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Presenting This Issue

The three articles in the September 1980 issue focus on the mother of Jesus, on discernment of spirits, and on the Trinity; in large measure they are, respectively, biblical, historical, and systematic. A survey of research evaluates recent work in moral philosophy, while two notes deal with particular issues in the Prayers of Sarapion and the theology of Bonaventure.

Mary the Perfect Disciple: A Paradigm for Mariology begins with the proposition that a paradigm in a science provides a unity of understanding for that science. Using an analogous notion, the author seeks to unite various facets of the mystery of Mary by means of the paradigm of discipleship as found in the Gospels. In the light of this paradigm, he discusses her maternity, relationship to the Church, and virginity. PATRICK J. BEARSLEY, S.M., Ph.D. from the University of St. Thomas Aquinas (*Angelicum*) in Rome, M.Litt. from Oxford, dean of studies and lecturer in philosophy at Mount St. Mary's Seminary, Hawke's Bay, New Zealand, has for academic specialties the philosophy of mind and Mariology. Recent articles have appeared in the *Thomist*, the *Modern Schoolman*, and *Angelicum*. He is currently developing further ramifications of the paradigm of perfect discipleship to encompass all the important features of the mother of Jesus.

On "Discernment of Spirits" in the Early Church is a kind of history of the exegesis of one biblical expression in light of later spiritual theology. Particularly important are Origen, Athanasius, Greek monastic literature, Cassian, and the *Regula Benedicti*. The term begins by designating a charism of insight into the works of personal demons, and comes to designate a necessary, acquired virtue. JOSEPH T. LIENHARD, S.J., Dr. theol. from Albert-Ludwigs-Universität, Freiburg im Breisgau (1975), is associate professor of theology at Marquette University. His special competence lies in the patristic era, with particular interest in asceticism and monasticism. His *Paulinus of Nola and Early Western Monasticism* was reviewed with high praise in *TS* 40 (1979) 362-63.

On Keeping "Persons" in the Trinity is, as its subtitle states, a linguistic approach to Trinitarian thought. After introductory material on the elusive concept of person, the author compares Rahner and Barth's critical re-evaluations of the term in Trinitarian theology, assesses their achievements in light of the witness of Scripture and the classical theological tradition, and suggests what this means for the continued viability of the concept. LAWRENCE B. PORTER, O.P., holds a master's degree in English literature from Brown and a licentiate in theology from the Dominican House of Studies in Washington, D.C. Currently a doctoral student in the graduate department of religion at Vanderbilt, he is writing his dissertation on the achievement of Henri de Lubac. His article

"The Theologian of *Humanae vitae*" appeared in the *Thomist* in July 1978.

Recent Philosophical Work in Moral Theory is an overview fashioned on five books. The main contrast lies between works that take an instrumental view of morality and those that see morality as a set of rational principles. JOHN LANGAN, S.J., Ph.D. from Michigan, is research fellow at the Woodstock Theological Center, Washington, D.C. Particularly qualified in ethics, political philosophy, and the history of ethics, he is currently editing a book on human rights in the Americas. Two of his articles have recently appeared in the *Harvard Theological Review* and the *Religious Studies Review*.

Thmuis Revisited: Another Look at the Prayers of Bishop Sarapion is an effort to restore the reputation of the compiler of the Prayers of Sarapion, generally seen (after the work of Brightman, Capelle, and Botte) as muddleheaded, avant-garde, and heretical. G. J. CUMING, D.D. from Oxford (1962), is lecturer in liturgical studies at King's College, London, and Ripon College, Cuddesdon, Oxford. He began by concentrating on the history of the Book of Common Prayer, but for the past ten years the chief thrust of his work has been in patristic liturgy. Recent publications include *Hippolytus: A Text for Students* (1976), *Essays on Hippolytus* (1978), and *Prayers of the Eucharist* (ed. with R. C. D. Jasper, 1975), as well as a number of articles. He is revising his work *A History of Anglican Liturgy* (1969), with additional chapters covering the years 1965-80. Lest Dr. Cuming's high reputation be questioned, let me note that his spelling of Sarapion, rather than the more usual Serapion, stems from the one and only manuscript of the Prayers.

The Coincidence of Opposites: A Recent Interpretation of Bonaventure claims that the effort to make *coincidentia oppositorum* the key to Bonaventure's theology runs counter to several texts that openly reject this as a valid theological model. The presentation analyzes the main passages of the *Commentary on the Sentences* that deal with this question. GEORGE H. TAVARD, S.T.D. from the Facultés catholiques de Lyon, professor at the Methodist School of Theology in Ohio since 1970, has done significant research on Bonaventure, in ecumenism, and on Scripture and tradition. Author of numerous books and articles, he will soon issue *The Weight of God: The Trinitarian Spirituality of Emmanuel d'Alzon*.

An important correction, to make sense out of pp. 267 and 268 of the June 1980 issue: the first line on p. 268 should precede the first line on p. 267. Unexplained printer's devilry; our apologies to Jared Wicks, whose first-rate article on abuses under indictment at Augsburg did not deserve such abuse.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

TRADITION AND INTERPRETATION. Edited by G. W. Anderson. New York: Oxford University Press, 1979. Pp. xxi + 462. \$22.50.

Almost thirty years have elapsed since the predecessor of this volume appeared under the editorship of H. H. Rowley. It was entitled *The Old Testament and Modern Study* (1951) and consisted of essays by members of the British Society for Old Testament Study. Each contributor (the editor of the present volume was one) sketched the current position on various areas of OT study, just getting back on its feet after World War II. To fill out the picture of service provided by British scholarship, our volume had two earlier forerunners in *The People and the Book* (1925), edited by A. S. Peake, and *Record and Revelation* (1938), edited by H. Wheeler Robinson. Scholars gladly acknowledge their debt to this learned society for past benefactions as well as for this latest overview of OT positions and problems presented in a superbly edited and beautifully printed book. The selective bibliographies following most contributions, as well as the triple indexes (biblical, author, and general), greatly facilitate the use of a volume which assembles so much material in such short compass. If there is one small regret, it is that most of the material was submitted to the editor by 1974 but certain difficulties held up the printing for five years.

Adequate summary, not to mention detailed analysis, is out of the question in a work so richly packed with information, hypotheses, and projections. But newer trends and movements toward consensus do emerge and merit our attention. The title itself shows a greater appreciation of the vital relationship between the ancient traditions of Israel and a living community moving through history, cherishing but also ever interpreting her patrimony in the light of an ongoing interaction with her Lord. It was the merit of von Rad, whose influence has been enormous in the period under review, to have shown that the very process of OT proclamation consisted in the transmission and interpretation of older traditions in the light of an ever-changing historical situation. In a word, Israel had the same objective as the Church today, creatively to reinterpret ancient traditions, all the while adjusting to new experiences and crises without sacrificing her own peculiar identity. This insight permeates half a dozen of the essays in this volume.

The undiminishing flood of material for textual study over the past thirty years is duly reported in essays by B. J. Roberts, J. Barr, and J. Gray. While the textual background of our Hebrew Bible is now seen to have been far more complicated than anyone had imagined, editor Anderson is surely expressing a scholarly consensus in these lines: "It is

unthinkable that any responsible textual scholar would today indulge in the uncritical reliance on the Versions or the undisciplined excesses of conjectural emendation which were once fashionable" (xv).

In line with a more conservative attitude towards the Massoretic text, I would note a tendency today to get away from the minute analysis of sources prior to the text and to concentrate energies on the composition as it stands. What calls for attention today is a study of the text itself, its own stylistic and structural features, and the relationship between the literary units as they exist in the final redaction. What response will OT scholars make to the recent observation that there exists virtually no serious literary analysis of the Hebrew Bible? How many studies have illuminated the artful use of language, imagery, sound, compositional techniques, allusions etc. in the biblical text, as scholars have been doing for years for the Greek and Latin classics, Shakespeare, Dante, and others? No space is left to comment on the fine contributions of P. Ackroyd, R. Clements, E. Nicholson, W. McKane, F. F. Bruce, J. Eaton, W. Zimmerli, and H. Cazelles, the last two honorary members of the Society for Old Testament Study. This comprehensive survey will be most useful to professional OT scholars who cannot possibly keep up with all the areas of inquiry. For one beginning OT studies it should be required reading.

Loyola University of Chicago

FREDERICK L. MORIARTY, S.J.

THE ROYAL SON OF GOD: THE CHRISTOLOGY OF MATTHEW 1-2 IN THE SETTING OF THE GOSPEL. By Brian M. Nolan. *Orbis biblicus et orientalis* 23. Fribourg: Editions Universitaires; Göttingen: Vandenhoeck & Ruprecht, 1979. Pp. 282.

This study of the influence of royal messianism on Mt 1-2 originated as a 1975 doctoral dissertation under Ceslaus Spicq. For publication it has been abridged and thoroughly revised.

The author's basic thesis can be stated in the words of his conclusion: "The vivid first century appreciation of the coming Son of David and its understanding of human and royal sonship colour much of the perception of Matthew, and are determinant for his Gospel of Origins" (244). A defense of this thesis is elaborated in three major sections or "concentric circles." The first and outer circle examines the religious milieu of Mt as it seems to have influenced chaps. 1-2. The Evangelist draws on a variety of OT motifs and themes of intertestamental Jewish piety, blending them into a fresh synthesis. The Evangelist's methodology can be called "midrashic," according to N., since midrash is less a distinct literary genre than it is a style of interpretation joining biblical text and contemporary experience. The dominant source for Mt's midrashic creation in chaps. 1-

2 is not Mosaic or New Exodus traditions but Davidic. In the second section or circle, N. concentrates on the background of Mt (a Hellenistic Jewish author writing for a mixed community which was separated from the synagogue but still in tune with Judaism; he opts for a probable Syrian location but, citing Robinson, is unsure of a post-70 date for the Gospel) and the relationship of 1-2 to the rest of the Gospel. The function of the two chapters is to stress the messianic significance of Jesus and they are therefore more properly called a "Gospel of Origins" than "prologue" or infancy narrative.

The third and innermost "circle" of N.'s study is the most substantial. Here he elaborates on the Davidic motifs in 1-2 and then traces potential Davidic material throughout the rest of the Gospel. He returns again to the "Gospel of Origins" to synthesize his material and to relate its themes of divine sonship, of humble origins and triumphant resolutions, of universalism, of struggle and redemption to the rich Davidic piety or "royal mysticism" that was strong in intertestamental Judaism. As N. concludes, "The Gospel portrait or, rather, motion picture of Jesus, the Son of David and beloved Son of God, shepherding the Twelve tribes in the power of the Spirit, living out the Torah, Isaiah, and his forefather's Psalms, symbolically taking possession of Jerusalem, cleansing the old Temple, and proclaiming the New, teaching, healing, and judging there, and redeeming and being exalted above all creation in the holy city, gains body and definition—and devotional dynamism—when viewed against a faith nourished on Davidic mysticism" (232).

One of the prime values of this study is the fund of references to sources and secondary studies on the Davidic theme assembled by the author. His scanning of the entire Gospel for Davidic motifs, although often turning up dubious or tenuous allusions, nevertheless musters impressive evidence for the importance of royal messianism and particularly its elaboration in popular piety as a matrix for Matthew's Christological perspective. Less helpful are N.'s occasionally florid style and the convoluted organization of his study, neither of which enhances clarity. Royal messianism (or any other single biblical motif) is not the "key to all mythologies" in Matthew's Gospel but it is a major and, until now, probably undervalued backdrop for the Evangelist's perspective.

Catholic Theological Union, Chicago

DONALD SENIOR, C.P.

"SONS OF GOD"—"SEED OF ABRAHAM." By Brendan Byrne, S.J. *Analecta biblica* 83. Rome: Biblical Institute, 1979. Pp. xi + 288. \$30.

This book was originally presented as a doctoral dissertation at Oxford (1977). Byrne approaches sonship of God in Paul only after an investigation of the motif in its Jewish background: the OT and intertestamental

literature. The fine point of the inquiry, though by no means its chief aim, rests on the term *huiiothesia*. B.'s treatment of sonship of God in the OT is not extensive, because other adequate surveys exist. Rather, the use that the intertestamental literature makes of the OT sonship of God established its NT background. In the intertestamental literature certain patterns emerge. Sonship is the privilege of Israel alone; it stems from God's election and calling. Frequently enough, sonship of God occurs in an eschatological context; apparently it was an epithet particularly applicable to the ideal Israel of the end-time. Because one is righteous, he is recognized as a son of God and thus free from any accusation. Connected with this is the idea of rescue from death or destruction—theologically expressed, the idea of vindication of the just from humiliation and oppression. Also, a widespread tendency existed to characterize the future of the righteous as a restoration of that "angel-like" nature enjoyed by man at the beginning, but whether these features were consciously associated in the son-of-God terms remains questionable. Son-of-God and inheritance motifs developed separately but could be brought together in an image of compelling force. Rabbinical literature shows an explicit awareness of sonship as the unique privilege of Israel and a much more intimate filial relationship for certain outstanding figures. The Targums tend to soften sonship statements.

In the larger and second part of the book, B. studies sonship of God in Rom 8-9 and Galatians. He has shorter considerations of this designation in Philippians and 2 Corinthians and of Paul's view of Christ as the Son of God. In his overall conclusion to this section, B. maintains that for Paul "Son of God" has reference primarily and properly to the exalted status of Christ; this exalted status corresponds perfectly to the way in which Paul speaks of Christians as "sons." On the logic of Paul's theology, the present situation of Christians would correspond to that of Christ during his earthly life. *Huiiothesia* represents the ultimate design of God for the elect, and the sending of the Son represents the means whereby this design is set in motion. As used by Paul, *huiiothesia* is not well translated "adoption." As regards the Jews, Paul's sonship language expresses the shocking truth that Israel comes into true possession of her inheritance only by finding the mercy of God through association with the Gentile sinners long despised. There is no need to go beyond Judaism to account for Paul's sonship-of-God idea. Paul wanted to show that the unity of Jew and Gentile in Christ and the common sharing in the eschatological blessings was what was meant by God all along.

B. concludes his book with an insightful and corrective review of E. P. Sanders' *Paul and Palestinian Judaism*.

By putting detailed scholarly opinion and debate in his footnotes, B.

provides a very readable book. No one will agree with everything in his treatment of Paul, but B. argues well and perceptively. As regards Sanders, B. could have indicated the problem of dating the literature of Palestinian Judaism and asked how much *real* proof we have that this literature described the Judaism which Paul encountered.

St. Louis University

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

FACE À LA MORT: JÉSUS ET PAUL. By Xavier Léon-Dufour, S.J. Paris: Seuil, 1979. Pp. 322.

A new twist to an old topic is to be welcomed in any field of scholarly endeavor. Léon-Dufour has provided just such a twist to the well-worn topics of redemption and salvation in the NT by centering these subjects on the manner in which Jesus and Paul approached the fact of death—both their own death and that of others. The result is a fine treatment of a number of scriptural realities, a treatment that can be of benefit not only to the nonspecialist but also to the scholar in search of possible solutions to complicated problems.

The treatise consists of two main parts. In the first, Jesus' attitude to the death of others is explored; this implies discussions concerning death and the human condition, guilt, death of the body and death of the soul, heaven or hell, the judgment, the paradox of life through death, etc. This first section then continues with Jesus' attitude to his own approaching death; there are long discussions about the meaning of the Last Supper, the agony in the garden, and the words of Jesus from the Cross. The second part is concerned with Paul's understanding of the salvific nature of the death of Jesus, the meaning of death for the individual Christian, and the attitude of Paul to his own death. The book concludes with the reprint of an article that originally appeared in the November 1972 issue of *Etudes*; it is an examination of the language that is used to describe what happens "after" death.

What impresses the reviewer most is the author's ability to synthesize complex problems in a few well-chosen words: thus, the death of Jesus is not a "ritual" sacrifice but a "real" sacrifice (with the necessary explanations ready at hand); the eschatology of Jesus looks to the future in order to give proper value to the present; the "sleep" of Christians who die before the Parousia cannot be a diminution of the life of the Spirit that they have already experienced in the present life; Jesus did not seek death for its own sake but as a necessary consequence of his fidelity to his God-given mission; it is this fidelity that Christians must imitate and thereby share in the resurrection of Christ; faith and repentance on the part of Christians are the prerequisites to eternal life; the death of Christ is therefore no magical means of salvation.

The question of the "interim period" between the death of the individual and the parousia of the Lord receives adequate attention. The Jewish notions were accepted by Christians: the linear, historical concept of a "before and after" (perfect bliss at the resurrection), and the vertical, atemporal notion of a "below and above" (happiness becomes a reality immediately after death). Léon-Dufour might have more clearly explained how the period of "waiting" is taken from our own worldly concept of time (even at the risk of introducing philosophical speculations into the ambience of biblical religion). And his explanation of 2 Cor 5 would have profited by the excellent discussion of R. Gundry, *Soma in Biblical Theology* 148-55, where the duality of the human composite receives greater attention than is usual among biblical scholars.

Some minor points can be contested. It is incorrect to say (206) that Pseudo-Philo retains only bread-offerings; in reality, not only sacrifices but the festivals and temple furniture are mentioned with respect (e.g. LAB 11:15; 22:7, 52:1). And it is strange to see Lk 17:21 described as a "mystic" text (58). But these are but quibbles in a work that brings to a wide audience the results of many years of moderately critical biblical scholarship.

Holy Trinity Abbey, Utah

CASIMIR BERNAS, O.C.S.O.

MESSAGE AND EXISTENCE: AN INTRODUCTION TO CHRISTIAN THEOLOGY. By Langdon Gilkey. New York: Seabury, 1979. Pp. 257. \$10.95.

Gilkey is one of the most productive Protestant theologians at work in the United States today and one of the most versatile. Besides his monumental studies *Naming the Whirlwind* (1969) and *Reaping the Whirlwind* (1976), he has written several shorter books for the educated public which have been remarkable for their clarity of expression and richness of insight. *Shantung Compound* (1966), e.g., is an absorbing theological memoir which recounts G.'s internment in a Japanese prisoner-of-war camp and sketches as somber a picture of the human condition as any drawn by Reinhold Niebuhr. In *How Can the Church Minister to the World without Losing Itself* (1964), he offered a penetrating vision of the cultural captivity of the American churches and the potential theological sources of their liberation. His very first book, *Maker of Heaven and Earth* (1959), a lucid exposition of the doctrine of creation, was written, as he reminds his readers in the preface of the present work, "for that model gentleperson, the intelligent layperson."

The success of these earlier books in communicating difficult truths in direct and forthright style whetted my appetite to read the introduction to Christianity I heard G. had written. Now I fear I let my fondness for those early works of high popularization give rise to mistaken expecta-

tions. For in style, at least, *Message and Existence* is closer to the *Whirlwind* books than any of G.'s more popular works. If we compare it with two other recent introductions, Hans Küng's *On Being a Christian* and Karl Rahner's *Foundations of Christian Faith*, its appeal will be more like Rahner's than Küng's. For one thing, G.'s writing is often dense and abstract; for another, the questions he is drawn to examine and the formulations he gives to his answers often represent specialized topics in academic theology rather than the religious concerns of "that model gentleperson."

Though in some ways *Message and Existence* appears more a summary of G.'s own theology than an introduction plain and simple, it succeeds admirably in presenting a "consistent and integrated interpretation of all the major symbols" of the Christian faith. Structuring his chapters about the Trinitarian credal formula, G. elaborates the elements of belief dialogically, relating each to depth dimensions in human experience. He does this most successfully, by my reckoning, in the Christological and pneumatological passages, less convincingly in treating the doctrine of God. His linking of the Jesus of history with the Christ of faith is especially well conceived and, in these days of Christological controversy, worthy of serious study. Just as *Shantung Compound* is the most humanly persuasive of his earlier works, the surest writing of the book is the exposition of sin. A chapter on communion as the final end of human existence has the ring of authenticity too, and it testifies to G.'s abiding appreciation for theological themes which have been traditionally associated more with the Roman Catholic than the Protestant tradition.

In conclusion, *Message and Existence* will be of more interest to other theologians, to students of theology, and to the learned clergy than to intelligent laypeople. Theologians will find it an illuminating synthesis of G.'s theology; students will use it as a key to his larger works; and pastors will find in it a source of explanation of the faith which reaches into the lives of their congregations. Finally, for readers of *TS*, it will surely lay to rest lingering doubts about the integrity of G.'s theology created by Peter Berger's controversy with G. and his colleagues Schubert Ogden and David Tracy in these pages three years ago (*TS* 38 [1977] 39-56; 39 [1978] 486-507).

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

FAITH IN HISTORY AND SOCIETY: TOWARDS A FUNDAMENTAL PRACTICAL THEOLOGY. By Johann Baptist Metz. Translated by David Smith. New York: Seabury, 1980. Pp. 237. \$12.95.

These fifteen loosely-connected and somewhat repetitious essays attempt to alter Catholic fundamental theology dramatically. In the dia-

logue with Kant, Marx, Rahner, Moltmann, Horkheimer, Adorno, Habermas, Block, Pannenberg, Rendtorff, Marcuse, etc., M. proposes the following definition of the Christian faith in view of his political theology conceived as a practical fundamental theology: "The faith of Christians is a praxis in history and society that is to be understood as hope in solidarity in the God of Jesus as a God of the living and the dead who calls all men to be subjects in his presence. Christians justify themselves in this essentially apocalyptic praxis (of imitation) in their historical struggle for their fellow men. They stand up for all men in their attempt to become subjects in solidarity with each other. In this praxis, they resist the danger both of a creeping evolutionary disintegration of the history of men as subjects and of an increasing negation of the individual in view of a new, post-middle-class image of man."

By emphasizing the basic categories of dangerous memory, narrative, and solidarity, by re-establishing Christianity's "apocalyptic sting," and by having the subject, praxis, history, and society axiologically present and effective throughout his theology, M. wishes to employ the very substance of Christianity to criticize the political, economic, and theoretical systems of any age. Highly critical of theology's "privatizing" and "middle-class subject" tendencies, M. insists that theology must always begin with the people's narrative language, symbols, mysticism, and collective memory, although he offers no critical basis for distinguishing anti-Christian elements which inevitably creep in. M. attempts to overcome Christianity's crisis of subjects and institutions too distant from Christianity's practical meaning by reflecting upon Christianity in the light of world problems and by striving to bring about the process of transference between the kingdom of God and society. This political theology is no regional enterprise, but a fundamental task which emphasizes the cognitive, critical meaning of the praxis of the imitation of Christ. Only in this way can the Church "for the people" become the Church "of the people," consisting of new subjects before God.

The key essay, "The Concept of a Political Theology as a Practical Fundamental Theology," can be read as a summary of almost all of M.'s theology. Especially noteworthy are the essay "Church and People: The Forgotten Subject of Faith" and the excursus "Theology as Biography." The essay "A Transcendental and Idealistic or a Narrative and Practical Christianity," as well as other essays, unfortunately employ straw-man argumentation against transcendental theology.

If traditional theology was faith seeking reason, is M.'s theology nothing more than a necessary emphasis upon the lived aspect of this faith in its social-political ramifications? Has not M. taken an extremely abstract approach to a theology which he demands be interrupted frequently by

praxis? Is his approach so cut off from traditional and contemporary theology and biblical studies as to be more homiletic than critical? Has he fallen victim to the classical German temptation to reduce the Bible to one category—in his case, narrative? Has M. indirectly eliminated the legitimate individual or “private” dimension of Christianity? Finally, I cannot overemphasize the “towards” in the subtitle of this volume.

Boston College

HARVEY D. EGAN, S.J.

RATIONALITY AND RELIGIOUS BELIEF. Edited by C. F. Delaney. *University of Notre Dame Studies in the Philosophy of Religion* 1. Notre Dame: University of Notre Dame, 1979. Pp. 168. \$10.95; \$3.95 paper.

Analytical philosophers have typically mapped two sorts of roads to reach the goal of understanding whether religious belief is rational. A highway of intellectual imperialism leads to the rejection of religious belief because religion fails to meet the canons of scientific rationality. The byways of fideism lead to various citadels of commitment whose reasonableness one is not in position to judge without having or achieving commitment. Some recent thinkers, including the contributors to this volume, have sought to plan or proffer routes more sensitive than the former and more sensible than the latter to reach the goal of understanding the rationality of religious belief.

Four of the essays chart courses different from either course mentioned above. Langdon Gilkey presents a neo-Tillichian reflection on the essential rationality, existential incredibility, and actual credibility of Christian belief. John E. Smith attacks Wittgenstein's supposed fideism and proposes to outline his novel understanding of rationality which will encourage a new, ontologically-aware interpretation of faith seeking understanding. David Burrell claims that the traditional proofs of the existence of God provide no independent foundation for religious belief and that they were not intended to do so. Rather, they probe down to the basis of believing and in so doing may serve to justify belief. Frederick Crosson attempts to show that mythical, philosophical, and historical ways to grasp reality are successively exemplified in Augustine's *Confessions*, thus showing the actual structure of this supposedly unstructured text.

The other four essays do not so much propose very different roads as explore specific points along familiar roads, showing that possible routes not taken by the usual travelers may be better than the routes actually taken. Alvin Plantinga discusses whether belief in God is or can be a rational sort of belief. In deciding affirmatively, against foundationalist epistemologists, he abandons foundationalism's most central claims. George Mavrodes analyzes the differences between believing rationally and believing what is true. He notes that these differ significantly and

leaves open the question whether belief in God is rational. Robert Merrihew Adams resuscitates various moral arguments for the existence of God from their Victorian graveyard. He succeeds in showing that belief in the Christian God is a sufficient ground for morality. He does not show that it is necessary. Elizabeth Anscombe undertakes the toughest exploration in the volume, investigating what it means to believe a person (that something [he says] is true). She may have planned, from some obscure remarks on "faith" near the beginning of the essay, to go on to investigate "believing God" (as opposed to believing in God or believing that God exists), but she does not finish investigating what believing a human person, much less a divine person, means.

The essays do not deal with "religious belief" but with "Christian theism." All of the essays are worth spending time on, although they vary in readability from Gilkey's leaden prose to Adams' winsome reflections and Anscombe's terse remarks. The volume augurs well for the newly-begun series and belongs in the map case of any philosophical theologian who has advanced, or needs to advance, beyond the standard portrayals in the analytic tradition of the routes to understanding the rationality of belief in God.

St. Michael's College, Vermont

TERRENCE W. TILLEY

THE GOD OF THE PHILOSOPHERS. By Anthony Kenny. Oxford: Clarendon, 1979. Pp. 135. \$15.95.

The master of Balliol College has analyzed not only the medieval (Aquinas, Scotus, Ockham, Molina, etc.) but also the contemporary analytical (Pike, Geach, Plantinga, Swinburne, etc.) philosophical expressions of and debates over God's knowledge and power. He claims that "the traditional doctrines of omniscience and omnipotence cannot be stated in a way that makes them compatible with other traditional doctrines such as that of divine immutability, divine lack of responsibility for sin, and human freedom of the will" (10-11). K. concludes that there is "no such being as the God of traditional natural theology" (121).

K. defines omniscience as "for all p , if p , then God knows that p " (10). He shows that divine omniscience is compatible with various theories of necessary truth and that God's possession of empirical knowledge is possible even if He has no sense data. But if, as K. claims, some items of knowledge are inextricably time-bound, then either God knows these truths or He is immutable. If God knows time-bound truths, e.g., "Today is Thursday," then He may be omniscient but He is not immutable, for His knowledge changes as time goes by. If He is immutable, then He cannot know time-bound truths, and He is thus not omniscient.

K. explores the compatibility of divine foreknowledge with human

freedom of action. He argues against free-will defenders, especially Plantinga, adapting strategies employed by the Dominicans against the Jesuits in the sixteenth century over "middle knowledge." He concludes that if human actions are truly undetermined, then God cannot know them in advance. If human free action is compatible with determinism (his own position), then one could explain how God could foreknow even free actions, but one would crash into the problem of evil, for in a determined universe "the distinction between causing and permitting" cannot apply to God (87).

In the third section K. rejects problem-plagued and inelegant definitions of omnipotence in favor of defining an omnipotent being as one that "has every power which it is logically possible to possess" (96). But *divine* omnipotence is narrower: "...is logically possible for a being with the attributes of God [immutability, goodness] to possess" (99). K. desultorily discusses whether bringing about the past is logically possible and interestingly surveys positions on whether God could do wrong or bad. Surprisingly omitted is discussion of omniscience and omniresponsibility and the problems these may entail for the freedom of human action and the reality of evil.

A concluding chapter reminds that although a coherent philosophical concept of God is insufficient to evoke religious faith, it is necessary if faith is to make sense, and notes that even if the traditional concept of God be incoherent, that does not make praying for enlightenment unreasonable.

This book is a significant contribution to the ongoing debates about the divine attributes. K's arguments are rigorous, his positions challenging, and his insights enlightening. Barring the price, this would be ideal for use in a graduate seminar in philosophical theology, as K. presses one to join in the debate. His suggested definition of omnipotence deserves further exploration, as does the discussion of time-bound truths, but the present reviewer cannot now see how to push these topics further.

St. Michael's College, Vermont

TERRENCE W. TILLEY

THE FRAGILE UNIVERSE: AN ESSAY IN THE PHILOSOPHY OF RELIGIONS. By Patrick Burke. New York: Harper & Row, 1979. Pp. 129. \$22.50.

Burke takes up what one suspects to be the most important theological task of the time: thinking through the meaning of religion (and of "being a Christian") in the context of the convergence of the great religious traditions. It is a task which, to be sure, will be with us for some time. B. brings to it both philosophical acuity and experience (he has traveled widely seeing and listening for himself). The result is rewarding in theory

and content. It is written with welcome lightness and grace. And its conclusions are consciously tentative (hence "fragile"). The meaning of religions he proposes reflects "a deep sense that the spiritual universes which alone infuse the highest meaning into our lives are yet accidental in the face of history, and frail and transient in the face of the questing human intellect" (12).

Adding urgency to this essay (and others like it—B. enters the small list of "world" theologians in English such as R. Panikkar, J. Cobb, J. Hick, N. Smart, R. Neville), B. notes that in their hold on men's minds "the great religions are now everywhere in decline" (13). Outside of Zen in some academic circles, Buddhism in Asia is merely devotional and has been impotent in the face of communism. Religion in India continues "as if the intellectual forces of the modern world did not exist." Islam is marked by "fierce attachment to tradition," with only a few adherents attempting to face modernity. Jewish intelligence has put its greatest efforts outside religion. Only Christianity "has really faced up to the problems of contemporary critical thought: and it has been intellectually paralysed as a result." The struggle to overcome the paralysis remains inconclusive (119-20).

B.'s essay is declaredly philosophical. (To those who find the two inseparable it appears equally theological.) He seeks "the nature and significance of religion as such," "its distinctive function," "the meaning of religion in regard to life" (10-11). It is to be a theory of religions, and as such would function as "a prolegomena to any future theology" (12). The key he finds in "deliverance" or, classically put, salvation. What distinguishes the religious is that it is human activity "focused on salvation" (17). Truth claims hold within this context.

Methodologically, that religion is "a way of life focusing on salvation" is an "inductive generalization." As such it cannot be positively proved but only disproved. For the validity of this definition, B. appeals to the reader's own acquaintance with religions. Its final basis is his "own study and experience of religious phenomena." It all cases of "religion" it seems to hold; it is not the essence of other phenomena (34). The soundness of this approach is justified through the content of the text, especially in the analysis of the relation of religion and culture (the fundamental matter of the essay).

Religions are cultures "acting in a certain way, namely attending to salvation" (40). B.'s thesis, most briefly, is that all the great religions are products of now obsolete moments of the various cultures in which they came into being. At the same time, each holds something essential in human experience, and therefore has its contribution to make. We stand in a time of transition distinguished by the interconnectedness of all the

parts of the globe, but with less than global unity. "The emergence of a new religion awaits the emergence of a new culture" (57).

For the Christian theologian, Burke leaves a great deal unsaid. Nevertheless, he has the valuable quality of setting forth and justifying a perspective on religion which takes all the great religious traditions seriously. An essential requirement for reaching a satisfactory theology within any religious tradition becomes an adequate appreciation for the "truths" of all religions as well as a critical foundation for religion as such.

Among its uses this book would seem an excellent text for an introductory study of religion (should it appear in paperback), offering both historical content and fundamental contentions.

Port Jefferson, N.Y.

JOHN D. RYAN

THE FUTURE OF CREATION. By Jürgen Moltmann. Translated from the German by Margaret Kohl. Philadelphia: Fortress, 1979. Pp. 198. \$9.95.

With these essays M. elucidates what stimulated his theology since his *Theology of Hope* (1964). Transcendence, eschatology, hope, and development are the concerns of the first four essays. Because progress in the industrial world lost its appeal, people began to look for something drastic which would be more promising. The future (the new paradigm of transcendence) represents horizons of our heartfelt expectations about the newness of creation. The character of Jesus' kingdom is discussed in the dialectics between the "now already" and the "not yet." Chap. 2 offers a good survey of theological positions on these topics. "Hope and Development" (chap. 4) concentrates on the understanding that technocratic progress is not rejectable per se but only insofar as it excludes groups of people from its blessings. In chap. 5 Rahner's reference to the two natures in Jesus to explain how Christ's suffering affected God is corrected. M. sees the cross as a sign of the dichotomy of God. He relies on Abraham Heschel's theology of the divine pathos by which God dwells in His people. The following chapter discusses the Trinity as the "History of God," where the sending of Son and Spirit brings the world the *doxa* of the Father, who becomes all in all. Chap. 7 depicts the cry for liberation throughout the world because exploitation is widespread. This need for freedom is best centered in hope as the ever-moving concern for justice, dignity, and openness. Jesus, who conquered death, is the source of those who promote breakthroughs toward greater expectations.

"Creation as an Open System" (chap. 8) is the heart of this volume. It draws much on the previous chapters to substantiate the eschatological nature of creation. The promise is not just the restoration of Paradise but an ongoing creativity of the new (a true concern of Paul). Will

creation finally find a fulfilment which completes it? M. holds that there will be no end of time and history. Ecologically minded persons will be very much part of such a process. This is elaborated in chap. 9, "Ethics and Biomedical Progress." Not social Darwinism but solidarity and co-operation among all people will bring harmony. Progress in medical sciences demands new responsibilities. The principle, life is human when accepted, loved, and experienced, should guide our family planning and our questions about euthanasia. Chap. 10 discusses the centrality of justification in Protestant theology. M. stresses that justification is not simply a return to good standings but a process of faith in the coming kingdom. This expectation is anchored in the radical power of the risen Jesus. Alienated people will know about the need of redemption. They cry for justice.

These essays complement one another remarkably well and constitute a true book. Much of M.'s theology is delightfully condensed in a very readable form. There are new ideas: e.g., that creation is an open system; that God's Trinity has eschatological aspects; that life is human when it is accepted, loved, and experienced; and that justification will come in the renewal of creation by Jesus. This volume demonstrates that M. is among those theologians who deserve our attentive reading.

University of Dayton

WILLIAM P. FROST

CHRIST PROCLAIMED: CHRISTOLOGY AS RHETORIC. By Frans Jozef van Beeck, S.J. New York: Paulist, 1979. Pp. 616. \$8.95.

Frans Jozef van Beeck received his doctorate in English from the University of Amsterdam in 1961, and his licentiate in theology at Maastricht in 1964; since 1968 he has taught systematic theology at Boston College. In *Christ Proclaimed: Christology as Rhetoric* he puts his knowledge of literature, sensitivity to language, and familiarity with the theological tradition to good use in the construction of a Christology which makes an original contribution to the currently intense discussion.

Van Beeck's fundamental thesis is that Christology, as a response to the active presence of the risen Christ in the Holy Spirit, flourishes only in an atmosphere of worship and witness. The Resurrection is therefore the point of departure, center, and horizon of all Christological discernments; it must never yield pride of place to any other reference point. The respective exigencies of critical and reflective reason are recognized as legitimate, but subordinated to the dominant doxological theme.

Since examination of the ways Christological statements actually function in their varied contexts takes precedence over more abstract conceptual analysis of technical terminology, the book devotes considerable attention, as its subtitle suggests, to the rhetoric of Christology. The

result is a Christology characterized by insistence on a triple rhetoric of inclusion, obedience, and hope as its basic method: all genuine human concerns are rightly brought to Christ (inclusion), but transformed in critical confrontation with him (obedience) by being drawn into an act of eschatological surrender against the horizon of the Resurrection (hope). While committed to the intention of the Christological teaching of Nicaea and Chalcedon, van Beeck carefully argues that at the present time the triple rhetoric favors speaking of Jesus as a human person: by remaining close to our everyday speech in the meaning it operatively attributes to "person," this usage facilitates appropriate reception of important contemporary concerns. Among modern Christological efforts, he is most favorable to the personalist concerns of Piet Schoonenberg's *The Christ*, the transcendental Christology of Karl Rahner (other aspects of Rahner's Christology are less influential), and the stress on the believer's immediate access to the present Christ in Dietrich Bonhoeffer's *Act and Being* and posthumously published *Christ the Center*. A final chapter assesses Friedrich Schleiermacher and devotion to the Sacred Heart as examples of fruitful approaches to Christology outside the standard conciliar framework.

Van Beeck's book offers a serious and thought-provoking Christology which originates in worship and centers on the Resurrection. Apart from uncertainty that the proximity to contemporary concerns and language afforded by reference to Christ as a human person adequately compensates for the liabilities inherent in using a decisive traditional term with a new meaning, the reservations of this reviewer relate to the author's basic options themselves, not the way in which they are developed. Is the theological significance of historical research into Jesus' life, the legitimacy of which van Beeck recognizes, rightly construed in identifying the interests of critical reason with low Christology (cf. 260, 266, 301)? Should witness and worship be accorded the status of primary responses to Christ, while an active life of obedience is subordinated to response in word and sacrament? Finally, is the Resurrection in fact the starting point, center, and horizon of all Christology, or does a conception such as van Beeck's (which has no extended treatment of the Crucifixion) fail to do justice to the significance of Jesus' death? Still, such questions notwithstanding, *Christ Proclaimed* can only be recommended as a consistent development of an important perspective on Christology.

The book is in general quite well written, though sometimes repetitious. The index of proper names and the subject index are helpful, but serious printing errors make much of the index of biblical references unusable.

St. John's Seminary, Brighton, Mass.

JOHN P. GALVIN

THE EXPERIENCE AND LANGUAGE OF GRACE. By Roger Haight, S.J. New York: Paulist, 1979. Pp. 186. \$4.95.

Paulist Press advertises this book as laying "a theological groundwork for the understanding of Christian life through a new approach to the idea of grace." Indeed it is! Instead of just another historical analysis of grace, H. manages to capture the core of Christian living through a historical synthesis that focuses on certain axial shifts in our interpretation of graced reality. The method is not to repeat the past, as in mere *tradita*. More important is theology's insight into the cultural limitations of any historical period when it attempts to explain what divine activity in the world is. This frees us for the task of creating contemporary forms of understanding for the same reality; such is authentic *traditio*.

H. accomplishes this through two key terms: language and experience. As a language, grace appears contextually in the specific problems of historical anthropology. How is God's relationship of love (the normative meaning of grace) to be appropriated in this world? With Augustine, grace is seen as an inner force of love, turning *cupiditas* into *caritas*. With Aquinas, however, grace appears in a more benign cosmological framework: a new or supernatural form of existing. The Reformation, exemplified in Luther, serves as a warning to our complacency: we are sinners, and God's love is experienced interpersonally through the Word as mercy and forgiveness. Trent agreed, but there is more: a genuine inner renovation of man is possible. Finally, the contemporary axis is represented in Karl Rahner, where the primary meaning of grace is to be found in God's gift of His very self to persons in love; this premise would negate any exclusivistic or strictly confessional claims upon the universality of grace. In brief, history is a dialogue with God's activity. It relativizes particular languages of grace and at the same time shows humanity's openness to God. In such a perspective grace ultimately appears as an undefinable norm.

But there is also experience. If grace is to be a meaningful reality, it must be capable of some experiential form. H. suggests that it is an element "not only of human being, but also of the deepest movements in a person's spirit, consciousness and even in some cases psychology." This necessitates a better definition of man, such as Rahner's concept of transcendence, without which all contemporary grace-talk about religious experience will be too superficial and facile.

H.'s own contribution to our understanding of grace comes in the final chapter, where he discusses the intrinsic link between the traditional symbol of salvation and the contemporary notion of heuristic liberation. If grace is God's active love for humanity, then it will extend not only to individuals but also to social structures: these have "their origin in and

continue to exist through the agency of human wills." His thoughts at this point are somewhat dense, but they are evidently not to be confused with a theology of liberation. At least his thesis is eminently clear: God's grace extends to the world, regardless of how that world is humanly construed.

H.'s study is to be highly recommended as an *introductory* text for theology students, but it needs to be complemented by a thorough synthesis of Old and New Testament interpretations of grace.

St. Paul Seminary, St. Paul

JEROME M. DITBERNER

EARLY CHRISTIAN LITERATURE AND THE CLASSICAL INTELLECTUAL TRADITION: IN HONOREM ROBERT M. GRANT. Edited by William R. Schoedel and Robert L. Wilken. *Théologie historique* 54. Paris: Beauchesne, 1979. Pp. 205. 90 fr.

Robert M. Grant has enhanced contemporary understanding of the early Christian community in a wide variety of areas, and this volume is a fitting tribute to the person and his work. The table of contents lists the names of many outstanding scholars of early Christianity, and their contributions deal with topics which were of interest to Grant and which reflect his influence as well. The danger for studies *in honorem* is always that a lack of unity can easily bring the book to a dismal end on the lower shelf of a bookcase, after perusal of one or another item which happens to be of interest to a particular reader. This should not, however, be the fate of this collection, for the editors and authors have combined to produce a series of studies on various topics, with a unity of theme and purpose that is striking.

The authors maintain that the relationship between early Christianity and Hellenistic thought and culture is far more complex and tight than has usually been thought to be the case. Other influences on early Christianity are perforce not treated here, and so the argument is, to an extent, one-sided; but in the final analysis the insight which directs this volume is presented clearly and convincingly, with a richness of subject matter and detail that only such a composite volume could provide.

J. H. Waszink and W. C. van Unnik open the volume with investigations into the links between Tertullian and Irenaeus and the legal and philosophical influences of Hellenism. These quasi-methodological studies are followed by treatments of specific topics.

The meaning and reality of God is, of course, central to Christian thought, and Frances M. Young, William R. Schoedel, and Richard Norris consider these questions in terms of Greek influence on Christian language, and on the concept of God as "enclosing," transcendent, and free; Irenaeus, the Cappadocians, and the Gnostics are studied here, and

it becomes clear that a Hellenistic background affects the core of early Christianity, and not merely peripheral authors and ideas. Marcel Simon then develops the intriguing theory that "haireisis" in primitive Christianity may have approximated the Greek concept of "sect" (a nonpejorative term) rather than outright "heterodoxy," whose equivalent it later became.

The confrontation (not always negative) between paganism and Christianity as a religious phenomenon and way of life is studied by Robert L. Wilken and Henry Chadwick. The former deals primarily with the works *Against the Christians* and *Philosophy from Oracles* by Porphyry, who, despite his criticisms of Christianity, also drew a positive picture of Christ himself. C. depicts Christian adherence to the moral code of Diocletian, a hated persecutor, at least in questions of marriage and sexuality, where the Christians prefer Roman custom to the practices of, e.g., the contemporary Persians.

Sherman E. Johnson and Wilhelm Wuellner deal with the relationship between Greco-Roman culture and the NT. J. describes the influence on Mark's Gospel of the strongly Hellenized Judaism of Fourth Maccabees, while W. discusses the extent to which Paul consciously made use of Greek rhetorical devices in his letters.

G. Quispel's "God Is Eros" closes the volume with a study of God and love. One must not, Q. argues, simply distinguish *eros* and *agape* as Greek and Christian respectively, for the Greeks spoke of a cosmogonic love similar to the love of the Christian God, while early Christians did on occasion use *eros* of divine love; the import of this view on the interpretation of the Johannine literature is indicated.

A bibliography of Grant's works would have formed an interesting and useful supplement to the studies contained here; it should be stressed, however, that this note on its omission is definitely not a negative criticism of this excellent volume. Not every item here will be of interest to each student of early Christianity; but there is surely something for everybody, and the unity and quality of the work commend it to all.

Fordham University

GERARD H. ETTLINGER, S.J.

LA ROMANITAS ET LE PAPE LÉON LE GRAND: L'APPORT CULTUREL DES INSTITUTIONS IMPÉRIALES À LA FORMATION DES STRUCTURES ECCLÉSIASTIQUES. By Philip A. McShane, O.F.M. Montreal: Bellarmin, 1979. Pp. 406. \$15.

St. Bernard warned Pope Eugene III that in certain things he was the heir of Constantine rather than of Peter. Non-Catholic historians have sometimes asserted that the papacy of the medieval period was the direct descendant of Roman imperial pretensions. M., of the theological faculty

of Ottawa, seeks in this Strasbourg dissertation to draw attention to similarities or parallels in Roman imperial government and the ancient papacy, especially as represented in the writings of Leo I.

M. begins by sketching the background of the disintegrating Western Empire of the mid-fifth century. Here was a situation which required the West at least to re-examine some of the Eusebian presuppositions which lay beneath the Christian view of the Empire and its place in world history. Leo himself was very Augustinian in many ways, albeit somewhat more optimistic about human nature. With this need for a new view of the Church and its place in the world, Leo developed the idea of a new Rome, Christian Rome, whose apostolic founders were nobler than the first founders of the city.

The second chapter continues the discussion with a consideration of the significance of Peter for Rome's ecclesiastical prominence. This chapter in particular contains a number of details which could be discussed further. I believe M. draws too broad a dichotomy between East and West over the question of whether a city's ecclesiastical rank is determined more by the principle of apostolicity or by its civil importance. While one principle predominated in one part of the Church, the other principle was not absent. Cyprian did not apply the term *cathedra Petri* to Rome exclusively (113). It is hazardous to assert that a certain idea or expression was first used by one pope or another. Leo was noteworthy more as a developer of his predecessors' ideas than as an originator. For example, it is difficult to distinguish Leo's belief in Peter's continuing presence in each pope from similar expressions in his predecessors (140, 143). Does Leo speak in tones of greater authority (152-53)? He was certainly more tactful than Gelasius. Debatable as well is M.'s reliance on Ullmann's attribution of Leo's views to the influence of Roman law (145-46). Here reference to the 1969 *New Blackfriars* articles of Cornelius Ernst would have been helpful.

The final chapter of Part 1 surveys Leo's views of his own duties and those of the emperor in relation to the Church. In the two chapters of the second part, M. sketches in greater detail the real or suggested parallels between (1) the imperial government and papal relations with the local churches, East and West, and (2) the evolving papal machinery and the imperial bureaucracy. M.'s study of Leo's writings is thorough and accurate, though one may not always agree with the interpretation. Further, he includes much evidence from earlier papal letters as well as data concerning a variety of lesser-known aspects of antiquity, viz., the copying of books, shorthand techniques, the imperial postal service. As for bibliography, he omits the study of S. E. Hof (1970) as well as the Ernst material mentioned earlier. The two wide-ranging volumes of Pietri,

Roma christiana (1976), which cover the material up to Leo, apparently were published after this work was finished. My principal criticism is that M. does not probe deeply enough the problematic mentioned in his title: exploring the cultural roots of the Roman ecclesiastical structures and the ideas behind them. He is usually content to observe possible parallels. The value of his otherwise useful and careful work is lessened.

Catholic University of America

ROBERT B. ENO, S.S.

THE POPES AND THE PAPACY IN THE EARLY MIDDLE AGES, 476-752. By Jeffrey Richards. Boston: Routledge & Kegan Paul, 1979. Pp. 422. \$35.

This book is a good combination of history and historiography. R.'s main goal is historiographical, to challenge the notion that a succession of early-medieval popes worked out a strategy to elevate the papacy to the ecclesiastical, political, and economic dominance which it enjoyed in the High Middle Ages. He argues that there simply was no master plan but rather that the popes responded to the historical situations facing them. To be sure, a papalist ideology evolved as the popes became more involved in extraecclesiastical affairs, but this ideology derived from papal actions, it did not determine them.

R. defends his thesis in the best and probably the only way. He has written a solid, reliable history of the popes in the Early Middle Ages. Although divided into five parts, the book actually consists of two. One is a narrative account of the popes from Simplicius at the fall of the Western Empire to Zacharias at the dawn of the Carolingian period (Parts 2 and 3). The other deals with the contexts of papal history, the backgrounds and personalities of the popes, and the papal administration (Parts 1, 4, and 5).

R. claims that the popes devoted themselves to the well-being and furtherance of *Christianitas* and *Romanitas*. The question which immediately jumps into the modern mind, what happened if these two came into conflict, simply did not arise. The popes saw no intrinsic conflict between the two and, more importantly, saw themselves as the guardians of both. Although the Roman (Constantinopolitan) emperors frequently interpreted these terms differently from the popes, the latter did not abandon their loyalty to the Empire. Such disagreements were temporary dislocations to be endured until a rapprochement could be worked out.

The popes' policy toward their barbarian overlords varied with the barbarian leaders, but the popes never considered these Arian interlopers the true rulers of Italy, in spite of the fact that Gothic kings frequently gave the Church the religious freedom denied by Justinian and his successors.

R. writes very well. Some episodes in the book read like a novel: e.g., the deposition of Pope Silverius by the Byzantine general Belisarius, the furious controversy over the Three Chapters, the heroic stand of Martin I against Monothelism and the deplorable desertion of Martin by his own clergy. But R. also writes convincingly of less dramatic episodes such as the reformation of the Roman diaconate by Symmachus I, Gregory I's attempt to monasticize the Roman clergy, and the Grecization of the Roman liturgy by a succession of Oriental, mostly Syrian, popes in the late-seventh and early-eighth centuries. R. also treats some thorny peripheral problems, such as the death of Boethius (the result not of the trial but of a failed mission to the East) and the date of the disappearance of the Roman Senate (about the year 600).

R. has performed a useful service for church historians but also for nonspecialists. With the exception of Gregory the Great, these popes are largely unknown in spite of the fact that this period of 276 years includes 45 popes, more than one sixth of the entire total. This book also helps to put the one who is well known in a new perspective. Gregory's greatness was not apparent to many of his contemporaries; the Roman clergy in the seventh century turned back his monasticizing process; it was not until the ninth century that a Roman life of him appeared.

The book is primarily an institutional history and as such is suitable to university and seminary teaching. One hopes it will soon be available at a more accessible price.

John Carroll University, Cleveland

JOSEPH F. KELLY

PRAISE AND BLAME IN RENAISSANCE ROME: RHETORIC, DOCTRINE AND REFORM IN THE SACRED ORATORS OF THE PAPAL COURT, c. 1450-1521. By John W. O'Malley. *Duke Monographs in Medieval and Renaissance Studies* 3. Durham: Duke University, 1979. Pp. 276. \$17.75.

Based on highly original research and thoughtful analysis, O.'s work is a major contribution to our understanding of Renaissance humanism and Renaissance religious thought. It focuses on the form and content of preaching at the papal court from the pontificate of Nicholas V through the reign of Leo X, and it demonstrates clearly and emphatically that whatever else may be said about Renaissance Rome or the Renaissance popes, the message at least that was delivered by the sacred orators at the papal court had theological substance and a solid reform thrust and that the content of that message was influenced by the new style of preaching that developed at that time. O. intimately relates this message and style within the context of Renaissance humanism and gives impressive evidence of the Christian character of that movement itself. We are a long way from the Burckhardtian notion of the revival of antiquity or

from the negative judgments about preaching at the papal court that have a source in Erasmus' *Ciceronianus* and had become fairly standard.

The title *Praise and Blame in Renaissance Rome* refers to the kind of oratory that came into use in the papal chapels during the High Renaissance: the epideictic type or *genus demonstrativum* of classical rhetoric whereby praise and blame are apportioned. This genre gradually replaced the thematic preaching that had been prevalent in the earlier medieval period, and its acceptance at Rome is an important hallmark of the Renaissance. Renaissance humanism, as scholars now stress, is closely bound up with the revival of classical rhetoric. With this well in mind, O. has searched out and painstakingly examined numerous orations, the most important of which are some 160 sermons delivered *coram papa inter missarum solemnias* between 1450 and 1521, and has used the category of epideictic rhetoric as a means of analyzing them. Both the materials he has so arduously gathered and his method of analysis merit our admiration as well as our earnest attention. They are notable indeed for the original and creative scholarship they represent.

The central theme and basic conclusion of the study is that the coming into use of the new style of preaching at Rome had a major impact on the religious culture of the time and greatly contributed to the enunciation of new doctrinal emphases and themes in the sacred oratory at the papal court. Form influenced content, and a distinctive Renaissance religious world view found expression. This was so because the precepts and demands of epideictic forced the preachers to concentrate on truths that elicited praise, gratitude, and the like and to relate these truths to the lives of their listeners and the reform of Church and society. What may be called a "humanist theology" or "rhetorical theology" thus developed, extolling the great deeds of God and the tremendous benefits He has bestowed on man—his unique dignity, his transformation through Christ. It was—again to use O.'s terms—an "incarnational theology," and it was "world-affirming," projecting an extraordinarily positive view of man and creation. And this new oratory also stressed charity, works of mercy, and service to others as the great Christian ideals. In this sense, O. tells us, humanism had "a humanizing influence on traditional religion" (240).

All facets of the subject are discussed with skill and care, and the full study O. has made of these orations is certainly of the greatest interest; but one aspect of the world view of the papal preachers in particular intrigued me. This was their underlying conviction of the order and harmony of the universe, the result, of course, of Providence and the divine plan. This consciousness of ontological stability and peace led to a sense of doctrinal security and theological stability and peace—*nunc*

pacem habent litterae christianae—and to an emphasis on peace and concord in society as a Christian ideal and reform goal. Erasmus' steadfast insistence on peace as essential to the gospel message was thus anticipated by the sacred orators of the papal court and related thereby to a "humanist theology" and to the revival of rhetoric which was so significant a part of the humanist movement.

Fordham University

JOHN C. OLIN

BLACK THEOLOGY: A DOCUMENTARY HISTORY, 1966-1979. Edited by Gayraud S. Wilmore and James H. Cone. Maryknoll, N.Y.: Orbis, 1979. Pp. 657. \$19.95; \$12.95 paper.

Black theology has been one of the most important theological movements of the past fifteen years, and this volume, edited by two of its foremost exponents, brings together diverse sources which clarify its roots, tensions, evolution, and eventual interaction with voices from Africa and Asia. The book properly weaves together the issues of black theology with the broader scenario of black history, and thus mirrors the special interests of editors Cone and Wilmore. Many persons not conversant with the nuances of black theology know the names of its major advocates, but only a small number of scholars, pastors, and students know the periodical literature and documents which have shaped its evolution. A major methodological principle which guided the editors in their selections was that the volume be made up primarily of selections from periodical literature which is not widely known or has been generally inaccessible to a broader public. No selections are excerpted from the previously published writings of leading black theologians. This adds to the freshness of the volume, but also means that the story of black theology is recounted without much reference to the distinctive viewpoints of scholars such as William R. Jones, J. Deotis Roberts Jr., or Charles Long.

The book is divided into six sections, each with an introduction by one of the editors: From Civil Rights to Black Power; The Attack on White Religion; Black Theology and the Response of White Theologians; Black Theology and the Black Church; Black Theology and Black Women; Black Theology and Third World Theologies. Wilmore's general introduction provides an excellent overview for the entire volume, and Cone's epilogue offers an interpretation of the theological issues at stake in the debate among black theologians. An annotated bibliography on the literature of black theology, compiled by Vaughn T. Eason, adds much to the research and reference value of the volume.

This volume offers a perspective on black theology that is unmatched by any other book. It combines historical, sociological, and theological

concerns and makes a major contribution to interreligious understanding and to ecumenical dialogue. Although subtitled "A Documentary History," it breaks new ground on two fronts. One of these is the inclusion of the section on black theology and black women. The editors acknowledge that up to this point black theology has been male-oriented and has given little, if any, attention to the special needs of black women. The suspicion of blacks about feminist theology (which is seen as a movement of educated, middle-class white women) has been a factor in the reluctance of black theologians to acknowledge the peculiar problems of black women; this is ironic because of the overwhelming predominance of women in black churches. Cone's introduction to this section shows both sensitivity and repentance, and the essays by Frances Beale ("Double Jeopardy: To Be Black and Female") and Jacquelen Grant ("Black Theology and the Black Woman") are especially insightful into the issues at stake. When a theologian of Cone's stature calls for further involvement of women in the work of black theology, a major step has been taken.

A second major contribution of the book is in its indication of how black theology has been stretched by taking seriously Marxist social criticism, and thus broadening its methodological perspectives to include economics and sociology. Some of that shift was occasioned by interaction with Latin American theologians (especially at the Detroit Conference on "Theology in the Americas" in 1975), but Cone pushed the trend further in his keynote address at the national conference on black theology in Atlanta in August 1977. That address (printed in part 4) pointed to a new direction in black social assessment. The theme is elaborated upon in an incisive essay by Cone's colleague at Union Seminary, Cornel West, entitled "Black Theology and Marxist Thought." Basically, a new wave of black thinkers want to draw on Marx for tools of social criticism without presuming that Marx has all the answers for the roots, or tenacity, of racism.

This book will be an invaluable guide for scholars, pastors, students, and anyone who wants to take black theology seriously. When supplemented by several of the major theological monographs, it has all of the resources one would need to teach an entire course on black theology.

Florida State University

JOHN J. CAREY

THEOLOGIES IN CONFLICT: THE CHALLENGE OF JUAN LUIS SEGUNDO.
By Alfred T. Hennelly. Maryknoll: Orbis, 1979. Pp. 200. \$8.95.

H. is known to readers of this journal for his two very helpful articles on liberation theology (*TJS*, March and December 1977). Here he continues his examination of Segundo. S.'s remarks in the Preface summarize much of his thinking about the task of theology and set the tone for H.'s

book: "Instead of providing practitioners of theology with all sorts of theological information, we must devote a considerable portion of their training, perhaps half of it, to what we might call the equivalent of medical pathology in the training of a doctor: i.e. diagnosis. In other words, we must develop in them the ability—partly reasoning and partly practice exercised until it becomes instinct—to *interpret* human problems and situations within a culture that has been to a large extent bent out of shape" (xvi). S.'s books on the application and methodology of liberation theology are cogent examples of the diagnosis he mentions.

H. introduces and analyzes the literature S. has produced. He concentrates on the articles and books which had not yet been translated at the time of his research. Perhaps most important, because not yet available in English, are *Función de la Iglesia en la realidad rioplatense*, 1962; *Etapas precristianas de la fe: Evolución de la idea de Dios en el Antiguo Testamento*, 1962; *La cristianidad, ¿una utopía?* I *Los hechos*, II *Los principios*, 1964; and *Masas y minorías en la dialéctica divina de la liberación*, 1973.

In a series of chapters, H. exposes in survey fashion the main themes of S.'s theology. Some chapters are real benchmarks. "The Mission Has a Church" unfolds the earlier notions which were later developed in *A Community Called Church*. "Praxis versus Magic" describes the centrality of praxis for liberation thinkers and presents the ethical and sacramental seeds which later flowered into *Grace and the Human Condition* and *The Sacraments Today*. Chap. 6 analyzes S.'s key methodological insight, his understanding of the hermeneutical circle beginning with Ricoeur's "suspicion" and following steps to a new way of interpreting Scripture through the optic of the poor. Perhaps the best chapter is that which follows up on the circle and asks "Is Christianity an Ideology?" S. does not run from this tricky issue. In summary he claims: "the unchangeable faith is always incarnated in changeable ideologies, which constitute 'a bridge between the conception of God and the problems of history'" (126). H. points out some interesting aspects of S.'s thought linking the spirituality of liberation with the hermeneutics of suspicion. The final chapter is a very practical overview of S.'s use of a Marxist analysis and liberation theologians' option for socialism. Each chapter is concluded by remarks which relate S.'s theology to the North American scene. H. summarizes his applications in an epilogue. It is this application which receives high praise in S.'s preface.

H. has provided a service in highlighting S.'s contribution. His effort, however, has many drawbacks. The book often reads like a massive review article. Too often the reader encounters phrases like "to summarize," "without entering into detail," and "in a quite summary fashion."

In spite of his efforts to the contrary, the book is a book about books. A more critical pen would have more pointedly forced North Americans to wrestle with S.'s ideas. Lastly, much of the literature discussed is already familiar to readers, since it was translated before H.'s book was printed.

In spite of these criticisms, H.'s effort fills a real gap. The historical and hermeneutical development of liberation theologians is most often overlooked by North Americans and Europeans. Here we can see clearly S.'s twenty-year growth. In a more personal vein, the reviewer can add that reading H.'s book in a West African setting after living in Latin America and teaching theology in the U.S. served to remind him of the vitality and relevance of liberation theology. The conflict and challenge of the book's title were as real in Ouagadougou as they were in Bogotá.

Ouagadougou, Upper Volta

JOHN P. HOGAN

MISSION TO LATIN AMERICA: THE SUCCESSES AND FAILURES OF A TWENTIETH-CENTURY CRUSADE. By Gerald M. Costello. Maryknoll, N.Y.: Orbis, 1979. Pp. 307. \$9.95.

The Latin American (L.A.) Church challenged itself in the recently published Puebla document on evangelization (1979). The Church of the United States received a papal challenge for corporate assistance to the L.A. Church in 1961. The U.S. Church responded enthusiastically to the papal "call." The history, programming, and execution of that response, with a critique of its enduring contributions and lamentable shortcomings as seen through the eyes of the persons involved and largely reported through their words, is the substance of C.'s thoroughly researched study. This book about an exciting chapter in the ongoing missionary commitment of the U.S. Church deserves wide circulation and thoughtful reflection, as should be evident to all concerned with evangelization at home and abroad.

Pope John XXIII expressed his "apostolic anxiety" about the L.A. crisis in March 1960. C. reports the background of that crisis. The Pontifical Commission for Latin America prepared a ten-year plan which was presented by Msgr. Agostino Casaroli to the Congress of Major Religious Superiors of the U.S. on August 17, 1961 in a speech reported to be "one of the most significant in the history of the United States' Church. It served as a blueprint for the United States' full-scale involvement in Latin America; its words set in motion a series of events that were to alter thousands of lives and change the face of the church on two continents" (44). Msgr. Casaroli concluded with an appeal for a tithe of personnel, 10% of the current membership of each religious province to be committed to the L.A. mission apostolate. C. traces the idea of specifying 10% to John Considine, M.M. A similar appeal was addressed

later to the Canadian and Western European Churches, but C. wisely limits his focus to reporting the U.S. response. The entire U.S. Church, not only the religious, reacted. By March 1963 almost 50% of the 140 ordinaries had responded with diocesan personnel, "up until that point all but unrepresented in Latin America;" 88% of the dioceses and 85% of the provincialates indicated active interest (57).

Mission to Latin America reports the period from 1945 to just before the CELAM III Conference at Puebla, when the book went to press. The thorough three-page chronology provides the sequence of the major events of this North American mission effort which in 1968 reached its peak in the commitment of 3,391 U.S. mission personnel (292). The rationale of the crusade, the development of the various support organizations involved (interhierarchical, diocesan, religious, and lay), are all reported through the reflections of 371 of the major personalities extensively quoted throughout the text. The ten annual meetings of the Catholic Inter-American Cooperation Program (CICOP) and the rise and demise of the Papal Volunteers are reported. These accounts provide local color to the actual mission situations encountered with personal details about programs started, techniques applied, problems of personnel selection and training, adaptations that were necessary, growing awareness of the need for inculturation, appreciation of indigenous theological movements, cautions about direct political involvement (chap. 12 is very pointed on this); all are recounted on a personal level in easy journalistic style.

C. reports very honestly the stages of the crusade from early enthusiasm through the beginnings of disenchantment in the post-Vatican II era to the present period of partial withdrawal and reassessment. The twenty-page chap. 14, "An Assessment," is fair and objective. The mordant caveat of controversial Ivan Illich, "The Seamy Side of Charity" (1967), reprinted in an appendix, and the impact on the crusade of his Center for Intercultural Documentation at Cuernavaca, Mexico, are placed in their proper context.

Implicit in the latter half of the book is a plea for better planning, more thorough cultural and linguistic training, better adaptation to the felt needs of the regional churches in life-style and attitudes on the part of any future participants in the ongoing crusade. The "reverse mission" impact of this crusade on the present U.S. Church is emphasized.

C. concludes his report with a generally hopeful setting of "A Course for the Future" in co-operation with the post-Puebla L.A. regional churches. Archbishop John R. Quinn of San Francisco, new president of the NCCB, sketched some of the details of that course for future inter-

national ecclesial cooperation in his inaugural address, responding to his own question: "What effect will Puebla have on us?"

Mission to Latin America is highly recommended for all members of the U.S. hierarchy, religious superiors, professors of ecclesiology and missiologists, justice and peace commissions, mission aid and relief societies, present and future missionaries to L.A. and other countries as well. Many valuable lessons can be learned from the personal experiences of those who have been and still are engaged in this first attempt at a crusade of the U.S. Church.

Canisius College, Buffalo

FREDERIC J. KELLY, S.J.

HISTORY OF CHRISTIAN ETHICS 1: FROM THE NEW TESTAMENT TO AUGUSTINE. By George W. Forell. Minneapolis: Augsburg, 1979. Pp. 247. \$12.50.

F.'s *History of Christian Ethics* is the first full-length history of Christian ethics to appear in many years. Vol. 1 has appeared, and two more volumes are in preparation.

In reading Vol. 1, the present reviewer noted in particular the following four strengths. First, the book's chapters, while reasonably complete, are also reasonably concise and brief (the two longest chapters, on Chrysostom and Augustine, run about twenty-five pages each). As a result of the reasonable length of the chapters, Vol. 1 will probably be very effective in introducing the history of Christian ethics to serious students who have not previously studied this history. Second, even though the chapters are of reasonable length, F. quotes substantial sections of primary source material. This helps readers to get a good sense as to what the Church Fathers are actually saying about Christian ethics. Third, Vol. 1 contains very extensive footnote references and several types of indexes. These resources enhance the value of the book and help it serve as a basis for fuller in-depth study. Fourth, the volume helps the reader grasp some of the underlying concerns of the first few centuries of Christian ethical thought. Three such concerns which F. brings out can be cited here: to base the Christian life on a radical living out of the gospel, to make Christian ethics reflect a high level of discipline in the Church, and to make Christian ethics relate to the social problems of the early centuries, so that Christian ethics might become more than simply a personal ethic. On this last point, F.'s presentation of Chrysostom's social thought is particularly helpful.

Two questions or critical comments. First, while the reasonably brief treatments of individual Church Fathers are helpful in giving an overview, F.'s work does not provide in-depth studies of the various Fathers. Further research (which might be aided by F.'s footnotes) is necessary

for the reader who wishes to probe all the details of an individual Church Father's ethical thought. F.'s objective of giving a reasonably concise presentation of early Christian ethical thought is surely valid and useful. The professional historian of ethics will probably wish to go farther.

Second, F.'s first volume offers relatively little synthesizing integration or interpretation of the history of early Christian ethics. Questions as to what developments of that era were positive, what developments were negative or likely to create problems for the Church in later centuries, and questions as to how the first centuries of Christian ethics were influenced by shifting cultural trends are not reflected upon at any great length. Here again, too much of this type of interpretative commentary might have worked against F.'s basic purpose of presenting the fundamental outline of early Christian ethics, and such interpretative commentary can also introduce bias into the understanding of the history of Christian ethics. However, the reader who is anxious to relate F.'s study of Christian ethical history to the ethical problems of today will probably want to develop integrating interpretations of the material F. presents. F. surely provides a fine basis for such interpretative work, and his book should be seen as a significant aid for the serious teaching of Christian ethics.

St. Mary's Seminary, Baltimore

PHILIP S. KEANE, S.S.

FREE AND FAITHFUL IN CHRIST: MORAL THEOLOGY FOR PRIESTS AND LAITY 2: THE TRUTH WILL SET YOU FREE. By Bernhard Häring, C.S.S.R. New York: Seabury, 1979. Pp. 580. \$17.50.

This second volume of a projected three-volume series has as its unifying theme the truth of Christ by which he makes us free and faithful. Basically, it deals, in H.'s inimitable fashion, with the treatises on the theological virtues, the sixth and eighth commandments, plus several items of modern interest to morality: art and play, communications and the media, ecumenics, atheism, morality without faith, the specificity of Christian morality. His foundational treatment of truth points up the relevance of the phenomenology and sociology of knowledge to the morality of lying, secrecy, and communication, and updates the traditional casuistry with comments on the proper usage, e.g., of the tape recorder (51).

Most felicitous is his approach to sexual morality from the perspective of truth and fidelity, especially in applying the dynamics of language and communication to sexual relations and the learning process involved in sex education. His treatment of responsible parenthood, contraception, divorce, remarriage, etc., may not offer much new to those who have been in touch with the literature, but his attitude of creative fidelity to the

magisterium and his deep empathy for the problems of the faithful should be of great help to counselors, clerical or lay. The section on celibacy and sexuality is a gem.

The principles on co-operation (481 ff.), unencumbered by the difficult distinction of direct/indirect voluntareity, ought to be much easier to grasp and apply than the traditional treatment as found, e.g., in *The Law of Christ*. H.'s application of these principles to politics, law enforcement, the marketing of drugs and contraceptives, therapeutic sterilization, etc., demonstrates an acute awareness of serious current problems as well as a sensitivity to individual conscience in pluralistic society. The chapter on atheism as a challenge to faith and moral theology is particularly well done. While the classical treatment of hope has been largely negative, stressing the sins against the virtue, H., with acknowledged indebtedness to Bloch, Moltmann, and Teilhard de Chardin, emphasizes the positive obligation of the Christian to become a sign of hope to a hopeless society, and effectively relates hope to the sacraments and resurrection.

Faults can be found. There is no bibliography of works cited; hence, reference notes at chapter end are often of little use, and one might feel occasionally that the jamming of several references under one number is more show than scholarship. The volume is written (dictated?) in H.'s original English: eloquent, sometimes quaint, now and again obscure. A random check confirmed that so large a work might have to borrow verbatim from *The Law of Christ* (cf. "scandal" 475 with *Law* 2, 474). No matter; the relatively rare borrowings are woven into much that is fresh and heuristic.

The overall impression of the work is parenetic rather than scientific theology: the insights of a greathearted Christian assaying contemporary moral challenges in the light of Scripture, current theological experience, ecumenical dialogue, social and behavioral research—all warmly demonstrating the book's theme that love is the liberating heart of Christian truth.

Fairfield University

VINCENT M. BURNS, S.J.

DOING THE TRUTH: THE QUEST FOR MORAL THEOLOGY. By Enda McDonagh. Notre Dame, Ind.: University of Notre Dame, 1979. Pp. 217. \$14.95.

The thirteen essays in this collection display McDonagh's sure skills for locating the complex interaction of contexts in which moral issues arise for Christian communities and for delimiting the moral theologian's role in their resolution. The essays on general themes—morality in relation to prayer and spirituality, an overview of contemporary Catholic moral theology, freedom, secularity, and the worth of persons—provide



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outlines of his methodological pattern: a recovery of the fundamental structure of moral experience as freedom's response of recognition and respect for the other; an affirmation of the primacy of social contexts of human existence in relation to which the personal finds its true and irreducible place; the invitation to response to the transcendent God which is offered in human freedom's response of recognition, respect, and, especially, friendship for others; finally, the effort to bring to bear upon all these elements an understanding shaped by theological reflection upon the images of God's relation to human persons found in Scripture and in the central doctrines of Christian faith. The essays on particular issues—the use of violence to effect political change, technology, divisions in Ireland, marriage, and scandal—apply this methodological pattern to sort out, without oversimplifying, the multiple contexts in which these issues take form. The result is a net gain for the reader's appreciation both of the general configuration of moral existence and of the particular tasks for moral theology in the resolution of each issue.

The relation of social contexts to the moral awareness and growth of individuals and communities is central to M.'s analysis; social contexts form the terrain through which individuals and communities cut the paths of their moral histories. He displays this relation concretely in the candid accounts a number of the essays give of the way in which his own social contexts—ecclesial, academic, and civic—have set the agenda of his concerns as a moral theologian. M. is quite conscious of the pitfalls of theology as autobiography; one of the principal contributions of this collection is that it makes its case for employing a narrative mode in moral theology effective by the simplest of means: this mode is put to good use. In the introductory and final essays and in the discussions of violence, divisions in Ireland, and marriage, it serves effectively to mark out dimensions of moral issues which have power to touch the deepest levels of our engagements with each other.

For M., a narrative mode of moral theology requires exposition of the full array of social contexts in which we fashion our moral biographies. He points this procedure in a particularly promising direction in the essays on prayer and spirituality; these indicate that sensitivity to the richness of the human interdependence in which moral experience has its roots can be fostered into attitudes of prayer, humility, asceticism, and tolerance. There is, however, one aspect of his exposition of social contexts which remains problematic: a well-founded concern to respect the diversity of social contexts which are formative and fostering of moral life leaves unresolved basic questions about the possibilities for providing a full-scale unity for human moral experience.

M. has done quite well the important task of showing how social

contexts constantly call human freedom to appreciation and respect for differences in our moral worlds. This makes all the more urgent a task not undertaken in these essays: showing how these contexts also call upon human freedom to fashion, for each and for all, a shared and increasingly sharable moral world.

Woodstock Theological Center, D.C.

PHILIP J. ROSSI, S.J.

PLEASURES AND PAINS: A THEORY OF QUALITATIVE HEDONISM. By Rem B. Edwards. Ithaca: Cornell University, 1979. Pp. 163.

The Christian tradition has an essential hedonic strain, although exponents of the tradition overlook it at times. As Augustine and Aquinas articulated it, human nature seeks pleasure in all it does. It cannot do otherwise. It can choose only which pleasures it will seek. Edwards, philosopher sticking to his last, makes no reference to Christian thought. Yet his defense of "qualitative hedonism," ably written "for the layman and the college student as well as for the professional philosopher," speaks also to the Christian open to the hedonic dimension of this tradition.

E. argues that qualitative hedonism (advanced by John Stuart Mill, approximated in places by Plato and Aristotle) makes sense and is highly plausible. Unlike the much more common quantitative hedonism, qualitative hedonism holds that pleasures differ intrinsically and essentially, in their very quality of feeling. These essential differences follow from the differing intentional objects of the pleasures, as phenomenological introspection can discern. The degree of desirability and intrinsic goodness of pleasures follows from the essential differences. Qualitative hedonism need not be either egoistic or short-ranged, for the hedonist can come to desire and value pleasures of other persons and to appraise all pleasures in the context of a whole life.

E. defends qualitative hedonism in opposition to quantitative hedonism, nonhedonic pluralism, and hedonic pluralism. The Christian reader recognizes hedonic pluralism as the dominant position of the Christian tradition: nothing has intrinsic worth in complete isolation from pleasure, but things other than pleasure combine with pleasure to form wholes which are of far greater value than the pleasure component by itself would be. Hedonic pluralism, however, is not qualitative hedonism, says E., because "at least in the form in which hedonic pluralism was held by Moore and perhaps by all other hedonic pluralists," it assumes that there is only one quality of feeling called "pleasure." E. apparently ignores the hedonic pluralism of the Christian tradition which insists on the intrinsic differentiation of pleasures, e.g., between pleasures of intellect and pleasures of sense, between pleasures of sight and pleasures of touch.

Moreover, the tradition accords with E. that pleasures can neither be identified nor evaluated apart from their intentional object. E. might profitably study this tradition, since a Thomas Aquinas takes up more squarely than he the question of how and why the intentional object determines the specific quality of the pleasure. In answering the question, the Christian tradition posits what E. denies, namely, that pleasure is the satisfaction of desire, and that, though pleasure has no value apart from its object, the object has intrinsic value apart from the consideration of the pleasure it gives. But to this reader of Thomas and Edwards, the disagreement on these two points is mainly verbal. In any case, the Christian tradition verifies what E. hesitates to believe: there can be a hedonic pluralism which meets his definition of qualitative hedonism.

E.'s book might well provoke those interested in Christian ethics and spirituality to ask whether the hedonic dimension is adequately appreciated in current Christian discussion. For Aquinas, no human being desires or attains anything good without, in the very act, desiring or attaining the corresponding pleasure, because pleasure is nothing but the resting of the person in the attainment of the desired good. Should not pleasure then hold a more prominent place in Christian motivation than is accorded nowadays? Might not a phenomenological tracing out of certain pleasures bring new evidence to vexed questions of Christian values, e.g., in the matters of sexuality or obedience/disobedience or feminism? More generally, could not the Christian tradition organically evolve if one systematically brought to bear the limpid focus and analytic rigor of an Edwards to the study of pleasure and its part in Christian life?

Brown University

J. GILES MILHAVEN

WOMEN IN WESTERN POLITICAL THOUGHT. By Susan Moller Okin. Princeton: Princeton University, 1979. Pp. 371. \$22.50; 4.95 paper.

Metaphysics is a most dangerous occupation when it is disguised as political theory. This is doubly so when a writer seems not to know that it is metaphysics and not social analysis that one is primarily doing. And bad metaphysics can tear down the noblest of institutions, beginning, as in this case, with the family, perhaps even sex itself, this under the guise of saving them.

The basic thesis of Okin's reinterpretation of Western political theory is that Plato was right after all, but not right enough, when he wrote Book 5 of the *Republic* on the guardian women. In the light of this basic "correctness" of Plato's metaphysics—which, as Charles N. R. McCoy used to say on this point, was really a "logic"—O. sought the tools to return and think out of existence all the teleology or "functionalism" that

is in Western thought through Aristotle. This is not the first of such projects in Western philosophy, though it may be near the last.

O. grimly carried out her task—once we choose our first principles, we think as we *can*, Gilson said—through the *Laws*, the *Politics*, Rousseau, Mill, and contemporary judicial practices. In the process, “equality,” the great logical abstraction in these affairs of the head, came to mean that actual men and women—John and Harriet—were replaced by almost pure monads, pure types whose existential distinctions—especially the basic one of their relative relationship to children—are replaced by an overarching interfunctionalism in which whether one is John or Harriet makes practically no earthly difference. However, O. does not abolish the reproductive function altogether, as some feminists she cites do. Yet, the only logical reason she has for not doing so seems based mostly on personal choice, individual preferences. There is little sense of the old Thomistic idea that there is indeed a rational intelligence about such functions.

O., in strict allegiance with much contemporary revival of classical political theory, manages to describe this whole intellectual structure as if Christianity never existed. Indeed, she almost described it as if the child itself did not exist. There is, no doubt, a causal connection. The faith-and-reason tradition looms glaringly by its absence from these pages. The Christian solution to the Platonic guardians receives barely indirect attention—the idea that vows of marriage and chastity save us from the Platonic rigidities to which O., almost in intellectual desperation, forces herself to return to describe the kind of reality she presupposes from the beginning as her own final cause of analysis.

This study is very useful to anyone who doubts the unyielding consequences to which the intellectual side of the feminist movement seems to be heading. Aristotle’s functionalism is accused of excluding most of the human race, male and female, from the higher reaches. O. seems not to have understood the centrality of Aristotle’s notion of the contemplative life over against the political life, a life as problematic for women as for men. One suspects that, conversely, the actual experience of most women who have ever lived is somehow excluded as beneath the human in O.’s analysis.

“The equality of women cannot be achieved in any political theory without the radical restructuring of the family,” O. concluded. “If our aim is a truly democratic society, or a thoroughly democratic theory, we must acknowledge that anything but a democratic family, with complete equality and mutual interdependence between the sexes, will be a severe impediment to its aim” (289). This suggests that the a priori aim is not a

philosophical analysis of reality, but a political option to which any reality must conform.

The shadow of Marx's 1844 manuscripts is clearly over this study (299); for here we have a humanism with no presupposed ends, no idea of what is the human. This is why the neglect of Christianity in this study allows O. to propose a "humanity" with no real humans, with their growing diversities and uniquenesses in which the orders of creation are a limit and therefore a freedom, a freedom to save even the family and the abiding uniqueness of man's sexual being—"man," it must be added today, meaning man and woman. Aristotle is still necessary to save even the best of Plato from the modern revivals of Plato, in which the uniqueness of women and men becomes abstracted from what men and women really are.

Georgetown University

JAMES V. SCHALL, S.J.

SMALL FUTURES: CHILDREN, INEQUALITY, AND THE LIMITS OF LIBERAL REFORM. By Richard H. deLone. New York: Harcourt Brace Jovanovich, 1979. Pp. 258. \$12.95.

Richard deLone has written a powerful book which frontally assaults American society's "dominant ideas and myths about itself." He attacks that "web of shared assumptions that define to a society what is important, real, and right" (x). On trial is the individualistic liberal tradition of social reform. The author finds that tradition misconceived in its categorical foundations. The long American effort to reform society by reforming individuals was "undercut by the traditional liberal failure to account for structural economic forces" (56). "Without structural change," he writes, "education and efforts to equalize opportunity can at best only change the cast of characters who occupy preexisting numbers of positions on the top and on the bottom" (xiii).

Though the book is in the apparent genre of a social policy study, its proper and basic business is the nature of social, economic, and political justice in the United States today. The author looks to the redistribution "not only of money and material goods but of power, experience, employment options, and even dignity and self-esteem" (172). Such a vision is a compelling and natural challenge for Christian social ethics.

This book is not a private effort. D. is writing for the Carnegie Council on Children and so had extraordinary research assistance, thus adding to the richness of the volume. Why the concern of the Carnegie Council on Children for social justice and for a thorough rethinking of redistribution? Because "more than a quarter of all American children live in poverty" (7); because of an American penchant for concentrating on children in social reform (thus writing off the generation of their parents); because

the plight of children, which cannot be written off to their shiftless indolence, best illustrates the devastation wreaked on the powerless by structural, systemic, and institutionalized injustice. D. stresses that success in this nation has very little to do with merit. When you compare a child born in a family whose income is in the top 10% with a child whose family income is in the bottom 10%, the results are these: assuming that the children have apparently equal intelligence and equally good work habits, the affluent lad is four times more likely to enter college, twelve times more likely to complete college, likely to have at least four more years of education, and he is also twenty-seven times as likely to land a job which by his late forties will put him in the top tenth of all incomes. The poor boy has one chance in eight of earning even a median income (3-4). The poor boy is locked into poverty—especially if he is black. In spite of reforming efforts, “the influence of social origins [on adult status] has remained constant since World War I” (15).

D. energetically pursues the myths that have encumbered the history of liberal reform. In general, these reforms have offered micro solutions to macro problems. Contrary to the myths that pervade the civil and religious power structures of this nation, the ideology of “equal opportunity” is not an expression of justice but a means of maintaining “a rigged game that is class biased” (103). The poor do not prefer the dole to work. The evidence for the mistreatment of the poor and particularly the black in the justice system is “overwhelming” (90). D. also goes after the “blame the victim” syndrome that has been used to excuse failures in reform. He offers excellent criticism of IQ testing which was used early in the century to prove that Jews were feeble-minded and is used today against blacks and others to justify “benign neglect.” He confronts the terrifying fact that, according to the President’s Committee on Mental Retardation, about 90% of all children diagnosed as retarded have no known organic difficulty but suffer from so-called “socioeconomic retardation.”

Through all of this, the author operates out of a substantive theory of justice that is remarkably consonant with the Catholic philosophy of social and distributive justice and with the Hebraic and Christian Scriptures’ stress on the prerogatives of the disempowered poor.

Marquette University

DANIEL C. MAGUIRE

SHORTER NOTICES

THE TEXT OF THE OLD TESTAMENT. By Ernst Würthwein. Translated from the fourth German edition by Erroll F. Rhodes. Grand Rapids: Eerdmans, 1980. Pp. xviii + 244. \$8.95.

The first edition of this practical handbook was meant as a supplement to Kittel's *Biblia Hebraica* (BHK) and for over twenty-five years has provided students with abundant information about the history, characteristics, and problems of important witnesses to the Hebrew text. In addition, W. added a chapter on the methods of textual criticism which guided the student through the minefield of this exacting discipline. With the publication of the *Biblia Hebraica Stuttgartensia* (BHS) a new edition of this book was inevitable. W. has thoroughly revised the earlier work, updating the bibliography and discussing the witnesses which BHS adds to the earlier BHK. The upshot of the matter is that we now have an extremely useful introduction to both editions of the Masoretic Text. On pp. 229-33 the reader will find a comparative list of sigla for both editions (BHK and BHS).

The work is divided into four parts. The first deals with the transmission of the text in the original language, with a concluding section on the Samaritan Pentateuch. This is followed by a study of the primary versions, the Septuagint, Aramaic Targums, and the Syriac Peshitta, a new edition of which is being prepared by P. A. H. de Boer at the University of Leiden. Part 3 describes standard versions such as the Old Latin, Vulgate, Coptic, Ethiopic, Armenian, and Arabic. Finally, there is the discussion of aims and methods in textual criticism along with a chapter on the causes of textual corruption, whether inadvertent or deliberate. W.'s position on conjectural emendation is commendably cautious but not doctrinaire.

There are now forty-nine clear plates of inscriptions and manuscripts. The mishap which has befallen Lachish Letter 4 can be corrected in the next printing. The last plate is an extremely interesting reproduction of the Izbet Sartah Abecedary, which Israeli scholars date to the twelfth/eleventh century B.C., a century older than the Gezer Calendar. W. has been fortunate in his translator; it is a superb job. The publisher has put many students in its debt by this moderately priced and beautifully printed edition of indispensable information on the text of the OT.

Frederick L. Moriarty, S.J.

OLD TESTAMENT THEOLOGY IN OUTLINE. By Walther Zimmerli. Translated by David E. Green. Atlanta: John Knox, 1978. Pp. 258. \$12.00.

Only a seasoned scholar with a demonstrated mastery of his material could present so much in such short compass as Z. has in this volume. I hope he will eventually publish the more comprehensive study to which he alludes in the Preface. A book which aims at expounding what the OT itself has to say will necessarily be selective and its success depends upon the goodwill of the reader, who must maintain constant contact with the biblical text itself. To read it apart from an open OT is to defeat the author's purpose. Note also that this is not an introduction to the OT; familiarity with the conventional problems of dating, sources, literary and historical criticism is presumed. The reader will be helped no little by a lucid, professional translation of the German.

Z.'s approach to OT theology is essentially descriptive, with little attention to the OT canon which determines the theological context in which this literature is read and heard by both Jews and Christians. This is a relatively new emphasis, but it cannot be ignored

by those who believe that God continues to speak to His people through these writings. After an introductory chapter entitled "Fundamentals," which introduces Yahweh as the God of Israel since the Exodus, and the Covenant which unites both, Z. describes "The Gifts Bestowed by Yahweh," including victory in war, the land, His sustaining presence, and the charisms of leadership and instruction. The gifts, of course, issue in a challenge, described in "Yahweh's Commandment." The use of the singular "commandment" escapes me, since in fact the divine demand touches practically every aspect of Israel's life in rapidly changing social and religious contexts. "Life before God" describes the response of Israel in worship and the pursuit of wisdom. The final and longest chapter is entitled "Crisis and Hope," the bulk of which deals with prophecy and apocalyptic. The latter has been almost totally rewritten; unfortunately, the contributions of American scholars like Paul Hanson and John J. Collins have not been assessed. A general index along with indices of Hebrew words and biblical passages will enhance the value of this summary. To the surprise of no one who knows Z., the bibliography scattered throughout the book is unusually rich.

Frederick L. Moriarty, S.J.

LA FIGURE DE MOÏSE: ECRITURE ET RELECTURES. By Robert Martin-Achard *et al.* Geneva: Labor et Fides, 1978. Pp. 161.

These essays cover much the same ground as the earlier French collection *Moïse: L'Homme d'alliance* (1955). Since that work treated a greater breadth of subjects (a survey of the NT evidence and a separate essay on Paul as opposed to a single essay on Luke; essays on the Syrian and Latin Christian traditions in addition to one on Gregory of Nyssa as opposed to a single essay on Gregory, e.g.) and since it fea-

tured important scholars (Renée Block, Geza Vermés, Jean Daniélou, e.g.), it is not likely that *La figure de Moïse* will replace it as a basic work of reference about Moses traditions.

Nevertheless, the assembled essays on the OT, the rabbinic tradition, the Gospel of Luke, Philo, Gregory of Nyssa, ancient Christian art, and Islam do capture the range and diversity of interpretations of Moses. Of special interest are Marc Faessler's reflections on Freud's writings about Moses. Also, Franz Wüest's illustrated discussion of the use of scenes from the life of Moses as types for events from the life of Jesus shows the interplay of exegetical and artistic traditions.

In summary, M.-A. traces two principal lines of interpretation. One, running through the OT, rabbinic, Islamic, and even the Freudian traditions, is "Semitic" in its orientation; the other, evident in Philo and Gregory, bears the imprint of Hellenism. While admitting its generality, M.-A. uses that broad typology to raise interesting questions about the dynamics of tradition and interpretation, particularly about the relations of later texts to the biblical model and about the situation of each text within its theological milieu. These essays should be useful for those interested in the figure of Moses and in the dynamics of religious traditions.

Eugene V. Gallagher

THE NEW TESTAMENT WITHOUT ILLUSION. By John L. McKenzie. Chicago: Thomas More, 1980. Pp. 256. \$10.95.

Once again M. has written an enlightening, scholarly, and refreshing book on NT themes. While portions have appeared in different forms, this book offers new information and scholarly reflection on biblical themes. M. possesses a unique gift: he writes in a very clear, flowing, and easy manner.

There are twenty-one chapters. The contents range from the world in which

Jesus was born to where we go from here. These main themes are explored. First, the theory of Jesus the Zealot, as claimed by some recent scholars, goes beyond the bounds of credibility for M. Second, the real Jesus is seen more clearly in the story of the temptations Jesus refused. Third, M. reminds us that "the very words of Jesus" were not the concern of the primitive Church. Like Paul, Jesus was important for what he was, not for what he said. It is faith in Jesus rather than the historical records which can persuade men to accept Jesus. Fourth, Paul was thoroughly Jewish despite the fact that he was the great Jewish renegade. According to M., Paul would have failed our present-day Christology examinations. Likewise, Paul may be the only male Christian who ever said that male and female are equal in Christ Jesus. Fifth, the Church is a mystery. The pilgrim-people-of-God term is an enigma and a riddle for the faithful. M. says that if the Church is to recover her identity, she must recognize that Jesus lives in her. The reign of God is not promoted by wealth and power but by a community of love. Sixth, should the virginal conception be considered as a matter of Christian faith, a historical fact, or a theological image? Other themes considered: a bill of divorce; who were the Pharisees? who killed Jesus? the theology and the revelation of John.

In his final chapter, McKenzie gives contemplation about the futurology of the Church. He reflects on questions such as the ordination of women, abortion, and liberation theology. I heartily recommend this book to every serious-minded intellectual and disciplined person who wishes to do both creative and critical thinking about the business of the Church.

Leonard F. Badia

HEBREWS AND HERMENEUTICS: THE EPISTLE TO THE HEBREWS AS A NEW TESTAMENT EXAMPLE OF BIBLICAL IN-

TERPRETATION. By Graham Hughes. SNTSMS 36. New York: Cambridge University Press, 1979. Pp. 218. \$18.95.

The modification of a doctoral dissertation directed by C. F. D. Moule and accepted by the University of Cambridge in 1971, this volume argues that the author of Hebrews worked diligently and successfully at what we now call hermeneutics. Observing that the prologue (Heb 1:1-4) is pre-eminently about the Word in the Son, H. first discusses how Jesus is compared with three agents of OT revelation (angels, Moses, priests) and stands in continuity and discontinuity with them. The second chapter explores how in Hebrews the Word is a history of promise moving toward the unshakable kingdom (see 12:27), Jesus as the final form of God's Word relates to the earlier words, and the theological parts set the two covenants against one another while the parenetic sections stress their continuity. The third chapter argues that a knowledge of Jesus' life was theologically indispensable for the portrayal of Jesus as pioneer or model of faith and as priest or means of faith. Though not strictly demanded by the OT and the kerygmatic traditions about Jesus, the high-priestly Christology was not excluded and was at least permitted. The final chapter investigates the relevance of Hebrews for working out a modern Christian hermeneutic.

The focus on the coherence and internal consistency of thought in Hebrews makes this book significant. The author of Hebrews emerges as a creative Christian theologian who struggled with the historical structures of revelation and the relationship between the old and the new covenants. The book's concern with hermeneutics establishes a neat point of contact between the biblical writer and theologians today, but I found it dense and hard to read (perhaps because it was revised over a long period of time).

Daniel J. Harrington, S.J.

GOD'S PEOPLE IN CHRIST: NEW TESTAMENT PERSPECTIVES ON THE CHURCH AND JUDAISM. By Daniel J. Harrington, S.J. Philadelphia: Fortress, 1980. Pp. xviii + 126. \$6.50.

It is common today to refer to the Church as the people of God. In this insightful and sensitive work of biblical theology, H. explores NT perspectives on the people of God. After an introductory chapter which sets the problems and possibilities, he has chapters on Jesus, the earliest Church as an apocalyptic community, baptism into Christ (Gal 3), the people of God in Rom 9-11, developments after Paul (Ephesians and 1 Timothy), the Church as a minority group (1 Peter, Hebrews, Revelation), Jesus as the focus of the conflict with the synagogue (Matthew and John).

Throughout his book H. develops this basic thesis: "My basic thesis is that the church's claim to be God's people rests entirely on the person of Jesus Christ. If there is any single New Testament text that summarizes my position, it is Gal. 3:29: 'If you are Christ's, then you are Abraham's offspring, heirs according to promise' " (xvii-xviii). He unfolds the contemporary implications of his thesis in a final chapter in which he lists seven challenges: (1) Israel's spiritual heritage, which stresses peoplehood and God's initiative and covenantal lordship; (2) the centrality of Christ—Jesus of Nazareth is the great principle of continuity for the people of God and the means by which all kinds of men and women become part of God's people in Christ; (3) the communal significance of baptism; (4) Christians as "honorary Jews"—celebration of the Jewish roots of Christian faith; (5) the scandal of anti-Semitism; (6) unity within the people of God, despite racial and other differences; (7) the people's pilgrimage.

H. has presented a wealth of NT scholarship in a clear and faith-filled way. His primary audience of theolog-

ical students and interested Church members will be delighted with his work.

Robert J. Karris, O.F.M.

WHO IS THE HOLY SPIRIT? By Charles Massabki, O.S.B. Translated from the French by John Auricchio. New York: Alba, 1979. Pp. 185. \$6.95.

This book assembles material which M. has offered principally through conferences and sermons in his native Lebanon and in France. Relying primarily upon biblical texts and select passages from the Fathers to articulate the significance of the Holy Spirit, M. organizes his data within ten chapters. The first chapter describes the impoverished condition of Christians living without a vital relationship to the Holy Spirit. As a consequence, Christianity becomes excessively moralistic, legalistic, formalistic, and routine. In the following eight chapters M. seeks to retrieve an appreciation of the dynamism and unifying love of the Holy Spirit in relationship to the mystery of Jesus Christ and in the mission of the Holy Spirit to effect the transformation of Christians through sacramental, moral, and ecclesial life. A final chapter discusses the impact of the charismatic movement in the life of Christians and warns of possible excesses in the renewal as previously expressed by René Laurentin (*Catholic Pentecostalism*, Doubleday, 1977).

While M. has produced some compelling lines on the unifying activity of the Holy Spirit, the overall intent of the book seems weakened by an insensitivity to more contemporary developments in systematic and biblical theology. For example, M. places a discussion of the immanent Trinity prior to and rather independently of the economic Trinity. The presence of the Holy Spirit to ecclesial life draws reflections from Vatican II's *Lumen gentium* but fails to dwell on the implications of *Gaudium et spes*. In spite of an

awareness of the Spirit's work of urging life-giving community, the book seems to accent more the activity of the Spirit in individual Christians. In sum, M.'s work appears far more at home with the classical world view than with historical consciousness.

John F. Russell, O.Carm.

QUI EST L'ÉGLISE? 3: L'ÉGLISE, PEUPLE DE DIEU. By Jean-Guy Pagé. Montreal: Bellarmin, 1979. Pp. 638. \$20.

Here P., lay University of Laval professor of theology, completes his trilogy on ecclesiology. The general title is significant. Its subject is not about an objective institution but about the Church as a community of persons. While the former smaller volumes dealt with it as a mystical person, "the sacrament of Christ," and as a union of persons in the "body of Christ," this, the largest of the three books, deals with its more visible aspect in the various members who literally form the Church. P. seeks, further, to compose not a work in apologetics or sociology but a strictly theological study. In this he has achieved his purpose.

The principal merit of this third volume lies in its arrangement of topics and in P.'s handling of them. Divided into two parts, the book takes up first the theme of people of God, while the second deals with the various constituencies in the Church: laity, persons living the consecrated life, deacons, priests, bishops, and pope. The volume concludes with an epilogue on Mary and the Church. Each theme is developed in a patternized way. Data from Scripture, history, and theology is presented on each, culminating in the positions reached in the Vatican II documents. The topics on the common priesthood of the faithful, membership in the Church, personal call to the consecrated life, collegiality of bishops, and the primacy and infallibility of the Holy Father are each considered in their proper place.

To those familiar with these topics there are no surprises in the conclusions reached. P. seeks everywhere to present a balanced summary and remarks frequently that his desire is not to enter into debatable points. Several of these points are mentioned: defections from consecrated life, ecumenical problems, crisis on authority after *Humanae vitae*, difficulties in appreciating the meaning of primacy and infallibility, and so on, but P.'s mind is that an exposition of doctrine can alleviate false notions on these problems.

Exposition is evidently not P.'s only purpose, since he includes at times some truly beautiful meditative passages in his text. At other times the reader is disappointed not to find sources other than French or German ones. There are, e.g., no references to Gregory Baum, Avery Dulles, Richard McBrien, and many others who have contributed so much to contemporary ecclesiology.

The work can well be serviceable to the educated layman and the theology student. But for other views on forms of the lay apostolate and an appreciation of the world-wide dimension of the Church outside the European and French-Canadian milieus, the readers would have to go to other books.

Richard P. Desharnais, C.S.C.

THEOLOGIES AND EVIL. By John S. Feinberg. Washington, D.C.: University Press of America, 1979. Pp. 165. \$13.75; \$7.75 paper.

This work is a doctoral dissertation written for the department of philosophy at the University of Chicago. After considering seven positions which attempt to reconcile the affirmation of God with the acknowledgment of evil in the world, F. proposes and defends his own. He describes the problem of evil as essentially one of logical consistency among propositions about God, evil in the world, and the relationship of God to the world. Hence each system

generates its own problem of evil, depending on how it conceives each of these items and makes assertions about them. Of the seven positions he first examines, he finds two logically inconsistent and five consistent; these are rejected, however, on other grounds. The "free will defense," e.g., is unacceptable because he thinks free will may well be compatible with determinants that guarantee only good choices.

His own position turns on the human mechanism by which evil comes into the world—not precisely free will but the desires lying behind free will. These are good in themselves but lead to evil intentions, choices, and bodily actions that make the inner evil public. This is justifiable, however, because there is no conceivable way in which God could change this mechanism without either destroying what He set out to create or bringing about greater difficulties than He would thereby eliminate.

This work shows some real dialectical competence and originality, but it also shows the immaturity frequently found in early works of even those who later make notable contributions. Thus, he fails to distinguish possibles and futuribles, neglects any careful analysis of freedom, fails to realize that ethical systems may well embody both consequentialist and nonconsequentialist elements, dichotomizes aspects which need merely be distinguished (as between exercising free will and "building souls"), provides no reason why God should wish to create human nature as he has described it (thereby implicitly espousing a theonomy which he rejects), and so on.

But even more seriously, he writes as follows in describing his own position: "evil arises ultimately from human desires, not because desires are evil in themselves, but because man *lets* [emphasis added] those desires run astray to the point where the individual intends to do what God has ordered not to be done . . ." (155). Everything hinges on "lets." If this "letting" is not within

the freedom of human activity, then God, who is responsible for creating this nature, is responsible for the "letting" and the sin. If it is free in a "compatibilistic" way (i.e., if God could determine the "letting" without destroying freedom), then he must show why God has not done so. The reasons he gives for God's not changing the mechanism of human choice do not directly touch this. If it is free in a "noncompatibilistic" way, then he must espouse the classical free-will defense in some way: it is worth while having a being free even to sin, although this involves evil choices at times.

John H. Wright, S.J.

ACTS AND THE HISTORY OF EARLIEST CHRISTIANITY. By Martin Hengel. Translated from the German by John Bowden. Philadelphia: Fortress, 1979. Pp. 149. \$8.95.

H. devotes the first part of his book to historical writing in antiquity and in earliest Christianity. The ancients' methodology is poles apart from their modern counterparts, and the sources are fragmentary and survive in a haphazard way. However, compared to other epochs of ancient history, our source materials for the first decades of earliest Christianity are good. The ancients felt no need to deny their heuristic interests; the assertion that historical critical knowledge is "value free" is a modern invention. For H., Luke's Acts of the Apostles surprises us with its eclecticism in the selection of material. The tensions between the Christian "Hebrews" and "Hellenists" marked a decisive stage for the early community. The "Hellenists" moved toward the Gentiles; this move was furthered by the call of Paul. Peter represented a mediating position in the confrontation which was developing. His clash with Paul at Antioch demonstrated his fear of James and Jewish Christians. Antioch of Syria, the third largest city in the ancient world,

marked the decisive breakthrough for "Hellenist" Christianity. And, although we can no longer discover the exact wording of the agreement of the "Apostolic Council," Paul's gospel was recognized as legitimate. The author of Acts of the Apostles was himself a decided Paulinist. H. ends his book with a penetrating summary and evaluation of historical methods and the theological interpretation of the NT.

H. makes an excellent case for a somewhat conservative position and, rightly, defends the value of historical criticism. Nonetheless, specialists in early Christianity and Luke-Acts will have reservations. Many of H.'s statements remain probabilities; he recognizes this. And, like many other authorities, he has misplaced the emphasis on the difficult question: Luke, historian and theologian? For redaction (composition) criticism remains the most productive tool for investigating the Acts of the Apostles.

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

MARTIN OF TOURS: PARISH PRIEST, MYSTIC AND EXORCIST. By Christopher Donaldson. Boston: Routledge & Kegan Paul, 1980. Pp. xxiii + 171. \$20.00.

D. has written this book for the general reader. He tries to set a full background for the limited material available for Martin's life and supplements it with a fairly complete chronological table which the nonspecialist will find helpful. He stresses some points which scholars have tended to ignore: specifically, the influence of Martin's long (more than two decades) career in the Roman army and the demands of his pastoral obligations, the latter point deriving from D.'s own experiences as a country parish priest. Particularly fascinating are his suggestions—which specialists should pursue—that Martin may have been an army medic, a factor in some of the famous cures, and that monastic "missionaries" from Mar-

moutier may have gone to Britain, which would explain Martin's early popularity there. The book also has a certain rustic charm. After all, how often in books these days does one see "whilst" or "must needs"? Forsooth, but rarely.

On the debit side, the book has simply ignored too many scholarly issues. For example, there is no discussion of the central problem in Martinian studies, namely, how much of Saint Martin is Martin or his hagiographer Sulpicius Severus. Perhaps the problem is insoluble, but D. should have at least indicated to the reader the nature of the problem. In his eagerness to associate Martin with Britain, D. accepts theories about Ninian and Patrick which demonstrate that he is unaware of current scholarship on those two figures. There is also an astonishing blopper which one need not be a scholar to spot. On p. 31 the Emperor Constantine is 18 years old in 306; on p. 37 he dies at the age of 64 in 337! Let me end on a positive note: the cover has a beautiful reproduction of an image of Martin and the beggar from a roundel of Canterbury Cathedral.

Joseph F. Kelly

THE DEFENSE OF CHALCEDON IN THE EAST (451-553). By Patrick T. R. Gray. *Studies in the History of Christian Thought* 20. Leiden: Brill, 1979. Pp. 189. 64 glds.

Although the title and table of contents announce a much broader study, in his conclusion G. admits his focus on the interpretation of the Chalcedonian decree according to the mature theology of Cyril of Alexandria, which was developed by Leontius of Jerusalem and Ephrem of Amid in the fifteen years immediately preceding the Second Council of Constantinople. A detailing of the history of the controversy between the two Councils demonstrates the shift in imperial policy toward a solution based on such an un-

derstanding of Chalcedon. The rest of the book is largely packaging for this quite limited study.

G. begins by advancing observations which would indicate that the majority at Chalcedon understood the decree in the Cyrillian rather than in a Leonine sense. A historical chapter shows that the Leonine interpretation employed by the Antiochene party prevented a reconciliation of the Cyrillians with Chalcedon. The analysis of the work of Theodoret after the Council is quite unsympathetic. The development of a connection between the Christology of Leontius of Byzantium and that of Evagrius of Pontus is flawed by a misinterpretation of G.'s evidence for a third, independent hypostasis in Christ. The work on the Neo-Chalcedonians demonstrates G.'s major thesis quite well.

Given the significance of the role of various monasteries in determining the outcome of the century of controversy, G. would have done well to push beyond explanations of theological terms to the soteriological and ascetical foundations of at least the Cyrillian position.

The study was a successful dissertation but neither fulfils the claims of its title nor justifies its length as a book. G. should have either presented his central material in journal articles or undertaken the further development necessary to present the other material adequately.

J. Patout Burns, S.J.

LE CONCIL DE BASLE (1434): LES ORIGINES DU THÉÂTRE RÉFORMISTE ET PARTISAN EN FRANCE. By Johathan Beck. *Studies in the History of Christian Thought* 18. Leiden: Brill, 1979. Pp. 166. 56 glds.

This is the edition of a fifteenth-century text which is remarkable for several reasons. Attribution to Georges Chastellain, chronicler of the dukes of Burgundy, has been rejected by the critics, and all that can be said of the anonymous author is that it was prob-

ably a French ecclesiastic who attended the Council of Basel. The *Concil de Basle* is a political morality play in the reformist tradition written as propaganda for the thesis that the Church must be reformed and that the reform must be accomplished by the Council. B. points out in an introductory essay on the evolution of the political morality play that this is the first work in French dramatic literature where the resources of the theatre are placed at the service of partisan doctrines intended to be put into action, even militant action. Through the characters of the play—personifications of France, the Church, Peace, Reformation, Heresy, and the Council—the reader is offered a vivid illustration of the opinion of the French people as it was defined in the critical years 1434–35. Besides a careful literary analysis of the play, B. provides an excellent historical summary of conciliarism from its origins to the period of Basel. The select bibliography points to outstanding studies of both the literary and historical aspects of the piece.

A good edition of an interesting text is always welcome. The interest of present-day historians of Christianity in discovering the context of popular culture and religious opinion in which significant events must be placed adds to the value of this well-edited and beautifully printed example of antipapal, proconciliar propaganda at this important council on the eve of the Reformation.

F. Ellen Weaver

SIX ESSAYS ON ERASMUS AND A TRANSLATION OF ERASMUS' LETTER TO CARONDELET, THE PREFACE TO HIS EDITION OF ST. HILARY, 1523. By John C. Olin. New York: Fordham University 1979. Pp. 125. \$17.50; \$7.00 paper.

For the past fifteen years John C. Olin has collaborated with other scholars to provide English translations of major religious documents of the sixteenth century as well as a historical

framework within which to read the text. His latest publication includes a translation of the highly controversial *Letter to Carondelet* and six essays, two appearing for the first time. As the first English translation of a treatise that was one of his last attempts at mediating religious differences before Erasmus took a public stand against Luther, the *Letter to Carondelet* (1523) is the most important work in the collection. O.'s notes, indicating the passages censured by the Sorbonne in 1526 and at Valladolid in 1527, give a clearer picture of the reception of the *Letter* than either the Latin or the French editions. In dedicating his edition of St. Hilary to Carondelet, Erasmus asserted that Hilary's religious fervor shone through his obscure style and that his few erroneous opinions did not invalidate his Christology. Erasmus let the contemporary reader make his own comparison between the Church crisis of the fourth century and the growing polarization between the adherents of German reform and Roman orthodoxy. Among the more specialized essays, O. affirms the significance of Erasmus' patristic scholarship by enumerating the dozen Fathers, both Latin and Greek, whom he edited; he surveys historians' images of Erasmus from Smith's herald of Enlightenment (1923) to Minnich and Meissner's latent homosexual (1978); and he contributes to the reassessment of Ignatius Loyola's attitude toward this pre-Trent humanist.

Though not characterized by original thought, Olin's essays will help orient the church historian in the scholarship of the patristic and Reformation periods, while the accurate translation of the *Letter to Carondelet* makes a significant primary source more readily available to a modern audience.

Anne M. O'Donnell, S.N.D.

JUAN DE VALDÉS Y LOS ORÍGENES DE LA REFORMA EN ESPAÑA E ITALIA. By José C. Nieto. Translated from the first English edition by Vicente Simón

and Angel Alvarez. Mexico: Fondo de Cultura Económica, 1979. Pp. 658.

In 1970 N. published a revised version of his 1967 Princeton Theological Seminary doctoral thesis under the title *Juan de Valdés and the Origins of the Spanish and Italian Reformation* (Geneva: Droz), in which he presented a rather different picture of V. than had been previously depicted. According to N., the source of V.'s religious inspiration was neither Luther nor Erasmus, but the heretical Spanish *alumbrado* Pedro Ruiz de Alcaraz. Moreover, he persuasively argued that V.'s teaching, especially his doctrine of justification by faith, was irreconcilable with Catholicism and that V. himself was fully aware of his heresy and break with the Roman Church, though he was a Nicodemite and never identified himself with Protestantism. N.'s position has won wide acceptance, and now, almost a decade later, his important book has been translated into Spanish. The present volume, however, is not just a translation of N.'s 1970 work: a new preface and bibliography have been added; new material has been incorporated into the notes; and five appendices, five articles on V. and related topics which N. published principally in European journals over the period 1970-77 (four originally appeared in English and are found here in Spanish translation; one was written in Spanish), supplement his initial study. This book, then, is most welcome, for it gathers all of N.'s researches on V. up to 1977 into a single volume, and at the same time makes them available to an even wider audience.

If N. had published nothing else but his revised thesis, he would still have a major place in Reformation scholarship; yet it is only part of his achievement, as his subsequent articles attest. We now eagerly await his edition of William B. and Carol Jones' English translation of V.'s two catechisms, *The Dialogue on Christian Doctrine* and *The Christian Instruction for Chil-*

dren, to be published by Coronado Press (Lawrence, Kansas), and his chapter on V. in the forthcoming revised Spanish edition of George H. Williams' *The Radical Reformation* (Mexico: Fondo de Cultura Económica).

Joseph F. Chorprenning. O.S.F.S.

DIE SAKRAMENTSLEHRE WILHELM FARELS. By Elfriede Jacobs. *Zürcher Beiträge zur Reformationsgeschichte* 10. Zurich: Theologischer Verlag, 1978. Pp. 384. DM 44.

William Farel (1485-1565), one of the almost forgotten stalwarts of the Protestant Reformation, is usually remembered, if at all, as an intrepid evangelist, even a "hot-gospeler," with a "voice of thunder." He aptly stands behind Calvin in the Genevan Reformation monument, and doubtless he was eclipsed by his friend Calvin, but he deserves to be better known.

While a great deal of attention has been devoted to Luther's predecessors, much less has been concerned with the early French-speaking Protestants. Luther was a pioneer, a confessional leader, and a national figure, but these roles were distributed among the French-speaking Protestants: Farel was the pioneer; Calvin, the confessional leader; and Beza has perhaps the best claim to French national prominence. Nonetheless, after the deaths of Zwingli, Oecolampadius, Lambert, and Haller, Farel was the leader of both French and Swiss Protestantism in the years before Calvin appeared on the scene. Prior to Farel's work, the French-speaking Protestants had no formal organization, no regular form of worship, and no systematic body of doctrine. Unfortunately, there is very little material on Farel in English and even less of a scholarly nature. Still indispensable for the comprehensive study of Farel is the out-of-print 1930 commemorative volume *Guillaume Farel* edited by the Comité Farel (Neuchâtel: Delachaux et Niestlé).

Recognizing, admitting, and indeed

asserting that Farel was primarily a practical rather than a systematic theologian, J. develops in great detail the systematic basis, development, and placing of Farel's sacramental doctrine. None of these is really unusual, very original, or especially distinctive. That is to say, Farel's views are typical of what came to be the Reformed position. He learned from Luther but objected to aspects of the Lutheran view, e.g., on the Real Presence. Indeed, Farel may have anticipated Calvin in teaching that in the Communion Christ is present in his power through the Holy Spirit. Thus a local or substantial presence is unnecessary. As one would expect, Farel's view was influenced by Zwingli, Capito, Oecolampadius, Bucer, and most importantly—after 1536—by Calvin.

Based on the Reformation principle *sola scriptura*, Farel agreed with other Protestants that there were only two authentic sacraments instituted by Jesus: baptism and the Lord's Supper. Moreover, Farel objected to the scholastic understanding and application of the Aristotelian doctrine of matter and form to the sacraments as developed by Aquinas. He attacked the notion of *opus operatum*, arguing that the virtue of the sacraments lies not in the ceremony but in the gracious gift of God's Holy Spirit. In strong opposition to the Mass, which he believed could not be reformed, Farel rejected the idea of a sacrifice *by us* in favor of the single sacrifice of Jesus *for us*.

While it would be too much to assert that Farel was a major theologian, it would also be erroneous to dismiss him as first a Zwinglian and then a Calvinist. In his own way he was an independent thinker and contributed to the Reformed theology which has come to be associated with the name of his more gifted friend John Calvin. This book, therefore, contributes to a better understanding of the development of early Reformed theology.

Charles Partee

THE POLISH BRETHREN: DOCUMENTATION OF THE HISTORY AND THOUGHT OF UNITARIANISM IN THE POLISH-LITHUANIAN COMMONWEALTH AND THE DIASPORA 1601-1685. Edited, translated, and interpreted by George Huntston Williams. 2 vols. Missoula: Scholars, 1980. Pp. xxxii + 773. \$33.00; \$24.00 paper.

A collection of thirty-five documents beginning with the colloquium held at Raków in 1601, to Stanislaus Lubieniecki's *Historia reformationis polonicae* of 1685. These documents tell the history of the success of the Polish Brethren (Socinians/Unitarians) enjoyed at their center at Raków, the subsequent destruction of the center and their moving to Kisielin (1638), their expulsion by royal decree (1658), and their seeking refuge among the Remonstrants of Amsterdam. W.'s collection is the first such in English and it admirably supplements the narrative history of the Unitarians as written by Earl Morse Wilbur in his *History of Unitarianism: Socinianism and Its Antecedents* (Cambridge, 1945). W.'s collection does not replace Wilbur's chaps. 31-44, but complements them by offering documentation and by expert use of more recent scholarship.

The documents are presented in chronological order and to each W. has prefixed an informative introduction and has appended notes describing individuals, explaining events, etc. The documents together with their introductions do offer the reader an overview of Unitarianism and recount the life, thought, and customs of the Brethren. W. has culled his selections from Christopher Sand's *Bibliotheca antitrinitariorum*, Lubieniecki's *Historia* (translated and edited by W. *et al.*, and soon to appear), the Latin Racovian Catechism, with excerpts from the theological writings of their most prominent leaders, e.g., Faustus Socinus, John Krell, Samuel Przykowski, Jonas Szlichtyng, etc. W.'s profound knowledge of the history of the Polish

Reformation is evident through the collection and he has added immeasurably to our understanding of Unitarianism in Poland.

Joseph N. Tylanda, S.J.

NATURE AND RELIGIOUS IMAGINATION: FROM EDWARDS TO BUSHNELL. By Conrad Cherry. Philadelphia: Fortress, 1980. Pp. 242. \$12.95.

This is a study of the symbolic-imaginative response to nature that appeared in the Puritan religion of Jonathan Edwards, declined under the force of eighteenth-century moralism, rationalism, and legalism, only to experience a rebirth in the religious romanticism of Horace Bushnell. What C. has produced is not only a study in the history of ideas but also a challenge to contemporary theologians to ask over again the purpose of preaching, the nature of religious language, and specifically the relationship between "nature" and the symbolic-imagination of the preacher and the hearer. His study of Edwards' notebooks shows the process by which E. began to develop a theory of language in which nature is not only sign—pointing to—but symbol—participating in—the transcendent reality it represents. E.'s sermons show the genuine artistry of Puritan preaching and the rich, detailed nature-imagery that preachers used to bring congregations into experiential contact with the transcendent through an imaginative response to nature.

Part 2 traces the decline of this view of nature and language under the force of rationalism and the literalism it produced. Part 3 examines in detail the writings of Bushnell, who under the influence of English romantics like Coleridge rediscovered the theological heritage of Edwards. In doing so, C. restates a problem that has continued to concern contemporary theology: the role of the imagination in the act of believing. Very tightly focused on the theological dimensions of the question, this book fits nicely into the larger area

of New England imaginative life as expressed in poetry, painting, politics, science, and economics.

Only one point calls for criticism. In the section treating Coleridge's influence, C. offers an excellent summary of C.'s *Aids to Reflection* (which influenced Bushnell profoundly). He is, however, imprecise in his use of the terms "metaphor" and "symbol," seemingly using them interchangeably at times. This, of course, contradicts a central Coleridgean thesis: "It is among the miseries of the present age that it recognizes no medium between *Literal* and *Metaphorical*—the mechanical understanding which...confounds *SYMBOLS* with *ALLEGORIES*" (*Statesman's Manual*). Nevertheless, this is a fine study in an important area of the history of American religious thought.

Philip C. Rule, S.J.

CHRIST IN PERSPECTIVE: CHRISTOLOGICAL PERSPECTIVES IN THE THEOLOGY OF KARL BARTH. By John Thompson. Grand Rapids: Eerdmans, 1979. Pp. 202. \$6.95.

Barth has been both extolled and castigated for the "Christological concentration" which marks every subdivision of the *Church Dogmatics*. T. never leaves the reader forget, at any point in this study of Barth's Christology, that he belongs decidedly to the extollers. This fact has the one key advantage that Barth's thought on Jesus Christ is exposed in a limited space and *in optimam partem*. This makes for a compact and positive presentation of the entire sweep of Christological themes in the *Church Dogmatics*: the Trinitarian basis and eternal election, incarnation and self-revelation of the Word, as well as the ministry and death, resurrection and parousia of Jesus. In addition to these central perspectives, T. wisely includes chapters entitled "The Humanity of God" and "Jesus Christ: The True Witness," so as to underline Barth's strong

reaction to abstract theism, philosophical atheism, and natural theology, all presumptuous results of refusing to accept Jesus Christ as the one and only source of man's knowledge of God. T. manifests a fine grasp of the material, synthesizes it well, and intersperses critical points of view derived from secondary literature, only in order to alert the reader to the disputed questions. T. thus offers, especially to those unassociated with the *Church Dogmatics*, a superb and enthusiastic introduction.

Yet, if Barth were alive, he would not have appreciated this book. He often claimed that he disliked "Barthians," since he did not expect his work to be repeated but developed. T. does not do the latter, although he sets out to contribute not simply to exposing Barth but also "to clarifying and deepening our thinking on the current debate on Christology" (viii). Instead of furthering Barth's perspectives by appending at least one imaginative chapter dedicated to such a task, T. leaves the impression that he has nothing to add to the admittedly solid works of Weber, Klappert, and Jüngel on which he relies much too extensively and slavishly. Only on one point does T. formulate an independent critical stance by acknowledging that in Barth's theology the concrete aspects of Jesus' humanity are "underestimated and underplayed" (75).

Furthermore, the ecclesial and ecumenical spirit of Barth is missing from this book. Even though T. limits himself to Christology, he should have manifested a bit more of Barth's breadth; T. allows the reader to think that Barth was a sheer fundamentalist or a rigid Christomonist. Barth confessed Christ in the Church, and refused to name his main work "Christic" or "Reformed" dogmatics. Barth often praised, even if guardedly, some Catholic contributions to a broadened Christology, such as a profound Trinitarian theology, a lively concern for the missions, and, in Vol. 4/2, even a mystical

and monastic way of following Christ. Unfortunately, T. is more polemic than Barth himself. This distracts from the usefulness of his book and distorts in the end the full dimensions of Barth's Christology.

Philip J. Rosato, S.J.

CHURCH AS THE SACRAMENT OF THE UNITY OF ALL MANKIND IN "LUMEN GENTIUM" AND "GAUDIUM ET SPES" AND IN SEMMELROTH, SCHILLEBEECKX AND RAHNER. By Bernard Przewozny, O.F.M.Conv. Rome: Miscellanea Franciscana, 1979. Pp. 165.

P. has reworked and expanded his 1971 dissertation on the Church as the sacrament of the unity of mankind. In the first chapter, which summarizes his dissertation, he offers a brief history of the notion of the Church as sacrament and of the question of extraecclesial salvation, and then discusses the doctrine of Vatican II on these issues. He next presents at some length the positions of Semmelroth, Schillebeeckx, and Rahner on the Church as sacrament.

Chap. 2 goes beyond the title of the book and the original dissertation in discussing the relation of the Church and the kingdom in the light of more recent theological writings. P. surveys a number of theologians who, he contends, radically separate the Church and the kingdom, in particular Tillich and the theologians of hope. P. is critical of their alienation of the Church and the kingdom and traces their position to an exaggerated opposition between the present and the absolute future kingdom and to the acceptance of certain assumptions of Reformation theology. By contrast, P. defends with Vatican II a distinction but also an intrinsic relationship between the Church and the kingdom, understanding the Church as the sacrament of the kingdom.

P. tries to summarize too many authors and interrelate too many themes in such a brief book, with the result

that the book lacks a clear focus, but he does provide a helpful survey of much of contemporary ecclesiological writing on the Church as sacrament, the Church and the kingdom, and the necessity of the visible Church for salvation. He has contributed to the discussion of these topics that are so crucial to present reflection on the meaning and role of the Church.

Gerald M. Fagin, S.J.

A COMMUNION OF COMMUNIONS: THE DETROIT REPORT AND PAPERS OF THE TRIENNIAL ECUMENICAL STUDY OF THE EPISCOPAL CHURCH, 1976-1979. Edited by J. Robert Wright. New York: Seabury, 1979. Pp. xvii + 302. \$9.95.

This is a description of the ongoing quest for Christian unity as seen in the official position of where the Episcopal Church now stands, and what its goals are in the ecumenical movement. It contains the report of the 1978 meeting of the National Ecumenical Consultation of the Episcopal Church, along with other documentation on the state of the question. Clearly reflected here is the long-standing ecumenical commitment of the Episcopal Church, a direct and realistic analysis of the present state of that quest, a theological analysis of what has happened thus far, and incisive statements of the terms on which future unity will be acceptable to the Episcopal Church. That unity is described as a communion of all communions.

There are three major sections: (1) Toward what goals should we move? Those goals are described in the recent reports of three official ecumenical bodies: (a) the National Ecumenical Consultation of the Episcopal Church, (b) the Episcopalian Diocesan Ecumenical Officers, and (c) the Ecumenical Report of the Executive Council. (2) Where are we now? This section is a close summary of the general ecumenical posture as reflected in official contacts with these Christian communions: (a) Anglican-Orthodox Consultation,

(b) Anglican-Roman Catholic Consultation, (c) the Episcopal participation in the Consultation on Church Union, and (d) the Lutheran-Episcopal Dialogue. Of particular value here is a response offered by a theologian from each group. (3) To what are we already committed? This appears as a collection of 126 documents drawn from the decisions of Lambeth Conferences and General Conventions covering the period from 1867 to the present. Thus, for the person who wishes an overall view of the role of the Episcopal Church in the ecumenical movement, this work offers the complete picture.

Emmanuel J. Cutrone

THE CLASSICS OF WESTERN SPIRITUALITY. New York: Paulist, 1979-80. Each \$11.95; \$7.95 paper.

Native North American Spirituality of the Eastern Woodlands: Sacred Myths, Dreams, Visions, Speeches, Healing Formulas, Rituals and Ceremonials, edited by Elizabeth Tooker and prefaced by William Sturtevant, illustrates the immense variety of human spiritualities. Selected mainly because of their availability, these texts deal with blessings; ceremonies for fire, war, and feasts; dreams; healing rites; puberty fasts; songs; shamanistic speeches; visions etc. of the Cherokee, Delaware, Fox, Iroquois, Menominee, Winnebago, and other Indians.

Apocalyptic Spirituality—Treatises and Letters of Lactantius, Adso of Montier-en-Der, Joachim of Fiore, The Spiritual Franciscans, Savonarola, translated and introduced by Bernard McGinn and prefaced by Marjorie Reeves, focuses upon the significance of "Amen. Come Lord Jesus" (Rev. 22: 20) for the 4th-16th-century Christian apocalyptic tradition. These texts were chosen to highlight how beliefs about the imminent second coming of Christ affected the lives of believers. Especially sensitive to the need for a divinely-established sense of meaning for the whole of history, these Christians,

unlike contemporary Christians who "expect nothing at all" (Teilhard de Chardin), lived from the conviction that their present was part of the end-time.

Athanasius—The Life of Anthony and The Letter to Marcellinus, translated and introduced by Robert C. Gregg and prefaced by William A. Clebsch, presents not only "one of the most influential writings in Christian history" but also the earliest extant treatise on the allegorical and Christocentric use of the Psalms for personal Christian piety. The most important work of the anti-Arian "Father of Orthodoxy" depicts Anthony as the father of all monks and wise men to be imitated in his bloodless martyrdom by all Christians and pagans.

Teresa of Avila—The Interior Castle, translated by Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D., introduced by Kieran Kavanaugh, O.C.D., and prefaced by Raimundo Panikkar, is undoubtedly "her masterpiece." It presents the mature Teresa's best synthesis of her ascetical and mystical life. Decidedly Trinitarian and Christocentric, especially in its emphasis upon the risen Christ as "friend," it remains the paradigm of Christian cataphatic (the way of affirmation) mystical ascent and stands as a critical corrective to today's overemphasis upon the apophatic (the way of negation) tradition.

Harvey D. Egan, S.J.

THE JESUS STORY: OUR LIFE AS STORY IN CHRIST. By John Navone, S.J. Collegeville: Liturgical, 1979. Pp. 244. \$8.50.

Pastoral reflection upon the theoretical substructure for the narrative quality of religious experience is significantly advanced by N.'s dialogue with a great number of recognized scholars from a range of disciplines. The appendix on the integral relation between theology and story might better have been a prologue to the book; for it offers

as a conclusion a theoretical base for N.'s effort. Nonetheless, the book argues carefully for the need of each community to relate its experiences to the Christian symbols and so to tell its story for its time and place. It begins by reflecting on the Lord's continued communication with His people in different cultures at different moments of history; it then offers the NT narrative as the normative Christ-story, which is to be reinterpreted yet repeated as cultures develop. N. interprets these repeated Christ-stories as journey narratives, as metaphors of who Christians are, of how they find the Spirit leading them toward different modes of living, of how God is present in their lives, of how faith informs them as they journey. The series of twenty-two sketches of story-telling as theology in the final chapter is helpful in demonstrating the model of theology as story.

The book is written from the perspective of one who is quite familiar not only with prayer but also with the careful study of contemporary thought. Those who are engaged in ministry and who share this perspective could find this book to be of value. However, the weight of the book's argument is situated in N.'s dialogue with contemporary scholars. As enlightening as this might be, one might have hoped that N. had ventured more in offering his own discourse, as he does on rare occasions, e.g., in the three appendices.

Daniel Liderbach

TELL THE NEXT GENERATION: HOMILIES AND NEAR HOMILIES. By Walter J. Burghardt, S.J. New York: Paulist, 1980. Pp. 225. \$6.95.

This collection of homilies and near homilies is hardly a glib recipe on how to prepare talks. Rather, they are chapters in Walter Burghardt's journey of faith and actually constitute a challenge to all Christians.

In his 1960 collection *All Lost in Wonder*, there was a note of prophecy. B. there anticipated the highlighting of

the homily by the Second Vatican Council, which restored the homily to its proper place. This is what prophecy is so often about: a movement ahead that builds on return to the authentic past. Anyone reading *Tell the Next Generation* is genuinely inspired to move ahead.

In a style which is at once elegant and earthy, humorous yet deadly serious, manifestly developed at his own admission by "prayer and sweat," he offers anyone who dares to preach these requisites: (1) imagination, (2) prayer, (3) openness to people, and (4) a lifetime of education. In an introduction which alone is worth the price of the book, B. makes it clear that preaching is a slow and painful process. But the end product of this process, one quickly perceives, is certainly worth while. Each one of his published homilies is a tribute to the fact that perspiration precedes inspiration. The preacher who is afflicted by seminary stuffiness in his academic pronouncements, or the "bright eyes in the empty head" who is afraid to open a book for fear he might inhibit the spirit—both would do well to take a lesson here. In fact, homiletic professors across the nation ought to make this volume a requirement. B. is famous for his structure of simplicity and order—an introduction, three main points, and a conclusion. All the glorious "cookies are on the lower shelf," where our spiritually hungry people can reach them. This takes art. This takes knowledge. This takes work.

Evidencing a lifelong fascination with words, the author teaches yet another lesson in sources. He covers the gamut—the Greeks, the Scriptures, the Romans, Shakespeare, Newman—all the classics become the route for his effective communication, but the American flavor surfaces in Carl Sandburg. He quotes *Oedipus the King*, *Romeo and Juliet*, *Cyrano de Bergerac*, and skips merrily through Rod McKuen, Webster's Unabridged Diction-

ary, and Eugene O'Neill. His great friend and inspiration, Father John Courtney Murray, gets an unexpected boost in a fortuitous misprint in footnote 4 of Homily 15; for Murray is there referred to as "Ft." Murray. Indeed, this champion of political and spiritual freedom was a fort of the Church.

Although some of the areas Burghardt treats are no longer of a crucial and demanding nature within the confines of the Christian community, all speak of the Lord and the way in which He makes Himself known and ways in which we must make Him known and loved. Whether it be a simple call to peace or the sharing of the intimacy of a marriage day, the reader is impressed with the way in which the Lord becomes present and powerful.

Val LaFrance, O.P.

ZEN AND THE BIBLE: A PRIEST'S EXPERIENCE. By J. K. Kadowaki, S.J. Translated from the Japanese by Joan Rieck. London: Routledge & Kegan Paul, 1980. Pp. 180. \$7.95.

Kadowaki, brought up in a Zen Buddhist background, was later baptized as a Christian. When he became a Jesuit, he noticed similarities between his novitiate and Zen monasticism. He also compared Zen practice with the Ignatian *Exercises* and discovered that it enabled him to read the Bible in a new light. This book, the fruit of his experience, begins with a section describing what he learned from his Zen practice. The second and largest section explains in detail the process of "reading of koans and Scripture with the whole 'body,' not just with the head" (viii). Clarifying and illustrating this process is the main point of the book. He concludes with a third section, comparing the elements of a Zen *sesshin* with the process of the *Spiritual Exercises*.

To this reviewer, the most persuasive and significant part is the first section. K. observes that Western Christianity took the approach of beginning with rational reflection, out of which

judgments would come, leading to the will to do something and concluding with the body carrying out the act. Zen, on the other hand, takes learning from the body as fundamental. In opposition to the way Christianity took in the West, Zen works "from the body to the mind." K. maintains that this is superior to the rationalistic method of Western Christianity. Given the insistence that koans are incapable of rational articulation, the long middle section of the book, *explaining "Mu"* and other koans, makes one wonder a bit. For this reviewer, the last chapter in this section, "Towards a New Scriptural Hermeneutic," was the best in that part.

All in all, a valuable contribution to the Christian-Zen dialogue.

Daniel J. O'Hanlon, S.J.

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