertation on truth in John. Now, closer to an age when men begin to think of retiring, he has finally given us his doctoral research in a publication three times larger than the original thesis.

De la Potterie's basic goal is to demolish once and for all the thesis that the Johannine concept of truth is Gnostic, Hellenistic, or Platonic, a thesis defended in different forms by Bultmann, Dodd, and a host of others. He studies in detail and minutely every text in the Gospel and Epistles dealing with truth, searching for parallels (not only in words but in usage and patterns), and exhibiting encyclopedic control of everything written on the subject. I have long sympathized with his basic thesis that the Johannine combinations involving truth reflect a Semitic or Jewish background. Now he has shown massively that, for John, truth itself is not simply an earthly participation in a celestial reality but is the revelation of God in Jesus Christ the Son (a revelation that involves his human career, including the "hour" of his death and victory). This revelation, appropriated through faith, becomes the basis and source of Christian living, especially manifested in love, even as God loved through and in Christ. The demonstration of this thesis in two volumes summarizes a lifetime of research, and every Johannine scholar will learn from it.

Precisely because I think the author is 95% right and because he needs no commendation from me, I wish to pay him the compliment of arguing out some points with him. At times he apologizes for being too laborious (530), too minute (583), or long (307, 1003). In fact, there is much repetition and the work would have been more effective and would reach a wider audience if it were more compact. But having had the leisure to devote thirty to fifty pages to a verse, he might handle more gently commentators who had only a few hundred words to devote to the same verse and who in his judgment did not see all the wealth he sees. Sometimes, however, his annoyance with the commentators reflects a deeper problem. He imagines a Johannine writer (seemingly *one* for both Gospel and Epistles) who used grammar with amazing regularity and precision, so that a whole theological position can be based on the

differences between prepositions (*eis/en; para/pros*); between various verbs "to know" (*ginōskein/eidenai*), "to see" (*theōrein/oran*), and "to speak" (*legein/lalein*); between perfect and aorist tenses; and between various word orders. This is a theology that de la Potterie has discovered through the minute use of a concordance (and through ingenious explaining away of all instances that do not fit his thesis); many of us are convinced that it does not exist and that neither the author nor his readers would have caught such subtleties. Thus it is significant when de la Potterie upbraids Schnackenburg (230) for ignoring the difference that de la Potterie has shown to exist between *para* and *pros*, or chides Schnackenburg (302) for "pretending" that it does not matter whether the verb "believe" comes before the verb "know." In the first instance, I read the article Schnackenburg was upbraided for ignoring, and I think S. is quite correct; in the second instance I think he is also correct, especially when de la Potterie states that, although 1 Jn 4:16 places "know" before "believe" (while Jn 6:69 places "believe" before "know"), paradoxically the sense is exactly the same (303)—another way of acknowledging that the order is not too important.

Related to the problem of linguistic overprecision is de la Potterie's theological overrefinement. In pressing the argument against a Platonic theory of truth and in insisting on truth as the revelation *in Jesus*, he argues that truth is not identified with God but with Christ and the Spirit (1010). Although the Johannine writers (for I think there are more than *one*) say that "God is light" and "God is Spirit" and "God is love," de la Potterie is confident that they or he would never have said "God is truth" anterior to the Incarnation. While I agree with his stress on the Jesus of history as the revealer, I think this view is an overrefinement which fails to give sufficient emphasis to pre-existence. If Jesus reveals what he heard when he was with the Father, was that not "truth" before the Incarnation? If the heart of the truth is the divine filiation of Jesus, was not the Word's relation to the Father "truth" before the Word became flesh? In treating Jn 18:37, de la Potterie himself (631) allows that "the truth is already implicitly present" before a believer-to-be encounters Jesus.

Having challenged overprecision and overrefinement, let me last of all query the lack of sufficient critical sensibility. De la Potterie frequently criticizes his opponents for advancing Johannine interpretations without texts to back them up. How, then, does he refer (548) to the author of 2 John as "the Apostle"—a claim never made in any Johannine work, a corpus of writing that significantly avoids the term *apostolos* (unless one wishes to count the uncomplimentary reference to *apostolos*, "messenger," in Jn 13:16)? Is this an indication that de la Potterie thinks that the son of Zebedee wrote the Gospel and Epistles, a rather unique position

among major Johannine scholars, Catholic or not? Again, he speaks of a community "placed under" the epistle-writer's authority (539)—a curious assumption about an author whose other work (3 John) shows that he has little authority over Diotrephes, who really is in charge of a church. I am hinting that this long work never really comes to grips with the life situation of the Johannine communities and with the many-sided struggles of the various authors who have shaped the Johannine tradition. If truth is the major interest, and truth for the Gospel is the divinely revealed filiation of the Son, was the Johannine understanding of that truth the same as the understanding held by other more clearly *apostolic* churches (e.g., the churches of Matthew and Luke, where there is no evidence of that pre-existence motif in divine filiation which was so important for John)? Since de la Potterie (in what is again a real minority view) places the Pastorals several decades *before* the Johannine Epistles, how is it that the Johannine Presbyter does not have the same authority to enforce truth as do the presbyter-bishops of the Pastorals? De la Potterie consistently calls the opponents of 1 John "heretics." Did they not think they were the true interpreters of the Gospel, and are there not lines of development in the Gospel's presentation of truth that the opponents could use to justify their position? Those of us who consider such issues critical (in both senses of that word) may wonder how they could escape discussion; but that does not make us any less grateful that de la Potterie has offered so much material about truth to fit into our discussions—and supplied it more exactly and lucidly than anyone else could do.

Union Theological Seminary, N.Y.C. RAYMOND E. BROWN, S.S.

INTERIORITY AND COVENANT: A STUDY OF *EINAI EN* AND *MENEIN EN* IN THE FIRST LETTER OF SAINT JOHN. By Edward Malatesta, S.J. *Analecta biblica* 69. Rome: Biblical Institute, 1978. Pp. 358. \$28.00.

In 1973 Malatesta published a schematic arrangement of 1 John, giving both Greek text and English translation. In that work he acknowledged that the plan was conceived by I. de la Potterie and that the analysis of the letter's structure revealed it as dealing with a single theme: the criteria of New Covenant communion with God. At the conclusion to a short notice which I wrote for another journal at that time, I said: "Perhaps we can hope that M will soon produce his own commentary on the text." Now, five years later, we have, not a formal commentary but, as the subtitle indicates, a detailed study of the two phrases which constantly recur in the letter: "to be in" and "to remain in." Since these phrases of "interiority" are tied so closely to everything that is said

throughout, to study them is to comment on the letter as a whole, and so one might say that this is, for all practical purposes, a commentary. However, M., much influenced, as he acknowledges again, by the thought of de la Potterie, who directed the original dissertation (of which this is an abridged version), approaches the letter with a thesis to prove: that "although the word 'Covenant' never occurs in the Letter, or in the Fourth Gospel, as a matter of fact the religious experience John speaks about in both works is precisely the communion with God and with one another proper to the New Covenant" (3). He is concerned to show the unity of the two Testaments (5) and to remedy the neglect or dismissal of Hebrew and Jewish influence on Johannine Christianity (he cites Dodd, Schnackenburg, Borig, and Heise as examples of this tendency). One of his first tasks, consequently, is to examine "Interiority Expressions in the Old Testament" (42-77) in order to show how they anticipate those used in the Johannine writings. This must, after all, be considered crucial to this thesis, but it is doubted that M. has established the kind of parallelism required. M.-E. Boismard wrote profoundly and sympathetically about the relationship between texts of Jeremiah and Ezekiel and the concept of knowledge of God in 1 John in 1949 ("La connaissance de Dieu d'après 1^{er} Jean," *RB* 56, 365-91) but concluded that John's concept does not owe anything to the OT. After reading M.'s extended presentation of the same as well as additional OT material, I see little reason to disagree now with Boismard's conclusion.

This observation points, I think, to a flaw in M.'s general approach to his subject. He is insensitive—if that is not too strong a word to use—to Gnostic influence on the Johannine literature: "It seems to the present writer that early Christian Gnostic writings contain, on the whole, conceptions foreign to those of John" (9). As a result, many of the really problematic texts in the letter are glossed over, e.g., 2:27, 3:9, and 1:5, which he attempts, quite unsatisfactorily I think, to align with a series of OT texts to which it is not really related. One must also wonder why M. is so consistently evasive—or, to put it differently, seems to attribute so little importance to another key phrase in this letter: *ek tou theou gegenētai* (*gegennēmenos*, etc.).

In an Appendix, M. deals with "Indwelling in the Bhagavad Gītā," and he is kind enough to refer to my book *The Art and Thought of John*, stating that I have called attention to similarities between "some expressions of John and those of the Gītā" and proposed the probability of Hindu influence. Such is not the case. My hypothesis dealt solely with Buddhist influence and Buddhist texts.

UNITY AND DIVERSITY IN THE NEW TESTAMENT: AN INQUIRY INTO THE CHARACTER OF EARLIEST CHRISTIANITY. By James D. G. Dunn. Philadelphia: Westminster, 1977. Pp. 470. \$19.50.

This book contains the class lectures, supplied with the detail and documentation necessary for publication, of an undergraduate course which D. taught at the University of Nottingham. The Introduction (1-7) concludes that it is anachronistic to employ the terms "orthodoxy" and "heresy" when speaking of NT Christianity. In the NT period there were diverse forms or movements within Christianity, but the concept of orthodoxy did not arise until the second century, when Early Catholicism set itself up as the norm of true Christianity. In Part 1 (11-234) D. discusses the question, was there any common element shared by the diverse forms of first-century Christianity which marked all of them as truly Christian? He answers affirmatively: "the bedrock of the Christian faith confessed in the NT writings is the unity between the earthly Jesus and the exalted one who is somehow involved in or part of our encounter with God in the here and now" (59).

Part 2 (235-366) describes the diverse forms which developed within NT Christianity. The earliest Christianity was Jewish. It was characterized by fidelity to Jewish practices, a growing tendency to exalt James while denigrating Paul, and an adoptionist Christology. Hellenistic Christianity abandoned Jewish observances. Its Christologies reflected the desire "to let its experience of the exalted Christ shape its faith and life into whatever language and life-style was most appropriate to its several situations and societies" (305). Enthusiasm and a tendency to libertinism marked Hellenistic Christianity. Apocalypticism was an integral part of NT Christianity, Jewish and Hellenistic. Jesus, like John the Baptist, had been an apocalyptic preacher. He proclaimed the coming of the kingdom and saw himself as the agent of God's soon-to-come victory over evil. The earliest Christianity lived in eager expectation of the glorious return of the risen Christ and the end of this age. The kerygma of the Gentile mission was marked from the beginning (1 and 2 Thess) by apocalypticism. And at the end of the first century the Book of Revelation witnesses to the perduring strength of the apocalyptic hope.

The latest movement to emerge within the NT period was Early Catholicism. D.'s treatment of this movement reveals his presuppositions and betrays his anti-Catholic bias. While recognizing the inevitability of the rise of Early Catholicism because of the fading of the Parousia hope and the necessity of curbing the exaggerations of the enthusiasts and of the growing Gnosticism, he is unhappy with the developing institutionalization, the sacramentalism, and "the crystallization of the faith into set forms" which characterized the movement. He insinuates that Early Catholicism was a distortion of true Christianity.

The Conclusion (367-88), "The Authority of the New Testament," spells out what D. sees as the practical implications of his study for today's ecumenical movement. He holds with Käsemann that the NT canonizes the multiplicity of Christian confessions and cannot serve as a basis for *una sancta ecclesia*. Any church or sect, no matter what its Christology and/or ecclesiology, which professes faith in Jesus the man now exalted must be recognized as a valid form of Christianity. In short, one may choose among the NT writings those which agree with one's own theological tastes, provided one identifies the man Jesus with the exalted Christ. The fundamental weakness of D.'s position is neglect of the implications that flow from the historical fact that it was the Early Catholicism of the second century which selected the NT writings and constituted that selection as the canon, the norm and measure of genuine Christianity. And it was the institutional orthodox Christianity of the fourth century which completed the work of canonization.

This excellent and provocative book merits serious consideration by all ecumenists. *Una sancta ecclesia* must not confuse unity with uniformity; she must make room for charismatic enthusiasm and apocalyptic hope; she must be guided in her articulation of doctrine and her institutional modifications by the NT canon, by Matthew and James as well as by Romans, by Acts and the Pastorals as well as by Corinthians and John.

Passionist Monastery, Jamaica, N.Y. RICHARD KUGELMAN, C.P.

OFFENBARUNG: PRINZIP NEUZEITLICHER THEOLOGIE. By Peter Eicher. Munich: Kösel, 1977. Pp. 600. DM 48.

Convinced that revelation is the key concept in all modern theology, Eicher, a lay professor in a Catholic seminary, here compares five recent systems. In each of them, he points out, revelation is functionally interconnected with other central themes, such as the doctrine of God, Christology, the theology of time, and ecclesiology.

In his opening study, E. analyzes the apologetical theology found in Vatican I and the Neo-Scholastic textbooks. In this system revelation is God's act of legitimating the Church's teaching of its faith; God is seen as the source and guarantor of ecclesiastical doctrine. Karl Barth, whose mature theology is considered in the second study, holds that revelation is God Himself insofar as He personally addresses man as absolutely other. God is the person of the revealer; He is also the act and content of revelation, totally unknowable outside of His own free address to man. The third study deals with the Catholic phenomenology of Romano Guardini and especially of Hans Urs von Balthasar. In this system revelation is understood as the self-evidence of the divine glory. God is the supreme object of prayerful contemplation, "id quo maius videri

nequit." Karl Rahner, the subject of the fourth study, looks upon revelation as the condition of possibility for man's coming to himself as a free, self-conscious, and self-transcendent spirit. God is seen as the source and goal of this self-transcending movement. Wolfhart Pannenberg, studied in the fifth place, presents revelation as the disclosure of the ultimate goal of human history, a disclosure given indirectly through historical events. God is depicted as the goal and revelatory meaning of universal history.

Each of these five theologies of revelation is set forth in considerable detail with numerous quotations and references to secondary literature. No mere reporter, E. is sharply critical of each of the five theologies. The Vatican I theology is, in his estimation, extrinsicist, authoritarian, and theocratic. Barth he accuses of falling into a Christological and predestinationist constriction. Von Balthasar, according to E., is guilty of a contemplative estheticism and is, in addition, polemically anticritical. Rahner illegitimately reduces the biblical testimony to a mere confirmation of what the unevangelized could, in principle, spin out of their own consciousness. Pannenberg empties history of its meaning by reducing it to a mere preamble to a timeless future. In Moltmann's theology of the cross, E. adds, Pannenberg's theology is further radicalized. History becomes pure negativity and is in no way redeemable through incarnation.

In a sixth study, E. dissects Vatican II. The Constitution *Dei verbum*, he contends, results from a rejection of a preconiliar schema which would have canonized the Neo-Scholastic view. But *Dei verbum* is an uneasy compromise between two conflicting tendencies, the one static and dogmatic, the other dynamic and hermeneutical. E.'s sympathies are clearly with the latter, but he does not in this work develop the hermeneutical theology of revelation which he considers authorized by Vatican II.

This series of studies is valuable for its scholarly completeness and for the acuteness of the author's critical comments. But in seeking to clarify what is characteristic of each school, E. somewhat overstates the differences among his authors. What could be understood as complementary models or conceptual schemes here appear as though they were mutually antithetical assertions. E.'s own criticisms, moreover, are based on presuppositions that stand in need of justification. Perhaps in a future work E. will spell out more systematically what he himself holds revelation to be, and will retrieve what he considers valid in each of the positions here presented.

Catholic University of America

AVERY DULLES, S.J.

DE DEO TRINO ET UNO: DAS VERHÄLTNIS VON PRODUCTIO UND REDUCTIO IN SEINER BEDEUTUNG FÜR DIE GOTTESLEHRE BONAVENTURAS.

By Konrad Fischer. *Forschungen zur systematischen und ökumenischen Theologie* 38. Göttingen: Vandenhoeck & Ruprecht, 1978. Pp. 364. DM 64.

In this very difficult book, F. presents his view of the core issue of Bonaventure's theology, namely, the Bonaventurian concept of God, which is intimately bound up with the much-discussed and controverted formula *egressio-regressio*. F. takes up the discussion by pointing out that it is more characteristic of Bonaventure to speak of *reductio* than of *regressio*, a fact which assumes considerable significance in his own interpretation of the schema, since *reductio* is identical with the ascent of creation to God.

The treatment is developed in three main sections framed by a brief introduction and conclusion. The underlying problem, as F. sees it, is focused in the nature, significance, and basis of the theology of ascent which is the major concern of both the *Itinerarium* and the *Hexaemeron*. The first chapter consists in an impressive analysis of this type of theology and the relation between these two important works of Bonaventure. The ascent of the human soul to God is not an unhistorical process, but takes place in a specific historical framework and includes a genuine openness to the future. The hierarchical structures in which the ascent is made represent the "earthly side" of the divine influence, while the ascent itself is the divine influence at work in creatures. Ultimately, hierarchy is not a static ladder of beings but a movement of creatures to God. Thus the question of the ascent is the question of history.

From this factual description of the relation between God and the world, F. moves on to ask about the basis for this theology of ascent. Is there something in God by virtue of which He brings forth hierarchical reflections of Himself in this particular way? The attempt to answer this leads in the next two chapters to a study of the Bonaventurian doctrine of God's being in its supreme knowability as one and as a trinity. F. argues that the dynamism of the world in history as described in the theology of ascent is grounded in the inner dynamism of the trinitarian life of God and is the reflection of that life. Since the fundamental analogy between God and creatures is the analogy between two processes rather than between two natures, the idea that time is the moving image of eternity should be corrected to read that the movement of time is the image of a moving eternity.

This study provides deep insights into Bonaventure's trinitarian theology and its relation to creation, anthropology, Christology, and grace. As the self-manifestation of God in creation is an external expression of the perfect, internal, natural emanation, so the return of creation through man is an external expression of the perfect, internal, voluntary emanation. The *reductio* of the world to God in man is the reverse side of the second trinitarian emanation. Hence the great importance of the ascent

in Bonaventure's theology. *Egressio-regressio* is the theological description of the history of the world as the external manifestation of the trinitarian life of God.

For all the positive qualities of F.'s work, his promise to clarify the relation between God and the world remains unfulfilled on an important issue. Has he described a Bonaventurian God who must create? While he expressly rejects such a view as untrue to Bonaventure, yet at times his language not only implies necessity but expressly uses the terms "necessary" and "essential" with reference to the God-world relation. This creates some confusion and makes for difficult reading at times. Only when such language is understood in reference to other more descriptive passages do we find clues as to what the author is attempting to express. From such passages, and in view of the historical freight which the language of necessity carries, it would be preferable to avoid such language altogether.

Catholic Theological Union, Chicago ZACHARY HAYES, O.F.M.

THE COHERENCE OF THEISM. By Richard Swinburne. Oxford: Clarendon, 1977. Pp. 302. \$21.00.

In this book Swinburne, professor of philosophy at the University of Keele, England, defends the coherence of theism against philosophers of the empiricist and analytic traditions who deny it. Since he interprets credal statements as propositions about what is the case and as asserting belief that God exists as somewhat like a person "without a body (i.e. a spirit) who is eternal, free, able to do anything, knows everything . . ." (1), he cannot accept defenses of the meaning of credal statements proffered by some analytic philosophers. He expresses the view that some theologians, particularly Protestant, will not think his efforts relevant since they find that their personal relation to God is evidence enough of the coherence of their beliefs. But he points out that it is a tragedy of theology of today that it uses language of the existentialist tradition which is characterized by a "very loose and sloppy style of argument" (7); and he holds that "It is true that God exists only if it is coherent to suppose that he exists" (6).

In the first of his three parts, S. explains how theological language works. He understands a statement to be coherent if it is "one which it makes sense to suppose is true" (12); he examines and rejects the verification and falsification principles for the meaningfulness of religious talk; he shows how one can go about proving the coherence or incoherence of statements. In practice, he argues for the coherence of a credal theistic statement "by expanding [the statement], telling a story of how the claim could be true, and in the process rebutting arguments to show incoher-

ence" (126). He thinks that theologians use words in such statements in a sense that is univocal, but they achieve new meanings by adding new syntactic or semantic rules to the normal sense of words. For example, one may now say that an object is correctly called W (e.g., person) if it resembles standard examples of W "more than it resembles standard examples of objects which are not 'W'" (58). The more rules that are added, the more analogical the use of the word becomes and the more difficult it is to argue for the coherence of the credal statement.

In the second part, S. argues in six successive chapters for the coherence of credal statements that assert the existence of an omnipresent spirit who is free and the creator of the universe, omnipotent, omniscient, perfectly good and a source of moral obligation, eternal and immutable. In defending the coherence of statements that God is omnipotent, omniscient, and immutable, S. argues that a somewhat attenuated understanding of these attributes is all that Scripture demands and is coherent. In the final part, S. examines different kinds of necessity in propositions and asks whether it is coherent to assert that God is a necessary personal ground of being. He thinks that language here is stretched so far that it is difficult to prove the coherence or incoherence of this assertion. Whatever evidence there is for the existence of God, however, would be indirect evidence for the coherence of the God that theists believe exists.

It is gratifying to a theologian who thinks he is speaking coherently to find in one volume both arguments against the coherence of his assertions and answers to these arguments. While this volume is eminently worthwhile, it is not adequate. For us to show the meaning of our credal statements, we must relate them to the human and Judeo-Christian experiences that give grounds for them; we must show how many theistic statements are not only factual assertions but religious symbols; and we must develop an adequate metaphysics. At times in this book we are surprised by statements such as "It would hardly seem to matter for theism if God on occasion permitted some other being to create matter" (128). While the book is helpful, it is very limited when compared to the theologian's current needs.

De Sales Hall School of Theology
Hyattsville, Md.

JOHN FARRELLY, O.S.B.

THE EVANGELICAL FAITH 2: THE DOCTRINE OF GOD AND OF CHRIST.
By Helmut Thielicke. Translated and edited by Geoffrey W. Bromiley.
Grand Rapids: Eerdmans, 1977. Pp. 477. \$13.95.

In this volume T. expounds the first two articles of the Creed, the doctrine of God and of Christ; the doctrine of the Holy Spirit is to follow in the final volume. (To facilitate an appreciation of his synthesis, an

outline of the final volume is included.) These are consistently related to the theme of revelation, whose origin is the Father, whose form is Christ, and whose realization is effected by the presence of the Holy Spirit in each believer. Further, the doctrine of Christ is organized about the threefold offices of Christ rather than the Incarnation, an approach in accord with an insistence on revelation as primarily saving event rather than manifestation of knowledge. The plan of the work, as it unfolds in this volume, is admirably suited to T.'s objective announced in Vol. 1: to set forth a latter-day *Breviloquium* of theology from an Evangelical perspective in dialogue with modern forms of thought.

According to T., contemporary theological thought-patterns should be characterized at root as Cartesian or non-Cartesian rather than liberal or conservative. These patterns are mutually exclusive, the first being incompatible with true faith. The Cartesian mode begins with universal doubt of the objective character of all doctrine until the contrary is proven, and eventually must interpret the doctrines of the Creed in purely symbolic fashion, above all the dogma of the Trinity. The non-Cartesian or transsubjective mode, characteristic of orthodox theology, begins with an event already real outside the consciousness of one who on encounter appropriates it in faith and places that reality beyond doubt. This event is the reality of the crucified Savior, the Word of God, the Revelation of the Father, fulfilling his threefold office of prophet, king, and priest. Once it is clear that a choice between one of the two modes governs *ab initio* the entire theological enterprise, and that the choice of faith is a non-Cartesian one, the doctrinal synthesis of Vol. 2, above all its Trinitarian content and structure rooted in the transsubjective value of revelation and dogma, unfolds quite naturally. The need for such a comprehensive doctrinal exposition, Trinitarian in character, clear, certain, and true antecedently to any human activity, especially intellectual speculation, is not merely pedagogical but essential to faith, over against the confusion and doubt of contemporary Cartesian reductionism paradoxically engendered by the effort to impose system on God's word in terms of human logic rather than of credal doctrine.

T.'s unequivocal rejection of Cartesianism, his concern for the importance of dogmas and creeds to the faith of the Church and hence ultimately that of the individual, will not fail to strike a familiar chord in the Catholic reader steeped in the tradition of his church. And while T. is not directly in dialogue with the Catholic theological tradition, he is often quite sympathetic to Catholic insights. Nonetheless, in the synthesis as a whole and at crucial points in its elaboration there remain fundamental differences of content and accent. This is an Evangelical, not a Catholic, *Breviloquium*. Such is quite apparent in T.'s exposition of the concept of person as applied in the dogmas of the Trinity and Incarnation,

where clearly the trend of his thought along traditional lines is rendered tortuous and unnecessarily ambiguous by his diffidence vis-à-vis the use of metaphysics so familiar to Catholics. It is not unreasonable to connect this diffidence with T.'s approval of the axiom *simul justus et peccator* and his view of the theologizing intellect as essentially sinful, not merely wounded. T.'s insistence on articulating his Christology in terms of office rather than person is quite consistent with the Protestant notion of revelation stressing event rather than manifestation of truth, and the notion of faith stressing trust rather than assent; but this is not at all the accent of the Catholic theological tradition. His consistent rejection of any form of human mediation of revelation and faith, difficult to reconcile with the Catholic understanding of a divinely appointed hierarchy and sacramental system, but quite compatible with the Lutheran notion of *fides fiducialis*, private inspiration, and a distrust if not outright denial of the salvific value of good works, cannot help but remind the Catholic reader of the continued existence, importance, and influence of doctrinal differences.

While many of these points taken singly in an ecumenical context are open to plausible interpretations from a Catholic point of view, and while none of them will prevent a Catholic from acknowledging the great merit of T.'s stand against the destructive force of the Cartesian spirit in modern theology as well as the value of his synthesis, a Catholic cannot but wonder whether a defense of orthodoxy against the inroads of Cartesianism can adequately rest on Lutheran insights into the nature of faith, revelation, and inspiration. T. explicitly denies that paternity for Cartesian theology can in any way be ascribed to Luther. Yet a doctrinal synthesis such as T.'s, professedly Lutheran, that can permit the reduction of belief in the virginity of our Lady to the merely symbolic, while insisting on the importance of orthodox tradition, immutability of dogma, historicity of the Resurrection, divinity of Christ, and trinity of God, is surely involved in contradictions more than apparent. Once the divinely instituted authority of the apostolic magisterium is replaced by the immediate inspiration of each believer as the final criterion of faith and conscience, there remain no other grounds for regarding any article of the Creed, or none of them, as more than symbolic except the will of the believer. In a very basic way, one man's inspiration is as good as another's. It is this that orthodoxy denies as the root of heresy and source of disunity.

*St. Anthony-on-Hudson
Rensselaer, N.Y.*

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

EXPERIENCING GOD: A THEOLOGY OF HUMAN EXPERIENCE. By Donald L. Gelpi, S.J. New York: Paulist, 1978. Pp. 406. \$10.00.

G.'s book is an attempt to elaborate the significance of "experience" as a source for theology. Admittedly, the term has never been popular in the history of theology, especially among Roman Catholics, but in the last few years it has achieved a new and far-reaching significance. We all have religious experiences, but since Schleiermacher, Kierkegaard, and Freud brought them into focus for modern man, there has been little success in integrating them into the rational, objective concerns of theology. Furthermore, the contemporary emphasis on religious experience has a wide spectrum of references. On the one side, there is the important role of experience in such highly differentiated thinkers as B. Lonergan with his commendable exposition of the subjective impact of method, conversion, meaning, and values—all done in order to find out what the theologian himself is doing. Then, from an opposite perspective, we have all witnessed a good deal of experience in a number of undifferentiated phenomena, such as the charismatic movement, personalism in the teaching of religion, and a passionate (and often amusing) naïvete in the churches' grass-roots concern for social-justice issues. Several factors have become clear: within the experiential spectrum there is the always-fascinating "I," as the source of experience and the focus of the foundational activity of theology. But in the midst of this focus it is evident that experience itself is a complex phenomenon. It is subject to wide divergences in personal understanding and communal interpretation; it has its own vibrant dynamisms, as well as its myopic dangers; and it presently poses a swarm of questions for theology.

How does G. evaluate experience? He contends that he is attempting a Christian foundational theology of the human. In so doing, he is opposing a variety of isms: intellectualism, voluntarism, essentialism, and naïve epistemological realism; he is also concerned with privatized accounts of affectivity, thought, and freedom. All of these influences in our theology, he says, are directly counter to the American tradition of experience as the integrating speculative category. "Being" is to be displaced by the more meaningful category of "experiential integration." Such authentic integration or development is measured by the normal processes of human maturation (for which G. finds Jung, Whitehead, Piaget, Erikson, and Kohlberg helpful). Thus, what we have is an emergent theology, since religious experience will be experience in search of ultimate satisfaction. For the Christian, this is achieved only by pneumatic transformation, which lies at the heart of the salvific enterprise. Through the creation of pneumatic environments and healing of disordered affectivity, the Christian identity becomes one of pneumatic transvaluation of natural human virtues; this is effected by a faith in the self-revealing God in Jesus and the Holy Breath (*sic*).

I wholeheartedly support G.'s religious values, and I even enthusiasti-

cally endorse his concerns for foundational theology. Moreover, his account reflects some of the more fashionable religious currents of our time (charismatic and autobiographical); but I must say that, in the end, I do not share his absolutizing of the specific good of pneumatic transformation. At first sight it is too facile (my experience is wholly different), and, at a deeper level, my objections are primarily philosophical.

The foundational theologian must contend with the fact that there are no objects for theology outside of the laws of creation, i.e., we cannot find God independent of the world process. To do so would repudiate intelligence and rationality. The transcendent is a gift which we might hopefully discover, but that gift exists apart from the process of experiencing and becoming ourselves. If a foundational theology is not clear about this distinction, it quickly runs the risk of becoming another anthropomorphism. Thus, can one simply say that every aspect of experience (psychic, intellectual, oral, and religious) is Christian from the assumption that the Spirit pervades these realities? I admit it can be said, but what happens to us and to Mystery? I think there would be another crush of reductionism, formed in heuristic bias. For authenticity's sake, the pneumatically transformed person must recall that he/she too is subject to the prose of living, and, when this becomes extended, that is where intelligence and rationality must enter. The resultant picture will be quite different.

Behind my thinking is how one handles the cognitional question in any foundational theology. This problem can be stated in a number of ways: e.g., the theologian must admit that he faces the real possibility of an insular world of meaning created by his own beliefs, the consequences of which prejudice all other issues. Or, more bluntly, does the theologian absolutize his risk, give the public another unmediated presentation, and escape the historical responsibilities of our age? Since the cognitional question is about this assumed world in which valid criteria can no longer be identified, the problem for G. is whether pneumatic experience is the best control model for foundational theology. In my opinion better external and objective controls will be needed than G. has provided.

The alternative is not apocalyptic despair but the systematic inculcation of an awareness to the limits of what can be verified. In the lived experience of the theologian, I would put it this way: it is not wrong for a theologian to be a worldly person, but because of his concerns he must be sensitive, humble, modest, and strangely vulnerable; and yet he must always be willing to test for the greatest variety of perspectives with honesty and courage.

For some, foundational concerns are no more than an obscure impulse; for others, they suffer the burden of being a logical exercise in apologetics. In reality, however, the theologian must be able to shift from the immediacy of experience to the mediacy of worlds. In this way the

dangerous role of myth-making is always subject to powerful conversions. But the purpose of such conversions, especially if they are religious, will only be served if *we* are changed and achieve more critical horizons to face experiences in a new way.

St. Paul Seminary, St. Paul

JEROME M. DITTBERNER

THE COMING OF THE THIRD CHURCH. By Walbert Bühlmann. Translated from the third Italian edition by Ralph Woodhall, S.J., and A.N. Other. New York: Orbis, 1977. Pp. 419. \$12.95.

This is a book of hope. B. analyzes the present crisis in the Church and in the missions especially, and sees opportunities, not threats. In some ways it is a radical book; in other ways it is just plain common sense. B. begins with a strong statistical base, demographic and economic, and proceeds to project the future possibilities and probabilities as they affect the Church. But it is not just a sociological study; it is a piece of solid pastoral theology.

In Part 1, B. describes what he calls the "new shape of the world"—a world no longer centered in Western Europe and the United States, but "polycentric" with heavy concentration of population in the Southern hemisphere. This is especially true of the Roman Catholic Church, which he sees gravitating towards the South, towards "young peoples," towards "dynamic peoples," and towards "poorer peoples." The huge population explosion in Latin America, Africa, and Asia in the last quarter of this century will have profound effects on the world in general and on the Church in particular. The churches in these regions have been, until very recently, "missions, churches of the second class, daughter churches, immature children," but that is no longer acceptable or necessary. The sheer size of the churches in the Southern hemisphere demands their independence and a certain degree of autonomy.

In addition to the demographic shift, the widening gap between the wealthy nations of the North and the poorer nations of the South, if it continues at the present rate, will create a world quite at variance with the Christian vision. "In the year 2000 the industrialized countries of the west will have 1500 million inhabitants with an average annual income of 5000 to 10,000 dollars, while the 4500 million inhabitants of the Third World will have an annual income of 500 dollars."

B. sees this new world not merely as a cause of dismay for the Church but as an opportunity and a challenge. Today's problems cannot be met with yesterday's solutions. The experience of the Church in the Third World already provides us with some hints and possible new modes of being. B.'s many years in Africa have made him aware of the necessity and opportunities of pluralism and of the decentralization of the Church. A plurality of forms in liturgy, in ecclesiastical organization, in theology,

and in ways of dealing with problems in the world, he sees as inevitable and as a source of vitality for the Church. The cultural forms of Western Europe, and of Rome in particular, never should have been imposed in the Church in other areas of the globe, and now no longer can be imposed. Decentralization and declericalization of the Church are positive goods, not evils to be avoided.

B. tackles all the major issues before the Christian community—ecumenism, the priestly ministry, the laity, family life, the schools, the mass media, urbanization, buildings and finances, etc.—with a freshness and honesty that is delightful. His positive suggestions (e.g., concerning church buildings—“give up building as a habit, and only allow new building in unavoidable exceptional cases,” and “our big buildings must be thrown open to the poor”) are at once idealistic and starkly pragmatic.

B. sees the end of “the missions” but not of the Church’s mission. He calls for a “Copernican” revolution in theology, seeing the Church as the servant of the world and not its only means of salvation. The Church has a subsidiary function to play in the world, not a dominating one. It must discover new forms of ministry and let go of historically conditioned forms and structures. This entails insecurity, risk, and courage, and fear is a very poor counselor for Christians.

There is very little this reviewer would disagree with as far as the contents are concerned. The style, however, is unfortunate. At times it is a combination of objective factual data, pastoral theology, and homiletics. It is too didactic and even preachy. Those of us who share B.’s views and convictions do not need to be so obviously exhorted; those who do not share such convictions I fear would hardly be persuaded by his style. It is, for all that, a worthy contribution to pastoral ecclesiology.

Canisius College, Buffalo

T. HOWLAND SANKS, S.J.

THE FOURTH CRUSADE: THE CONQUEST OF CONSTANTINOPLE, 1201-1204. By Donald E. Queller. Philadelphia: University of Pennsylvania, 1977. Pp. 248. \$17.00.

The Fourth Crusade has always attracted the special attention of historians, as the assault upon the Byzantine Empire, a Christian state, could only be seen as a perversion of the original concept of the crusade. The interplay of personalities, moreover, provoked an intense debate over the question of a deliberate conspiracy to divert the Crusade from the Holy Land to Constantinople. Q. has written what will probably be recognized as the definitive history of the Crusade. Although the subject has been dealt with by many others, he decided that there was need for a general, scholarly account in English by a medievalist whose chief interest lies in Western Europe. In a clear and orderly narrative, full of detail, he traces the progress of the Crusade from its inception until the

establishment of the Latin Empire of Constantinople. At the same time, he attempts to understand and to describe the very human feelings of the crusaders, their passions, and the tears that they shed, as they made their way to the East.

In addition, he argues persuasively against the conspiracy theory, which he lays to rest once and for all. In the introductory section of his bibliography, he reviews the historiography of the Crusade, with particular attention to the theories put forward concerning the diversion to Constantinople. In his opinion, historians have created hidden motives and plots, where there were none, involving Philip of Suabia, Boniface of Montferrat, Enrico Dandolo, Alexius Angelus, and Innocent III. Both Philip and Boniface commiserated with Alexius, but were able to offer little in the way of concrete assistance; Boniface, for one, was unable to control the crusading host and to direct it at will to Constantinople. Innocent III, though he might also listen sympathetically to Alexius, had no intention of diverting the Crusade to any objective other than the liberation of the Holy Land. The shrewd Dandolo was interested above all in protecting Venice's investment by proposing the attack on Zara, and then later collaborating in the effort to establish Alexius in Constantinople.

The assessment of the Crusade depends in very large measure on one's interpretation of Geoffrey de Villehardouin's memoirs. Q. considers him a basically honest man, who was well acquainted with the leaders of the Crusade, who participated in all the important councils where decisions were taken, and whose judgment was valued by his colleagues. In no way could he be thought of as the dupe of any man. As the one principally responsible for negotiating the treaty with Venice for the transportation of the crusaders to the Holy Land, he had a natural interest in defending his work and condemning those who insisted on going their own way rather than assembling as planned or remaining with the Crusade. Villehardouin, the marshal of Champagne, was a military man used to ordering troops and irritated by breaches of military discipline. Although his history is lacking in analysis, it remains the principal source for the development of the Crusade, a straightforward account by a man who was very well informed of events.

As to the significance of the Crusade, Q. opposes the view that it was the chief cause of the weakness of the Byzantine Empire after 1261 and therefore of its ultimate fall in 1453. The Empire had already been weakened by the steady expansion of the Turks, the growth of the Serbian and Bulgarian monarchies to the north, Italian domination of Mediterranean trade, the development of feudal practices within the Empire, and the increasing use of mercenary forces. The Crusade revealed

these weaknesses while contributing to them, but it was only one factor among many leading to the destruction of the Empire.

Queller's book is extensively documented. The bibliography is preceded by a discussion of the value of the principal primary sources and modern works. A map of Constantinople at the time of the Crusade forms the end papers. A map of the Adriatic might also have been included. The volume is a valuable addition to the literature of the Crusades.

Fordham University

JOSPEH F. O'CALLAGHAN

MELANCHTHON'S *CHRISTUM COGNOSCERE*: CHRIST'S EFFICACIOUS PRESENCE IN THE EUCHARISTIC THEOLOGY OF MELANCHTHON. By Ralph Walter Quere. *Bibliotheca Humanistica & Reformatorica* 22. Nieuwkoop: De Graaf, 1977. Pp. 423. Hfl. 98.

Quere's thesis is that "the real difference between Luther and Melanchthon lies in the way they relate sign, presence, and benefits in the Lord's Supper" (2). In his discussion of this announced central focus of his work, Q. criticizes Wilhelm Neuser in his *Abendmahlslehre Melanchthons* (Neukirchen, 1968) for refusing "to take seriously the *Christum cognoscere* formula in connection with the sacrament . . ." (116). Neuser dismissed it as too logical to be an experienced knowing of Christ. Q. continually objects to Neuser's study in this regard while agreeing with him in other aspects of it. Q. defends the depth of Melanchthon's notion of *Christum cognoscere* by indicating his insistence on the efficacy of Christ's personal presence with the sacraments. To receive Christ in faith is to know Christ and his benefits, i.e., to be united to Christ acting in the Church. In fact, Q. concludes that the dictum *Christum cognoscere beneficia eius cognoscere* is "the *hermeneutic key* that interprets the relation of the Sacrament to faith and justification." Moreover, it "is the *theological link* between Melanchthon's soteriology and his ecclesiology," since "the benefit that becomes central in Melanchthon's mature theology is incorporation into Christ's body." Finally, Q. argues, "the *Christum cognoscere* dictum, along with its cognates such as *memoria*, also provides thematic continuity to Melanchthon's theology with respect to the Lord's Supper" (388).

In his discussion of this central focus of his thesis, Q. attempts to relate the sixteenth-century Reformers to Augustine and other Fathers and to the medieval schools. In doing so, he uses only two categories, Neoplatonist (realist) and transformationist. Aristotle's impact is not discussed and the oversimplification leads to such assertions as that Zwingli was a Thomist, a Neoplatonist, and a nominalist (cf. 157, 234, 275). In fact, the historical analysis of theologies prior to the sixteenth century is one of

the volume's weakest sections. For example, he misunderstands Ratramnus' use of figure and so considers his affirmation of a change of the elements into Christ's body as "merely a defensive ploy."

But the whole of Q.'s presentation is complicated and labored. While the book may be useful as a challenge and for discussion of fine points in the period 1520-30, it nevertheless causes even a well-informed reader to wish that the material had been cut, reworked, and better organized. In the three long chapters (over a hundred pages each) which follow the historical introduction, some minor and some major problems mar the study. Mistranslations occur on p. 229, where *meminit* is translated as "knows," and pp. 307-8, where *annulo donato* is not recognized as a discussion of the ring symbol and is apparently taken to mean an "annual gift." In the first hundred pages the language is sometimes "cute," often simultaneously condescending, as on p. 26: "Aquinas resolves this by putting all his eggs (a euphemism for 'accidents' which chickens would probably resent) into a basket marked 'dimensive quantity'" (cf. 38, 81).

Q. accuses Neuser of bringing a "pre-understanding" to his interpretation of *Christum cognoscere* (96). But Q. is himself guilty of at least a preunderstanding of Thomas Aquinas, whose doctrine he labels Semi-Pelagian (29). Q. misinterprets Aquinas in several areas: his use of dimensive quantity and concomitance (27, 210-14); the *res tantum* of the Eucharist (53), which is union with Christ ultimately, although it includes those listed on p. 28; epistemology (230-39), which Q. claims is Augustinian without a word for its Aristotelianism; and the manner in which efficacious signs function, especially with regard to *ex opere operato* and *ex opere operantis* causality (8, 97-99, 376, 387).

But the greatest weakness is Q.'s dismissal of the problem of the *manducatio indignorum* as lying outside his thesis (345). Earlier Q. had asserted that "there is an integral indissoluble relation between presence and benefits" (268). Since this is the case, how does the real presence of Christ fail to benefit the unworthy? It is just such a problem that caused the Reformed to deny that the unworthy actually receive the Christ who offers himself in the Supper. It is hard to see how the *manducatio indignorum* can be anything but integral to Q.'s thesis, especially in the light of Melanchthon's later development.

Q. is strong in those areas where he leans on Peter Fraenkel's careful studies of Melanchthon, especially his *Testimonia patrum* . . . (Geneva, 1961). It is instructive to remember that Melanchthon's concern was with the function and use of sacrament and therefore with the actions of Christ rather than his presence (127).

Q.'s thesis is worthwhile and undergirded by extensive reading in Melanchthon's works. The book is worth consulting for, among other things, the positive view of Melanchthon's early doctrinal development,

his influence on Luther in 1520 (107), Oecolampadius' influence on Melanchthon in 1530, and a provocative analysis of sacramental structure in all three Reformers.

Duke University Divinity School

JILL RAITT

MORE ROMAN THAN ROME: ENGLISH CATHOLICISM IN THE NINETEENTH CENTURY. By J. Derek Holmes. London: Burns and Oates; Shepherdstown: Patmos, 1978. Pp. 278. \$16.95.

In 1863, Henry Edward Manning, Cardinal Archbishop of Westminster, published an article in the *Dublin Review* in which he described the kind of Roman Catholics that were wanted in Victorian England: "Downright masculine and decided Catholics," he said, "more Roman than Rome, and more Ultramontane than the Pope himself."

This volume of ecclesiastical history takes its title from Manning and its inspiration from the burgeoning ultramontanist of English Roman Catholics in the nineteenth century. The subtitle is misleading in some respects—English Catholicism was not as entirely ultramontane as is here supposed—and the focus on four cardinals makes it seem a little outmoded in its methodology. Holmes, a professor of church history at Ushaw College, has chosen his organizational rubric in such a way that the reader is placed squarely within the Vatican I Church, where laymen were measured by their loyalty to papal preoccupations and laywomen were not measured at all. One would like to see more of a focus on the laity, yet there is a decided impression that there would be little to focus on.

The book adroitly avoids the "Modernist crisis." H. has chosen to reconstruct some of the scenery against which the Modernist drama was played. He fills in the gaps left by Owen Chadwick in his brilliant volumes on *The Victorian Church*. John Bossy (in *The English Catholic Community 1570-1850*) argues that increased clerical control and Gothic architecture were part of the fabric of the nineteenth century; H. shows us how, exactly, these things operated within the Roman communion.

H. is not trying to do anything new, but to gather the ultramontanist story together and make it coherent, so that we can better understand what came after it. In some ways one needs to be an insider to profit most from the book; one should know the language, culture, and priestly-caste mentality which underlie it. H. has not given us a sociological study like Beck's *The English Catholics 1850-1950*, nor a modern historiographical one like Bossy's. He does not repeat about Wiseman, Manning, Newman, and Vaughan what their biographers have already told us.

My criticism of the book centers upon its organization. Throughout the book I wished for more nuances and a different kind of organization.

Why were the chapters not organized topically or chronologically? Why by person? There seemed to be too much quick shifting and some careless editing, and I was continually dragged back, sometimes almost rudely, to the topical *person* and to the ultramontanism and triumphalism he embodied. Why, I wondered, did H. use this rather artificial structure? I cannot answer that question, but I can say what effect the process had on me: it made me squirm and want to break away from clericalism. I began to long for an ecclesiology which did not confuse the Church with the pope and his bishops. Whether H. intended it or not, he helped me to a more existential understanding of those men in the late nineteenth century whose liberalizing efforts were tarred with the damning brush of "Modernism." Now that the Modernist period is beginning a revisionist phase, that understanding is very profitable indeed.

There are some editorial problems with the book. The pictures are sometimes oddly chosen (why, e.g., William rather than William George Ward?) and the transitions a little sharp. The index, by person only, is not much help; in a book which rehearses some incidents in several different chapters or contexts, a topical index would have been more useful.

It is a parochial history, interpreted through the "reigns" of three strong cardinals. One senses the outgoing large-mindedness as well as the ostentatious vulgarity of Wiseman; the ascetic ultramontanism and the social conscience of Manning; the pastoral/administrative ability and isolationism of Vaughan. Newman's hopes and disappointments provide an interesting contrast to the main story line. The book is fair, the portraits sympathetic, and the intention good. What readers have missed in other books or wish had been collected into one volume, they will find here. It is an important contribution to an interesting and revitalized period of ecclesiastical history.

Indiana University

MARY JO WEAVER

KATHOLISCHE THEOLOGEN DEUTSCHLANDS IM 19. JAHRHUNDERT. Edited by Heinrich Fries and Georg Schwaiger. 3 vols. Munich: Kösel, 1975. Pp. 1302. DM 195.

The student of the history of modern theology is able to uncover an occasional monograph or article on the various figures of Modernism or on the later Döllinger: a few studies do treat the period of Catholic theology from 1860 to 1919. Articles and books, however, on the history of theology outside of Protestantism in the eighteenth or early nineteenth century (not only in Germany but elsewhere) are few and limited in their accessibility. This is a deplorable situation, for it is this period from Kant and Goethe to the later Schelling which formed the modern world. As Hegel observed, "Philosophy is its time expressed in thought."

Leo Scheffczyk collected in 1965 selections from German theologians from the past century; added to them were sketches of their lives and bibliographies. More recently Heinrich Fries, professor of fundamental theology at Munich, has begun to edit a series of books on major theologians from the nineteenth century: books on Staudenmaier, Pilgram, Deutinger have appeared. Now Fries and his colleague, the historian G. Schwaiger, have edited a three-volume work of essays by experts on the theologians and religious thinkers in Roman Catholicism after Kant.

In terms of chronology, the volumes reach from Benedikt Stattler (1728-97), the Catholic student and opponent of Kant, to Herman Schell (1850-1906), a theologian who rather recalls the century in whose close he lived. These volumes not only survey theology in the entire modern period but they include currents which shaped and concluded that century. The first volume, with its essays on Stattler, Galura, Bolzano, and the early Zimmer, is a study of an earlier and little-known period of Roman Catholic theologizing: the Enlightenment.

Each essay presents the life, the professional career and works, and the basic ideas of the forty-six thinkers included. At the end of each section, frequently authored by someone who has done his doctoral dissertation on this man, are bibliographies of the writings by and on the theologian. The three volumes, however, have no general introduction; they present no general overview of the period—a difficult if valuable task. The arrangement of the figures eludes me, for it is not quite chronological. The theologians discussed worked in different areas of religious studies: although most are systematicians or philosophers of religion, exegetes, historians, and ethicists are among them. The inclusion of some of the figures can only be the result of German thoroughness; Jais, Deserer, and a few others could have been omitted. Several, however, of the lesser-known theologians are fascinating in the originality of their faith's encounter with Kantian and post-Kantian thought as well as in the vividness of their lives. The reader will not forget Bolzano living in Prague with a circle of secret, hidden followers. A neurasthenic priest supported by wealthy female admirers, finding strength to arrange Roman Catholicism in a politically liberal and philosophically Kantian style, publishing a few books (which will fifty years later influence Hermann Hesse's *Glasperlenspiel* and Bedrich Smetana's librettist)—this is a story of a Catholicism between Trent and Vatican II which is little known.

In this panorama of figures the reader discerns a strand of the history of theology in Germany which has four segments: (1) some authentic appropriation of Enlightenment forms and values; (2) a vital Romantic theology based upon Schelling and the Schlegels which begins between 1798 and 1809 and is realized in Baader and Görres; (3) the period of the latter decades of the nineteenth century firmly begun by 1848, an Indian

summer of modern thought which concludes with the prominence of history in Döllinger and the emergence of Neo-Scholasticism in Kleutgen.

There is a new and important lesson in these volumes. They document a Roman Catholic history of theology which was not always Neo-Scholastic. Roughly, from 1750 to 1850, Catholic thinkers felt free to look—as did the rest of culture—to Kant, Fichte, Schelling, Hegel, etc. So it is not accurate to pretend that in Roman Catholicism there is only one theological stream from Cajetan to Vatican II which is scholastic; nor is it any longer possible to presume that modern theology is Protestant theology. In Germany after 1750, Scholasticism (identified with the efficient schools of the Society of Jesus) faded away. A vital *Aufklärung* existed among Roman Catholics as well as Protestants. But this did not last long; for Romanticism, with ideas more congenial to the Catholic mind, rushed upon the cultural stage. Among the Germans striving for a dynamic, at least partially idealist, intuitive system were Catholics such as Zimmer, Baader, Staudenmaier, and, above all, the father of that Tübingen School whose influence lasted through Vatican II: Drey.

This is an important, almost unique, set of books. It is indispensable for any library or research center which numbers modern religion among its concerns. It surveys biographically and bibliographically a large and significant period in modern German religious thinking. It complements histories of Germany, studies of modern philosophy from Kant to Husserl, and research in those cultural movements we call Enlightenment and Romanticism.

Wartburg Theological Seminary
Dubuque, Iowa

THOMAS F. O'MEARA, O.P.

GLAUBENSGEWISSHEIT: EINE UNTERSUCHUNG ZUR THEOLOGIE VON GERHARD EBELING. By Pietro Selvatico. Freiburg: Universitätsverlag, 1977. Pp. 183. Fr. 32.

Throughout a long and distinguished career, Ebeling has worked to develop a contemporary Lutheran theology of the Word of God in human history. S. provides a careful, compact study of the role of the certitude of faith in that theology, particularly in relationship to the critical historical research that is an indispensable component of responsible theology today. The result is a fine, sympathetic exposition which S. himself calls a "paraphrase" of Ebeling, with ample and apposite quotations from the full range of Ebeling's writings but with very little evaluation of the positions analyzed. S. includes some comments on how Ebeling's thought and terminology have developed and, in passing, adds some helpful observations on the criticisms Pannenberg and others have directed against Ebeling's hermeneutic theology.

With Luther, Ebeling stresses the existential certitude that results when man allows himself to be grounded outside himself in the God who is present in the concrete event of Christian proclamation. Such certitude of faith is the polar opposite of an illusory security based on human accomplishments. Certitude is inseparable from faith precisely because in faith man "relies on what is really reliable," surrendering his vain efforts to justify himself by his own performance and instead entrusting himself to the God who justifies because He loves us in Christ. Such faith is "eschatological," establishing man in the right relationship with the ultimate ground of his existence. However, it is also radically historical and radically "worldly," occurring only as concrete response to concrete Christian proclamation in which the Word of God which came to expression in an unsurpassable way in Jesus of Nazareth once again comes to expression in the present situation of man's existential need before God. Theology's task is to help such concrete Christian proclamation happen effectively, to serve the hermeneutic process that moves from Jesus of Nazareth, through biblical and postbiblical interpretation of the Good News that came to expression in Jesus, to a new event of the Word of God in power. Faith is always faith "in time," occurring in a specific historical situation and dependent upon a complex historical tradition that carries the Word of God within man's world. Precisely in order to help eschatological faith happen, theology must deal responsibly with history and—in our contemporary, post-Enlightenment world—with the results of historical criticism. Theology must not be reduced to objectifying analysis of past events, and certainly may not be used to substitute for (rather than facilitate) the response of faith to the summons with which effective Christian proclamation confronts man. But neither may theology, or faith, seek to escape from history into an unreal realm literally "out of time" or a mystical immediacy with God literally "not of this world." Faith happens only concretely, as God becomes present by coming to expression in word, and it is with regard to such past and present events of the Word of God that theology must exercise critical historical responsibility.

This summary perhaps makes somewhat clearer the close connection in Ebeling's work between historical and systematic theology—in particular, between reflection on what came to expression in Jesus as the witness of faith become the ground of faith and analysis of contemporary man's situation in a world without God but very much in need of the Word that will make God present. History and faith for Ebeling are inseparable, though the certitude of faith that is experienced as the believer allows himself to be grounded outside himself in the Word of God is in no sense the product of man's own historical investigations. Yet, as S. notes, Ebeling's analysis of the relationship between history

and faith is hardly complete. S. himself, at the end of his study, cautiously suggests that Karl Rahner's reflections on the transcendental and categorical components of Christian revelation might prove useful to Ebeling at this point. Ebeling has, in fact, made increasing use of the traditionally Catholic notion of *Fundamentaltheologie* in recent years, but he develops this notion in his own fashion. The theological anthropology implicit in Rahner's analysis of the transcendental and categorical dimensions of Christian revelation is "ontological" in quite another way than Ebeling's analysis of man *coram Deo et hominibus* in the distinction-without-separation of law and gospel. However, what Ebeling himself might reject as too "metaphysical" a description of man under grace may still be a fruitful development of the hermeneutic theology he has outlined—and a promising topic for S.'s next book.

Marquette University

PATRICK J. BURNS, S.J.

TOWARD VATICAN III: THE WORK THAT NEEDS TO BE DONE. Edited by David Tracy, Hans Küng, and Johann B. Metz. New York: Seabury, 1978. Pp. 333. \$5.95.

This volume contains addresses and papers delivered at a symposium at Notre Dame University. The participants were selected members of the editorial board of *Concilium* and of the Catholic Theological Society of America. On what principles the selection was made remains undisclosed. Other persons no doubt could have made relevant contributions to a hypothetical Vatican III. Yet, although the choice of participants and of topics does seem arbitrary, this may not be too important, for the volume has in fact little to do with the conciliar process. It is an open-ended exploration of themes relating to the unfinished sequel of Vatican II. These themes fall under seven general headings: Church and Doctrine; Church and Ecumenism; Church and the Individual; Church and Society; Church and Reform (itself subdivided as: General Perspectives; Pastoral Theology; Canon Law); Church and Worship; Social Scientific Perspectives (subdivided as: Religion and the Individual in Contemporary Society; Church and Society). In the absence of a rationale explaining this sequence of topics, readers may feel free to construct the book in their own way. Except for Alberigo's musings on the possibility and conditions of a council of all Christians, there is no exploration of what a future council could be. Suggestions as to the location of Vatican III (Laurentin) are interesting but superficial. Lists of questions or proposals as provided by Küng in ecclesiology or Roland Murphy in exegesis are indicative of the present situation, but provide no practical conciliar program.

In any case, one point is clear: if the different trends and orientations represented by the authors of this volume are also those of the future

council, Vatican III will have more difficulty than Vatican II in obtaining an agreement between its majority and its minorities. There are notable differences between American and European authors, between more theologically-oriented contributions and reflections dominated by sociology (James Barry, Teresa Sullivan, Bruno Manno) and psychology (John Kotre, William McCready). While I have found these more "scientific" essays instructive, I do not see that they throw much light on the future theological developments. Indirectly, they highlight the present tensions between the legitimate concerns of a Christian anthropology and the traditional theological disciplines. But there remains the basic task of critically integrating their insights and methods into theological work. Further, since the relations of theology and science have been evoked in these pages, why is there no perspective on what contemporary physics or mathematics can bring to a reform-minded theology, and no attempt to bring into play what is to many the key of contemporary anthropology, namely, linguistics? After so many words spoken at the Notre Dame symposium, the question could well have been asked: what do theologians do when they speak?

A deeper tension is apparent in these pages between revisionists who look forward to an "agenda for the future" (Charles Curran's title) and those who, without undue nostalgia, regret some aspects of the follow-up on Vatican II. The most valuable essays belong in the latter category. By their very nature as interpretations of elusive data, futuristic projections are too hypothetical, reflecting the subjectivity of their author rather than the objective situation of the Church. I for one am not particularly eager to listen to all and sundry prophets. Critical essays make better reading and provide more food for thought. I recommend particularly the articles of Luis Maldonade and Myles Bourke on liturgy, with their insights on the causes and nature of the post-Vatican II liturgical deterioration. William Bassett on canon-law reform is challenging and instructive. The doctrinal articles by Eduard Schillebeeckx and Carl Peter are solid, though Schillebeeckx cannot resist his penchant for excessively broad generalizations. Spirituality is too briefly treated by Christian Duquoc and Casiano Floristan (one joint article) in a series of very questionable "affirmations"; here, as elsewhere, Duquoc overestimates the importance of the death-of-God theology. Hans Küng makes a fairly thorough survey of needs in the broad area of ecumenism (somewhat loosely understood), but his list of "official and unofficial consensus documents" omits all the agreements or joint statements on papal primacy. Not unexpectedly, he repeats his familiar contention that "when the pope and the bishops no longer adequately fulfill their leadership function, the key role devolves upon the pastors and theologians of the Catholic Church" (90).

It is astonishing that neither the Oriental churches in the Roman communion nor the Orthodox churches are represented in this volume. I trust that the future council will be more ecumenical than the Notre Dame colloquium.

*Methodist Theological School,
Delaware, Ohio*

GEORGE H. TAVARD

FUNDAMENTALMORAL. By Franz Böckle. Munich: Kösel, 1977. Pp. 340.

The many writings of the professor of moral theology at the University of Bonn and editor of the moral section of *Concilium* show a concern for a variety of concrete moral issues on which he takes position. But periodically he pauses and verifies the foundations of his moral and ethical discourse. In his recent *Fundamental Moral Theology*, B. is preoccupied with two sets of questions which he considers essential for any normative ethics: (1) *Why be moral?* Why is it that man, who understands himself as autonomous, is bound by absolute moral demands? What is the ultimate ground of man's moral obligation and what are the limits of his autonomy? (2) *What ought we to do concretely?* Which goods and values do precede human actions? How are human actions to be evaluated from an ethical point of view?

The two parts of the book attempt to answer these questions against the backdrop of contemporary philosophy and social theory, and from the perspective of recent biblical and dogmatic interpretations of Christian theology. The key to Part 1 is the thesis of theonomous autonomy. B. proposes this against the heteronomous legalism of the classical moral theology and against the various modern versions of autonomy of the subject, of autonomous reality, and of autonomous praxis. He shows how dependence on God as universal horizon and ultimate foundation of human freedom does not destroy but justifies man's particular moral autonomy. This theological legitimation of human freedom also allows for a more adequate interpretation of sin (as absolutization of autonomy) and of man's liberation and fulfilment. Part 2, theological legitimation of particular ethical norms, examines the major sources of moral theology (the Bible, nature-experience-reason, the Church) in order to clarify the formation, characteristics, validity, and legitimation of concrete moral norms within the horizon of faith. B. is not so much interested in the traditional question whether there are specific Christian norms which are understandable and binding only in faith; his question is rather whether, and to what extent, those concrete norms which have been received, transformed, created, and maintained in the context of religious faith are communicable, understandable, and binding for all men.

The main ideas of this book will not be new to the reader. Prior to its

publication, B. had presented a condensed version of it in his article "Moraltheologische Grundfragen" in *Humanum: Moraltheologie im Dienst des Menschen*, ed. J. Gründel *et al.* (Düsseldorf, 1972) 17–46. The same article appeared the previous year in a French translation in *RSR* 59 (1971) 331–64. B.'s article "The Problem of Social Ethics" in *AER* 173 (1970) 334–49 follows exactly the same plan. These basic ideas have been expanded in the present book through a rich documentation in exegesis and theology, a critical review and selection of a wide range of ethical theories, an initial dialogue with social theories, and a synthesis of the ideas and writings of B.'s colleagues and students.

This book is a good introduction to major themes of fundamental moral theology, and familiarizes the reader with a great number of contemporary German Catholic ethicists. B.'s distinctions between goods and values, between value discovery and moral judgment, his interpretation of the Sermon on the Mount, his emphasis on communicability, and his theory of irreversibility are remarkable. The ecumenical perspective predominant in his earlier *Law and Conscience* (New York, 1966) has now been replaced by a dialogue with analytical philosophy and social theory, even if here B. relies mainly on secondary sources. The German reader would certainly like to know in which primary works he can find those views of R. M. Hare (21, 33–35) or of Peter Berger (277) which B. seems to appreciate. With his nonsectarian, open approach to Christian moral theology, B. has laid the ground for further developments in the direction of a dialogue with non-Christian religions which would have considerably enriched the second part of the book. We also would have expected a more explicit treatment of the developmental perspective. If the reader tires from the endless collage of quotations and references, and loses the thread, he can always have recourse to the above-mentioned shorter versions.

Concordia University, Montreal

JOSEF HOFBECK

SEXUAL MORALITY: A CATHOLIC PERSPECTIVE. By Philip Keane, S.S. New York: Paulist, 1978. Pp. 236. \$10.00; \$5.95 paper.

Richard McCormick has wisely pointed out in his March 1978 *Notes on Moral Theology* that the Catholic moral-theological community reveals various tendencies with diverging attitudes toward theology, authority, certainty, evidence, human conflict, the nature of moral argument (*TS* 39 [1978] 76). The disputes involve theologians with theologians, bishops with theologians, and hierarchies with governments. We might humbly submit that there are Catholic moral philosophers who have disputes with all three of the contestants. Such overlooked souls may find themselves unpossessed of a comparable *pius affectus credulitatis* expe-

rienced by their theological brothers. They may insist more on the importance of historicity on evidence and authority, more on the existential prismatic analysis that is done by responsible Christians living authentic Christian lives in response to the Spirit even though it brings them into conflict with authority whether theological or hierarchical.

The Catholic moral philosopher finds the Catholic moral theologian doing his best work when the latter is rigorously philosophical. Little wonder, then, that even non-Catholic moral philosophers find much of contemporary moral theology exciting, especially Marc Attard's *Compromise in Morality*, André Guindon's *The Sexual Language: An Essay in Moral Theology*, the text on *Human Sexuality* done by several Roman Catholics, and this work under review, Keane's *Sexual Morality*. There are similar kinds of thinking in all four of these works, and this review will concentrate on just some indications from the most recent approach by Keane.

We are witnessing more and more the inadequacy of any ethic that insists upon a deontology that is formal and that will have little sympathy for teleology or consequentialism. K.'s book is another contribution away from the judgment of the morality of an act solely from factors within the act itself without any relationship of that act to motive and circumstances. Traditional Catholic moral theology that represented the essential, intrinsic moral quality coming from the object of the act prescinding from motive and circumstances bore close relationship to the formal deontology of Kantian ethics. K. employs a distinction throughout his text which evidences a departure from this rigid deontology—the distinction between moral evil on one side and premoral, nonmoral, ontic, and physical evil on the other. He does not consider, e.g., that all cases of masturbation are serious deordinations of the moral order regardless of their circumstances; in other words, K. questions the formal deontology even of some contemporary thinking in which masturbation is still an objectively grave moral evil combined with an attitude that is admittedly more pastoral than earlier versions of this same traditional practice regarding masturbation.

For K., masturbation should always be understood as an ontic evil, a premoral evil, a nonmoral evil, a physical evil in the sense that it is a practice that clearly does not actualize all the potential open to humanity through sexual expression. Masturbation contains ontic evil "because it closes both the personal union aspect and the procreative aspect of physical sexual expression." If a philosophical ethicist might interrelate these two contemporary attitudes, he might refer to the first as maintaining that the necessary and sufficient conditions for the immorality of masturbation reside in its being directly intended. The position of K., if I interpret him correctly, is that while direct intention is a necessary

condition for immorality, it is not a sufficient condition until the circumstances and the motive of the masturbatory act are examined. This position would find itself in harmony with the thinking of W. D. Ross (prima-facie wrongness) and with the attitude of those who refuse to absolutize that prima-facie wrongness into a concrete existential moral wrongness where values and disvalues meet together in moral experience.

K. applies this distinction between ontic evil and moral evil consistently, and most philosophers would accept it. They will not consider that all acts are even physically indifferent and that there is no place for physical evils and gradations of physical evil. However, they will not find convincing that the direct intention of some physical evil makes that act *eo ipso* immoral, because this would be to equate all physical evils and to absolutize them as *semper et pro semper mala*. Throughout all this ethical analysis K. never confuses it with the pastoral response to these questions of homosexuality, heterosexuality, remarriage after divorce, etc. His perceptive and insightful chapter on the sexual life of committed celibates is a refreshing relief from the boiler-plate, legalistic statements of the past.

This book raises issues for the philosopher. Is the conclusion of this balanced work, then, that, at the most, some acts are prima-facie wrong, i.e., at first inspection such acts are repugnant to human nature and, all things being equal, ought not to be done? Would K. admit, as a principle, that what is prima-facie wrong is not always actually wrong, because in a moral situation involving moral values and disvalues all things are never equal, and therefore no act is always actually wrong? The situation must be seen in its plenitude and only then can it be seen whether the lie, the sterilization, the abortion is, together with all the values and disvalues, the *least* disvalue, the least evil thing to do, the least tragic thing to do in this Augustinian city of man. If these are some of the conclusions from this fascinating text, then Catholic moral theology has much in common with the best of philosophical ethics.

Southern Massachusetts University THOMAS A. WASSMER, S.J.

EMBODIMENT: AN APPROACH TO SEXUALITY AND CHRISTIAN THEOLOGY. By James B. Nelson. Minneapolis: Augsburg, 1978. Pp. 303. \$8.95.

The greatest strength of Nelson's *Embodiment* is its effort to articulate a whole and positively oriented theology of human sexuality. Unlike many texts in sexual ethics, which quickly turn to specific sexual problems, Nelson spends about half his book (chaps. 1-4, 10) developing an over-all theology of human sexuality. There were two aspects of N.'s theology of human sexuality which I found especially helpful. First, N. consistently explains how two false dualisms, spiritualist and sexist, have

in the past tended to corrupt the Christian vision of human sexuality. Second, N. insists that sexual theology is a two-way street. There is not only the question of what Scripture and Christian experience can tell us about our sexuality; there is also the question of what our embodied sexual lives as Christians can tell us about our theology and practice of Christian faith.

N.'s chapters on specific themes in sexual ethics contain many valuable insights. His chapter dealing with the sexually disenfranchised (i.e., the physically disabled, the aging, the mentally retarded) is of particular value because it offers perceptive comments on the sexual needs and rights of persons whose sexuality has often been ignored in traditional literature on sexual ethics. On the other hand, there are a number of aspects in N.'s approaches to specific sexual questions wherein his work needs further reflection and development. For instance, he presents both the pros and cons of the traditional notion of marital fidelity, but then leaves the reader somewhat uncertain as to what might be the most satisfactory viewpoint on marital fidelity in our times.

N.'s approach to homosexuality is interesting and provocative. He presents a well-argued case for the unqualified acceptance of homosexual persons and homosexual acts. His arguments will serve to make serious and fair-minded person re-examine their own assumptions on homosexuality. I felt that, in making his case for the unqualified acceptance of homosexual persons and acts, N. may have presented a too limited and narrow explanation of the position on homosexuality which he calls "qualified acceptance" (196-97). Often those who take a qualified-acceptance position on homosexuality are more subtle and nuanced than N. describes them to be. Had N. given a more careful explanation of the qualified-acceptance position, it might not seem so certain that his own position on homosexuality is correct.

In the area of fundamental theological/ethical methodology, *Embodiment* could benefit in several places from sharper refinement. For one thing, N. repeatedly speaks of Christianity as a radically historical religion. In so doing, he indicates that Christianity's radical historicity means that Christians must be open to change. Granted that Christianity is radically historical and that Christians must be open to change, does not radical historicity also mean that there is sometimes continuity in life, that the past can sometimes offer meaningful and stable values to the present? Surely N. would agree, but the point is not articulated in his comments on historicity.

Another fundamental theological issue calling for more development is the reality of human sinfulness. In his Epilog (272) N. states that even more than spiritualist and sexist dualism, human sinfulness is the root cause of alienation from our sexuality. Often, however, when N. is treating

particular themes in human sexuality, he does not discuss in any detail how the root problem of human sinfulness fits in.

In sum, *Embodiment* is an important contribution, worth reading by those thinking Christians who are searching for a more substantial theology of human sexuality.

Saint Mary's Seminary and University PHILIP S. KEANE, S.S.
Baltimore

THE HIDDEN MOTIVES OF PASTORAL ACTION: LATIN AMERICAN REFLECTIONS. By Juan Luis Segundo, S.J. Translated by John Drury. Maryknoll, N.Y.: Orbis, 1978. Pp. 141. \$12.95; \$5.95 paper.

The first point to be stressed about this book is that it does not reflect the more recent developments in Segundo's thought. It was originally published in Spanish six years ago, and brings together reflections from the decade prior to 1972, during which S. was instructing foreign missionaries concerning religious realities in Latin America. Surprisingly, the foreigners discovered in the course of the dialogue that the same realities appeared to be operative in their home countries. Because of this applicability in other contexts, the book is now offered to English-speaking readers. S. has wisely refrained from making references to the different sociocultural milieus of other countries, leaving such a translation to his readers.

The style also differs considerably from that of his previously translated works, *A Theology for Artisans of a New Humanity* and *The Liberation of Theology*. Here he presents a closely reasoned argument along sociological and pastoral lines for a radically different approach to evangelization and pastoral practice throughout Latin America. At bottom, the entire argument hinges on S.'s ecclesiology. He believes that present pastoral practice is based on three assumptions that are rarely called into question: (1) that the Church has been fashioned for the benefit of those who belong to it; (2) that the universality of the Church is quantitative, not qualitative; and (3) that the Church is always the best place for obtaining salvation. His suggestion for a different approach is based on his view that the exact opposite is true for all three principles, i.e., that the Church exists for the benefit of all of humanity, that its universality is qualitative (as in the parable of the leaven in the mass of dough), and that it is not the best place for obtaining salvation if its members seek security rather than accepting the responsibility of effective love. As in many other works, he accentuates "the danger involved in accepting rites and formulas as effective substitutes for real love" (140).

The obstacles to adopting a different pastoral approach are to be found in the "hidden motives" in the title of the book. Essentially, these are all

different modalities of fear. There is the fear of the pastoral agents themselves that people will not listen to them unless pressured into doing so; fear for the salvation of the "masses," by placing too many demands on them or not protecting them from dangers to faith; and fear for the gospel message itself, "suspecting that it does not have the power it once had to attract people on its own" (106). Since fear is not a particularly respectable emotion, these motives usually remain hidden. Thus one of the primary purposes of the book is to uncover them and to promote open and candid pastoral discussion with regard to them.

Though brief, the book contains a large number of valuable sociological and pastoral insights impossible to summarize here. But S.'s purpose is to stimulate a more profound level of reflection in his readers, and in this I believe he is successful. For example, he meticulously analyzes the ubiquity of the "consumer society" (even in developing nations where there is little to consume) and the constant relativizing impact of the mass media on all profound values. Today, therefore, the "closed environments" have all but disappeared; the media flood each home with the values (or lack of them), life styles, and fashions of the entire world. I believe that S.'s solution to this problem is correct: the need to provide opportunities for a profound, personal decision of faith, since any form of "cultural Christianity" is doomed to wither and die before the onslaught of the consumer culture. At least in this country, though, I do not think that such a choice has to be considered "heroic," as S. claims it must be in Latin America. (This is part of the basis for the frequent charge against him of elitism, which he rejects pugnaciously).

In general, the book has a clarity of thought and a probing honesty I find refreshing. I recommend it for both laity and pastoral agents as a catalyst for discussion, although they should be forewarned that some statements might appear startling or shocking, e.g., that the priest often functions as a shaman or witch doctor providing security for the tribe. Theologians more specifically interested in S.'s ecclesiology would do better to refer to the *Artisans* volume, *The Community Called Church*, or to a number of his earlier works in Spanish.

Le Moyne College, Syracuse

ALFRED T. HENNELLY, S.J.

SCIENTIFIC MAN: THE HUMANISTIC SIGNIFICANCE OF SCIENCE. By Enrico Cantore. New York: Institute for Scientific Humanism, 1977. Distributed by International Scholarly Book Services, Inc., P.O. Box 555, Forest Grove, Oregon 97116. Pp. xviii + 487. \$20.00.

In this learned, imaginative, and bold book Enrico Cantore explores the meaning of science as a humanistic activity. Against accusations that science is antihumanistic, he vindicates science as a creative human

enterprise that contributes to understanding of nature, human self-understanding, metaphysics, and indeed understanding of God.

Cantore, Director of the Institute for Scientific Humanism located at Fordham University, is a Jesuit trained in atomic physics, philosophy, and theology. He was a friend of the late Werner Heisenberg, who has praised this book. The first part shows what science is, by going to scientists themselves, especially the great innovators. C. looks above all to such pioneers as Galileo, Newton, and Darwin, and to the more recent giants, Einstein and Heisenberg. He draws principally from physicists, but uses also insights from the sociology of Max Weber and the psychology of Piaget and others. Here he communicates superbly the creative and imaginative aspect of science as it involves the whole person. The "subjective side" of science is as suffused as art with feeling, surprise, excitement, wonder, awe, mystery. Then he emphasizes equally the scientific conviction that nature is "intrinsically intelligible" and that science gets at truth about reality. On its "objective side," C. maintains, science is not mere empiricism; it is a search for theory and for an objective structure of nature. But he rejects any idea that the natural order is deductively knowable; rather, science finds a dynamic order, full of surprises and knowable only by observation and experiment.

Along with the thrill and exultancy that characterize scientific discovery, C. finds frequent signs of a sadness, even a despair, among those who make a great commitment to science. It is partly ethical anxiety, because in ethics (as he quotes Einstein) "no science can save us." It is partly disappointment in the concepts of the self and the world if science is taken as the only way to get at reality.

The second part is a philosophical inquiry into the meaning of science for human self-understanding and for metaphysics. The relation between science and religion is part of the issue. The venture is the more interesting because C. has ruled out all the conventional short cuts: there is here no Kantianism, restricting science to the phenomenal and allowing religion access to noumenal reality; and there is no pragmatism, reckoning that both science and religion are symbol systems that "work" for different purposes and cannot clash because neither is ultimately "true."

The nearest C. comes to such methods is to acknowledge that neither science nor religion gives "a literally adequate representation" of reality. But science achieves knowledge that is "objectively true" (Heisenberg). It discovers the structure of nature, which is "observable reality." Not all of reality is observable; hence there is room for something more than science. But the something more, whether religious or metaphysical, cannot contradict scientific knowledge of the structure of reality. C. therefore emphasizes the knowability (in part) of God in the immanent structures of nature. About the time that the reader suspects a leaning

toward Einsteinian pantheism, C. specifically challenges that position (with some quotations from Einstein himself) for its ethical inadequacy and its determinism.

The reason that science, emphasizing the knowable order of nature, does not imprison religious belief is C.'s insistence that science gives incomplete truth. The incompleteness is of two kinds: first, nature is a dynamic order, inexhaustible to our inquiries; second, nature does not include "nonobservable" reality—which, however, cannot play tricks with the intelligible structures of nature.

This impressive book raises many questions. I can mention but one. The only genius who achieved eminence in the histories of both science and theology, Blaise Pascal, gets only one passing reference from C. Pascal's reply to C. is his famous exclamation: "God! The God of Abraham, Isaac, and Jacob! The God of Jesus Christ! Not the God of the philosophers and the scholars!" Today the impressive achievements of science make it hard to live with a contradiction between the two ideas of God. Christians must relate faith to science. The question then is: what of the God of Jesus Christ? To ask Cantore that question is to ask for another book. If it is as good as this book, it will be truly rewarding.

Union Theological Seminary, N.Y.C.

ROGER L. SHINN

FOOD POLICY: THE RESPONSIBILITY OF THE UNITED STATES IN LIFE AND DEATH CHOICES. Edited by Peter G. Brown and Henry Shue. New York: Free Press, 1977. Pp. 344. \$14.95.

Of all the global problems facing the nations of the world today, none has received as much attention from ethicists and theologians as mass hunger. In part, that attention has been due to the humanitarian sensibilities of Americans generally and to the concerted action of Bread for the World and other religious groups. In part, too, interest has been stirred by the clever publicity of antinatalists who flooded the media with slick images of battlefield triage, overgrazed commons, and sinking lifeboats, in the hope of denying food aid to overpopulated countries with hunger problems. The excessively simple logic of those paradigms captured many minds and gave ethicists an opportunity to practice their skills against loud but unsophisticated opponents. *Food Policy* takes the hunger discussion a long way beyond those early polemics toward serious, reasoned examination of the ethical requirements of United States food policy for a hungry world.

Brown and Shue, members of the University of Maryland's Center for Philosophy and Public Policy, note that, although increased food production will be a necessary component of any effective response to hunger, the problem itself is one of maldistribution. "The basic cause of the 'world

food shortage,” they write, “is the high degree of inequality of wealth and income both among and within nations.” The book’s contributors, with some exceptions, seem to agree with this assessment and to support a consensus that radical inequalities in the distribution of food ought to be eradicated.

Peter Singer, whose article “Famine, Affluence and Morality” (*Philosophy and Public Affairs* 1 [1972]) argued that “if we can prevent something bad from happening without sacrificing anything of comparable moral importance, we ought to do so,” continues to argue that there is a strict moral obligation (a matter neither of charity nor of justice) to prevent starvation as much as we can. Thomas Nagel, for his part, sees the issue as one of justice within the international economic system. He argues that the present international market system is illegitimate because it generates radical inequalities. Nagel’s definition of radical inequality parallels Singer’s description of a situation of obligatory relief. “A radical inequality exists where the bottom is one of the direst need, the top level one of great comfort or even of luxury, and the total supply is enough to raise the bottom above the level of extreme need without bringing significant deprivation to those above.” Implementation of Nagel’s position would make significant demands on the present economy; but those demands would fall far short of instituting any sort of leveling equality.

The market economy comes in for sharp criticism from a number of authors who show no taint of Marxism. Victor Ferkiss, in a conservative (organicist) attack on market liberals, contends that market freedom is not a legitimate reason to refrain from reallocating food resources, for those goods belong to humanity as a whole. Brown also claims that “the natural resources of the earth insofar as they are *natural* constitute common resources.” If any one group is suffering chronic deprivation due to patterns of allocation of that common inheritance, then, according to Brown, there is good reason to redistribute wealth and income to promote equality of opportunity for the deprived people.

Convergence among the contributors on substantive matters, such as the conviction that the primary end of natural resources is the welfare of the human family, that there are obligations to assist needy populations, and that these obligations entail reordering allocative mechanisms to meet basic needs in ongoing fashion, suggests that a new type of American political ethics may be emerging, one which is at once non-Marxist and yet firmly critical of the current structures of political economy.

Woodstock Theological Center, D.C. DREW CHRISTIANSEN, S.J.

SHORTER NOTICES

JESUS, POLITICS, AND SOCIETY: A STUDY OF LUKE'S GOSPEL. By Richard J. Cassidy. Maryknoll: Orbis, 1978. Pp. 228. \$15.95.

C. calls attention to a long-neglected area of Lukan studies: Luke's portrayal of Jesus' social and political stance. C. studies the Lukan Jesus' concern for the poor, infirm, women, pagans; his position on riches and the rich; his response to oppression, injustice, violence; his call for social relationships based on humility and service. Politically, we learn how the Lukan Jesus relates to Herod Antipas, the chief priests, and Roman officials and customs. Next, C. considers Luke's account of Jesus' trial and death. Finally, the question is asked: "Was Jesus dangerous to the Roman empire?" The book concludes with four appendices relevant to Jesus' political and social stance: the Romans and the Herods, social and economic factors, five Jewish sects, and Conzelmann's interpretation: the "political apologetic" argument.

C. writes well and presents his arguments in an organized fashion. Nonetheless, some questions arise. Did Luke himself present Jesus' stance on political and social issues with the degree of clarity C. claims? Perhaps Luke's Gospel can stand on its own. But how valid is a redactional approach which limits itself to one volume of a two-volume work which the author published as a unit? The importance of this question appears when C. rejects a Lukan concern to show that Christianity should be accepted by the Romans; for Acts demonstrates the near certainty of such a concern. Does C. too easily dismiss the problems that scholars have found with a rigid claim that Luke is a historian (9-19)? On the cleansing of the Temple, C. (44 f.) fails to use what would be his best argument: what Luke does *not* take over from Mark.

Yet, C.'s book represents a real con-

tribution and should be read by any serious student of Luke.

R. F. O'Toole, S.J.

JESUS THE MAGICIAN. By Morton Smith. New York: Harper & Row, 1978. Pp. 222. \$12.95.

This scholarly historical book seeks to portray the picture of Jesus the magician as written by scribes during Jesus' time. Smith seeks to answer the question: what did the nonfollowers of Jesus say about him? Further, he contends that a majority of Jesus' contemporaries viewed him as a magician. Because of suppressed magical papyri by early Christians, he says, the reader of the Gospels sees the Jesus of history, the Christ of faith, but not Jesus the magician. By analyzing the Gospel records of the Herodians, Pharisees, scribes, high priests, and the non-Christian writings of Josephus, Tacitus, Suetonius, and Pliny, S. concludes that Jesus was remembered as a magician. This point becomes the central theme of the book.

From a historical point of view, the content and sources of this study are enlightening and interesting; yet S. makes some unwarranted, prejudicial conclusions. For example, there are statements such as "Jesus said to his dupes"; "Matthew says he [Jesus] was taken to Egypt as an infant (for a grossly improbable reason)"; "the title [Messiah] was hereditary and he was childless, so his brothers found themselves saddled with his claims"; "Jesus' resurrection, ascension . . . belong to the psychopathic histories of his disciples." These statements are irresponsible and unworthy of such a distinguished historian. While S. questions the intentions of the Gospel writers, the same charge could be made of the non-Christian writers.

From a biblical point of view, notions such as "Son of God," "Son of Man,"

"Messiah," are superficially treated and at times inaccurately explained. Furthermore, the Gospel writers were neither biographers nor historians. They were men of faith, communicating the sayings and actions of Jesus.

This study reveals very little awareness of modern developments in biblical studies. Its principal asset is the exploration of magical notions current in first-century Palestine.

Leonard F. Badia

INTRODUCTION TO THEOLOGY: AN INVITATION TO REFLECTION UPON THE CHRISTIAN MYTHOS. By Theodore W. Jennings, Jr. Philadelphia: Fortress, 1976. Pp. 184. \$5.95.

J. suggests that imagination provides the key for understanding the theological enterprise. He hopes to use that key not only to introduce the reader to the nature and tasks of Christian theology, but also to invite the reader to take an active part in the project.

Appealing to Langer, Cassirer, and Ricoeur, J. contends that imagination is the key because reality is necessarily and always mediated by it. J. explores the concept of imagination in general, then examines religious imagination to demonstrate that the object of theological reflection is the "Christian mythos": the set of symbols, rituals, narratives, and assertions which mediate the sacred to the community of believers. J. insists that the centrality of imagination for human consciousness precludes the possibility of an unmediated knowledge of the sacred. Thus he emphasizes that theology, properly speaking, reflects upon the mythos rather than upon the being of God, faith, the community's beliefs and attitudes, or the Word of God. He argues further that theological reflection upon this mythos requires a dialectical co-ordination of the contrasting perspectives of faith and reason, past and present, individual and community, particular and universal, and validity and

provisionality. As a consequence, the validity of theological judgment hinges on the "unification of as many of these contrasts as possible" (160). J. concludes that since knowledge of the sacred is always mediated, "constant vigilance" is required against methodologies which purport to offer more direct or immediate ways of knowing God, or which in any way identify the imaginatively mediated object of theological reflection with the sacred itself.

Although in many ways an excellent book, J.'s invitation to theologize may fall flat for some of its readers, since, as a quite formal interpretation of reflection upon the mythos which mediates the sacred, it is four times removed from the sacred itself, and thrice removed from either the imagination or the mythos. This is partly the fault of J.'s pedagogical decisions; it is also the result, I think, of a conception in which the "sacred" is much more removed from the human person than the Father of Jesus is.

Robert Masson

ANALOGY AND TALKING ABOUT GOD: A CRITIQUE OF THE THOMISTIC APPROACH. By John S. Morreall. Washington, D.C.: University Press of America, 1978. Pp. 138. \$7.25.

M., of the philosophy department of Northwestern University, asks whether the transcendence of God can be reconciled with the many personal properties ascribed to Him in the Judaic-Christian tradition. For this purpose he studies the defense of predicating perfections of God offered by the Thomistic doctrine of analogy. Analogy is based on what he calls the Cause Effect Resemblance (the CER principle), and so he uses most of his book to evaluate this principle. He offers counterexamples to show that it does not always hold among creatures; there is not a resemblance between medicine and health, nor between a bird and the nest it builds. One could make the CER

principle true analytically by the way one defines it, or trivially true. Since M. thinks that existential judgments mean no more than a statement that there is such a thing ("Existence is not something that this bird does or has . . . it is not an activity. For this bird to exist is just for there to be such and such a bird." [72]), he finds that resemblance in actuality asserted of cause and effect is trivial rather than truly informative. He finds it difficult to speak of God as cause, since God is not in a space-time continuum with His effects. For these and similar reasons he concludes: "None of the traditional forms of analogy offered by the Thomistic tradition . . . has even been shown to be a possible way that we might speak about God" (120).

M. should have studied scriptural ways of speaking of God more directly than he has, and he should have subjected his own empiricist and ordinary-language philosophy to more of a critique than he has. However, this book is a help to theologians, because it shows them some of the difficulties to which they should address themselves as they speak about God.

John Farrelly, O.S.B.

MAN THE IMAGE OF GOD: A CHRISTIAN ANTHROPOLOGY. By Joseph Fichtner, O.S.C. New York: Alba, 1978. Pp. 186. \$5.95.

Christian anthropology is a vast subject and somewhat recent on the theological scene as a distinct branch. The subject must cover not only the foundations of the Christian understanding of human life in the Bible but also the 2000-year development with particular emphasis on the recent findings of the behavioral sciences. As one who had attempted to deal with the foundations of Christian anthropology and venture hesitantly into the realm of the influences of the contemporary sciences, this reviewer was more than just casually interested in F.'s recent work.

Of set purpose, F. seeks to "present a concrete, dynamic relational aspect" instead of a "static, abstract, ontological formula of man which was the mainstay of an earlier theology." The book has fourteen chapters dealing with some biblical themes, mainly from the OT, the understanding of Thomas Aquinas, and some chapters on person and community, man at work and at leisure, in church and world. F. tries to pull together a wealth of material from the biblical tradition and the patristic period, as well as some findings from contemporary psychology. Such an endeavor is the book's weakness. It seems that F. has not sufficiently thought through many of his ideas; thus his work is often confusing. He seems to find himself caught between a more traditional understanding of Christian anthropology and a more contemporary viewpoint without resolving the tension. Read alone, the book has too many weaknesses. Read in conjunction with other works on the subject, it might prove helpful to the student taking a course in Christian anthropology.

John F. O'Grady

POPE ALEXANDER III AND THE COUNCIL OF TOURS (1163): A STUDY IN ECCLESIASTICAL POLITICS AND INSTITUTIONS IN THE TWELFTH CENTURY. By Robert Somerville. Berkeley: University of California, 1978. Pp. 110. \$8.50.

As S. indicates in his introduction, the Council of Tours, while not an event of the magnitude of some earlier or later councils, does have its own attraction, and this study sheds light on the context and events of that period. It was one of the reform councils of that era, but it was even more an attempt to win public opinion and support for the pope in his campaign against Frederick Barbarossa and his claimant (Victor IV) to the papacy in a time of schism. Its political role is thus obvious in the affairs of Italy and Ger-

many, but this council also occurred in the year before the open break between Becket and Henry II in England. This was a decade of rough times for churchmen, as a letter of Alexander to Becket recorded (1). In this period the papacy was becoming more and more a source of law, and so we need to learn what laws issued from councils like Tours. But to issue laws was to counteract the synods called by Victor against Alexander; Tours was to reveal him as the true leader and as a decisive force in the Church, and perhaps even more important to raise funds for his campaign and programs.

This brief but penetrating and useful study considers how Tours was organized, attempts to answer who were present and spoke at the sessions, shows how the shape of the cathedral affected the question of precedence and seating order, and how restricted they all were in their actions by the political realities. The theme was to be unity and liberty, but questions such as the relationship of York and Canterbury were ever present; the question of the Scottish Church and its relation to England was also looming in the background. These never came out into open discussion, because the English king had prohibited his clergy from bringing disputes to Tours. Some fascinating vignettes: ecclesiastical empire-building is shown in that the more cases the pope could handle, the better his position appeared to become; Becket was pushing for the canonization of Anselm, a worthy cause in itself but with obvious consequences for his situation in England; the Council was asked to condemn an idea, a theory in Christology, which Alexander had been teaching prior to his becoming pope. The delicacy of negotiations and diplomatic tact in complex matters could not be revealed better than in incidents such as these. All told, then, this study shows that the meeting at Tours was not an earth-shaking event, but does

deserve attention and study for what it can tell us about the men and times. S. has served us well.

Thomas E. Morrissey

RULING CLASS, REGIME AND REFORMATION AT STRASBOURG, 1520-1555. By Thomas A. Brady, Jr. *Studies in Medieval and Reformation Thought* 22. Leiden: Brill, 1978. Pp. 458. 124 glds.

Perhaps no city in Europe provides a better focal point than Strasbourg for studying the early Reformation. A free imperial city, it was a prosperous publishing center, and its theologians (Bucer, Capito, Calvin, Vermigli) developed distinctive approaches that were widely influential. As in most free imperial cities, political power at Strasbourg was in the hands of an aristocracy. In this massive, erudite study, Brady applies prosopography, or collective biography, to examine the ruling elite, its social and political groupings, its financial connections, and its successful adaptation to the pressures of the Reformation.

The heart of the study is an appendix which codifies information about 105 members of the privy councils and provides raw material for 30 tables and for Part 1, an analytic reconstruction of the city government and its ruling class. The elite contained both a *rentier* noble patriciate, who had guaranteed seats in the councils, and the more numerous guild representatives, usually wealthy merchants. Both groups had feudal and financial links to the countryside and to other cities. There was considerable social mobility and intermarriage within and between the groups.

Part 2 narrates how the elite reacted to events, particularly the crises of 1523-25, the Peasants' War and the establishment of Protestantism, and 1547-48, when military victory over the Protestants allowed Emperor Charles V to attempt a religious settlement. In both crises the elite reacted success-

fully to pressure from the more militant Protestants of the lower classes, but during the second crisis, which endangered its wealth directly, the elite lost cohesion, at least for a time.

This study is definitive and establishes Brady among the leading American historians of early modern Europe using prosopography. Since religious ideas play little role in this work, its inclusion in this distinguished series remains a mystery.

John Patrick Donnelly, S.J.

MICHAEL SERVETUS: A CASE STUDY IN TOTAL HERESY. By Jerome Friedman. *Travaux d'Humanisme et Renaissance* 163. Geneva: Droz, 1978. Pp. 149. 50 fr.s.

Servetus (1511-53) was a physician by profession, but history has known him as the self-educated theologian who desired to overthrow contemporary Christianity and restore it along the lines of his own understanding of the Bible. The title of this monograph seems to indicate that this is a biography of S. together with a study of the origins and development of his heretical teaching. Such it is not. For a biography the English reader is still dependent on R. Bainton's *Hunted Heretic* (Boston; 1953). F.'s intention is to give an overview of S.'s religious system, but since S. really did not have a totally integrated system, it is difficult to give it orderly exposition.

S. was neither a "unitarian" nor "trinitarian" but a "modalist." His writings project a "modalistic trinitarianism which recognized only one being in God with different subordinated patterns of communication" (134). There is no trinity of persons, but a trinity of subordinated manifestations. S. liked to refer to Christ and the Spirit as being "two hands of God," to indicate their subordination to the Father. "Christ" was but one of the masks worn by the Father at various points of time (61), and the only difference between Word

and Spirit was in the mode of their manifestation (62).

Seen from the orthodox Christian viewpoint, S. was not only heterodox in trinitarian theology, but everywhere else on the theological continuum. E.g., Christ had a "biological link with the Father" (66), thus his flesh was of a divine nature; though it had the appearance of man, it was not of human material (66). Since S. rejected original sin, man is not weakened in his natural powers; by his free will he can, in the Pelagian manner, effect his own justification. Man prior to the age of twenty is incapable of sin (85), therefore S. opts for believer's baptism conferred at age thirty (84), which initiates the soul into a new state of illumination by imparting special wisdom from the Holy Spirit (83). S. kept the Lord's Supper, in which the faithful by partaking of Christ's celestial humanity become partakers of the divine nature itself (93).

F. introduces his study with a first chapter in which an unfortunately small portion is given to a résumé of the Christian understanding of the Trinity. These few paragraphs are insufficient in view of the fact that it was precisely this interpretation that S. opposed. Something should have been said about the processions of the Son and Spirit, and something about the distinction of relations which constitute the distinction of persons. F. shies away from clearly defining his terms within the text; to refer to the glossary at the end of the volume is only to avoid all discussion of the word where it is needed. Theology demands correct terminology and clear ideas, but this is especially required in speaking of the persons of the Trinity. It is because of such imprecise use of words that some of F.'s statements give a tritheistic view of the Trinity, and one wonders whether F. really understands the Christian teaching on the Trinity: e.g., "Jesus Christ . . . expresses and characterizes the fulness of the Father,

making Christ a separate and special person of the Godhead identified with the Father yet separated from Him. Similarly, the Paraclete, the Holy Spirit, sent after Christ's death constitutes a separate being with the Godhead" (24).

Joseph N. Tylenda, S.J.

THE PIETY OF JOHN CALVIN: AN ANTHOLOGY ILLUSTRATIVE OF THE SPIRITUALITY OF THE REFORMER. Translated and edited by Ford Lewis Battles. Music edited by Stanley Tagg. Grand Rapids: Baker, 1978. Pp. 180. \$9.95.

To exemplify the piety and spirituality of Calvin, B. has chosen selections from the Reformer's writings and placed them in seven chapters; the selections are all newly translated and presented in strophic form. The excerpts begin with C.'s narration of his own spiritual pilgrimage as found in the famous Preface to his *Commentary on the Psalms*. What B. considers the "kernel of Calvin's faith" is from the chapter "On the Law" in the 1536 *Institutes*; the manner in which the Reformer explains the "Christian life" is from the 1541 French edition, and C.'s exposition of prayer is from chap. 3 of the 1536 edition. There follow examples of prayers composed by C. and used within Sunday or weekday worship, together with a selection of prayers used by the Reformer to conclude his sermons and lectures. C. also tried his hand at a metrical version of the Psalms; six of them are included, with their original tunes, but now set for congregational singing by Tagg. The final chapter contains six prose-poems culled from C.'s various writings, and which bring out the lyrical quality one often finds in his works. As an introduction to these selections, B. has an excellent essay on "True Piety according to Calvin."

Joseph N. Tylenda, S.J.

JOHN HENRY NEWMAN: A BIBLIOGRAPHICAL CATALOGUE OF HIS WRITINGS. By Vincent Ferrer Blehl, S.J. Charlottesville: University Press of Virginia, 1978. Pp. xl + 148. \$17.50.

During his life, Newman published his writings in a variety of forms: not only books in a number of editions, but articles and poems in a variety of periodicals and collections, separate pamphlets and monographs, etc. Some of these works underwent several revisions before eventually reaching their standard form in Longmans' edition. This publication process produced its share of idiosyncrasies: e.g., some earlier copies of a book have the name of one publisher on the binding but list a different publisher on the title page. More importantly, Newman's revisions, while sometimes minor, are occasionally extensive; for those pursuing the development of his thought, such textual variations can be of considerable interpretive value.

For those who are trying to decide which editions of a particular work are important and for those who are trying to locate a specific article or poem, this catalogue will be a bibliographical blessing. The first section of the catalogue gives the publication data for works and other separately printed items; the second part lists publications in periodicals and newspapers; the third section itemizes works edited, translated, or with contributions by Newman; finally, there is a list of posthumous publications and two indices. The cross-reference apparatus is easy to use; the individual entries enable one readily to identify a particular edition in hand; indeed, one hopes that the editorial sigla will become standard in the future citation of Newman texts. And as *apéritif*, B.'s introduction provides a fascinating account of Newman's checkered dealings with his publishers.

Considering the amount of drudgery and frustration that is inevitable in

compiling this sort of catalogue, New-manists should gratefully applaud the editor's labor of devotion.

John T. Ford, C.S.C.

THE AUTHORITY TO TEACH: A STUDY IN THE ECCLESIOLOGY OF HENRY EDWARD MANNING. By Charles H. Drexler. Washington, D.C.: University Press of America, 1978. Pp. 151. \$8.50.

Of the fifteen original chapters of the proposed schema on the Church in Vatican I, Chap. 11, on papal primacy, was the first debated. In this there is no explicit mention of papal infallibility. Yet that was the one single issue which sparked the most controversy. In this the views of Cardinal Manning stand out. D. here revises his doctoral dissertation to illustrate the life and thought of Manning as it relates to the magisterium before, during, and after Vatican I.

Manning's ecclesiological conversion appears marked by the realization that the Church of England was too human a society. It lacked the certainty of a complete divine message and commission to do away with human fallibility. Experience showed Anglicanism so entrenched in civil matters that it could not bind consciences. Manning's activities in the Council proceedings cannot be conceived except in terms of ultra-conservatism. He was intent on ultramontanist and viewed Gallicanism, liberalism, and nationalism as gravely inimical to the welfare of the Church. Only a strong central authority would insure the Church's stability and fit in with its divine plan. D. shows how Manning later extended the limits of infallibility considerably beyond the intent of Vatican I. Emphasizing the papacy as a strong center of doctrinal unity and authority, he reduced the episcopacy and laity to purely secondary and passive roles. He maintained an inspiring view of the work of the Holy Spirit in the Church, but lacked

a solid theological appreciation of the development of doctrine.

This is a compact historical study. Its reading will make one appreciate more the ecclesiology of Vatican II.

Richard P. Desharnais, C.S.C.

CELEBRATION OF DISCIPLINE: THE PATH TO SPIRITUAL GROWTH. By Richard J. Foster. San Francisco: Harper & Row, 1978. Pp. 179. \$7.95.

Christian holiness means the inner transformation of our lives: liberation from ingrained habits of sin and introduction into the strength and joy of righteous living. Both are God's work and gift. Grace is free but, as Bonhoeffer observed, it is not cheap. God requires of us the consciously chosen way of spiritual discipline as a means of receiving His unearned grace.

All disciplined people know the inner joy of discipline. This book celebrates all the joys of a disciplined spiritual life. First there are the inward disciplines. *Meditation* raises our level of spiritual consciousness and ushers us quite naturally into *prayer*. Prayer is the close associate of *fasting*. All three lead to serious *study*, the main road to understanding ourselves and our world. Then there are the outward disciplines. The life of *simplicity* frees the heart from the grasp of greed. A life of inner *solitude* allows us to be present to God and His people. A life of *submission* frees us from the drive to assert ourselves and the struggle to manipulate others. A life of *service* rescues us from arrogance and initiates the kingdom of God on earth. Finally, there are the corporate disciplines. "The *confession* of evil works is the first beginning of good works" (Augustine). *Worship* puts us in touch with the reality of the risen Christ in the midst of His people. Corporate *guidance* rescues us from blind alleys and discloses the will of God. All the spiritual disciplines issue in the *celebration* of the jubilee year of the Holy Spirit.

F. is a member of a pastoral team, a Quaker, who knows the Christian spiritual tradition at first hand. The book is written for "people who have jobs, who care for children, who must wash dishes and mow lawns." It is simply the best recent practical introduction to the spiritual life. It is complete, lean, readable, clearly structured. At the same time, it is sane, mature, wise. It is an up-to-date résumé of what is central to the main Christian tradition of spirituality. It manages to inspire and to impel to practice. Spiritual directors will want to put it in the hands of those who are beginning to explore the life of the Spirit. It will serve as an admirable introductory text for a course in spirituality or for a parish discussion group.

William J. Walsh, S.J.

DEATH BY BREAD ALONE: TEXTS AND REFLECTIONS ON RELIGIOUS EXPERIENCE. By Dorothee Soelle. Translated by David L. Scheidt. Philadelphia: Fortress, 1978. Pp. 154. \$7.50.

These essays strikingly attempt a wedding of two streams: religious experience (and its literature) and political commitment and theology. They are loosely joined by several recurring motifs, accents, and methods of reflection. Rather typically, they take the form of an interpretation of some text (a Grimm fairy tale, an incident in the Elijah story, a student's letter, passages from Suso and Bonhoeffer, Psalm 139). They convey a clear preference for a nontheistic theology and speak critically of such traditional Christian reliances as the expectation of life after death. God-language is repeatedly interpreted from a perspective which leaves it unclear whether the transcendence being affirmed (and insisted on) is that of the mystical tradition or a more secular conception. Yet S. is at least as critical of the neglect of popular religiosity and religious experience by exponents of secular theology. The "death by bread alone" of the title is

the death inflicted by contemporary society. It feeds on the fear of religion, and is to be withstood by a return to religious experience. Personal experience and commitment are here joined impressively with critical and theologically informed reflection. A compassionate severity, expressed with unflinching honesty and often with eloquence, will provide readers of very opposite tendencies with both austere consolation and imaginative challenge.

Thomas E. Clarke, S.J.

THE UNFINISHED MYSTERY. By John Walchurs, S.J. New York: Seabury, 1978. Pp. 155. \$4.95.

The current flood of books of spirituality bespeak a hunger—a good hunger. But sometimes publishers are not as discerning as they ought to be in trying to assuage this hunger. The negative view toward the present world scene presented in a broad generalization in the opening pages of the Preface and sprinkled throughout the chapters is discouraging, although one finds an awakening of hope on some pages. Each of the basic themes (stillness, weakness, suffering, prayer, meditation, hope, humility, our body, young and old, the other, death, humanity in crisis) is related to a natural phenomenon (desert, cloud, rain, mountain, sea, the dawn, universe, seed, sunrise, star, harvest, storm), but apart from a few lines of sometimes trivial poetry at the beginning of the chapter this potentially rich analogy is not carried through. One of the merits of the book is its sometimes creative use of Scripture texts and some passages inspired by the *Cloud of Unknowing*. In general, the teaching is quite basic and commonplace. It can rarely be challenged theologically and is never presented in a really challenging way.

The implication that those who use Eastern methods of meditation have departed from their faith, a faith they have never known, is not acceptable

(49). Equally unacceptable is W.'s questioning attitude towards transcendental meditation, when his presentation of the question makes it clear that the opportunities readily available to clarify these questions have not been used.

M. Basil Pennington, O.C.S.O.

THE FANTASY OF HUMAN RIGHTS. By Patrick J. O'Mahoney. Great Wakening: Mayhew-McCrimmon, 1978. Pp. 192. £ 2.00.

The unusual title of this book suggests its message: we Christians must dream together to discover an image of a just and peaceful human community of the future which we can make real by effective practical action. It describes what one parish in England, under the dynamic direction of its pastor, is doing to realize the world of peace and justice envisioned in the social encyclicals of John and Paul. Since political attempts—nationalism, democracy, EEC, etc.—have failed, and homilies and theory do not galvanize to action, O. notes the urgent need for the pastor to find practical ways to educate his community of Christians to awareness of the needs of the underdeveloped world and to compassion that will effect justice for them. Practicality is the key. Each parish must conceive of itself as related to and needed by the universal Church. This one parish in Shirley, England, established a partnership between the local group and various development projects on a level of human communication, as personal as possible, that made it an "extended parish" open to the world. Thus one parish, without large sums of money, with little space, but much energy and time, responded to the needy at home and abroad, and in the process transformed the lives of many parishioners from pious individualism to world-conscious Christian concern.

While the writing tends at times to be preachy rather than really theological, the pervasive awareness of Chris-

tian love of neighbor is always inspiring. It is an interesting account of practical situations: race relations, human rights, political prisoners, the hungry, sick, and oppressed, corporate investment and presence in South Africa. It is a handbook of what can be done for justice and peace where there is passionate concern and willingness to work hard to make the gospel relevant: in sum, a saga of justice happening in the Church.

Vincent M. Burns, S.J.

IS THE HOMOSEXUAL MY NEIGHBOR? ANOTHER CHRISTIAN VIEW. By Letha Scanzoni and Virginia Ramey Mollenkott. San Francisco: Harper & Row, 1978. Pp. 159. \$6.95.

The authors, both coming out of the evangelical tradition, attend to the biblical, sociological, and psychological interpreters who are calling for a more compassionate response to homosexuals and a more nuanced moral evaluation of the genital expression of their sexuality and love. Although the book is not likely to prove a revelation to those who have kept up with the recent spate of literature in the field, it may be helpful to others as a clear compendium of the more sympathetic views regarding homosexuality.

In investigating the scriptural treatment of homosexual activity, the authors are quite selective, relying mainly on the textual analyses and interpretations provided by John McNeill in *The Church and the Homosexual*. With specific attention to Sodom, they suggest that to understand God's treatment of the city we must look not only at the text of Gen 19 but also at the historical and cultural contexts and at other scriptural references to Sodom, so that the Bible itself might serve as a commentary illustrating Sodom's lesson for us. Following their own advice, they conclude that the Sodomites were destroyed because they did not deal justly with the poor and the vulnerable,

were inhospitable to strangers, and tried to force their sexual attentions upon those who were unwilling to receive them.

The authors are equally selective in the presentation of data from the behavioral sciences; nonetheless, several interesting observations are offered: that role models are important in matters where individuals enjoy freedom of choice, but sexual orientation is not one of these matters, hence with regard to hiring teachers, e.g., "the sexual orientation and behavior of any individual should be irrelevant as long as it is reasonably private, and unless actual performance on the job can be shown to be negatively affected" (101); that "cruising" and promiscuous sex are not so much expressions of the sex drive as futile attempts of people with low self-esteem to find support and self-acceptance.

In proposing an ethic for homosexuals, the authors agree with the view that sees establishment of a stable "monogamous" relationship as a moral possibility in keeping with God's permissive will for individuals for whom sexual reorientation is impossible and where the gift of celibacy cannot be freely received. The book, as its title suggests, presents only one side of the issue, with little critical engagement of the data and no mention of the caveats issued by dissenting scholars.

Vincent J. Genovesi, S.J.

WHEN IT'S YOUR TURN TO DECIDE. By David Belgum. Minneapolis: Augsburg, 1978. Pp. 124. \$3.50.

One of the by-products of developments in science and medicine within the last ten years has been the complication of both decision-making in medical treatment and the forcing of the issue of what kind of treatments should be given. This book, written by a hospital chaplain, is an attempt to help individuals think their way through a variety of issues with which many of us

will have to become involved. The book is very practical, suggesting many specific ideas and practices for making decisions and dealing with professionals. In addition to a chapter on decision-making itself, indicating the range of issues that ought to be included, B. includes chapters on death and dying, organ transplants, experimentation, birth control, and abortion. Each of these chapters spells out in fairly clear detail what the basic issues are and B.'s orientation towards resolving them. He generally includes several exercises or questions that one can use in trying to think through the issues for oneself.

This will be a very helpful book for the average person. It would be a splendid book for hospital chaplains or others involved in health-care teams to make available to patients or relatives of patients. A book such as this could be helpful to individuals who feel extremely uncomfortable in dealing with professionals and who feel they have no ways to think about the tremendous decisions we are now forced to make.

Thomas A. Shannon

MEDICINE, SCIENCE AND LIFE. By V. S. Yanovsky. New York: Paulist, 1978. Pp. 154. \$10.00.

Y. is an émigré Russian physician-novelist whose ten works of fiction have gained international attention. His latest work, based on some twenty-five years of experience as an anesthetist, might well have been subtitled "Toward a Philosophy of Medicine."

In his first three chapters, Y. offers provocative reflections on the fields of anesthesia, surgery, and general medicine. Diagnosing contemporary medicine, he finds it suffering from a bad case of defective philosophy. The symptoms are everywhere: surgeons are overly aggressive, using as their basic principle "Play it safe: operate"; too highly specialized physicians fall victim to their patients' every whim; few physicians are concerned with or

competent to deal with the general well-being of their patients, which is, according to Y., what medicine is all about. The last two sections suggest the remedy necessary to restore the sick patient, contemporary medicine, to health. Y. reviews the ways in which the new quantum physics has rendered obsolete many of the theories still functioning as the basis of medicine. New approaches to gravitation, the laws of thermodynamics, entropy, evolution, and reversibility have as yet found no real acceptance by medical science, although, in Y.'s judgment, no adequate philosophy of medicine can disregard these new insights. Y. concludes by creatively spelling out some of the implications of the new thinking not only for medicine but for art, the humanities, and religion as well.

While Y. will, as he fears, antagonize many of his colleagues by his forthrightness, he shows himself courageous, perceptive, and urbane in his diagnosis and his suggested remedy for the ills of contemporary medicine. He makes it clear that health is too important a matter to be left to the professionals and opens up exciting possibilities for further interdisciplinary dialogue.

James J. Doyle, C.S.C.

AMERICAN RELIGIOUS VALUES AND THE FUTURE OF AMERICA. Edited by Rodger Van Allen. Philadelphia: Fortress, 1978. Pp. 211. \$12.95.

A collection of essays by such notables as Sydney E. Ahlstrom, Martin E. Marty, Benjamin E. Mays, Michael Novak, David J. O'Brien, Rosemary Radford Ruether, and Marc Tannenbaum, with an introduction and a response by a different member of the group on the future of religion in America. The recent Bicentennial is the underlying theme which the editor, Rodger Van Allen of Villanova University, has used to relate one essay to another. But what at first sight seems to be casual summer reading turns out

to be an extremely meaty volume packed full of thoughtful ideas and challenging interpretations. After a consideration of the Protestant experience and perspective, we turn to a Catholic interpretation of the religious scene, followed by a Jewish view, the place of blacks in American religious history, and the place of women. It would be banal to say that the essays are of varying interest and effectiveness, but one can easily single out Benjamin May's essay on the blacks as the most moving, and Rosemary Ruether's essay on women as the most controversial. The Catholic writers seem to be issuing a clarion call to their constituency to get their heads and their act together, and to reaffirm traditional Catholic values which also have a universal appeal. Some of the non-Catholic writers are even sympathetic to this point of view; let the Catholic Church be itself and stop aping the Protestants. What emerges is a lively volume well worth close study, and in some instances serious rebuttal. What on the surface seems to be a hastily assembled potpourri for a historical landmark results in one of the most important and thought-provoking books to appear this year.

John Randolph Willis

TO AVOID CATASTROPHE: A STUDY IN FUTURE NUCLEAR WEAPONS POLICY. Edited by Michael P. Hamilton. Grand Rapids: Eerdmans, 1977. Pp. 240. \$4.95.

H., canon of the Washington Cathedral, has compiled, subsequent to a recent conference at the Cathedral, an exceptionally useful volume of essays on a wide range of issues relating to the threats posed by the proliferation of nuclear weapons. A listing of some of the most interesting essays will confirm the utility of the volume: histories of the political/scientific/technological processes leading up to the development of the weapons themselves (by

Herken) and of the subsequent efforts to control their development and deployment (by Adrian Fisher, a distinguished principal in these negotiations); analysis of the technological process of nuclear-energy production, with attention to the various stages most likely to contain risks of diversion to covert production of weapons, along with a review of the nuclear programs of fourteen nations likely to enter the nuclear race (by Herbert Scoville). Four scenarios are then envisioned in which nuclear weapons may come to be used by nations or (terrorist) groups, and recommendations are offered to avert such risks. Finally, Tom Halsted, on the basis of long governmental and private experience in arms control, offers a breathtakingly ambitious program to reverse the present complacent reliance by the major powers on nuclear deterrence. For those who follow the policy debate, the following citation will offer an index of the challenge implied in his review: "The number of tactical nuclear weapons could be cut in half immediately, and the rest gradually eliminated."

Francis X. Winters, S.J.

TOWARD A HISTORY OF NEEDS. By Ivan Illich. New York: Pantheon, 1978. Pp. 143. \$7.95.

Illich tells us that these collected essays make up his valedictory as gadfly critic of the industrial society. What new tasks are beckoning to him he does not say. Three essays have appeared previously. Two are postscripts to earlier books (*Tools for Conviviality* and *Deschooling Society*). The lead piece, "Useful Unemployment and Its Professional Enemies," is easily the most interesting. It gives a new twist to I.'s attacks on the disabling effects of the market economy on individual resourcefulness and community life. From home repairs to dealing with our anxieties, he argues, we have been made dependent on professionals who

define our needs and then sell us pre-packaged goods to satisfy them. Even rights protests demonstrate our addiction. "Instead of learning to nurse grandmother," he writes, "the teenager learns to picket the hospital that does not admit her." Sadly, the "progressive substitution of industrial goods and services for useful but nonmarketable goods" affects poor nations as well as rich. Here I.'s radicalism becomes clear. Poverty itself has been modernized in accordance with the standards, goods, and services imposed by an international, technocratic elite.

I.'s repetitiveness, as also his increasing tendency to employ jargon, e.g., "use-values," show that he has little more to add to what he has been saying for the past ten years. One essay, in particular, shows his failure of vision. "In Lieu of Education" castigates the educators who have misused I.'s own ideas; but, as it does so, it also strips away whatever flesh those ideas had ever taken on. Perhaps I.'s way is so radical as to be impossible to achieve. Moreover, he has shown neither the stomach nor the genius for inventing practical alternatives to the institutions he criticized. It is probably well he moves on.

Nonetheless, history may judge I. to have been the outstanding Catholic social thinker of the twentieth century. On the one hand, his defense of the person, of community, of equity and austerity represented a distinctively Catholic vision of person in society. On the other, his insight into the abuses of humanity by technological society derived, as his countless analogies suggest, from the alienation of people from direct experience of God's grace in a post-Tridentine church which propagated a clerical monopoly on the means of salvation. On both counts Illich translated the Catholic experience into a vivid interpretation of the pains and the longings of the modern world.

Drew Christiansen, S.J.

CHRIST AND THE MEDIA. By Malcolm Muggeridge. Grand Rapids: Eerdmans, 1978. Pp. 127. \$5.95.

In M.'s reading of the stars, the camera joins nuclear weaponry and the pill to form a constellation of apocalyptic signs. It pretends to show us truth, but it is an instrument that necessarily falsifies and fictionalizes reality. Although he does not say so explicitly, it would seem that the media and the fantasies they propagate are the embodiment of what the NT terms "the world." Their deceptions are at war with Christ's efforts to draw us to himself. All the media, and especially television, have the smell of burning sulphur about them. They are not, of course, intrinsically evil. God can, apparently against their nature and on the rarest occasions, bring some incidental good out of them. This seems to me the substance of M.'s position.

The chapters of this book were the three lectures of the 1976 London Lectures in Contemporary Christianity. The text also contains the introductory speeches of the chairmen, a record of the question period that followed each talk, and a foreword by Billy Graham.

M. is a controversialist whose stock in trade is the outrageous statement, the emotionally charged word, and the persuasive example. He is a master of opinionated discourse. The public expects him to be amusing and he obliges them by playing the prophet in a jester's cap and bells. Yet, deep down he is not joking. There are serious questions to be posed about the media's effect on our perception of truth, and in this well-written book M. uses all his cleverness to provoke the reader to consider them. It is unfortunate that M.'s efforts are marred by a pessimism about the world and the media which most Christians will find incompatible with their faith.

Kenneth C. Russell

FUTURES—HUMAN AND DIVINE. By Ted Peters. Atlanta: John Knox, 1978. Pp. 192. \$10.95.

Perhaps because we are suddenly faced with the fact that our reserves of oil and other natural resources are finite and even running out, we have witnessed, beginning in the 60's, a keen interest in planning for the future. It started with the desire to avoid a situation in which we would suddenly find no gasoline at the pump, no bread on the supermarket shelves, and no skirts on the hangers at the department store. Now, however, serious social critics, scientists, and others have broadened the concern in an attempt to fashion a whole new science, futurology, whose task is to outline the various possibilities among which human society will choose in structuring the time to come.

But there is a discipline in classical theology that deals with the future also. It is eschatology, the study of the "last things": death and judgment, heaven and hell. Can this perhaps overly individualistic branch of theology be reformulated so as to provide some guidance in choices for the future, or at least some critical perspective on the work of the secular futurologists?

P. makes the attempt, and with surprising success. The book comes close to being a theological sleeper, one of those works that could be overlooked because the subject seems peripheral to the theological enterprise, while being actually of solid interest and authority. P. examines with a clear eye the "far-out" theological approaches to the future, millennialism in its many forms. He discusses the resurrection of Christ to see how it, as a foretaste of humanity's future, can give insight into the decision-making process. He reviews and evaluates a good cross section of the futurist thinkers: Ferkiss, Reich, Heilbroner, Fuller, Bell, Platt, and others. He touches on the theology of hope, and ends with a set of recommendations for the Christian Church.

P. carefully explains every new term (although he does not quite get exponential growth clear). More importantly, he brings theology to bear on a developing field that often wallows

without direction in a sea of negativity and doomsaying. As many of the futurists seem to fear the future as to look forward to it with hope. P. knows that hope is a Christian virtue that has difficulty surviving without Christian underpinnings.

Frank R. Haig, S.J.

WOMAN IN THE WORLD OF JESUS. By Evelyn and Frank Stagg. Philadelphia: Westminster, 1978. Pp. 292. \$7.95.

To determine the position of woman in the world of Jesus, the authors first examine her position in the Jewish, Greek, and Roman worlds which so strongly influenced Jewish culture. They then examine the attitude of Jesus and the content of his teaching as it related to woman. Finally, they trace the position of woman in the early Church as it evolved through the NT period.

In the first creation story presented in the Bible, neither sex is subordinated to the other and both are created in the image of God. Despite this perspective, however, the OT as a whole is male-oriented. Originally, woman seems to have participated in the prophetic and judicial ministries associated with the priesthood, but as the religion became more cultic, women were excluded from priestly service. In Greek culture strong chauvinism and sometimes misogyny are evident despite occasional redeeming features. Much of Roman literature, however, shows that Roman women enjoyed far greater freedom than either Jewish or Greek women.

In this male-oriented society Jesus took a revolutionary stance. In his manner of teaching, he accorded woman the dignity, freedom, and responsibility of a human being. He related to women as persons, freely socialized with them, accepted their services, and honored them with a primary role in proclaiming his resurrection. Women as well as men joined Jesus in his ministry. In Paul we find strong affirmations of woman as well as some subordinating passages. Despite the stand Jesus took,

and despite the early position taken by Paul himself, from Colossians onward concern for order seems to have overshadowed concern for freedom. The Gospels present Jesus as fully committed to freedom and personhood, unrestrained by such rules and regulations as those found in certain of Paul's letters. In general, the NT tends to be primarily concerned with meeting human needs and correcting abuses of freedom. A true following of Jesus seems to require that we recognize the full personhood of woman. This thorough, well-documented study evaluates present Church practice in the light of the teachings of Jesus and the customs of the early Church.

Priscilla Snell, O.P.

RELIGIOUS READING 4. Wilmington, N.C.: McGrath, 1978. Pp. 329. \$15.00.

An annotated bibliography, descriptive rather than evaluative, of 1561 religious books published in the United States in 1976. The series began in 1973, and with the present volume it has now reached a total of over 6000 titles. The volume's arrangement is as follows: seven main sections subdivided into thirty-nine categories which adequately cover the field. There are also an author and title index, together with a list of religious publishers. This is a worthy addition to the library shelf, but the users of the volume may find it easier to use if the date (in this case, 1976) appeared on the spine of the book, rather than inside it.

BOOKS RECEIVED

SCRIPTURAL STUDIES

Bahnsen, G. *Homosexuality: A Biblical View*. Grand Rapids: Baker, 1968. Pp. 152. \$6.95.

Boice, J. *The Gospel of John 4: John 13:1-17:26*. Grand Rapids: Zondervan, 1978. Pp. 487. \$9.95.

Continat, J., C.M. *Réflexions sur la*

- résurrection de Jésus*. Paris: Gabalda, 1978. Pp. 116.
- Carson, D. *The Sermon on the Mount*. Grand Rapids: Baker, 1978. Pp. 157. \$6.95.
- The Expositor's Bible Commentary 11: Ephesians—Philemon*. Ed. F. E. Gaebelin. Grand Rapids: Zondervan, 1978. Pp. 464. \$14.95.
- Getz, G. *A Profile for a Christian Life Style*. Grand Rapids: Zondervan, 1978. Pp. 200. \$1.95.
- Hentschel, G. *Die Elijaerzählungen*. Leipzig: St. Benno, 1978. Pp. 370.
- Goldingay, J. *Songs from a Strange Land: Psalms 42–51*. Downers Grove, Ill.: InterVarsity, 1978. Pp. 172. \$3.95.
- Lloyd-Jones, D. *The Christian Soldier: An Exposition of Ephesians 6:10–20*. Grand Rapids: Baker, 1977. Pp. 363. \$8.95.
- The Lord's Prayer and Jewish Liturgy*. Ed. J. Petuchowski and M. Brocke. N.Y.: Seabury, 1978. Pp. 224. \$12.95.
- Nigosian, S. *Occultism in the Old Testament*. Phila.: Dorrance, 1978. Pp. 119. \$6.95.
- Ridderbos, H. *Studies in Scripture and Its Authority*. Grand Rapids: Eerdmans, 1978. Pp. 109. \$3.95.
- Sandmel, S. *Anti-Semitism in the New Testament*. Phila.: Fortress, 1978. Pp. 168. \$9.95.
- Stories from Ancient Canaan*. Ed. M. D. Coogan. Phila.: Westminster, 1978. Pp. 120. \$4.95.
- Tombback, R. S. *A Comparative Semitic Lexicon of the Phoenician and Punic Languages*. Missoula: Scholars, 1978. Pp. 361. \$6.00.
- Vermeylen, J. *Du prophète Isaïe à l'Apocalyptique 2*. Paris: Gabalda, 1978. Pp. 450–821.
- Vos, H. F. *Mark*. Grand Rapids: Zondervan, 1978. Pp. 144. \$2.50.
- Charisms in the Church (Concilium 109)* Ed. C. Duquoc and C. Floristan. N.Y.: Seabury, 1978. Pp. 117. \$4.95.
- Conoscenza storica di Gesù*. Ed. G. Alberigo. Brescia: Paideia, 1978. Pp. 206. L. 5000.
- Green, R. *Religious Reason*. N.Y.: Oxford University Press, 1978. Pp. 303. \$12.00; \$4.00.
- Halter, H. *Taufe und Ethos*. Freiburg: Herder, 1977. Pp. 735.
- Jersild, P. *Invitation to Faith*. Minneapolis: Augsburg, 1978. Pp. 224. \$3.95.
- Die Kirche des Anfangs*. Ed. R. Schnackenburg, J. Ernst, and J. Wanke. Leipzig: St. Benno, 1978. Pp. 667.
- Lohse, B. *A Short History of Christian Doctrine*. Phila.: Fortress, 1978 [1966]. Pp. 304. \$6.50.
- Lopez de Salamanca, J., and P. Martinez de Osma. *La confession y las indulgencias*. Salamanca: San Esteban, 1978. Pp. 196.
- Nolan, A., *Jesus before Christianity*. Maryknoll, N.Y.: Orbis, 1978. Pp. 156. \$5.95.
- Reichenbach, B. *Is Man the Phoenix?* Grand Rapids: Eerdmans, 1978. Pp. 190. \$5.95.

HISTORICAL

DOCTRINAL THEOLOGY

- Berning, V. *Gott, Geist und Welt*. Paderborn: Schöningh, 1978. Pp. 132. DM 18.80.
- Crew, P. *Calvinist Preaching and Iconoclasm in the Netherlands 1544–1569*. N.Y.: Cambridge Univ., 1978. Pp. 221. \$19.95.
- Frei, E. *Latin America*. Maryknoll, N.Y.: Orbis, 1978. Pp. 271. \$7.95.
- Jones, C. *Saint Nicholas of Myra, Bari and Manhattan*. Chicago: University of Chicago, 1978. Pp. 558.
- Marquart, K. *Anatomy of an Explosion: A Theological Analysis of the Missouri Synod Conflict*. Grand Rapids: Baker, 1978. Pp. 176. \$3.95.
- Marrou, H.-I. *Crise de notre temps et réflexion chrétienne (de 1930 à 1975)*.
- Berger, D., and M. Wyschogrod. *Jews and "Jewish Christianity"*. N.Y.: Ktav, 1978. Pp. 71. \$2.50.

- Paris: Beauchesne, 1978. Pp. 471. 78 fr.
- Poliakov, L. *Jewish Bankers and the Holy See*. Boston: Routledge & Kegan Paul, 1978. Pp. 275. \$11.50.
- Preckler, F. G. *Bérulle aujourd'hui 1575-1975*. Paris: Beauchesne, 1978. Pp. 120. 21 fr.
- Rahner, K., and P. Imhof. *Ignatius von Loyola*. Freiburg: Herder, 1978. Pp. 120. DM 29.50.
- Tschuy, T. *Hundert Jahre Kubanischer Protestantismus (1868-1961)*. Bern: Peter Lang, 1978. Pp. 489. 78 fr.s.

MORAL, LAW, LITURGY

- Goulder, M. *The Evangelists' Calendar*. London: SPCK, 1978. Pp. 334. £17.50.
- Osuna, A. *Derecho natural y moral cristiana*. Salamanca: San Estaban, 1978. Pp. 327.
- Religious Liberty in the Crossfire of Creeds*. Ed. F. Littell. Phila.: Ecumenical, 1978. Pp. 169. \$4.45.

PASTORAL AND ASCETICAL

- Cavanagh, M. *What to Do When You're Feeling Guilty*. Chicago: Claretian, 1978. Pp. 48. \$1.95.
- Cornwell, M., C.O. *Formed by His Word*. Locust Valley, N.Y.: Living Flame, 1978, Pp. 93. \$1.95.
- Eims, L. *The Lost Art of Disciple Making*. Grand Rapids: Zondervan, 1978. Pp. 188. \$3.95.
- Fabisch, J. *Not Ready to Walk Alone*. Grand Rapids: Zondervan, 1978. Pp. 122. \$5.95.
- Greenway, R. *Apostles to the City*. Grand Rapids: Baker, 1978. Pp. 96. \$3.95.
- Hollings, M. *Living Priesthood*. Huntington, Ind.: Our Sunday Visitor, 1978. Pp. 262. \$3.95.
- Kuyvenhoven, A. *Daylight: Daily Readings with the Bible*. Grand Rapids: Zondervan, 1978. Pp. 376. \$4.95.
- Life Together: A Study of Religious Association*. Ed. T. McCarthy,

- F.S.C. Lockport, Ill.: Christian Brothers Conference, 1978. Pp. 83. \$4.00.
- Macaulay, R., and J. Barrs. *Being Human: The Nature of Spiritual Experience*. Downers Grove, Ill.: InterVarsity, 1978. Pp. 212. \$4.95.
- McPhee, A. *Friendship Evangelism*. Grand Rapids: Zondervan, 1978. Pp. 139. \$2.95.
- Moral Formation and Christianity (Concilium 110)*. Ed. F. Böckle and J.-M. Pohier. N.Y.: Seabury, 1978. Pp. 109. \$4.95.
- The Zondervan 1979 Pastor's Annual*. Ed. T. Crabtree. Grand Rapids: Zondervan, 1978. Pp. 352. \$6.95.

PHILOSOPHY

- Anzenbacher, A. *Analogie und Systemgeschichte*. Vienna: Oldenbourg, 1978. Pp. 177. öS 198.
- Harned, D. B., *Images of Self-Recognition*. N.Y.: Seabury, 1977. Pp. 224. \$10.95.
- Nauman, St. E. *Dictionary of Asian Philosophies*. N.Y.: Philosophical Library, 1978. Pp. 372. \$20.00.
- Sorrentino, S. *Schleiermacher e la filosofia della religione*. Brescia: Paideia, 1978. Pp. 145. L. 3500.

SPECIAL QUESTIONS

- Amore, R. C. *Two Masters, One Message*. Nashville: Abingdon, 1978. Pp. 208. \$13.95; \$5.95 paper.
- Carlebach, J. *Karl Marx and the Radical Critique of Judaism*. Boston: Routledge & Kegan Paul, 1978. Pp. 466. \$20.00.
- Custance, A. *Science and Faith*. Grand Rapids: Zondervan, 1978. Pp. 249. \$8.95.
- Hastings, A. *In Filial Disobedience*. Great Woking: Mayhew-McCrimmon, 1978. Pp. 180. £1.90.
- Hurley, N. *The Reel Revolution: A Film Primer on Liberation*. Maryknoll, N.Y.: Orbis, 1978. Pp. 175. \$7.95.
- Montefiore, H. *Yes to Women Priests*.

- Great Waking: Mayhew-Mc-Crimmon, 1978. Pp. 88. 95p.
- Mountcastle, W. *Religion in Planetary Perspective*. Nashville: Abingdon, 1978. Pp. 208. \$5.95.
- Nordquist, T. *Ananda Cooperative Village*. Uppsala: Borgström, 1978. Pp. 177.
- Peace, J. B. *The Boy Child Is Dying*. Downers Grove, Ill.: InterVarsity, 1978. Pp. 91. \$2.25.
- Petuchowski, J. *Theology and Poetry: Studies in the Medieval "Piyyut."* Boston: Routledge & Kegan Paul, 1978. Pp. 153. \$12.00.
- Transzendenz Erfahrung, Vollzugs-horizont des Heils*. Ed. G. Oberhammer. Vienna: Indological Institute Univ. of Vienna, 1978. Pp. 252.
- Varieties of Christian-Marxist Dialogue*. Ed. P. Mojzes. Phila.: Ecu-menical, 1978. Pp. 210. \$3.95.

STATEMENT OF OWNERSHIP, MANAGEMENT, AND CIRCULATION
(Required by 39 U.S.C. 3685)

1. Title of publication: THEOLOGICAL STUDIES; Publication no.: 627180
 2. Date of filing: October 1, 1978
 3. Frequency of issue: Quarterly
 4. Location of office of publication: 428 E. Preston St., Baltimore, Md. 21202
 5. Location of headquarters: 428 E. Preston St., Baltimore, Md. 21202
 6. Publisher: Theological Studies Inc., 428 E. Preston St., Baltimore, Md. 21202
 Editor: Walter J. Burghardt, S.J., Georgetown University, 37th and O St., N.W., Washington, D.C. 20057
 Managing Editor: Joseph N. Tylanda, S.J., Georgetown University, 37th and O St., N.W., Washington, D.C. 20057
 7. Owner: Theological Studies Inc., a Maryland Corporation, non-profit, non-stock, 428 E. Preston St., Baltimore, Md. 21202
 8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None
 9. Total no. copies printed: Avg. 6600; single issue nearest to filing date 6600.
 Paid circulation to subscribers: Avg. 6220; single issue nearest to filing date 6220.
 Total no. of copies distributed: Avg. 6302; single issue nearest to filing date 6302.
- I certify that the statements by me above are correct and complete: (s) Joseph N. Tylanda, S.J.

theological studies

VOLUME 39
1978

*Published by Theological Studies, Inc.
for the Theological Faculties of the Society of Jesus
in the United States*

theological studies

A Quarterly Journal
Founded 1940

Editor in Chief

WALTER J. BURGHARDT, S.J.

Managing Editor and Book Review Editor

JOSEPH N. TYLEND, S.J.

Editorial Consultants

J. Patout Burns, S.J.
Jesuit School of Theology in Chicago

John A. Coleman, S.J.
Jesuit School of Theology at Berkeley

Margaret A. Farley
Yale University Divinity School

Joseph F. Kelly
John Carroll University

Brian O. McDermott, S.J.
Weston School of Theology

Louis B. Pascoe, S.J.
Fordham University

Patrick J. Burns, S.J.
Marquette University

Michael A. Fahey, S.J.
Concordia University, Montreal

Joseph A. Fitzmyer, S.J.
Catholic University of America

Edward J. Kilmartin, S.J.
University of Notre Dame

Roland E. Murphy, O.Carm.
Duke University Divinity School

George H. Tavard
Methodist Theological School in Ohio

David Tracy
University of Chicago Divinity School

THEOLOGICAL STUDIES is published in March, June,
September, and December. Manuscripts should be sent to
the Editor, book reviews to the Book Review Editor:

Theological Studies
Georgetown University
37th & O St. N.W.
Washington, D.C. 20057

INDEX TO VOLUME 39

AUTHORS

BEER, P. J., S.J. What Price Indulgences? Trent and Today	526
BUCKLEY, M. J., S.J. Transcendence, Truth, and Faith: The Ascending Experience of God in All Human Inquiry	633
CHILDRESS, J. F. Just-War Theories: The Bases, Interrelations, Priorities, and Functions of Their Criteria	427
CHIRICO, P., S.S. Dynamics of Change in the Church's Self-Understanding	55
COLEMAN, J. A., S.J. The Situation for Modern Faith	601
COLLOPY, B. J., S.J. Theology and the Darkness of Death	22
CONN, W. E. The Ontogenetic Ground of Value	313
COOK, M. L., S.J. The Call to Faith of the Historical Jesus	679
DALY, R. J., S.J. Origen Studies and Pierre Nautin's <i>Origène</i>	508
EGAN, H., S.J. Christian Apophatic and Kataphatic Mysticism	399
FAHEY, M. A., S.J. Orthodox Ecumenism and Theology 1970-78	446
FORD, J. C., S.J., and G. GRISEZ. Contraception and the Infallibility of the Ordinary Magisterium	258
FROST, W. P. A Decade of Hope Theology in North America	139
GILKEY, L., S. M. OGDEN, and D. TRACY. Responses to Peter Berger	486
GRISEZ, G., and J. C. FORD, S.J. Contraception and the Infallibility of the Ordinary Magisterium	258
KOMONCHAK, J. A. <i>Humanae vitae</i> and Its Reception: Ecclesiological Reflections	221
MCCORMICK, R. A., S.J. Notes on Moral Theology 1977: The Church in Dispute	76
OGDEN, S. M., D. TRACY, and L. GILKEY. Responses to Peter Berger	486
O'HANLON, D. J., S.J. Zen and the Spiritual Exercises: A Dialogue between Faiths	737
O'MEARA, T. F., O.P. Philosophical Models in Ecclesiology	3

POWERS, J. M., S.J. Faith, Mortality, Creativity: Toward the Art of Believing	656
QUINN, J. D. "Charisma veritatis certum": Irenaeus, <i>Adversus haereses</i> 4, 26, 2	520
SCHNEIDERS, S. M., I.H.M. Faith, Hermeneutics, and the Literal Sense of Scripture	719
TRACY, D., L. GILKEY, and S. M. OGDEN. Responses to Peter Berger	486
WRIGHT, J. H., S.J. The Meaning and Structure of Catholic Faith	701

ARTICLES

The Call to Faith of the Historical Jesus. <i>M. L. Cook, S.J.</i>	679
Christian Apophatic and Kataphatic Mysticism. <i>H. Egan, S.J.</i>	399
Contraception and the Infallibility of the Ordinary Magisterium. <i>J. C. Ford, S.J., and G. Grisez</i>	258
Dynamics of Change in the Church's Self-Understanding. <i>P. Chirico, S.S.</i>	55
Faith, Hermeneutics, and the Literal Sense of Scripture. <i>S. M. Schneiders, I.H.M.</i>	719
Faith, Mortality, Creativity: Toward the Art of Believing. <i>J. M. Powers, S.J.</i>	656
<i>Humanae vitae</i> and Its Reception: Ecclesiological Reflections. <i>J. A. Komonchak</i>	221
Just-War Theories: The Bases, Interrelations, Priorities, and Functions of Their Criteria. <i>J. F. Childress</i>	427
The Meaning and Structure of Catholic Faith. <i>J. H. Wright, S.J.</i>	701
The Ontogenetic Ground of Value. <i>W. E. Conn</i>	313
Philosophical Models in Ecclesiology. <i>T. F. O'Meara, O.P.</i>	3
The Situation for Modern Faith. <i>J. A. Coleman, S.J.</i>	601
Theology and the Darkness of Death. <i>B. J. Collopy, S.J.</i>	22
Transcendence, Truth, and Faith: The Ascending Experience of God in All Human Inquiry. <i>M. J. Buckley, S.J.</i>	633

- Zen and the Spiritual Exercises: A Dialogue between Faiths. *D. J. O'Hanlon, S.J.* 737

CURRENT THEOLOGY

- A Decade of Hope Theology in North America. *W. P. Frost* 139
 Notes on Moral Theology 1977: The Church in Dispute. *R. A. McCormick, S.J.* 76
 Orthodox Ecumenism and Theology 1970-78. *M. A. Fahey, S.J.* 446
 Responses to Peter Berger. *L. Gilkey, S. M. Ogden, and D. Tracy* 486

NOTES

- "Charisma veritatis certum": Irenaeus, *Adversus haereses* 4, 26, 2. *J. D. Quinn* 520
 Origen Studies and Pierre Nautin's *Origène*. *R. J. Daly, S.J.* 508
 What Price Indulgences? Trent and Today. *P. J. Beer, S.J.* 526

BOOK REVIEWS

- APCZYNSKI, J. V., *Doers of the Word* (*S. Happel*) 358
 BIGO, P., *The Church and Third World Revolution* (*J. O. Hogan*) 570
 Bishops and Writers (ed. A. Hastings) (*E. McDermott*) 553
 BOCKLE, F., *Fundamentalmoral* (*J. Hofbeck*) 802
 BOISMARD, M.-E., and A. LAMOUILLE, *Synopse des quatre évangiles en français* 3 (*J. E. Bruns*) 338
 BOYLE, J. M., G. GRISEZ, and O. TOLLEFSEN, *Free Choice* (*J. Langan*) 196
 BROWN, R. E., S.S., *The Birth of the Messiah* (*N. J. McEleney*) 771
 BUCKLEY, T. E., S.J., *Church and State in Revolutionary Virginia, 1776-1787* (*T. O'B. Hanley*) 352
 BUHLMANN, W., *The Coming of the Third Church* (*T. H. Sanks*) 790
 BURBIDGE, J., *Being and Will* (*G. M. McCrossin*) 194
 CANTORE, E., *Scientific Man* (*R. L. Shinn*) 808
 CARR, A., *The Theological Method of Karl Rahner* (*W. V. Dych*) 181

- CAVANAGH, J. R., *Counseling the Homosexual* (*J. R. Connery*) 368
 Church and Government in the Middle Ages (ed. C. Brooke *et al.*) (*T. E. Morrissey*) 347
 CURRAN, C. E., *Themes in Fundamental Moral Theology* (*V. J. Genovesi*) 558
 CURRIER, C. D., and R. L. MASON, *The Clergyman and the Psychiatrist* (*W. W. Meissner*) 565
 DALY, R. J., S.J., *The Origins of the Christian Doctrine of Sacrifice* (*R. E. Brown*) 541
 DANÉLOU, J., *A History of Early Christian Doctrine before the Council of Nicaea* 3 (*J. McCue*) 171
 DELUMEAU, J., *Catholicism between Luther and Voltaire* (*J. W. O'Malley*) 548
 DIECKMANN, B., "Welt" and "Entweltlichung" in der Theologie Rudolf Bultmanns (*P. J. Cahill*) 555
 DITMANSON, H. H., *Grace in Experience and Theology* (*J. M. Dittberner*) 166
 DOLAN, J. P., *Catholic Revivalism* (*J. Hennesey*) 549
 DULLES, A., S.J., *The Resilient Church* (*M. A. Fahey*) 168
 DUNN, J. D. G., *Unity and Diversity in the New Testament* (*R. Kugelman*) 780
 EICHER, P., *Offenbarung* (*A. Dulles*) 781
The Faith That Does Justice (ed. J. C. Haughey, S.J.) (*J. R. Dollard*) 363
Famulus Christi (ed. G. Bonner) (*J. F. Kelly*) 172
 FISCHER, K., *De Deo trino et uno* (*Z. Hayes*) 782
Food Policy (ed. P. G. Brown, and H. Shue) (*D. Christiansen*) 810
 GELPI, D., S.J., *Experiencing God* (*J. M. Dittberner*) 787
 GILKEY, L., *Reaping the Whirlwind* (*J. Carmody*) 345
 GREENLEAF, R. K., *Servant Leadership* (*J. Langan*) 189
 HANDY, R. T., *A History of the Churches in the United States and Canada* (*T. O'B. Hanley*) 183
 HARTT, J. N., *Theological Method and Imagination* (*K. C. Russell*) 343
 HAUERWAS, S., *et al.*, *Truthfulness and*

Tragedy (<i>P. J. Rossi</i>)	365	<i>McDermott</i>)	557
HICK, J., Death and Eternal Life (<i>J. Langan</i>)	563	MASCALL, E. L., Theology and the Gospel of Christ (<i>J. J. O'Donnell</i>)	342
HOLMES, J. D., More Roman Than Rome (<i>M. J. Weaver</i>)	795	MASON, R. L., and C. D. CURRIER, The Clergyman and the Psychiatrist (<i>W. W. Meissner</i>)	565
HOOKE, R., Of the Laws of Ecclesiastical Polity 1-2 (<i>P. Surlis</i>)	348	MATHEWS, D. G., Religion in the Old South (<i>L. I. Sweet</i>)	354
HUGHES, P. E., A Commentary on the Epistle to the Hebrews (<i>J. M. Reese</i>)	339	MAY, W. E., Human Existence, Medicine and Ethics (<i>J. J. Doyle</i>)	370
The Jewish People in the First Century 1/2 (ed. S. Safrai and M. Stern) (<i>J. A. Fitzmyer</i>)	769	McCOOL, G. A., S.J., Catholic Theology in the Nineteenth Century (<i>J. W. Padberg</i>)	551
The John Carroll Papers 1-3 (ed. T. O'B. Hanley) (<i>R. E. Curran</i>)	350	METZ, J. B., Glaube in Geschichte und Gesellschaft (<i>W. P. Loewe</i>)	543
JUNGEL, E., The Doctrine of the Trinity (<i>J. Farrelly</i>)	161	MICHALCZYK, J. J., Ingmar Bergman ou la passion d'être homme aujourd'hui (<i>K. S. Kovács</i>)	575
Katholische Theologen Deutschlands im 19. Jahrhundert (ed. H. Fries and G. Schwaiger) (<i>T. F. O'Meara</i>)	796	Les miracles de Jésus selon le Nouveau Testament (ed. X. Léon-Dufour, S.J.) (<i>J. M. Reese</i>)	536
KEANE, P., Sexual Morality (<i>T. A. Wassmer</i>)	803	MOHR, J. C., Abortion in America (<i>J. R. Connery</i>)	371
KEE, H., Community of the New Age (<i>J. R. Donahue</i>)	336	MOL, H. J., Identity and the Sacred (<i>A. Coleman</i>)	567
KLAIBER, J. L., S.J., Religion and Revolution in Peru, 1824-1976 (<i>M. E. Crahan</i>)	552	MOULE, C. F. D., The Origin of Christology (<i>J. P. Galvin</i>)	162
KLEIN, C., Anti-Judaism in Christian Theology (<i>J. T. Pawlikowski</i>)	573	The Myth of God Incarnate (ed. J. Hick) (<i>G. Tavard</i>)	163
KOSNIK, A., <i>et al.</i> , Human Sexuality (<i>J. R. Connery</i>)	366	NAUTIN, P., Origène (<i>R. J. Daly</i>)	508
LADARIA, L. F., S.J., El Espíritu Santo en San Hilario de Poitiers (<i>J. M. McDermott</i>)	544	NELSON, J. B., Embodiment (<i>P. S. Keane</i>)	805
LA POTTERIE, I. DE, S.J., La vérité dans saint Jean (<i>R. E. Brown</i>)	776	NORRIS, T. J., Newman and His Theological Method (<i>J. T. Ford</i>)	180
LAPPÉ, F. M., and J. COLLINS, Food First (<i>B. Lonergan</i>)	198	OLIVEROS MAQUEO, R., S.J., Liberación y teología (<i>A. Hennelly</i>)	376
LATOURELLE, R., L'Accès à Jésus par les évangiles (<i>J. E. Bruns</i>)	773	PANNENBERG, W., Theology and the Philosophy of Science (<i>F. R. Haig</i>)	192
LAURENTIN, R., Catholic Pentecostalism (<i>J. M. Ford</i>)	190	Perspectives on Morality: Essays by William K. Frankena (ed. K. E. Goodpaster) (<i>J. Runzo</i>)	560
LEITH, J. H., Introduction to the Reformed Tradition (<i>H. G. Hageman</i>)	176	PIEPKORN, A. C., Profiles in Belief 1 (<i>J. Hughes</i>)	360
LOPEZ TRUJILLO, A., Liberation or Revolution? (<i>B. H. Smith</i>)	375	Population Policy and Ethics (ed. R. M. Veatch) (<i>D. Christiansen</i>)	571
MALATESTA, E., S.J., Interiority and Covenant (<i>J. E. Bruns</i>)	778	QUELLER, D. E., The Fourth Crusade (<i>J. F. O'Callaghan</i>)	791
MANARANCHE, A., L'Esprit de la loi (<i>J. Hofbeck</i>)	187	QUERE, R. W., Melancthon's <i>Christum cognoscere</i> (<i>J. Raitt</i>)	793
MARCHESI, G., S.J., La cristologia di Hans Urs von Balthasar (<i>J. M.</i>		RAMSEY, P., Ethics at the Edge of Life (<i>T. A. Shannon</i>)	561
		Reason and Religion (ed. S. C. Brown)	

(<i>G M McCrossin</i>)	373	ture of America (ed R Van Allen) (<i>J R Willis</i>)	822
RICHTER, G, Studien zum Johannese- vangelium (<i>R E Brown</i>)	774	BARTH, J R, S J, The Symbolic Imag- ination (<i>D J Leigh</i>)	213
ROWE, W L, The Cosmological Argu- ment (<i>J Runzo</i>)	197	BELGUM, D, When It's Your Turn to Decide (<i>T A Shannon</i>)	821
SALIBA, J A, "Homo Religiosus" in Mircea Eliade (<i>P L Berger</i>)	184	BENNETT, J C, and H SEIFERT, U S Foreign Policy and Christian Ethics (<i>F X Winters</i>)	586
SANDERS, E P, Paul and Palestinian Judaism (<i>C Bernas</i>)	340	BLEHL, V F, S J, John Henry New- man (<i>J T Ford</i>)	817
SCHILLEBEECKX, E, Gerechtigheid en Liefde (<i>R Schreuter</i>)	539	BLENKINSOPP, J, Prophecy and Canon (<i>L Boadt</i>)	379
SCHUTTE, A J, Pier Paolo Vergerio (<i>J N Tylenda</i>)	547	BOYLE, J P, The Sterilization Contro- versy (<i>J A LaBarge</i>)	387
SEGUNDO, J L, S J, The Hidden Mo- tives of Pastoral Action (<i>A T Hen- nelly</i>)	807	BRAATEN, C E, The Flaming Center (<i>M Kelleher</i>)	212
SELVATICO, P, Glaubensgewissheit (<i>P J Burns</i>)	798	BRADY, T A, Ruling Class, Regime and Reformation at Strasbourg (<i>J P Donnelly</i>)	815
SENESTREY, I VON, Wie es zur Defini- tion der papstlichen Unfehlbarkeit kam (<i>J T Ford</i>)	178	BROWN, M L, Louis Veullot (<i>J T Ford</i>)	584
SHAW, R, Dagger John (<i>J Durkin</i>)	357	BRUEGGEMANN, W, The Land (<i>R E Murphy</i>)	201
SWINBURNE, R, The Coherence of Theism (<i>J Farrelly</i>)	784	BURGESS, J A, A History of the Exe- gesis of Matthew 16 17-19 from 1781 to 1965 (<i>D Senior</i>)	201
TENTLER, T N, Sin and Confession on the Eve of the Reformation (<i>J F McCue</i>)	546	CARAMAN, P, The Lost Paradise (<i>P S Kiley</i>)	583
Theological Dictionary of the Old Tes- tament 1-2 (ed G J Botterweck and H Ringgren) (<i>J A Fitzmyer</i>)	154	CASSIDY, R J, Jesus, Politics, and So- ciety (<i>R F O'Toole</i>)	812
THIELICKE, H, The Evangelical Faith 2 (<i>P D Fehlner</i>)	785	Climb Along the Cutting Edge (ed J Chittister, O S B) (<i>T E Clarke</i>)	589
TODISCO, O, Ermeneutica storiografica (<i>B J Przewozny</i>)	362	CORBISHLEY, T, S J, The Prayer of Jesus (<i>W J Walsh</i>)	210
Toward Vatican III (ed D Tracy, H Kung, and J B Metz) (<i>G Tavard</i>)	800	CORMIER, H, The Humor of Jesus (<i>J J Feeney</i>)	580
VAHANIAN, G, God and Utopia (<i>D M Thomas</i>)	537	DAVIES, M, Liturgical Revolution 1-2 (<i>C Kiesling</i>)	590
VAUX, R DE, Qumran Grotte 4, II 1 Archeologie (<i>J A Fitzmyer</i>)	158	DILLISTONE, F W, C H Dodd (<i>D J Murphy</i>)	386
VAWTER, B, On Genesis (<i>F L Mor- iarty</i>)	156	DUNPHY, J, Paul Tillich et le symbole religieux (<i>R Modras</i>)	209
VILLALON, J R, Sacrements dans l'Esprit (<i>E J Kulmartin</i>)	540	DREXLER, C H, The Authority to Teach (<i>R P Desharnais</i>)	818
VREE, D, On Synthesizing Marxism and Christianity (<i>M Longwood</i>)	186	Eerdman's Handbook to the History of Christianity (ed T Dowley) (<i>J N Tylenda</i>)	206
		Ernst Troeltsch (ed R Morgan and M Pye) (<i>W M Thompson</i>)	584
		Faith of Our Fathers (<i>J N Tylenda</i>)	592
		FAIVRE, A, Naissance d'une hierarchie	

SHORTER NOTICES

ALTIZER, T J J, The Self-Embodi- ment of God (<i>W C McCauley</i>)	203
American Religious Values and the Fu	

(<i>J. P. Burns</i>)	206	KNIGHT, D. M., Cloud by Day, Fire by Night (<i>D. Gottemoeller</i>)	211
FICHTNER, J., O.S.C., Man the Image of God (<i>J. F. O'Grady</i>)	814	LA CROIX, W. L., S.J., Meaning and Reason in Ethics (<i>T. A. Wassmer</i>)	585
The Fire and the Cloud (ed. D. A. Fleming, S.M.) (<i>W. J. Walsh</i>)	587	LÓPEZ RIVERA, F., S.J., Biblia y sociedad (<i>A. T. Hennelly</i>)	579
FORNBERG, T., An Early Church in a Pluralistic Society (<i>J. H. Elliott</i>)	381	LOWE, W. J., Mystery and the Unconscious (<i>J. J. Haught</i>)	385
FOSTER, R. J., Celebration of Discipline (<i>W. J. Walsh</i>)	818	LUSSIER, E., S.S.S., The Eucharist (<i>C. Kiesling</i>)	204
FRIEDMAN, J., Michael Servetus (<i>J. N. Tylenda</i>)	816	MALLORY, M. M., Christian Mysticism (<i>H. D. Egan</i>)	587
GAFFNEY, P., S.M.M., Mary's Spiritual Maternity according to St. Louis de Montfort (<i>J. A. Saliba</i>)	205	MARGERIE, B. DE, Theological Retreat with Some Ignatian Exercises (<i>J. M. McDermott</i>)	210
GATCH, M. MCC., Preaching and Theology in Anglo-Saxon England (<i>J. F. Kelly</i>)	384	MARTELET, G., The Risen Christ and the Eucharistic World (<i>J. H. McKenna</i>)	204
GEFFRE, C., <i>et al.</i> , Le déplacement de la théologie (<i>R. J. Schreiter</i>)	202	MCLELLAND, J. C., God the Anonymous (<i>G. H. Ettlinger</i>)	207
Gospel Poverty (ed. M. D. Guinan) (<i>W. J. Walsh</i>)	578	MCMANARA, W., O.C.D., Mystical Passion (<i>M. J. Weaver</i>)	390
GRELEY, A. M., An Ugly Little Secret (<i>J. J. Conlin</i>)	392	MERTON, T., The Monastic Journey (ed. P. Hart) (<i>F. J. Kelly</i>)	588
GRIFFITHS, B., Return to the Center (<i>H. Egan</i>)	390	MILLER, D. E., The Wing-footed Wanderer (<i>V. J. Genovesi</i>)	388
HÄRING, N. M., Die Zwettler Summe (<i>G. W. Olsen</i>)	207	MIRANDA, J., Being and the Messiah (<i>J. E. Bruns</i>)	202
HENGEL, M., Christ and Power (<i>J. R. Dollard</i>)	204	MOLTMANN, J., The Passion for Life (<i>W. P. Frost</i>)	590
HINTNER, D., Die Ungarn und das byzantinische Christentum der Bulgaren im Spiegel der Register Papst Innozenz' III (<i>T. E. Morrissey</i>)	582	MORREALL, J. S., Analogy and Talking about God (<i>J. Farrelly</i>)	813
HIPPOLYTUS OF ROME, Contra Noetum (ed. R. Butterworth, S.J.) (<i>J. T. Lienhard</i>)	581	MUGGERIDGE, M., Christ and the Media (<i>K. C. Russell</i>)	824
HOULDEN, J. L., Ethics and the New Testament (<i>P. Surlis</i>)	382	O'MAHONEY, P. J., The Fantasy of Human Rights (<i>V. M. Burns</i>)	820
Human Life (ed. W. C. Bier, S.J.) (<i>R. R. Lebel</i>)	387	The Order of Priesthood (<i>J. V. Schall</i>)	581
ILLICH, I., Toward a History of Needs (<i>D. Christiansen</i>)	823	OTWELL, J. T., And Sarah Laughed (<i>M. A. Woodard</i>)	200
JENNINGS, T. W., Introduction to Theology (<i>R. Masson</i>)	813	PETERS, T., Futures—Human and Divine (<i>F. R. Haig</i>)	824
KASPER, W., Jesus the Christ (<i>O. Hentz</i>)	383	The Piety of John Calvin (ed. F. L. Battles) (<i>J. N. Tylenda</i>)	817
KIENE, P. F., The Tabernacle of God in the Wilderness of Sinai (<i>F. L. Moriarty</i>)	578	POHIER, J., O.P., Quand je dis Dieu (<i>J. Farrelly</i>)	580
KILIAN, S. J., O.F.M., Theological Models for the Parish (<i>F. M. O'Connor</i>)	388	POLZIN, R. M., Biblical Structuralism (<i>D. Greenwood</i>)	380
		Der Priester mangel und seine Konsequenzen (ed. F. Klostermann) (<i>R. Kress</i>)	389
		RAHNER, K., S.J., Erfahrung des	

Geistes (<i>H. Egan</i>)	203	SMITH, M., Jesus the Magician (<i>L. F. Badia</i>)	812
RAHNER, K., Meditations on Freedom and the Spirit (<i>H. Egan</i>)	588	SOELLE, D., Death by Bread Alone (<i>T. E. Clarke</i>)	819
RAHNER, K., Meditations on Hope and Love (<i>H. Egan</i>)	391	SOMERVILLE, R., Pope Alexander III and the Council of Tours (1163) (<i>T. E. Morrissey</i>)	814
RAHNER, K., Meditations on the Sacraments (<i>H. Egan</i>)	391	STAGG, E. and F., Woman in the World of Jesus (<i>P. Snell</i>)	825
Religion in American History (ed. J. Mulder and J. Wilson) (<i>J. Hennessy</i>)	583	STANNARD, D. E., The Puritan Way of Death (<i>J. J. Doyle</i>)	385
Religious Reading 4	825	STUHLMUELLER, C., C.P., Thirsting for the Lord (<i>P. Snell</i>)	381
RODES, R. E., JR., Ecclesiastical Administration in Medieval England (<i>J. F. Kelly</i>)	208	To Avoid Catastrophe (ed. M. Hamilton) (<i>F. X. Winters</i>)	822
ROYÓN, E., S.J., Sacerdocio: Culto or ministerio? (<i>D. Maruca</i>)	208	Tradition and Theology in the Old Testament (ed. D. A. Knight) (<i>J. E. Huesman</i>)	379
RUETHER, R. R., Mary: The Feminine Face of the Church (<i>J. A. Saliba</i>)	383	VER EECKE, W., Negativity and Subjectivity (<i>R. F. de Brabander</i>)	591
SCANZONI, L., and V. R. MOLLENKOTT, Is the Homosexual My Neighbor (<i>V. J. Genovesi</i>)	820	WALCHARS, J., S.J., The Unfinished Mystery (<i>M. B. Pennington</i>)	819
Sexism and Church Law (ed. J. A. Coriden) (<i>M. Cleophas</i>)	212	WILLIS, J. R., S.J., A History of Christian Thought (<i>G. H. Ettlinger</i>)	384
SHEEHAN, J. F. X., Let the People Cry Amen (<i>S. E. McEvenue</i>)	200	WILSON, R. R., Genealogy and History in the Biblical World (<i>F. L. Moriarty</i>)	378
SIDER, R. L., Rich Christians in an Age of Hunger (<i>A. J. Fritsch</i>)	392	YANOVSKY, V. S., Medicine, Science and Life (<i>J. J. Doyle</i>)	821
SMITH, M., An Introduction to Mysticism (<i>J. A. Saliba</i>)	586		