

theological studies

DECEMBER 1980 VOL. 41, NO.

4

Premarital Sex: Lombard to Durand
JOHN F. DEDEK

Liberation Theology and Social Gospel
T. HOWLAND SANKS, S.J.

Moral Philosophy of John Paul II
RONALD MODRAS

Eucharistic Epiklesis
JOSEPH H. CREHAN, S.J.

Jesus' Approach to Death
JOHN P. GALVIN

Exegesis and Imagination
SCHUYLER BROWN, S.J.

Encyclopedia of Bioethics
DANIEL C. MAGUIRE

BOOK REVIEWS

SHORTER NOTICES

VOLUME 41
NUMBER 4
DECEMBER 1980

theological studies

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

TABLE OF CONTENTS

ARTICLES

- Premarital Sex: The Theological Argument from Peter Lombard to Durand**
John F. Dedek 643
- Liberation Theology and the Social Gospel: Variations on a Theme**
T. Howland Sanks, S.J. 668
- The Moral Philosophy of Pope John Paul II**
Ronald Modras 683
- Eucharistic Epiklesis: New Evidence and a New Theory**
Joseph H. Crehan, S.J. 698

CURRENT THEOLOGY

- Jesus' Approach to Death: An Examination of Some Recent Studies**
John P. Galvin 713

NOTES

- Exegesis and Imagination**
Schuyler Brown, S.J. 745
- The Encyclopedia of Bioethics**
Daniel C. Maguire 752

BOOK REVIEWS

WILSON, R. R.: Prophecy and Society in Ancient Israel	764
FREYNE, S.: Galilee from Alexander the Great to Hadrian	765
A Concordance to the Greek Testament according to the Texts of Westcott and Hort, Tischendorf and the English Revisers (ed. W. Moulton and A. S. Geden)	767
HOLMBERG, B.: Paul and Power	769
MCDONALD, J. I. H.: <i>Kerygma and Didache</i>	771
NEVILLE, R. C.: Creativity and God	772
GRILLMEIER, A.: Jesus der Christus im Glauben der Kirche 1	773
WORGUL, G. S.: From Magic to Metaphor	775
SCHNEIDER, T.: Zeichen der Nähe Gottes	776
WAINWRIGHT, G.: Doxology	777
Jewish and Christian Self-Definition (ed. E. P. Sanders)	778
Patrologia 3 (ed. A. di Berardino)	780
OAKLEY, F.: The Western Church in the Later Middle Ages	781
CHINNICI, J. P., O.F.M.: The English Catholic Enlightenment	782
COSTIGAN, R. F., S.J.: Rohrbacher and the Ecclesiology of Ultramontanism	784
Papsttum als ökumenische Frage	786
The Role of the Augsburg Confession (ed. J. A. Burgess)	787
KELLY, D. F., The Emergence of Roman Catholic Medical Ethics in North America	788
PLÉ, A., O.P.: Par devoir ou par plaisir	790
NISBET, R.: History of the Idea of Progress	791
Understanding Human Rights (ed. A. D. Falconer)	793
Asia's Struggle for Full Humanity (ed. V. Fabella)	796

SHORTER NOTICES 797

CLEMENTS, R.: Old Testament Theology	STONE, M. E.: Scriptures, Sects and Visions
MOLLAT, D.: Etudes johanniques	EBELING, G.: The Study of Theology
COFFEY, D.: Grace	SCHIMMEL, A., and A. FALATŪRI (ed.): We Believe in God
HALL, S. (ed.): Melito of Sardis	KAVANAUGH, K., and O. RODRIGUEZ (ed.): The Collected Works of St. Teresa of Avila 2
HIGMAN, F.: Censorship and the Sorbonne	WILLIAMS, M.: The Venerable English College Rome
SCHUMACHER, J. N.: Readings in Philippine Church History	TOON, P.: Evangelical Theology 1834-1856
HALSEY, W.: The Survival of American Innocence	SHANNON, T., and J. J. DIGIACOMO: An Introduction to Bioethics
ATKINSON, G., and A. MORACZEWSKI: Genetic Counseling, the Church and the Law	STEVENS, E.: Business Ethics
WRIGHT, J. H.: A Theology of Christian Prayer	ROLHEISER, R.: The Loneliness Factor
CONN, W. E. (ed): Conversion	GROOME, T. H.: Christian Religious Education
DONCEEL, J. F.: The Searching Mind	GUDORF, C. E.: Catholic Social Teaching on Liberation Themes
McSHANE, P.: Lonergan's Challenge to the University and the Economy	PANIKKAR, R.: Myth, Faith and Hermeneutics
RYKEN, L.: Triumphs of the Imagination	

BOOKS RECEIVED 812

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

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

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

Presenting This Issue

The December 1980 issue offers a varied theological diet: four articles, dealing with premarital sex, liberation theology, the moral philosophy of John Paul II, and Eucharistic epiklesis; a lengthy bulletin on Jesus' approach to death; and two notes, one on contemporary exegesis, the other on the first bioethical encyclopedia.

Premarital Sex: The Theological Argument from Peter Lombard to Durand, a study of the published and unpublished works of forty-four theologians writing between 1152 and 1323, concludes that these theologians taught that fornication is always sinful, not because it is intrinsically evil, but only because it is universally prohibited by divine positive law or by natural law understood as analogous to a positive law *lata in presumptione communis periculi*. JOHN F. DEDEK, S.T.D. from St. Mary of the Lake, Mundelein, Ill., formerly professor of moral theology at the Catholic University of America, is pastor of St. Julian Eymard Church, Elk Grove Village, Ill. Two of his historical articles on moral absolutes and intrinsically evil acts have recently appeared in the *Thomist*.

Liberation Theology and the Social Gospel is an effort to situate liberation theology as an example of a larger stream in the history of theology by comparing it to the Social Gospel movement in the United States, with which it has some striking similarities. T. HOWLAND SANKS, S.J., Ph.D. from the Divinity School of the University of Chicago, is dean and associate professor at the Jesuit School of Theology at Berkeley. His special competence lies in ecclesiology, contemporary philosophical theology, and nineteenth- and early-twentieth-century theology, sociology, and religion. He is preparing a monograph on the social location of theology.

The Moral Philosophy of Pope John Paul II shows how Cardinal Karol Wojtyla, attempting phenomenologically to establish a metaethics that is personalist and objective, maintained that an "experience of morality" must be the point of departure for ethics. Wojtyla analyzed that experience in terms of guilt, moral value, and duty, arguing that duty is more decisive for ethics than value, and that values arise from norms, not norms from values. RONALD MODRAS, Th.D. from Tübingen, is associate professor in St. Louis University's department of theological studies. He concentrates on systematic and ecumenical theology and on the philosophy of John Paul II, and is currently working on personalism as a basis for Christian spirituality.

Eucharistic Epiklesis: New Evidence and a New Theory argues that recent speculation about the epiklesis in the Mass has had too narrow a base in the liturgical evidence. New examples of epiklesis are

here made available from the *Acts of Thomas*, Didymus, and Chrysostom. The Father sends the Son upon the elements, and the Son in turn sends the Spirit. Denial of the *Filioque* breaks up this Trinitarian schema. JOSEPH H. CREHAN, S.J., D.D. from the Gregorian University, an authority in matters patristic and liturgical, is lecturer in theology at St. John's College, Womersley, Surrey. He is preparing the fourth and final volume of his *Catholic Dictionary of Theology* and a book on original sin.

Jesus' Approach to Death outlines the background of recent work on this issue, considers major exegetical and systematic positions, and concludes with reflections on the significance of this research for soteriology. JOHN P. GALVIN, with a doctorate in theology from Innsbruck, is professor of systematic theology at St. John's Seminary, Brighton, Mass. He specializes in Christology, ecclesiology, and the theology of Karl Rahner, has already published twice in TS (1977), and is continuing his research in soteriology.

Exegesis and Imagination argues that biblical scholars, having emancipated exegesis from precritical proof-texting, now have a responsibility to restore these texts to the religious use for which they were intended. By elucidating the essential role of the imagination in biblical narrative, the exegete can help heal the divorce between intellect and imagination so characteristic of modern thinking, including theology. SCHUYLER BROWN, S.J., Dr. Theol. from Münster, this year at St. Michael's College (University of Toronto), specializes in the Synoptics and Acts. His article on "Philology" has just appeared in Vol. 3 of *The Bible and Its Modern Interpreters* (Fortress/Scholars, 1980).

The Encyclopedia of Bioethics is a critical review of the four-volume work edited by Warren Reich. It finds that *EB* is what it ought to be: an event in theory. As a showpiece of both the strengths and weaknesses of contemporary ethics, *EB* offers an opportunity for a critical evaluation of the theoretical base out of which ethics is done in philosophy and theology. DANIEL C. MAGUIRE, S.T.D. from the Gregorian University, teaches at Marquette University. A prolific writer, he has just published *A New American Justice: Ending the White Male Monopolies* (Doubleday, 1980).

A reluctant announcement: beginning with the March 1981 issue, we are compelled to raise the subscription price of *TS* to \$12 annually within the U.S., \$13 Canada and foreign. Since 1975, when last we raised the price, printing costs have risen 38%; since 1977, postage rates have increased 65%. I think our readers will agree that 800 pages of theology for 12/13 dollars is a minor publishing miracle in our time.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

PROPHECY AND SOCIETY IN ANCIENT ISRAEL. By Robert R. Wilson. Philadelphia: Fortress, 1980. Pp. xiii + 322. \$15.95.

While much recent research on Israelite prophecy has touched on its function, nature, and social location, Wilson argues that we still lack a clear picture of its role within society. The present volume, therefore, examines Israelite prophecy in the light of comparative anthropological and sociological data to arrive at a comprehensive overview of its origins and development. The opening chapter reviews previous research, poses the questions for this study, and outlines a number of methodological guidelines. The second and third chapters explore comparative data from modern tribal societies and from ancient Near Eastern culture generally, and focus on those analogues to the Israelite prophets which share the function of intermediation between a culture or society and its deities or supernatural powers. Such intermediaries may be central to the culture or peripheral, but in either case the exercise of intermediation is often characterized by stereotypical language or behavior. While both types of intermediation can improve the individual intermediary's social position, their other functions vary considerably. The peripheral intermediary produces social change by calling for a return to traditional values that have been laid aside, by supporting innovations not yet acceptable to the culture generally, or by offering acceptable ways of achieving compromise between conflicting forces within the society. The central intermediary maintains the society and promotes community welfare by helping legitimize the present order and its traditions and by allowing problems or tensions to be aired and resolved in nonthreatening ways. As a peripheral intermediary's support group moves into the center of power and influence within the society, he or she tends to take on the characteristics of central intermediaries, and the converse is also true.

The fourth chapter surveys the complex northern or "Ephraimite" prophetic traditions and concludes that they reflect "fairly clear ideas about acceptable prophetic behavior" (251). Prophets belonging to groups within this tradition used stereotypical language and exhibited standard behavior modeled on that of the "Mosaic prophet" who brought Yahweh's true and inevitably effective word to the people and served as the people's intercessor with God. Apart from the priests, the prophet was regarded as the only legitimate intermediary between God and people. Non-Mosaic prophets were inferior, since their word was not inevitably effective. The social functions of prophecy within this tradition changed over the years. Early prophets were said to have played central roles of leadership and social maintenance with the community, but after the rise of the monarchy they functioned almost exclusively on the periphery to change the

central social structures within both Ephraim and Judah. This distinctive role came to an end with the fall of Jerusalem and the exile.

The fifth chapter turns to the OT prophetic traditions that do not fit within the Ephraimite stream. The evidence for the so-called Judean prophetic traditions is meager, and they are unified only in being non-Ephraimite. Their earliest appearance is with the rise of the monarchy, and many (though not all) Judean prophets were active within the central social structure to maintain social stability by preserving ancient religious traditions, by reinterpreting them to produce controlled social change, and by delivering oracles against national enemies. They may have worked within the temple cult or in the context of the royal court, but we can recover little about their characteristic language or behavior.

The final chapter pulls together the implications of the foregoing analyses for the origins, development, mixing, and decline of the prophetic traditions in Israel. A select bibliography and indices of subjects and biblical references conclude the volume. The book as a whole is well written and interesting, with many helpful suggestions for interpretation. The overall approach is provocative, but its lasting value remains to be seen. In any case, this book provides a good review of biblical prophecy from a fresh and often challenging perspective. Old Testament scholars and theologians alike will find it useful.

Weston School of Theology, Mass.

KEVIN G. O'CONNELL, S.J.

GALILEE FROM ALEXANDER THE GREAT TO HADRIAN, 323 B.C.E. to 135 C.E.: A STUDY OF SECOND TEMPLE JERUSALEM. By Séan Freyne. Wilmington/Notre Dame: Glazier/University of Notre Dame, 1980. Pp. xv + 491. \$27.50.

The subject of Freyne's most recent book is Galilee, and more particularly Galilean Judaism, during the period from 323 B.C. to 135 A.D. His treatment is comprehensive, including chapters dealing *inter alia* with the geography of Galilee, the rise of Hellenism, Roman administration, the cities, social stratification, the attitude of Galilean Jewry towards the Jerusalem temple and *halakhah*, and the early development of Christianity. The book is well indexed and includes a substantial bibliography.

One of the principal characteristics of F.'s approach is that he proceeds by asking questions. Why did Galilee not have any independent will of its own? Was the rise of the Jewish state in Hasmonean times welcomed there? How did Galilee respond to the intervention of Rome and the rise of the Herods? What part did Galilee (i.e., Galilean Jewry) play in the two revolts against Rome? The author provides thoughtful and sometimes provocative answers to these and many similar questions. He opposes the theory of Schürer and others that there was a Judaization of Galilee by the conquering Hasmoneans: "the judaization of Galilee in the

sense of converting to Judaism the inhabitants of a large tract of the area which had not previously been associated with the Jewish faith has no real basis and should be abandoned" (43 f.). He maintains that while Hellenism, especially in terms of land ownership, had its greatest impact during the Ptolemaic and Seleucid periods, many Galilean Jewish peasants seem to have maintained their links with the land and consequently felt animosity towards the cities, especially the aristocratic Jewish foundations of Sepphoris and Tiberias.

On the whole, F. is inclined to see the Jews of Galilee as less revolutionary than is sometimes supposed: "Centuries of political isolation had made those who were able to maintain any kind of stable links with the land cautious about any large-scale movement that drew its inspiration from the religious and urban conditions of Jerusalem" (247). Hence, he argues, the scattered Galilean villages could not have been appropriate places for revolutionaries. This position is a long way from, let us say, that of Simon Dubnov in his *History of the Jews*, which F. does not mention: "From Galilee stemmed all the revolutionary movements which so disturbed the Romans" (1, 74). F. further avers that the Galilean Jewish peasantry were influenced more strongly by popular Hellenistic syncretism than by Greek philosophical ideas, yet the Jerusalem temple seems to have exercised a powerful attraction over them which was manifested in regular pilgrimages to the south. While the temple survived, the Jews of Galilee rendered only a very limited response to Pharisaic and rabbinic *halakhah*; instead, the influence of the *hasid* was generally predominant. After 70 A.D. a concerted effort was made to interest Galilean Jews in *halakhah*, but the results were not wholly successful. One reason was that Pharisaism and legalism in general had always appealed more to the middle classes of Judah than to the *'am ha-'aretz* of Galilee.

F. does not commit himself unreservedly to any of the several current ways of seeing the historical Jesus, and in particular contends that the Messiah refused to be cast in the role of a political agitator. He comments: "The figure of the *hasid* or holy man, operating in an unstructured way, is certainly a more suitable model for understanding *some* of Jesus' ministry in Galilee . . . such figures had a very definite function within Galilean Jewish peasant life" (373). The followers of Jesus produced more than one form of Christianity in Galilee, but F. suggests that during the period under discussion Galilean Christians were never very numerous.

Though the author's coverage of his subject is painstaking and valuable within its limits, it could hardly be described as consistently impartial. From time to time the reader becomes aware of an anti-Roman attitude, especially when F. implies broadly that Roman provincial rule in Palestine would be better called misrule, and speaks of the "insensitivity and

brutality" of the Roman procurators of Judea as being part of a "sorry story of mismanagement" (69). It could be argued that the Roman imperial administrators were doing their best in extremely trying circumstances, while at the same time giving their Jewish subjects at least some of the benefits of Roman rule. F.'s tendency to minimize or ignore the improvements resulting from Roman civilization is evident in a number of places: one of these is the map of Palestine on p. xvii, where several of the chief Roman roads have been omitted.

Finally, this work contains occasional syntactical solecisms: the first sentence on p. 392, e.g., does not mean what the author intended it to mean. But despite these reservations, F. has composed a book which is, generally speaking, one of the better-documented on its subject. As such, it deserves careful reading.

British School at Rome

DAVID GREENWOOD

A CONCORDANCE TO THE GREEK TESTAMENT ACCORDING TO THE TEXTS OF WESTCOTT AND HORT, TISCHENDORF AND THE ENGLISH REVISERS. Edited by W. F. Moulton and A. S. Geden. 5th ed. rev. by H. K. Moulton. Edinburgh: T. & T. Clark, 1978. Pp. xvi + 1110. £18.

What has long been considered the best Greek concordance to the NT has now appeared in a new revised edition prepared by the grandson of one of the original editors. It is welcome indeed. Though it is being replaced by the *Vollständige Konkordanz zum griechischen Neuen Testament* of K. Aland and his collaborators (2 vols.; Berlin/New York: de Gruyter, 1975 [the tenth fascicle of which (1980) brings it up to *ho*, the definite article]), the concordance of Moulton-Geden-Moulton will continue to be used by most students of the Greek NT because of its handy one-volume format and relatively cheap price. When Aland's *Vollständige Konkordanz* is completed, it will be, unfortunately, within the means only of rich libraries.

For years the most useful concordance was K. H. Bruder, *Tamieion tōn tēs kainēs diathēkēs lexeōn sive Concordantiae omnium vocum Novi Testamenti graeci* (Leipzig: E. Bredt, 1842). It was based on the Greek text of the *Textus receptus* of the 16th and 17th centuries and gradually fitted out with important readings of Greek mss. in subsequent editions (1853, 1867, 1888; the fourth edition [of 1888] used readings also from Tregelles and Westcott-Hort). It has long been out of print and is almost a collector's item. Its value, however, was that it was a complete concordance, listing all the instances of every Greek word (including *de*, *kai*, and all the prepositions). It was superseded by Moulton-Geden, which first appeared in 1897, being based on better critical editions of the Greek NT. But Moulton-Geden completely omitted the words *de* and *kai* and

for 21 other words gave only the chapter and verse references. Now the new edition, Moulton-Geden-Moulton, reprints by photo-offset process the pages of the fourth edition of 1963 (which had also been prepared by W. K. Moulton), correcting "a small number of misprints" in that edition.

The fifth edition of this concordance is marked by two new features. The first is the supplement of 76 pages, which now includes all the instances of seven words in their contexts which had been omitted in earlier editions (the prepositions *apo*, *eis*, *ek*, *en*, and *syn*; the conjunctions *hoti* and *oun*). The supplement has been based on the third edition of *The Greek New Testament*, edited by K. Aland *et al.* (New York: United Bible Societies, 1975), which has the same text as the 26th edition of Nestle-Aland. This enhances the value of the concordance, even though it introduces a discrepancy between the supplement and the body of the concordance. The reader who uses the body of Moulton-Geden-Moulton should always check the readings in *UBSGNT*³ or Nestle-Aland²⁶ to make sure that the references found in the concordance correspond to those of the latest and best editions of the critical text of the NT.

The second feature is the addition to the various entries in the body of the concordance of the numbers assigned to the Greek words of NT vocabulary by J. Strong in his *Exhaustive Concordance of the Bible* (New York: Hunt & Eaton, 1894). Strong's concordance was that of the *KJV* and the *RV*, not of the Greek Bible, but he sought to aid Greek-less students of the NT to study Greek words in their English equivalents in these versions. He incorporated into his concordance a "Greek Dictionary of the New Testament" and coded each word with a number. This code number was placed beside the Scripture reference to all the English words listed in the concordance. These numbers have now been added at the head of the entries in Moulton-Geden-Moulton, thus enabling many students who are familiar with the Strong numbers to check things out in this concordance. This is a real advantage; but it presupposes that one has access to or use of the Strong concordance, because it cannot be simply assumed that any given Greek word is going to be uniformly translated into English, even in the versions mentioned. It is a help, but one that must be used with skill. In any case, the addition of the Strong numbers is a real boon, and its value in the long run cannot be underestimated.

Because this edition of Moulton-Geden-Moulton appears at a time when Aland's *VKGNT* is being produced, it invites some comparison. *VKGNT* is being produced with the aid of a computer, and it is complete to the last word, listing not only the Greek vocabulary of the NT according to Nestle-Aland²⁶ or *UBSGNT*³, the best available Greek text today, but also all the variants preferred in the critical editions of Bover (5th ed., 1968), Westcott-Hort (1881), Merk (9th ed., 1964), Nestle-Aland

(25th ed., 1975), Vogels (3d ed., 1949–50), von Soden (1913), Tischendorf (8th ed., 1869–72), and the *Textus receptus* (Oxford, 1873). Obviously, Moulton-Geden-Moulton cannot compare with this, because *VKGNT* lists every word in all its occurrences (including *de*, *kai*, and all the prepositions, with their requisite contexts). But *VKGNT* fails to distinguish Greek words found in OT quotations or allusions from others. In this regard Moulton-Geden-Moulton is better—even though one must realize that new critical editions of the MT and the LXX are to be consulted for any serious textual work. But at least Moulton-Geden-Moulton alerts the reader to the fact that the NT Greek word is being used in an OT quotation, which *VKGNT* does not do. Finally, the data presented in the second volume of *VKGNT* are precious and find no equivalent in Moulton-Geden-Moulton. They are (a) a *Wortstatistik*, which supplies the statistics of the use of each word in each book of the NT; (b) an alphabetical compilation of all NT words, listing the forms of each that actually occur and their frequency; (c) a survey of NT vocabulary according to frequency, beginning with the most frequent and ending with *hapax legomena*; (d) the *hapax legomena* listed according to the canonical order of NT books; and (e) a reverse index of the inflected forms of NT words (i.e., alphabetical listing of forms spelled backwards). These are obviously a luxury, and one of the reasons why many will continue to use Moulton-Geden-Moulton.

It is to be hoped that H. K. Moulton will be able to continue to improve the valuable tool that his grandfather began almost a hundred years ago. NT students will ever be in his debt, since earlier forms of the *Concordance* have already become a standard vade mecum, and there is no reason to think that it will not continue to be such.

Catholic University of America

JOSEPH A. FITZMYER, S.J.

PAUL AND POWER: THE STRUCTURE OF AUTHORITY IN THE PRIMITIVE CHURCH AS REFLECTED IN THE PAULINE EPISTLES. By Bengt Holmberg. Philadelphia: Fortress, 1980. Pp. viii + 232. \$14.95.

The key words in the title of this examination of the Pauline epistles are “structure of authority.” By “authority” is meant social relations of asymmetric power distribution considered as legitimate by the participants. By “structure” is meant the totality or system of interdependent qualities or phenomena. The book was originally presented as a doctoral dissertation to the University of Lund and published in English as Vol. 11 in the NT section of the series *Coniectanea biblica* (Lund: Gleerup, 1978). It combines historical-critical analysis and sociological investigation, and thus illustrates the mutual enrichment that can occur when the two disciplines join forces (see my article in *TS* 41 [1980] 181–90).

The first part of the book is a historical study of the distribution of power in the primitive Church. It concerns the relations between the leaders of the Jewish-Christian Church in Jerusalem and the leaders of the Gentile-Christian Church (especially Paul), the relations existing in the Pauline region of the Church, and the relations within the local Pauline churches. Among the many interesting points established in the historical part are the undisputed superiority of the Jerusalem leaders vis-à-vis the Gentile-Christian Church and Paul, the different relationships that Paul had with members of his staff (e.g., Timothy) and other Christian missionaries working in the Diaspora (e.g., Barnabas, Silvanus, Apollos), the early emergence of some kinds of church offices in the local communities, and the dialectical character of authority in the primitive Christian communities.

The second part places the historical data relating to the structure of authority in primitive Christianity within the framework of Max Weber's classical sociology of authority as modified and sharpened by a half decade of criticism and debate. There are chapters on the interdependence of the elements that constitute authority, the concept of charismatic authority and the extent to which such authority functioned at different levels of the Church, and the routinization of charisma and its relation to the concept of institutionalization in modern sociology. Among the most important points made in the sociological part of the book are the continuing importance of Jesus as the Church's founder and the source of its charisma, Paul's role as a minor founder, the mixed nature of authority in the primitive Church and the description of it as routinized charisma, and the existence of the community as a condition for charisma.

Historians, sociologists, and theologians will find this book helpful in understanding early Christianity and one another's disciplines. The historical section is a clear summary of the data and does not seem to have been unduly shaped by partisan sociological presuppositions, and the sociological section stands on its ability to illuminate the historical data. Parts of the sociological discussion are wearisome, but the author manages to bring a refined version of Weber's theories about authority to bear on the historical information gleaned from the Pauline corpus. Theologians will discover that in the light of modern sociology many of the concepts that have dominated the study of NT ecclesiology (e.g., charisma, enthusiasm, early Catholicism) are naive and inadequate. H.'s warning against viewing ideas as the only determining factors in historical development and his plea for the analysis of social structures as the necessary step between historical investigation and theological reflection are especially welcome.

Weston School of Theology, Mass. DANIEL J. HARRINGTON, S.J.

KERYGMA AND DIDACHE: THE ARTICULATION AND STRUCTURE OF THE EARLIEST CHRISTIAN MESSAGE. By James I. H. McDonald. SNTSMS 37. New York: Cambridge University, 1980. Pp. 247. \$19.95.

The publication of C. H. Dodd's *The Apostolic Preaching and Its Developments* in 1936 served as a rallying point for previous investigations of the subject, as well as a new starting point for further research. Over the years, several of Dodd's theses have been challenged, or at least modified. In the present volume, a revised doctoral thesis presented to the University of Edinburgh in 1974, M. makes a further contribution to the elucidation of a question which has more than speculative interest for modern-day Christianity.

The author in his introduction discusses the problem of the opposition between kerygma and didache, and in the subsequent four chapters presents a picture of the communication of the Christian message in NT times under the headings *propheteia*, *paraclesis* and homily, *paraenesis* and *catechesis*, *paradosis*. Within each of the four chapters, M. presents, at times quite briefly, a résumé of the subject at issue in the Greco-Roman world, then in the Jewish tradition, and finally in the NT itself.

His treatment of prophecy in the early Church contains both a healthy reminder of the continued vitality of such a phenomenon and a warning—often repeated by modern authors—against seeing an excessive intrusion of the sayings of Christian prophets *as such* into the Jesus tradition, both Synoptic and Johannine. M. does not deny that there has been a limited intrusion into the said Jesus traditions. His discussion of paraclesis, paraenesis, and catechesis treats in detail of the practical scope in church life occupied by these activities: liturgy, teaching, exhortation to moral striving. Finally, all these types of Christian communication are dependent on the *paradosis*, the life-giving tradition that informs all living in Christ. Kerygma and didache, while genuine forms of early Christian communication, must not be radically separated one from the other, either chronologically or conceptually. Either may take precedence; there is something of each in the other.

There is little in this work to disagree with, if for no other reason than that almost every statement is buttressed by extensive references to the relevant modern literature; indeed, well over one third of the volume is consecrated to footnotes. From this skein of authors and sources M. weaves a tapestry that turns out to be rather what one would expect. But perhaps that is the strength of the work. No one statement is original, and his conclusion—call it insight if you wish—has been a presupposition for much modern scholarship on the early Church. But this presupposition has nowhere been so fully articulated and supported by the meticulous collection of texts and sources as we find in the present volume. Most

scholars simply do not have the time or energy to do what M. has done, and for this we are in his debt.

Holy Trinity Abbey, Utah

CASIMIR BERNAS, O.C.S.O.

CREATIVITY AND GOD: A CHALLENGE TO PROCESS THEOLOGY. By Robert C. Neville. New York: Seabury, 1980. Pp. xi + 163. \$12.95.

For those acquainted with the character and impact of process thought in the field of theology, this carefully articulated critique of Whitehead and of a number of his commentators will prove interesting and, whether one agrees or disagrees with process thought, useful in assessing the significance of an approach among academicians calling themselves Christian theologians.

N. argues at two levels: that of personal conviction concerning the root assumptions, philosophical and cosmological, of a "theist"—which in substance he shares with the process thinkers—and that of conceptual analysis and logical consistency, where he radically challenges every current form of process theology. This he does, not to demolish the kind of speculative theology issuing from process thought in favor of the traditional metaphysic implied in the traditional Catholic understanding of the first article of the Creed, but to point out the full import of process thought at the present moment of religious evolution.

N. identifies the key problem of the process notion of God as a separation of the concepts of God and creativity, arising from the need to preserve some real sense of God as personal. In virtue of this separation, creativity constitutes a general category under which both infinite and finite particulars can be subsumed in order to explain "becoming" in general and "religious becoming" in particular, as well as the interrelation of the one and the many. Far from achieving its purpose, such a structure, N. argues, introduces radical inconsistencies not only into the notion of God *in se* and of His relation to the world, but into the attempts to harmonize the assumptions of process theology with rationalism, empiricism, neo-classicism, and transcendentalism.

Finally, writes N., the current stance of process theology, in so far as such designates a body of thought dialectically developed in terms of the separation of God and creativity, fails to appreciate how its own impact has revolutionized speculative theology: no longer an exposition of a deposit of faith preserved in credal forms by a specific church, but the expression and herald of a general religious experience progressing in ever more universal and all-embracing fashion.

N.'s personal alternative is clearly enunciated: the notions of creativity and God are identical, not in any orthodox Catholic sense that might be given such a construct, but in view of a universal syncretism embracing all religious experience. N. holds such to be the ultimate future term of

all prior theological effort, and in view of which he sees no reason why a "theist theologian" necessarily be committed to the notion of a really existing personal God, the object of adoration by rational creatures.

From a Catholic point of view, the discussion clearly is an argument among pantheists, and illustrates once again the insight of Catholic Newman: between the faith of the Catholic Church held as exclusively true (the one theological point N. firmly rejects as intolerable) and the pantheism of the modern pantheon there is simply no permanent middle ground. Or in N.'s estimate, substantially correct, process theology is a halfway house between the ancient orthodoxy of the Fathers and scholastics and the new syncretism. But so long as the Catholic Church exists as the one true religion acceptable to God, the modern pantheon will not be completed. The theological and liturgical importance of the old treatise *De Deo creante et elevante* for belief in and worship of a personal, triune God could not more effectively be underscored.

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

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

JESUS DER CHRISTUS IM GLAUBEN DER KIRCHE 1: VON DER APOSTOLISCHEN ZEIT BIS ZUM KONZIL VON CHALCEDON (451). By Alois Grillmeier. Freiburg: Herder, 1979. Pp. xxiv + 829. DM 98.

Grillmeier's history of Christology before Chalcedon has been a standard work for almost thirty years, but it has grown steadily during that time in bulk and in richness of detail. Published originally as one of a number of contributions to Vol. 1 of *Das Konzil von Chalkedon: Geschichte und Gegenwart* (Würzburg: Echter Verlag, 1951-54), the work grew from 200 to over 500 pages when it appeared in English in 1965 as *Christ in Christian Tradition* (London: Mowbrays). The second English edition (1975), originally intended as a corrected and updated version of that translation, fell just short of 600 pages and brought a number of new chapters and some important refinements of content. Now Herder has at last published the German "original" of that expanded history, and with the author's very substantial *new* corrections and additions it is again a new book, something over 850 pages long.

G.'s basic approach, of course, remains the same: tracing the development of the images, concepts, and formulas in which early Christians tried to express their understanding of the relationship between the divine and the human in Jesus Christ. In spite of the occasional criticism over the years that this focus narrows the work to a simple prehistory of the Chalcedonian formula, and that the author's division of ancient Christologies according to *Logos sarx* and *Logos anthrōpos* schemata leaves much of the nuance and predogmatic freshness of earlier concepts unexamined, G. has stuck to his original line of investigation, pointing

out—rightly, I think—how central the “classic” Christological issues of hypostasis and essence, person and nature still are to Christian reflection, not only to reflection about Jesus but to that about our inner-worldly experience of God and about “the Christological grounding of our own humanity” (viii).

The most striking addition to the previous editions is surely the book’s much-expanded first chapter on “Biblical Starting-Points for Patristic Christology.” Although this is now some hundred pages longer than the previous version, G. understandably does not attempt to give a full account of NT Christology. Rather, he takes a closer look than before at the origin and meaning of the main titles and images used for Jesus in the NT, then traces their use through the patristic period, and finally devotes considerable space to the *Wirkungsgeschichte* of several key formulaic passages from the Pauline letters: Rom 1:3–4, Phil 2:5–11, Col 1:15–20, and Heb 1:3. Brimming with the results of the most recent work in exegesis, this chapter gives, in effect, several lengthwise glimpses of the whole development of patristic Christology, each from the perspective of a different biblical concept or text. It is an excellent prelude to the larger history which follows.

A number of other important changes have been made. As a result of recent research, G. has revised and extended his treatment of Gnostic and Marcionite Christology, of the “writings under the name of Hippolytus” (whom he no longer treats as a single author), and of Hilary of Poitiers; there are substantial new chapters on Ephraem and Mark the Hermit, and important revisions in the sections on Athanasius’ *Tomus ad Antiochenos* and Nestorius’ *Liber Heraclidis*. Finally, G. has rewritten much of his section on the Council of Chalcedon itself, giving a new, magisterial overview of recent literary analysis of the Council’s dogmatic formula and extending his earlier reflections on the formula’s basic theological intent. Beautifully and very accurately printed, the book has been made somewhat easier to use by the addition of new chapter divisions, and enriched by several excellent indexes, including an invaluable list of Latin and Greek terms mentioned in the text. It is also a pleasure to be able to read G.’s own lively and interesting German; clear and direct as the previous English versions of the book have been, they reveal less of the author’s own warm and perceptive humanity, understandably, than do his *ipsissima verba*.

Both quantitatively and qualitatively, however, the real changes in this work are less in the text than in the footnotes. This modern classic of historical theology has grown in thirty years from a balanced, thorough narrative to a massive *Forschungsbericht*: a detailed synthesis of recent scholarship on the Christology of the early Church, and in many ways a survey of patrology. Always known for his solid fare, G. now offers us a

banquet of information; one can only wait *mit gutem Appetit* for the two further volumes he has promised, to bring the history up to the Carolingian period.

Weston School of Theology, Mass.

BRIAN DALEY, S.J.

FROM MAGIC TO METAPHOR: A VALIDATION OF THE CHRISTIAN SACRAMENTS. By George S. Worgul, Jr. New York: Paulist, 1980. Pp. xvi + 232. \$8.95.

Worgul begins this book with an analysis of the causes of the "sacramental crisis" in the last couple decades: a cultural shift and the Church's still uncompleted adjustment to that shift. After reflection on method, he proceeds to examine anthropological dimensions of the sacraments, drawing upon sociology and anthropology for ritual's functions in social life. In a third part, he outlines the elements of a theology of the sacraments in the light of this data from the behavioral sciences. He presents "celebration" as a model for understanding sacraments in a final part of the book, which concludes with another consideration of the present crisis in the light of the theology presented in the previous pages. The title of the book indicates that it moves away from a superficial view of sacraments as a form of magic—a view all too easily had as long as sacraments are not recognized as continuous with the ritual, or symbolic activity, which permeates all of individual and social life—to an understanding of sacraments as ritual which celebrates the "root metaphor," or paradigmatic vision, by which the Christian community interprets experience; that root metaphor is the paschal mystery of Christ.

Among the book's strengths are its data drawn from the behavioral sciences; its insistence on the sacraments' continuity with so much of the rest of life; its exploitation of the notions of *sacramentum tantum*, *res et sacramentum*, and *res tantum*; its presentation of alternative theories, models, solutions for debated issues in sacramental theology; and its at least touching on most matters considered in traditional treatises on the sacraments in general.

More emphasis could have been given to the Church's faith as integral to the validity of sacramental celebration prior to the importance of the faith of recipients, where faith is only a condition for the fruitfulness of the sacraments. I have questions about the adequacy of the presentation of perfective physical causality and about the ultimate satisfactoriness of symbolic causality to explain the sacraments' conferral of grace. A more vigorous treatise would include issues which W. relegates to fundamental theology or apologetics, namely, the reality of the "root metaphor" celebrated by the sacraments, the reality of the divine presence or the Eucharistic presence entailed in celebration. The behavioral sciences affirm only that sacramental celebrants are led to think, believe, deepen

awareness of God, Christ, etc.; they do not judge whether or not these thoughts, beliefs, awareness touch reality; yet this question is of paramount importance for an integral sacramental theology. If the questions of sacramental theology had been the guiding framework of the book and the relevant scientific data incorporated as needed into those questions, a more satisfying sacramental theology would have resulted and, I suspect, less tedious repetition. For use as a textbook, I would suggest moving to Part 3 after Part 1 and returning to Part 2 to fill out and clarify portions of Part 3 as the need arises. Numerous typographical errors are a distraction.

Aquinas Institute, Dubuque

CHRISTOPHER KIESLING, O.P.

ZEICHEN DER NÄHE GOTTES: GRUNDRISS DER SAKRAMENTENTHEOLOGIE. By Theodor Schneider. Mainz: Matthias-Grünewald, 1979. Pp. 322. DM 38.

In the Church of the patristic period Christians were used to an explanation of Scripture and liturgy, the other great door to the mystery of God's plan of salvation, according to the fourfold sense which was systematized and developed above all by Origen. In the great mystagogical catecheses of the fourth century the newly baptized were told to look beyond what they had experienced through the physical senses in the rite of initiation (literal sense) to what they had come to experience and know through the action of God's Spirit in them (allegorical sense). These rites, it was said, serve as transparency for God's approach to human beings in Jesus Christ through the Spirit, and the mystery revealed has ramifications for the way Christians must live in the world (moral sense) if they are to enter into the glory of Jesus Christ (typological sense).

Modern Roman Catholic systematic theologians' rediscovery of their responsibility to draw out the implications of the fourfold meaning of liturgy has led them away from the traditional scholastic presentation of the theology of the sacraments, which was almost exclusively concerned with the abstract problems of school theology. This book, a revision of a course given at the University of Mainz where the author is ordinarius for dogmatic theology, is a good example of the newer trend. It represents a kind of "scientific mystagogical catechesis."

A phenomenological analysis of symbolic-sacramental actions serves to guide the reader into the depth dimension of historical reality. The world and human beings in it are symbols of transcendence. But access is only possible through inner perception. This is the lesson taught by the fox in *The Little Prince*: "One sees well only with the heart. The essential is invisible to the eye."

Having discussed the experiential basis which renders intelligible sacramental reality, described as "the being in and with one another of a

human, inner-worldly aspect and a divine component" (24), S. shows how a historical-sacramental structure suits the Christian life of faith. Because of the incarnation of God, "the indwelling of God in Jesus' existence and fate, Jesus functions . . . as *Ur-Sakrament*" (40). This Christologically grounded sacramental structure is expressed in the Church in so far as it is a community of Jesus' disciples. The Church is not an "added, other sacrament, but the historical unfolding and concretization of the *Ur-Sakrament*" (45). Its sacramental self-realizations manifest the Church as creation of the Spirit and so precisely as mediator of divine salvation. The "Unaufgebare Grundaussage," which summarizes the first chapter, expands on this central affirmation: "Sacraments are the way of God in Jesus Christ to us humans" (66).

The remainder of the book, a pastorally oriented discussion of the individual seven sacraments, follows a fixed structure. Common pastoral problems related to sacramental practice are evaluated in the light of Scripture, the history of dogma, and theology. This leads frequently to further current questions and problems, including the theological and pastoral ecumenical implications of individual sacraments.

A work of this type naturally has a few loose ends. In particular, the inner relationships between the anthropological, Christological, and ecclesiological dimensions of the concept "sacrament" need a more extensive treatment than S. offers. The failure to systematically apply the foundations, established at the outset, to the subsequent explanations of each sacrament is illustrative of the same weakness. On the whole, however, this study is highly recommended to the readers of this journal.

University of Notre Dame

EDWARD J. KILMARTIN, S.J.

DOXOLOGY: THE PRAISE OF GOD IN WORSHIP, DOCTRINE AND LIFE. By Geoffrey Wainwright. New York: Oxford University, 1980. Pp. 609. \$24.95.

The 1979 *Instruction on Liturgical Formation in Seminaries* issued by the Congregation for Catholic Education stated: "To achieve greater progress in liturgical study, more than a little help will come from its coordination with other disciplines, as the Second Vatican Council recommends" (no. 53). Unfortunately, not all understand how this can be accomplished; the ancillary status of many liturgy programs is perhaps symptomatic of the failure to recognize the fact that liturgiology is by nature an integrative theological discipline.

In this work W. not only demonstrates his understanding of the interrelationships among the theological disciplines but illustrates how one can do systematic theology in a liturgical perspective. *Doxology* is a systematic theology from the liturgical way of doing theology. W. recognizes liturgy as *theologia prima*. He writes both from the personal

experience of having taught systematic theology and from having carefully studied liturgy from an ecumenical perspective. He not only demonstrates his ability to do theology in a "new" way but exhibits a knowledge of liturgiology not limited to his own Methodist tradition. Throughout his work W. is able to offer a synthesis of the doctrinal and liturgical traditions of the major Christian churches, evidencing his grasp of the various ecclesial stances, as much at home with the writings of a Rahner or a Niebuhr as with John Wesley.

In addition to the traditional areas of systematics (the image of God, Christ, Spirit, and Church), which W. terms "substantial matters" and which serve to establish a Christian vision at a particular time and place within the historic Christian community, the second part is an examination of the "traditional means" or instruments by which this vision is transmitted (Scripture, creeds and hymns, the principle *lex orandi, lex credendi*). Finally, Part 3 responds to "contextual questions" (ecumenism, liturgical revisions, culture, ethics) which perennially affect both the matter and the instruments of the Christian vision. It is understandable that this part would be most open to discussion and further study. In the section on ecumenism, e.g., a more representative theologian than Nicholas Lash could have been selected to articulate the Roman Catholic position on intercommunion. On the revision of liturgical rites, wider use could have been made of the various *Supplementary Worship Resources* of the Methodist Church (USA) to offset the impression that the only contribution Methodism can make to contemporary liturgical renewal is a use of the hymns of Charles Wesley (quoted repeatedly in chap. 6).

For whom was the book written? Certainly not for the first-year theologian. W. wrote primarily for his peers—professional theologians. He does so for two expressed reasons. First, he intends to show how liturgy can be an integrative theological discipline. Secondly, he wants to indicate a perspective in which theology can be carried out by others. He successfully offers a model which provides both direction and challenge. This book is highly recommended.

W. has documented *Doxology* well with 1141 footnotes (120 pages). The editor would have facilitated their use by placing them within the body of the book, since the careful reader will want to consult them constantly. A brief bibliography and indexes of persons and subject complete the volume.

National Conference of Catholic Bishops

THOMAS A. KROSNIKI, S.V.D.

JEWISH AND CHRISTIAN SELF-DEFINITION I: THE SHAPING OF CHRISTIANITY IN THE SECOND AND THIRD CENTURIES. Edited by E. P. Sanders. Philadelphia: Fortress, 1980. Pp. xvii + 314. \$15.95.

The Church historian Eusebius of Caesarea is often scolded for portraying the earliest Christians as uniformly orthodox and heretics as later intruders. The standard corrective is Walter Bauer's *Rechtgläubigkeit und Ketzerei im ältesten Christentum*, originally published in 1934 (it appeared in English in 1971). Bauer's point has been made. As George MacRae writes, perhaps ironically, in the present volume, "it is now as much a dogma of scholarship as its opposite used to be: orthodoxy is not the presupposition of the early church but the result of a process of growth and development" (127). The editor's preface and the beginning of the first essay (R. A. Markus' "The Problem of Self-Definition: From Sect to Church") do echo Bauer's thesis. But the volume is in no sense a simple (and unnecessary) re-presentation of that thesis. Each of the thirteen essays is an independent contribution, and together they portray both the pluralism of early Christianity and the problems which ensued. The essays are revised versions of papers commissioned for a symposium held at McMaster University in May 1978. The volume has a single index and bibliography (nineteen pages); both are useful.

Several of the essays are particularly good. William R. Schoedel, writing on "Theological Norms and Social Perspectives in Ignatius of Antioch," elucidates numerous passages and themes in Ignatius through careful philological research. A. Hilary Armstrong's "The Self-Definition of Christianity in Relation to Later Platonism" is a stimulating essay which challenges several clichés about Neoplatonism; and his warning (79) against presuming too much direct Stoic influence on Christianity is worth noticing. Robert L. Wilken, "The Christians as the Romans (and Greeks) Saw Them," uses pagan sources to portray the Church as seen from outside: as superstition, philosophical school, religious association dedicated to Christ, and rebellious Jewish sect. The three essays on Gnosticism (by George W. MacRae, Jacques E. Ménard, and Birger A. Pearson) contain much detailed analysis but are somehow less illuminating; it may be that Gnosticism itself, as a system of thought, is trite. When Gérard Vallée, considering Irenaeus' refutation of Gnosticism, writes that "theologians were told to avoid dangerous speculations and to bow before authority and the majority," and "Irenaeus . . . contributed to the choice of an authoritarian structure in Christianity" (184, 185), he may be simplifying things along Bauer's lines. It is difficult to imagine that pluralism for its own sake could have been an explicit ideal for early Christians. The other contributors are Robert M. Grant on the social setting of second-century Christianity, Jaroslav Pelikan on the two sees of Peter, Gerd Lüdemann on the Christians at Pella, Raoul Mortley on the past in Clement of Alexandria, and P. M. O'Clérigh on "dogma" in Origen. This last essay includes a good survey of the use of this term in pagan, Jewish, and early Christian literature. The arrangement of the title page, on which "Jewish and Christian Self-Definition" is given the

most prominence, is a little misleading; this volume deals only with early Christianity. This is a good book; the thirteen essays, read together, illuminate the topic in a way that is useful even to those who are not specialists.

Marquette University

JOSEPH T. LIENHARD, S.J.

PATROLOGIA 3: DAL CONCILIO DI NICEA (325) AL CONCILIO DI CALCEDONIA (451): I PADRI LATINI. Edited by Angelo di Berardino. Turin: Marietti, 1978. Pp. xvi + 602. L.15,500.

This Italian volume continues the third English volume of Johannes Quasten's *Patrology*. The earlier volumes of the *Patrology* planned by Quasten, former professor of ancient Church history and Christian archaeology at the Catholic University of America, contain respectively the Christian literature of the second century up to Irenaeus of Lyons inclusive, the remaining part of the ante-Nicene Christian literature, and the Greek Fathers from Nicaea to Chalcedon (cf. reviews by W. J. Burghardt, *TS* 13 [1952] 603-5; 15 [1954] 649-50; 24 [1963] 441-43). The last of the five projected volumes will include the Syriac and Armenian literature of Christian antiquity.

The work, edited by Prof. Berardino of Rome's Institutum Patristicum Augustinianum in collaboration with seven other professors of the Institute, begins with a chapter by A. Hamman in which the political, geographical, social, ecclesial, and doctrinal context of the fourth century is discussed. Chap. 2 presents in a first section the literary activities of Hilary of Poitiers, the anti-Arians, the Arians, and the Gothic writers. In a second section, the same contributor, M. Simonetti, deals with the literature of other heretical and schismatic movements of the fourth century such as the Donatists and Priscillianists. Chap. 3, by Maria Grazia Mara, presents Ambrose of Milan, Ambrosiaster, and Niceta of Remesiana. Jean Gribomont studies in chap. 4 the development of the translations from Greek into Latin during the fourth century, including sections on versions of the biblical text, the characteristics of Latin exegesis, hagiographies, and canonical and ecclesiastical documents; an analysis of Jerome and Rufinus of Aquileia and a brief section on Rufinus the Syrian conclude the chapter. Chap. 5 is concerned with Christian poetry. Comparing the table of contents of the present volume to that of Altaner's *Patrology* (1960), one notices that seven new authors have been added to the present list of Christian poets of this period: Licentius, Endecheius, Spes, Achilles, Orientius, Agrestius, and Merobaudes.

A. Trape's treatment of the life, personality, writings, and thought of Augustine constitutes one sixth of the volume. This lengthy chapter, however, is bound to leave the reader with desirable information left

uncovered, as seems always to be the case with any synthesis of Augustine's works and thought. The following chapter is concerned with the adversaries and friends of Augustine; V. Grossi analyzes here the writings and thought of the members of the Pelagian movement; three friends of Augustine are then discussed, Orosius, Marius Mercator, and Quodvult-deus. In chap. 8, A. Hamman presents the Gallican writers; a final chapter by B. Studer is dedicated to the Italian writers and the popes from Siricius to Leo I.

The volume is commendable for its attempt to bring up to date in a manual the latest information available on the Latin Fathers of the golden age of Christian antiquity. The contributors have made a largely successful effort to maintain the methodology of Quasten, presenting the authors' life, literary activity, and theological significance. I miss, however, in the present volume the sound quotations from the sources by which the earlier volumes illustrated the theological insights of the ancient writers.

The following would constitute a significant improvement in the volume: a treatment of Ambrose's thought, since the contributor to that section dealt only with his life and writings; in the chapter on Italian writers, a section on Chromatius of Aquileia, since the present volume mentions that the discovery of his works (cf. CCL 9A and supplement) is one of the most sensational of the last decades (22); better organization of the bibliographical material in chap. 4; indexes of biblical and ancient texts, Latin words, subject matter, and modern authors, added to the existing general index and index of ancient names; greater supervision as regards numerical references and dates, since numerical mistakes abound (cf. 41, 43, 119, 154, 328). I hope the translation of this volume into English will correct and bring up to date this long-awaited work.

St. Vincent de Paul Seminary, Fla. CARLOS A. GARCIA-ALLEN

THE WESTERN CHURCH IN THE LATER MIDDLE AGES. By Francis Oakley. Ithaca: Cornell University, 1979. Pp. 345. \$17.50.

Oakley's intention in this well-written book is to approach the late-medieval Church on its own terms and in relation to earlier developments, rather than as a prelude to the Reformation. In this he achieves a large measure of success. Although there is little here that will be new to specialists, O. has integrated much recent scholarship into a synthesis that should both interest the specialists and communicate a sympathetic view of the late-medieval Church to any reader.

The first chapter is devoted to the Church as an ecclesiastical institution and gives a chronological framework for the period. Its great merit is to show how deep-rooted in the Early Middle Ages were many of the

abuses associated with the late-medieval Church. The second chapter considers the forms of piety of the period and lays particular stress on the continuities found in the history of piety from the late-eleventh century to the sixteenth. O. has many useful things to say about the mystics, and his treatment of the *devotio moderna* and popular piety is excellent. The third chapter is devoted to theological and doctrinal developments, centering on theories of salvation. As throughout the book, O. here is stronger in portraying the late-medieval developments themselves than in describing their patristic and medieval background. Chap. 4 treats the heresies of the period, and chap. 5 nicely describes a variety of reform movements. The last chapter studies the varieties of late-medieval spirituality by portraying the lives of Vincent Ferrer, Datini, Ruysbroeck, Richard Fox, Hus, and d'Ailly.

Of possible criticisms, let me concentrate on one. Sometimes present in the book is a confusion of theological and historical forms of analysis, as in what seems to me to be a circular analysis of d'Ailly (306 ff.). Beginning from the fact that historians recently have been giving less credence to Neo-Thomist and ultramontane judgments on nominalist theology, O. concludes that d'Ailly is not to be seen as a radical. Not only is the analysis circular; it begs the question of whether the historians have been placing credence where credence is due. Such a perspective on O.'s part is particularly confusing in the light of his commitment in the introduction to considering the Late Middle Ages in relation to earlier medieval developments. O. is critical of scholars such as Gilson for seeing much of the thought of late-medieval Europe as in some sense decadent by high-medieval standards. But of course, if one's standard of judgment is Aquinas, that is, if one begins with one of the more important examples of the high-medieval background which O. embraces as his point of departure, not all was well in the Late Middle Ages. Here it is not so much O.'s sympathies for nominalism and conciliarism that are the question, but a certain vacillation between considering the Late Middle Ages from the perspective of high-medieval developments, which can easily lead to the perspective of a Gilson, and considering the late-medieval Church on its own terms, which can lead to the approach found in O.'s writings.

University of Utah

GLENN W. OLSEN

THE ENGLISH CATHOLIC ENLIGHTENMENT: JOHN LINGARD AND THE CISALPINE MOVEMENT, 1780-1850. By Joseph P. Chinnici, O.F.M. Shepherdstown, W.Va.: Patmos, 1980. Pp. xii + 261. \$24.95.

Chinnici provides a very useful study of the attitudes and beliefs of an important group of English Catholics in the late-eighteenth and early-

nineteenth centuries. They were known as *cisalpinists* in contrast to the party of the *ultramontanists*. A major source of the distinction between them lay in their attitudes to Rome and the pope. Though the study is based on the opinions and writings of the pioneer historian John Lingard (1771–1851), other prominent *cisalpinists* dealt with are Joseph Berington, the influential common lawyer Charles Butler, John Kirk, and John Fletcher. Prominent *ultramontanists* were Bishop John Milner and Charles Plowden. All were priests except Butler, and their education abroad had imbued the *cisalpinists* with Gallican views on the relationship between Church and state. That influence and the ideas associated with the eighteenth-century Enlightenment stimulated their adoption of a body of principles that might be termed *ecclesiastical whiggery*. Such an attitude seemed especially called for during the years that leading Catholic laymen were campaigning for relief from Parliament from the penal laws that for nearly three centuries had sought to destroy English Catholicism. This circumstance caused the establishment of the *Cisalpine Club* in 1792, whose members rejected “*transalpine and ultramontane doctrines on the authority of the pope to depose princes and to dispense subjects from allegiance*” (13). Papal action was to be confined to spiritual jurisdiction. The members were very attracted to the *ecclesiastical liberties* enjoyed by American Catholics in contrast to those of Europe. Lingard “*thoroughly accepted political whiggery*” (53), which for him and his friends meant the maximum of religious liberty and the setting up of a regular hierarchy in England to be chosen locally and not nominated by the pope. Furthermore, since Pope Pius V in attempting to depose Queen Elizabeth in 1570 had overextended his power, and since the proposed oath of allegiance “*condemned by Paul V in 1606 had been approved with slight variation in 1778,*” the *cisalpinists* seemed forced to the conclusion that both popes had erred, and therefore any papal claim to infallibility was to be rejected (55).

Among the many facets of *cisalpine* thought, the nature of their personal piety is examined. “Lingard especially objected to what he called *les petites dévotions*, which included prayers to the Sacred Heart of Jesus, May devotions, Forty Hours, solemn renewal of baptismal vows, public processions of the Blessed Sacrament, and use of scapulars, relics and medals” (172). He wrote that “*for many hundred years the passion of Christ was the great object of devotion among our countrymen,*” and emphasized “*I wish much to encourage devotion to the passion*” (179). Another *cisalpinist*, Charles Butler, described his model of a good Catholic, namely, his uncle Alban Butler, the well-known hagiographer: “*he exhorted everyone to a perfect discharge of the ordinary duties of his situation, to a conformity to the divine will both in great and little occasions, to good temper and mildness in his intercourse with his*

neighbour, to an habitual recollection of the divine presence, to scrupulous attachment to truth, to retirement, to extreme sobriety" (181).

In summing up his study, the author, an American Franciscan, declares that "broadly speaking, Berington, Butler and especially Lingard represented a religious attempt to grapple with the social and political transformations of the modern world. . . . For cisalpinism as a whole, the struggle to make the gospel culturally intelligible was the clarion call of the English Catholic enlightenment" (189). Since this study is founded on a thesis for the Oxford doctorate of philosophy, it has a valuable bibliography and also an index.

Georgetown University

ERIC McDERMOTT, S.J.

ROHRBACHER AND THE ECCLESIOLOGY OF ULTRAMONTANISM. By Richard F. Costigan, S.J. *Miscellanea historiae pontificiae* 47. Rome: Gregorian University, 1980. Pp. xxx + 263. L. 15,000.

In his report certifying the death of "the said Giovanni Angelo Braschi, exercising the profession of pontiff," Jean-Louis Chauveau, a municipal official of Valence, asserted that the deceased pope would certainly be the last. The demise on 12 Fructidor VII (August 29, 1799) of the partially paralyzed Pius VI, an exile under house arrest in a government-appropriated hotel, if not verifying the triumph of the French Revolution over the Church, at least marked the nadir of the post-Reformation papacy.

Seven decades later, on July 18, 1870, in sharp contrast with the depressing scene at Valence was the conciliar solemnity of Vatican I, which proclaimed that the Roman pontiff, when exercising the office of pastor and teacher of all Christians, is endowed with the infallibility that Christ bestowed upon his Church. The contrast between Valence and Vatican I symbolizes an equally dramatic alteration in what Roger Aubert has termed the "ecclesiological geography" of the nineteenth century. At the death of Pius VI, "papal infallibility," though sometimes considered a possible subject for Church teaching, was frequently regarded as a matter of theological opinion and, as such, occasionally rejected by Catholic theologians. Accordingly, historians of doctrine have been at pains to explain the rapid transformation of "papal infallibility" from a *quaestio disputanda* to a dogma during the lifetime of the participants at Vatican I. And at least until the appearance of the present study, historical theologians have generally overlooked the explanation of Louis Veuillot (1813-83), the fervently ultramontane editor of *L'Univers*: "As far as it is in the power of man, Rohrbacher has done more than anyone for the cause of infallibility."

René-François Rohrbacher (1789-1856), like many of the junior clergy

of his generation, was mesmerized by the writings of Félicité de Lamennais. In 1826, after thirteen years of pastoral work in the diocese of Nancy, R. accepting his mentor's invitation, began nearly a decade of involvement in the Mennaisian movement as a teacher and writer, educator and administrator. In 1835, after Gregory XVI's condemnations of Lamennais's positions in *Mirari vos* (1832) and *Singulari nos* (1834), R. returned to Nancy to teach in the major seminary, where he wrote his *Histoire universelle de l'église catholique*, which eventually reached twenty-nine volumes. Forced from his seminary position in 1849—whether under the lingering stigma of Mennaisianism or the increasing reaction against ultramontaniam is unclear—R. spent the remainder of his life in Paris in residence at the Séminaire de Saint-Esprit.

Rohrbacher's *Histoire*, imbued with a universalistic conception of the human race, envisioned the Church as a supranational spiritual entity with a continuous succession of pontiffs beginning with Adam. In addition to according the pope a supreme universal pastorship, such a framework enabled R. to attack both Gallicanism, which subordinated the Church to the state, and Mennaisianism, which tended to subordinate Catholicism to primitive religion. Nonetheless, R.'s reading of historical events was not unflinchingly propapal: e.g., his critique of conciliarism was milder than his criticism of Gregory XVI; most surprisingly, infallible papal authority received scant mention.

In retrospect, Rohrbacher's significance seems more circumstantial than substantive; his *Histoire*, which replaced Gallican textbooks in French seminaries, was not a work of quality scholarship but a fervent expression of his discontent with the current state of a revolution-scarred (and revolution-scared) Church. More generally, his interpretation of Church history is symptomatic of the attractiveness of ultramontaniam, which tended to take a very jaundiced look at the local church, while idealizing a distant papacy. Thus ultramontanes, dissatisfied with local leadership, became accustomed to apotheosizing the pope as the source of universal wisdom. In a continuing ecclesiological dialectic, if Gallicanism needed to be condemned, ultramontaniam also needed the corrective of collegiality.

Costigan's study is an exemplary work in historical theology: his research is conscientiously documented, his presentation is calmly succinct, and his conclusions are carefully honed. In the growing corpus of literature on nineteenth-century theology, C.'s volume is a valuable companion piece to Pottmeyer's treatment of ultramontane ecclesiology, in which Rohrbacher received only passing mention (cf. *TS* 37 [1976] 161-64).

PAPSTTUM ALS ÖKUMENISCHE FRAGE. Edited by the Arbeitsgemeinschaft ökumenischer Universitätsinstitute. Munich: Kaiser/Mainz: Grünewald, 1979. Pp. 327. DM 42.

Since Paul VI once characterized the papal office as "undoubtedly the greatest obstacle in the path of ecumenism," the papacy has been discussed less as an object of interconfessional polemics and more as a topic of ecumenical concern. Instead of being a source of dissension, could the papacy become the center of unity for the Christian community? Such was the central question at a 1977 Heidelberg colloquium, attended by Yves Congar, August Hasler, Hans Küng, Nikos Nissiotis, Wolfhart Pannenberg, Lukas Vischer, and some twenty other theologians.

Edmund Schlink's initial presentation surveyed recent discussion on the papacy, with particular credit to the work of the American Lutheran/Roman Catholic bilateral conversations; however, he noted that to date there was no official response to the remarkable consensus manifested in *Peter in the New Testament* (1973) and *Papal Primacy and the Universal Church* (1974). The papers of Erich Grässer on the NT basis of the papacy, Josef Blank on Peter and the Petrine office in the NT, and Wilhelm de Vries on the development of the primacy in the first three centuries, collectively surfaced questions concerning the multifaceted relationship between the historical ministry of Peter and the apostles and the present-day Petrine office. If, e.g., the exegetes agreed that it cannot be demonstrated that Jesus instituted a juridical primacy, views varied about the proper way to describe the historical role of Peter: Should he be seen as the recipient of a special commission or the *typos* for all ecclesial officeholders? Similarly, is the establishment of the papacy a matter of *ius divinum* or *ius humanum*? Comparable problems arose in attempting to evaluate the postapostolic development of the Petrine office: if it is easy to recognize the danger of "retrospectively catapulting" subsequent dogmatic suppositions into earlier situations, the difficulty remains of discerning precisely what is evangelically mandated from what is historically conditioned in the history of the papacy.

Otto Pesch's appraisal of Vatican I's definition of primacy and infallibility suggested that the minority bishops were subsequently able to accept the definition, once they realized that it could be interpreted in minimalistic fashion; a number of theologians followed suit, and even Döllinger might have remained a Catholic had he not been confronted by his archbishop. One may also be surprised to learn that, in marked contrast to the recent infallibility debate, the fiftieth anniversary of *Pastor aeternus* was practically ignored. Since theologians of that day were usually marshaling historical arguments to support their juridical interpretations of infallibility, there was little impetus for debate; however, the minimal celebration of the golden jubilee seems curious. The

current infallibility debate, as Heinrich Ott observed in his perceptive companion article, has achieved consensus in recognizing both the indefectibility of the Church and the historical conditioning of Church teaching; still very much in contention is the "truth" of such teaching. By utilizing dialogical and dynamic approaches to "truth," instead of the objectivist and juridical categories in which infallibility has ordinarily been discussed—e.g., by understanding *definitiones irreformabiles* as "ultimately binding discourse" (*letztverbindliches Reden*)—one might avoid the impasses that have characterized much of the debate during the past decade.

The discussion and summation following the concluding presentations of Jürgen Moltmann and Heinrich Stirnimann evidenced general agreement that a biblically based Petrine office is ecumenically valuable, necessary, and viable as a ministry for universal unity. Along with this consensus emerged a series of unresolved issues: What, e.g., is the nature of church unity? How should an ecumenical papacy be described? More pragmatically, how can an ecumenical papacy be achieved? Similarly, while there was no in-depth examination of Vatican I, the colloquium showed the need for clarifying such interpretive questions as the possible separation of infallibility and jurisdiction; such clarifications could prognosticate a "re-reception" of *Pastor aeternus* that would be both hermeneutically justifiable and ecumenically efficacious.

In sum, this symposium's essays, along with the thought-provoking discussions, offer a helpful overview of recent research and reflection on the papacy and its potential for an ecumenical future.

Catholic University of America

JOHN T. FORD, C.S.C.

THE ROLE OF THE AUGSBURG CONFESSION: CATHOLIC AND LUTHERAN VIEWS. Edited by Joseph A. Burgess. Philadelphia: Fortress, 1980. Pp. xviii + 203. \$13.95.

During the past five years the question of Roman Catholic recognition of the *Augsburg Confession* (CA) has been a burning one. The discussion began in W. Germany but has since become international in scope. Some observers desire some kind of Catholic recognition of the CA in 1980, the 450th anniversary of this document. This book contains a translation of eight German essays (one of which has been revised), with the addition of three American contributions by A. Dulles, H. McSorley, and R. Jensen. A translation of the Latin text of the CA as found in Tappert rounds out the book.

A brief review cannot give an adequate treatment of the individual essays. However, certain large issues raised by the collection as a whole deserve to be highlighted. Many of the essays are quite candid in pointing

out the difficulties surrounding Catholic recognition of the CA. A key question has to do with the position of the CA in relationship to the rest of the Lutheran confessional writings. There are difficulties in connection with a reception of the CA for Catholic theology and the Catholic Church, and problems which arise for Lutherans in view of a possible Catholic reception of the CA.

In regard to the issue of justification, the Lutheran-Catholic conflicts at the time of the Reformation are seen on both sides as related to differences in modes of thought which need not now involve substantive church-dividing disagreements. Many of the essayists feel that the ecclesiological differences contain the essential core of the confessional division.

Serious disagreements among the contributors serve to enhance the value of this book. Pannenberg and McSorley, e.g., believe that it makes ecumenical sense to work toward a recognition of only the first part of the CA, the doctrinal articles. Dulles, on the contrary, has his reservations about such a partial recognition. He points out that the section on abuses not only deals with questions of practice; underneath the practical demands are doctrinal assumptions which occasionally surface.

Another basic question has to do with the meaning of the term "recognition." Is it a question of recognition, reception, or acceptance by the Catholic Church? Would it be as a Roman Catholic confession, as an independent expression of Catholic faith, or as a witness to the faith of all Christians? No simple answers are given to such thorny theological questions. The contributors agree that the discussion of Catholic recognition of the CA must clearly be placed within the total context of ecumenical efforts, and this they do.

There are some minor errors and omissions. The Regensburg Colloquy took place in 1541, not in 1546 (71). Brian Gerrish has shown that Calvin accepted the CA in the *confessio invariata*, not the *confessio variata* (131). The German original contains P. Brunner's essay on the ecumenical significance of the CA, and one by H. Döring on the CA and the dogmas of 1854, 1870, and 1950. One can understand the omission of Brunner's essay, but not that of Döring. On the whole, the English translation is smooth and very readable; spot checks reveal no errors in translation. A superb volume.

College of Saint Rose, Albany, N.Y.

RICHARD PENASKOVIC

THE EMERGENCE OF ROMAN CATHOLIC MEDICAL ETHICS IN NORTH AMERICA: AN HISTORICAL, METHODOLOGICAL, BIBLIOGRAPHICAL STUDY. By David F. Kelly. New York: Edwin Mellen, 1979. Pp. xi + 520. \$29.95.

Kelly, associate professor of moral theology at St. Bernard's Seminary,

Rochester, N.Y., in this slightly revised version of his doctoral dissertation offers "a detailed and complete compilation of the literature which comprised the field and describe[s] and evaluate[s] its definition and theological methodology . . . from the beginning of the twentieth century to the Second Vatican Council. . . . We shall also trace the discipline's roots from earlier periods . . . and offer a brief critique based on recent developments" (3).

K. finds the roots of the discipline in the general tradition of Roman Catholic moral theology, where topics in medical ethics were often treated, and in the three cognate predisciplines of pastoral medicine, medical jurisprudence, and intraprofessional medical codes and manuals of conduct. Of these roots, pastoral medicine provided the strongest influence. To determine how the discipline came to be differentiated from other similar fields and eventually came to be labeled medical ethics, K. analyzes the writings of influential authors, periodicals, and official directives from 1897 to 1960. Ethical issues of interest to the general medical practitioner became more and more the criteria for inclusion in the field of medical ethics, and other topics were either dealt with briefly or left to other disciplines such as pastoral theology or pastoral psychology. By the 1940's and 1950's Roman Catholic medical ethics had emerged as a self-conscious discipline with a generally accepted definition as "the moral theological investigation of the ethical issues connected with the professional practice of medical personnel" (228). Charles McFadden and Gerald Kelly are credited with largely determining the discipline's scope.

The primary methodological modality in the period from 1900-1939 was, according to K., "physicalism"; in the period from 1940-60 (roughly paralleling the pontificate of Pius XII) there was a greater emphasis on "ecclesiastical positivism." Physicalism arrived at ethical judgments on the basis of physical criteria and provided clear and precise judgments universally applicable to similar cases. Ecclesiastical positivism stressed the importance of authoritative pronouncements of the magisterium. Since the double-effect principle was widely used as a general framework in many medical ethics discussions, K. analyzes it carefully and concludes that the first two conditions in the traditional double-effect formulation, as interpreted in the literature, greatly overemphasized the physical nature of the act.

During the last two decades, many Roman Catholic medical ethicists have questioned both physicalism and ecclesiastical positivism as methodologies and therefore many of the conclusions formerly drawn by employment of these methodologies. As yet difficult to describe accurately, the newer approach of these ethicists (termed "personalism" by K.) is characterized by defining the human act as more than the mere physical act-in-itself, by showing greater concern for the total good of the

acting person, by bringing into greater prominence the fourth condition of the double-effect principle ("due proportion" and "commensurate reason"), and by being less prone to unquestioning acceptance of magisterial teaching. In addition, two theological themes, God's sovereignty over human life and the role of redemptive suffering, formerly subordinated in the older methodology, are given a greater scope in the new approach. While the change in methodologies results in a loss of the older clarity, K. generally welcomes the development as a return to a needed appreciation of the mystery and tension-filled nature of human existence and as a freeing of medical ethics from a too narrow definition and methodology.

Although *Emergence* suffers from the stylistic deficiencies of all dissertations, K. has provided an extremely valuable historical and analytical study of the primary sources that have determined the course of development of North American Roman Catholic medical ethics. The several bibliographies (one is fifty-one pages) will provide a gold mine for future researchers. Quite apart from the main line of the book's argumentation, the reader will find many interesting sidelights: e.g., discussions of the ecclesiastical prohibition of medical practice by the clergy, the evolution of a position of acceptance of organ transplantation, the pastoral care of non-Catholics in Catholic facilities, and the interrelationship of philosophy and theology in Catholic medical ethics.

King's College, Wilkes-Barre, Pa.

JAMES J. DOYLE, C.S.C.

PAR DEVOIR OU PAR PLAISIR? By Albert Plé, O.P. *Recherches morales* 4. Paris: Cerf, 1980. Pp. 283.

So-called "traditional Christian morality" is now dissolving in the lives of Christians as well as in the minds of theologians. P. welcomes the dissolution, claiming that this morality is in reality neither Christian nor human and its tradition began only in the fourteenth century. As a new, true Christian morality for our times, P. proposes a composite of older Christian thought and present-day psychoanalytic theory. On the one hand, he draws on Aquinas, Aristotle, and, to a lesser degree, Augustine; on the other, he culls texts of Freud and Freudian interpreters, notably Jacques Lacan. P. knows that the two syntheses, the Aristotelico-Thomistic and the Freudian, articulate irreducibly different perspectives. But he analyzes in copious detail how they complement each other in the ways in which each depicts human life as, in fact and in ideal, centering on happiness and pleasure.

P.'s comparative analysis is philosophical rather than theological. He correlates the two systems on humanistic issues rather than religious. But he regularly raises his focus to the Good News of Jesus Christ to suggest how the particular complementarity he has just documented in

the thought of Freud and Thomas finds a deeper truth in the happiness and joy on which the Good News centers. P. does not wish to replace or downstage recent Christian ethics of responsibility or freedom or reciprocity. But the axis of pleasure/happiness is also fundamental to Christian morality, and full account must be taken of its significance.

In the context of contemporary Christian ethical discussion, P.'s gambit—a Christian morality “for pleasure, not out of duty”—appears so obvious and inviting that one wonders why no one else, to P.'s knowledge or mine, has played it out. One might prefer the word “joy” to “pleasure,” but both Thomas and Freud favor the latter term in their systematic statements. One might object that “happiness” means more than “pleasure,” but for Freud and Thomas the happiness that all human beings seek and should seek includes and should include pleasure sought as such. Moreover, both Freudian health and Thomistic virtue require that the individual seek pleasure not merely as pleasure but as pleasure taken in “the other.”

P. could have brought out more clearly the different ways in which, according to psychoanalytic theory, a person “identifies” with the other. This identification theory, in my judgment, explains more coherently and profoundly than Thomistic eudaimonism how in good human love one loves both oneself for one's own sake and the other for his or her own sake, though, of course, Thomas does endorse this two-faceted love. To explain how we should seek pleasure in relating to others, P. appeals principally to intellectual insight, intellectual taste, and affective intelligence. The three fairly synonymous phrases designate the knowledge we have of the fitting good, *bonum honestum, kalon*. The pleasure we should seek in others is, above all, the pleasure of relating to them in a way that is fittingly good. Is psychoanalytic experience and theory as open to this Thomistic intellectualism as P. suggests? The fontal experience of the other is had by the infant before it can exercise anything Thomas would call “intellectual.” The infant obscurely senses the other as source of pleasure, as uncertain source, immersed in time and place, having power over the infant's life and death, distinct and yet identifiable with. From the value judgment herein will grow all value judgments of the individual's life. Thus Freud. Would Thomas agree?

The founder of *Supplément de la Vie spirituelle* has broached a problematic vital for present-day Christian living and thinking. Someone should translate this strong, acute work so that English discussion can revise and refine the *ébauche* P. has drawn.

Brown University

J. GILES MILHAVEN

HISTORY OF THE IDEA OF PROGRESS. By Robert Nisbet. New York: Basic Books, 1980. Pp. 370. \$16.95.

Whether "ideas" have "histories," and whether, if they do, they can be "progressive," can perhaps be debated. But to overestimate the pertinence of this forceful book for Christian and Western culture would be difficult, even though it is largely a judgment upon the consequences in the world itself of the loss of Christian faith. Nisbet sets out to rethink the thesis that created the modern era, the idea of progress itself, that idea initially traced by J. B. Bury's original *The Idea of Progress* in 1920. N. has indeed produced something of a monument in contemporary intellectual history.

Beginning with the Greeks and Romans, who were not supposed to have any idea of progress, N. argues that this curious "idea" was present in all epochs of the West—except, significantly, the Renaissance—but that the idea's real dynamism was fundamentally Judeo-Christian, even if often from Christian heresies. The secularizing of Christian eschatology, which found its way into the various economic and political projects to found the kingdom of God on earth, from science to economics, from the Montanists to the Spiritual Franciscans, the Levellers, the Puritans, and the Marxists, is well enough known.

What N. does very well, however, is to argue the "worldly" side of this issue, so that he directly challenges the too popular view that the main effect of Christianity was to "escape" from the responsibilities of the world to the everlasting. Just the opposite was in fact the case. The best way to "escape" responsibilities to the world is to make the world all-important. The basic requirements for a just theory and practice of progress imply in some basic sense the Christian doctrines which are rooted in creation, incarnation, and redemption.

Perhaps the most useful thesis of this book for contemporary Christians lies in its careful analysis of the way the idea of progress came to be associated with socialist absolutism and power as a presumed way to alleviate human ills, how the idea of a sensible attitude to the world in terms of economic growth and productivity has been abandoned by many contemporary intellectuals in the name of some mystical absolutism or hopeless despair. N. notes that the contemporary enthusiasm of religion for politics as the proper vehicle for its expression is a most dubious and dangerous one (356). He further emphasizes the religious revival that is in fact going on today, one which contemporary Western intellectuals and media people have refused to admit, a point the *Economist* of London also noted (April 5, 1980).

In a sense, the central figure of this book, as might be expected, is Augustine. N. recognizes the abiding force of Augustine throughout Western thought and action about the idea of progress, even when the actors and thinkers he discusses do not. N. perhaps does not give enough attention to the meaning of the City of Man in the Augustinian sense,

though his chapter on "Progress at Bay" about the antigrowth and antihuman authoritarianisms of our time is in fact a great Augustinian context. One of the abiding influences of Augustine in political and cultural history is the judgment of all worldly enterprise, the worst and the best.

This book has its paradoxes. Contemporary religion's main intellectual temptation—and in its own way this is what this book is about—is to transform itself into a political-action ideology for improving precisely this world. N. too wants to improve the world, holds it has been and can be done, provided the right values are chosen. But theology seems to deal more and more with man and not God, with politics and not the transcendent. At first sight, this should aid progress. N., however, has clearly perceived that this is not the actual case. This is precisely why we need such an intellectual history to tell us why.

We are, then, losing our capacity and ability to "progress" and therefore to meet our real problems because we have lost our confidence in the world, or if not, we have seen it only in absolutist fashions. We have become either "steady state" theorists of nature and population or totalitarians in the name of man's genuine worldly enterprise. Christianity's other and first side—the side that worried about "progress" from the beginning in its secularist side—is that the "progress" which is a good and a vocation in this world is not the first thing as individuals we are about. Only when we first seek the kingdom of God, not of this world, do we see the world with enough clarity to do anything about it, even in our own names.

In words of memorable significance, N. writes: "Only, it seems evident from the historical record, in the context of a true culture in which the core is a deep and wide sense of the *sacred* are we likely to regain the vital conditions of progress itself and of faith in progress—past, present, and future" (357). Doctrine, in other words, precedes action, doctrine and prayer. Christianity is *the* worldly religion, which can only save the world, can only support any true progress, to the extent that it is not itself the object of a progress that evolves it into something else.

Georgetown University

JAMES V. SCHALL, S.J.

UNDERSTANDING HUMAN RIGHTS: AN INTERDISCIPLINARY AND INTER-FAITH STUDY. Edited by Alan D. Falconer. Dublin: Irish School of Ecumenics, 1980. Pp. xii + 242. £5.50.

In December 1978, the Irish School of Ecumenics held a consultation in Dublin to celebrate the thirtieth anniversary of the U.N. Declaration on Human Rights. This volume gathers together fifteen papers presented at that consultation by theologians, philosophers, and lawyers. The

consultation kept one eye fixed on the status of human rights in Ireland, though it did not address the vexing problems of Northern Ireland; but its organizers also succeeded in drawing on distinguished foreign visitors to elucidate what is essentially a universal theme. Needless to say, all the participants were in favor of human rights and endorsed Christian commitment to them. But they went on to cover a wide range of topics.

One important group of essays deals with current efforts to provide institutional guarantees for human rights in different contexts. This group includes an overview of the thirty years since the U.N. Declaration by Sean MacBride, the former Irish foreign minister and winner of the Nobel Peace Prize; but it also includes accounts of the status of human rights in the revision of the Code of Canon Law by Frederick McManus, of the constitutional protection of human rights in Eire, and of the Strasbourg system for implementing the European Convention on Human Rights. These essays in different ways illuminate the process of moving from the moral recognition of human rights to their legal protection, a process which is central and definitive for any human-rights movement; but they do not touch on the fundamental theoretical issues in our understanding of human rights.

Some of these issues come out in two groups of more specialized papers. Thus, Richard McCormick proposes to specify the rights of defective newborns to life and to treatment by offering guidelines for treatment which specify the criterion of potentiality for human relationships, a view that he defends against the criticisms of Paul Ramsey. This, it should be noted, is an approach which treats statements of rights as derivable from norms of rightness and wrongness; substantive moral argument is effectively restricted to the discussion of these norms. David Jenkins considers the topic of human rights in industry and has many perceptive things to say about interpreting industrial conflict in contemporary Britain in terms of the rights of workers. Istvan Meszaros, while acknowledging that for a Marxist human rights are ultimately superfluous in a fully communist society, makes the case for the "paramount importance" of human rights under capitalism and in societies which are making the transition to full communism (60). Rashid Ahmad Jullundhri of Pakistan argues that Islam is not incompatible with the recognition of human rights and that the responsibility for violations of human rights in Muslim countries rests with the ruling classes. His concern for social justice leads him to endorse the socialist views of Quadafi of Libya, a dictator not known for impartial respect for the human rights of dissidents; this leaves the reader somewhat hesitant about accepting the compatibility thesis.

The most general essays are Martti Lindqvist's examination of factors limiting human rights, which urges concentration on "very basic material,

social, and personal rights" (95), and Garrett Barden's dialectical account of limitations on freedom, which has some interesting criticisms of Mill.

But the largest and for theological readers the most important group of papers is a series of efforts by Christian theologians to locate the intersection of Christian faith and human rights and to describe a distinctively Christian approach to human rights. José Miguez Bonino of Argentina points to a Christian ethos in response to the historical struggle for human rights; this ethos insists on the universality of human rights, takes humanity as its criterion, and regards the condition of the poor as the crucial test. Gabriel Daly of Ireland argues that Catholicism after Vatican II has acknowledged the secular character of the state and that the Church's task is to serve as "a sign and a safeguard of the transcendence of the human person" (177). The Church fulfils this task by opposing secular utopianism with a kind of redeemed pessimism, which treats sin and redemption as matters of political as well as spiritual conviction. Jürgen Moltmann reviews differences among Catholic, Reformed, and Lutheran approaches to human rights and stresses the notions of covenant and liberation as well as God's right to man as the basis for a Christian understanding of human rights. Alan Falconer, editor of the volume, puts human rights into the context of a theology of wayfarers which expects to find God's word in history and which sees the defense of human rights by Christians as a continuation of the humanizing work of Jesus. Rosemary Haughton offers a meditation on Psalm 72 and the conflict between oppressed and oppressors; though it begs some important ethical and political questions, it is a powerful reminder of the vital importance of carrying on our struggle for human dignity before the Lord.

Taken as a whole, the papers show the ways in which concern for human rights has broadened out from efforts to redress particular grievances to restatements of important political and theological themes which have been given new life by the effort to maintain human dignity in a world of conflict. The volume does little to explore the causes of and reactions to human-rights violations in the Third World, where they are most common; it also says very little about the effects of economic policy on the observance of human rights. On the other hand, it does focus on legal guarantees of rights and it offers an interesting range of theological approaches to human rights. Unfortunately, the book gives many signs of careless editing and hasty production. Typographical mistakes abound; words are omitted in several places; barbarous and unintelligible expressions are occasionally used; and on p. 213 the Samaritan woman of Jn 4 is identified with the woman taken in adultery of Jn 8.

Woodstock Theological Center, D.C.

JOHN LANGAN, S.J.

ASIA'S STRUGGLE FOR FULL HUMANITY: TOWARDS A RELEVANT THEOLOGY. Edited by Virginia Fabella, M.M. Maryknoll, N.Y.: Orbis, 1980. Pp. vi + 202. \$8.95.

A basic hypothesis of my recent theological research is that the major developments in Christian theology during the seventies did not occur in Europe or North America but in the countries of the Third World. The evidence for this in Latin America is massive, while African theology is proceeding at a constantly accelerating pace. And the present volume is quite helpful for an overview of developments in Asia, especially since the sources are not usually accessible to Western theologians.

The book contains the results of a conference in Sri Lanka on January 7-20, 1979, organized by the Ecumenical Association of Third World Theologians (EATWOT). The conferees included delegates from Asia (75), Africa (2), Latin America (2), the United States (2), and the Caribbean (1). The first part consists of introductory essays regarding the background and objectives of the meeting, and poses an important question that is never satisfactorily answered: Can any authentic "Asian theology" be done in a Western language? Part 2 describes and evaluates a three-day "live-in" with various marginal groups in Sri Lanka, which was intended to provide the basis for a more inductive theological approach than is common in the West. Most participants appear to have benefited from this experience, although others viewed it as too short and superficial or, worse, a self-interested manipulation of the poor.

Part 3 contains the heart of the book, a series of papers that formed the basis for the ten-day consultation that followed. As is common in Third World conferences, the first essay provided an analysis of the socioeconomic and political reality of Asia by K. M. Kurian of India. His synthesis of such a vast field was impressive, although flawed by a naive and uncritical attitude toward historical forms of socialism.

In my judgment, the most thoughtful and nuanced essay ("Towards an Asian Theology of Liberation") was contributed by the Sri Lankan Jesuit Aloysius Pieris. His basic assertion was that "the common denominator between Asia and the rest of the Third World is its overwhelming poverty; the specific character which defines Asia within the other poor countries is its multifaceted religiosity" (75). Thus Asian theology must take into account both the struggle for liberation from poverty and also the sociocultural context of the great world religions. There appears to have been much discussion and some disagreement during the conference concerning the relative importance of these components, similar to the debate that has surfaced recently in African theology. As an outside observer, I believe that such wrangling in both continents is a waste of time. It appears sufficient to have reached agreement on the need for

both aspects, and then move on to the enormous task of developing them both in different national contexts.

Other good explorations include Sebastian Kappen's essay on Asian theology and Carlos Abesamis' account of the development of a grass-roots theology which actually comes from the poor. The latter model should be helpful for those in many areas of the world who are committed to building basic Christian communities. This part includes briefer statements on Buddhism (Lynn de Silva) and women in Asia (Henrietta Katoppo) and concludes with a somewhat rhetorical final statement.

Part 4 presents various assessments of the conference and reactions to the papers. This represents a welcome advance over EATWOT's previous meetings in Dar es Salaam, Tanzania (1976), and Accra, Ghana (1977), where exchange, dialogue, and disagreements were not included in the published accounts. The most incisive evaluation is by the North American black James Cone, who in the past decade has become one of the most influential American theologians on the world scene.

The book, though uneven, provides ample material for reflection by Christians here on how the other half of the world believes and lives. But it is important to keep in mind that the most important word in the book's title is "towards"; more mature and profound developments in Asian theology may be expected in the next decades and the next century.

Woodstock Theological Center, D.C. ALFRED T. HENNELLY, S.J.

SHORTER NOTICES

OLD TESTAMENT THEOLOGY: A FRESH APPROACH. By Ronald E. Clements. Atlanta: John Knox, 1978. Pp. x + 214. \$18.50.

C. does more than walk in the well-trodden fields that he alleges to be his turf (ix). The book is a well-thought-out essay with a number of genuine contributions to the field of OT theology, where only brave men write. In this short notice, let me state my few quibbles with this splendid volume. C. can at least be read as saying that cultic religion implies that the deity is coextensive with the cult (23). Nor does he even mention Mowinckel by name. Those asides made, the book can be read in terms of "development of religious thought in the OT." Later com-

munities are free to reinterpret the OT because the OT reinterprets itself (151). It is well that later religious traditions have continued this work. Islam understands the prophetic office better than do Judaism and Christianity (178). If there ever was any serious sexual aspect of the Deity (male or female), later rewriting of the OT by the community has effectively expunged it (59-60). If *torah* is law, it is international law (127). The shift from oral to written *torah* moved authority from priest to scribe (111). In any event, God put in the human heart the power to fulfil His law (103). Withal, an insightful and serious contribution.

John F. X. Sheehan, S.J.

SCRIPTURES, SECTS AND VISIONS: A PROFILE OF JUDAISM FROM EZRA TO THE JEWISH REVOLTS. By Michael E. Stone. Philadelphia: Fortress, 1980. Pp. x + 150. \$11.95.

Stone, who teaches at the Hebrew University in Jerusalem and is well known as an editor and translator of ancient Jewish texts preserved in various languages, shares with nonspecialists some of the things that he has found surprising in his recent studies of the history of Judaism during the Second Temple period (536 B.C.–A.D. 70). These surprises include pseudoscientific speculations in third-century B.C. Judah, the apocalypse as the literary vehicle for expressing cosmological and astrological speculations, the existence of Jewish temples inside and outside the land of Israel, the prevalence of magical activity, the interest in figurative art despite the traditional ban on it, and the likelihood that there was a Jewish form of gnosticism.

In addition to informing readers about scholarly surprises, S. sketches the most important events in Jewish religious history during the Second Temple period and thus provides a framework for understanding the significance of the new discoveries at Qumran and Nag Hammadi. Writing as a historian of religion rather than as an exegete or a theologian, he pays careful attention to the nature of the sources and neatly contrasts the situations in which historians of the First Temple period and historians of the Second Temple period labor. The resources available to the latter are more numerous and varied, and there is a greater likelihood of glimpsing historical realities than there is for the First Temple period.

As a popular presentation of recent developments in Jewish religious history during the Second Temple period, this book fills a real need. It is generally reliable in its scholarship and is written in a lively and engaging style. Its special concern with methodology will stimu-

late students to be clear about what is to be expected from research on the ancient literary and archeological material. However, the inclusion of many more quotations from primary sources would have made this book an even more useful and attractive introduction to the period than it already is.

Daniel J. Harrington, S.J.

ETUDES JOHANNIQUES. By Donatien Mollat, S.J. Paris: Seuil, 1979. Pp. 184.

This posthumous collection of essays (published between 1953 and 1976) has been deftly welded together by E. Malatesta and Bernard Mollat to provide a thematic survey of the entire Gospel. It testifies to the global vision D. Mollat (1904–76) attained both as professor of Scripture at Fourvière and the Gregorian and as translator and annotator of the Gospel of John for the Jerusalem Bible.

As J. Guillet notes in his introduction, M.'s exegetical method was to apply this global vision to illuminate the particulars of the Gospel. It could also be called a profound respect for, sensitivity to, and skilful analysis of narrative composition, and as such is very timely (cf. articles by Kelber and Tannehill in *Semeia* 16 [1979]) and also perennial.

Here is a sampling of the eleven chapters. Chap. 2 strikes a balance between Bultmann and Käsemann on the Incarnation. Chaps. 9, 10, and 11 closely interlock, pursuing the ecclesial aspect of the narratives of the empty tomb, the apparition stories, and the paschal faith of Jn 20 (see 113–14, 142, 159, 182). Chap. 6 deals with John's use of spatial vocabulary: "in the fourth Gospel Christology expresses itself preponderantly in the form of spatial terms." Chap. 4 on conversion is a deeply moving study of the spirituality of John's Gospel (M.'s forte). It sketches the dynamic of humility, receptivity, attentivity (cf. Lonergan's *Method in Theology* or St. Bernard's "Three Degrees of

Truth"). It attests to the spiritual insight of a life lived, a life that must have been a lifelong *conversion en profondeur*. ("Nothing closes the path to conversion like self-satisfaction.")

An English translation would be desirable for both the general reader and the homilist.

John T. Cummings

THE STUDY OF THEOLOGY. By Gerhard Ebeling. Translated by Duane Priebe. Philadelphia: Fortress, 1978. Pp. x + 196. \$9.75.

This work is essentially a syllabus, or better, the material for a syllabus. Anyone involved in the process of planning a course in theology or setting up a program in religious studies, or simply trying to locate the place of theology in the context of the university, could profit from E.'s book.

Noted especially for his hermeneutical theology of language, E. here explores broadly the nature of theology and its relationship to the sciences and other disciplines. The present work is quite unlike E.'s previous publications in both scope and content. It provides only a tantalizing sketch of the various fields and phases of theology without any thorough development. In many ways it is simply a program of possibilities and a catalog of caveats for those who study or teach theology within the boundaries of contemporary university life. As such, it could prove to be a resourceful handbook, full of wisdom and sobriety as well as hope. However, to those who anticipate a further development of E.'s Heideggerian theology, the book will be a disappointment.

According to E., one of the most difficult but essential tasks of theology today is to attain a clearer sense of its relationship to the natural sciences, social sciences, philosophy, history, etc. Doing the work of theology seems to demand our learning at least something about these. But, E. says, "The theologian's study, which is otherwise ex-

tremely demanding, now becomes burdened by an additional task in which, apart from a few exceptions, the theologian remains a dilettante, and as a result of which one is also threatened with the danger of becoming a dilettante in theology" (96). There are very few involved in theological work today who have not felt the overwhelmingness, if not the impossibility, of the task E. sets before us in this careful outline. But his book could be at least one source of the encouragement, honesty, and humility we need in our modest efforts to locate theology in terms of the complex consciousness of modernity.

John F. Haught

GRACE: THE GIFT OF THE HOLY SPIRIT. By David Coffey. Sydney, Australia: Catholic Institute of Sydney, 1979. Pp. xi + 274. Australian \$11.00.

Contemporary standards of publication for theological manuscripts might find this book culturally peculiar. It evokes memories (not all bad) of Scholastic theology expounding the complexities of Trinity and grace, but the reader is left wondering whether C.'s proposal is too antiseptic.

C. is clearly aware of theology's need for a Trinitarian conception of the operations and state of grace. History has proven the insufficiency of the Western model of "processions" for this purpose, particularly in light of distinct *ad extra* operations. Influenced by Rahner's thesis of corresponding purpose between immanent and economic Trinity, C. seeks a complementary corrective. Before we can logically think (as the Scholastics did) about a Trinitarian God, God's own modality must direct our thoughts. For this the Eastern "bestowal" model appears more appropriate: Trinitarian reality is expressed as varying qualities of mutual love. The result is an emphasis on the Holy Spirit as the gift of the Father to the Son (as witnessed by Jesus the *Christos*,

anointed with the Spirit of Sonship), and not just a linear by-product—with no apparent purpose—of the Father-Son relationship.

The import of such thinking becomes evident in the missions ("prolongations" in C.'s terms). The proper role of the Son is "incarnation," thus providing the paradigm par excellence for humanity. The proper role of the Spirit is "grace," making us sons too—though in a lesser degree than the originating paradigm. In brief, grace is always *in-creata*, to which all discussions about the varieties of grace must be sublated.

The entire book appears to suffer from an essentially Platonic overview: our relationship to a Trinitarian God is determined by our conformity to and participation in the divine model. Even if C. is correct, further implications are not treated adequately. For example, should our sacramental theology become more pneumatological? Moreover, C. should realistically address another primary Christian teaching on God: incomprehensible Mystery, as well as our relationship to it. After all is said in the metaphysical order, should not thinking about God's operations lead religiously to mysticism?

Jerome M. Dittberner

WE BELIEVE IN ONE GOD: THE EXPERIENCE OF GOD IN CHRISTIANITY AND ISLAM. Edited by Annemarie Schimmel and Abdoldjavad Falatūri. New York: Seabury, 1979. Pp. xvi + 180. \$12.95.

This volume represents another phase in the continuing dialogue between the great religions, in this case between Christianity and Islam. Most of the essays were first read at a symposium in which Christian and Muslim theologians, as well as orientalists, were invited to participate. Exchanges of this nature stand in sharp contrast to the unsympathetic and often hostile relations between these two religions over the last twelve hundred years.

The theme pursued throughout is

the experience of God in the two religions. More specifically, the image of Jesus in contemporary Islamic theology and in Christian exegesis, the experience of time and history in both traditions, and the centrality of Muhammad in Muslim life and thought are among the topics explored with the intention of imparting accurate information and of contributing to a deeper understanding of the religious life of both faiths. The underlying assumption throughout the dialogue is that Christians and Muslims share a common belief in one God who is the Creator, the Sustainer, and the final Judge. This fundamental similarity, the editors postulate, implies that Christians and Muslims can join hands in prayer notwithstanding the dogmatic differences which divide them.

Fortunately, the authors cannot be accused of covering up the serious differences which make Christianity and Islam two separate religious entities. The thorny area of Christology and strict monotheism is an excellent case in point. So deep are the differences here that the similarities begin to crumble. One of the contributors states, e.g., that because Islam rejects any form of divine incarnation, then "one cannot speak of any experience of God [in Islam] in the sense of Christian theology" (1).

We Believe in One God definitely contributes to our knowledge and understanding of both religions. It also indirectly brings to light some of the more important difficulties one encounters in the dialogue between religions.

John A. Saliba, S.J.

MELITO OF SARDIS: ON PASCHA AND FRAGMENTS. Edited by Stuart George Hall. *Oxford Early Christian Texts*. Oxford: Clarendon, 1979. Pp. 99. \$19.95.

Given the intense interest in Melito of Sardis in the last generation as a result of the publication of his lost *Paschal Homily*, it is surprising that it has taken so long for a complete critical

edition of Melito's writings (*Paschal Homily* and fragments) with an English translation to appear in one volume. There have been a number of published translations in English, and the text is available in several different forms. The most serviceable edition (though criticized by many reviewers) has been the 1966 edition of Perler (with French translation) in *Sources chrétiennes*. All the earlier texts and translations will, however, be superseded by this admirable volume, which includes a thorough introduction (with extensive bibliography) on Melito, his writings and thought, a critical text of the homily and the fragments, based on the latest evidence including the Georgian and Coptic versions, and a splendid English translation. Hall also includes three "new" fragments of a homily by Melito preserved in a tenth-century Georgian manuscript edited by M. van Esbroeck. All future work on Melito will have to begin with this edition.

Robert L. Wilken

THE COLLECTED WORKS OF ST. TERESA OF AVILA 2: THE WAY OF PERFECTION, MEDITATIONS ON THE SONG OF SONGS, THE INTERIOR CASTLE. Translated by Kieran Kavanaugh, O.C.D., and Otilio Rodriguez, O.C.D. Washington, D.C.: Institute of Carmelite Studies, 1980. Pp. 554. \$6.95.

This long-awaited second volume of the K.-R. translation of St. Teresa's works maintains the high standard of quality set by Vol. 1 (see *TS* 37 [1976] 731-32). The translation is always readable and frequently more smooth-flowing than Peers's. Each of the works translated is preceded by an excellent introduction by K. which discusses the work's origins and autograph, situates it in its historical context, enumerates its principal themes, and outlines its contents. There are ample notes to the text and a complete index. Finally, there is a very valuable appendix to the index, a list of the castle imagery and its applications in Teresa's own words.

I detect only one oversight. In 1979 the K.-R. translation of the *Interior Castle* was published separately in the Paulist Press Classics of Western Spirituality. In the introduction of that book (also by K.) as well as in that to the translation of the *Interior Castle* in the present volume (they are almost identical in content), there is no mention, in the section on the provenance of the castle symbol (see 267-69 of the book under review), of the numerous literary precedents for this symbol that are to be found in the books Teresa had read. The importance of such precedents cannot be gainsaid, given how widespread the imitation of literary models was in the Renaissance. To take this point into account does not deny the fact that Teresa's works were the fruit of her experience, but rather acknowledges that the expression of that experience was a very complicated and complex process. This criticism apart, the volume is not only to be recommended wholeheartedly but to be considered as being of obligatory consultation for the serious Teresian student.

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

CENSORSHIP AND THE SORBONNE: A BIBLIOGRAPHICAL STUDY OF BOOKS IN FRENCH CENSURED BY THE FACULTY OF THEOLOGY OF THE UNIVERSITY OF PARIS, 1520-1551. By Francis M. Higman. Geneva: Droz, 1979. Pp. 199.

An analysis of censorship by the Sorbonne of books written in French. The Sorbonne had little enforcement power but produced condemnation edicts and lists of banned books 1520-51; these provide the raw material for this study. A key part of H.'s argument is the importance of Genevan French imprints; when they appeared in large numbers in 1542 and 1543, Sorbonne, *parlement*, and king established effective censorship. H. justifies his decision not to include Latin works on this ground, and because too many Latin titles existed in too many editions to make valid generalizations. He is prob-

ably correct; nevertheless, without Latin titles only half the story can be told.

The study begins with a chronological narrative of Sorbonne censorship. The greater part of the book provides detailed analyses of the various lists of prohibited books and H.'s bibliographical research on them. He has made valiant efforts to identify the many obscure works and to provide locations in libraries. Scholars interested in censorship of Protestant books elsewhere in Europe will find several old favorites appearing in French translation. And they will find additional information on the authorities' hostility to Erasmus. A series of tables charts the works by contents, places of publication, printers, etc. Indices and bibliography conclude the study.

One mistake is H.'s statement that the papacy took over censorship with the promulgation of a Roman Index in 1557. This date is incorrect. The papacy tried and failed to issue an Index in 1554, Paul IV issued and then withdrew an Index in 1559, and the definitive Tridentine Index appeared in 1564. But overall, the work is careful and useful. Catholic censorship was partly the same and partly different from country to country in the sixteenth century. H. provides a good deal of information on the French experience.

Paul F. Grendler

THE VENERABLE ENGLISH COLLEGE ROME: A HISTORY, 1579-1979. By Michael E. Williams. London: Associated Catholic Publications, 1979. Pp. xii + 256. £5.95.

More than a thousand years ago Englishmen were making pilgrimages to Rome in sufficient numbers to warrant Anglo-Saxon kings helping to provide accommodation for them in what became known as the Saxon quarter of Rome. The solicitude of Pope Gregory the Great in 597 for the conversion of the pagan English continued to be gratefully recalled; and on January 27,

1362 a group of laymen founded an English hospice in Rome for the aid of the stream of pilgrims. After more than two hundred years of service it was transformed, as a result of the Reformation, into a college where candidates for the heroic work of maintaining, and perhaps spreading, the old faith in England might be trained as Catholic priests despite the efforts of the English government to prevent their return—efforts which were to include the putting to death of forty-one members of the college between 1581 and 1679. Of these men, ten have already been canonized.

But this work still goes on, as it has done with many vicissitudes for four hundred years whose story is related in the book under review. It is a summary account dealing with the years 1579 to 1979, and the major part of the study concentrates on the nineteenth and twentieth centuries. The ecclesiastical politics concerned with staffing and maintaining the Venerable, as the college has always been called, provide an important help to understanding the history of the Church in modern England; and the numerous appendices, particularly a general description of the college archives and a select bibliography, will probably stimulate that detailed research into English Catholic history which has been so slow to develop. There are numerous black-and-white illustrations; unfortunately, the attractive colored pictures on the dust cover are not reproduced in the book.

Eric McDermott, S.J.

READINGS IN PHILIPPINE CHURCH HISTORY. By John N. Schumacher, S.J. Quezon City: Loyola School of Theology, 1979. Pp. vii + 428. 40 pesos.

The Catholic Church in the Philippines today is experiencing a dynamic revitalization as she responds to her mission to evangelize and liberate her people in the midst of a critical social, economic, and political situation. To understand the Church today, one

must know her past, a past that has greatly influenced the evolution of the Philippine nation.

Although a definitive history of the Catholic Church in the Philippines has yet to be done, S. has provided an invaluable service in presenting this book of well-chosen selections from primary historical sources accompanied by excellent commentaries which give a good explanation and background and weave the whole into a very readable and interesting narrative. The readings sketch the history of the Catholic Church from the Spanish period to the emergence of Filipino nationalism, to the revolutionary period, to the American period, and finally to the wartime Japanese occupation. Chaps. 8-11 are especially helpful in presenting a background to the Church today. They deal with the development of a Filipino clergy, the Church and Filipino nationalism, the Church in disarray, and adjustment to a new order.

In the preface, S. mentions three limitations of the book: (1) it is limited to the Roman Catholic Church; (2) there may seem to be an undue proportion of Jesuit sources, particularly for the nineteenth and twentieth centuries; (3) this history ends with 1945. I would say that the most significant limitation is the third. The history should be brought more up to date—perhaps to September 1972, the declaration of martial law in the Philippines.

This is an excellent textbook for a course in Philippine Church history. Especially useful are the suggestions for further reading given for each chapter. In presenting the past in a scholarly and interesting manner through the use of primary historical sources with accompanying commentaries, S. has made it possible to understand more fully the Catholic Church in the Philippines today.

Pasquale T. Giordano, S.J.

EVANGELICAL THEOLOGY 1834-1856: A RESPONSE TO TRACTARIANISM.

By Peter Toon. Atlanta: John Knox, 1979. Pp. x + 242. \$18.50.

Historians and researchers familiar with the Oxford Movement by reason of many studies written about it often wonder who beyond a few familiar names were the Evangelical opponents to the Movement, and why they expressed their opposition to it. This work goes a long way in answering these questions. The first part traces the change from early suspicion of the Movement to open hostility on the part of a variety of Evangelicals whose names are little remembered today. It also examines the editorial policies of several Evangelical periodicals. If the style of this part tends to be choppy and pedestrian, it nevertheless fulfills its aim of providing a wide range of Evangelical writers and the grounds of their opposition to the Tractarians.

The second half is concerned with the theological issues which divided the Evangelicals and the Tractarians. It examines three major areas of Evangelical disagreement with Tractarian theology: on the rule of faith; justification; the Church, ministry, and sacraments. Since the publication of J. S. Reynolds' *The Evangelicals at Oxford, 1735-1871*, generalizations about the Evangelicals have come under increasing critical scrutiny. T. is aware of individual differences of viewpoint in Evangelical theology, yet shows that there was a broad agreement on certain theological points. Both the agreements and the differences are noted. This work does not propose to present a complete history of the Evangelical party in the Church of England in the nineteenth century. That remains to be done, but T.'s work will help furnish material for it.

Vincent Ferrer Blehl, S.J.

THE SURVIVAL OF AMERICAN INNOCENCE: CATHOLICISM IN AN ERA OF DISILLUSIONMENT. 1920-1940. By William M. Halsey. Notre Dame, Ind.: University of Notre Dame, 1980. Pp. 230. \$16.95.

In his widely acclaimed article "American Catholics and the Intellectual Life" (*Thought*, Autumn 1955) John Tracy Ellis gently admonished the American Catholic community for its failure to cultivate a dynamic intellectual life. Halsey, taking a cue from Ellis, studies American Catholic intellectual life between the two World Wars. He focuses on an array of writers, liturgists, philosophers, historians, and theologians, ranging from well-known figures like Fulton J. Sheen and John Courtney Murray to lesser-known men like George Bull and Robert C. Pollock. Some intellectuals like Michael Williams, founder of *Commonweal*, and his colleague George N. Shuster are given special treatment because of the impact H. feels they had on the Catholic community. He concludes that American Catholic intellectual life was isolationist and, though thriving in its own arena, had little impact beyond the Catholic community.

Using Henry F. May's excellent study *The End of American Innocence*, H. depicts the fear, distrust, and disillusionment that gripped Americans in the wake of World War I. Then he shows that an opposite reaction occurred among American Catholics, who manifested during this period a unique culture permeated by optimism, enthusiasm, and innocence. Catholics looked upon their religion as the preserver of the traditional, time-honored virtues of American life. An important vehicle for conveying this American and Catholic culture was the Catholic institution of higher learning. Complementing educational institutions were the newly founded American Catholic Historical Association, Catholic Poetry Society of America, and other organizations which tended to shield their members from the dominant intellectual problems of society and make Catholics even more isolationist. This isolationism is seen especially in literature, where Catholics, alienated from contemporary trends, fashioned their own canons of morality and aesthetics.

Most important for the Catholic intellectual during these decades was the emergence of America's own "Neo-Thomism." This philosophy offered Catholics a comfortable "security blanket," for its reasoned approach to reality provided a recognition of mankind's dominant role in God's creation and gave them a confidence eagerly sought by other Americans.

H.'s disciplined presentation skilfully weaves the threads of an array of opinions and ideas of a seemingly coherent American Catholic intellectual life into a fine fabric, while noting exceptions to this uniformity. A reader with strong political- and social-history interests might prefer more discussion of the tensions of the 1920's: immigration laws, re-emergence of the KKK, the virulent anti-Catholicism of the 1928 election, the political coalition of minorities begun by Al Smith and refined by FDR, and other strains, as important causes for Catholicism's retreat into "isolationism," where its intellectual life matured. This is a matter of preference, however, and would not challenge in any way the interpretation of the author.

Francis G. McManamin, S.J.

AN INTRODUCTION TO BIOETHICS.
By Thomas A. Shannon and James J. DiGiacomo. New York: Paulist, 1979.
Pp. vi + 154. \$3.95.

S., well known for his anthology *Bioethics*, has joined forces with religious educator D. to give us an excellent introduction to the new field of bioethics and the problems with which it is concerned. After introductory chapters on bioethics in general, the technical revolution, and ethical concepts, the authors deal in turn with abortion, the definition of death, euthanasia, the living will, the treatment of handicapped newborns, transplantation, research on human subjects, behavior modification, genetic engineering, and patients' rights. Each chapter is followed by thought-provoking topics

for discussion and a selected list of reading and audiovisual resources.

Intended for beginners, the book brings together in relatively few pages an amazing amount of material in clearly written and easily understandable form. S. and D. make no pretense at breaking new ground. What they do offer are extremely well-done capsule summaries of the ideas of such leading bioethicists as Callahan, McCormick, Ramsey, Veatch, Nelson, Gustafson, and others; even those already familiar with the literature will find these summaries helpful. A spirit of fairness characterizes the treatment throughout; the pros and cons of controversial questions are examined so as to lead the reader to see the underlying ethical issues and come to a personal ethical decision.

An Introduction to Bioethics is highly recommended for use in late high school and introductory undergraduate courses as well as for the general reader who wants to know what bioethics is all about.

James J. Doyle, C.S.C.

GENETIC COUNSELING, THE CHURCH, AND THE LAW. By Gary M. Atkinson and Albert Moraczewski, O.P. St. Louis: Pope John XXIII Medical-Moral Center, 1980. Pp. xvii + 259. \$9.95.

Highly recommended for genetic counselors, pastors, and students. Its clear, succinct style makes the book a good introduction to biogenetic morality and a valuable survey of the present debate. It does not claim to solve all difficulties nor does it pretend to far-reaching, novel insights; it offers a reliable guide to pinpoint issues and orientate reflection. Though the authors are committed to support the magisterium's teachings, they are fair in their presentation of divergent opinions within and without the Catholic spectrum.

The first part offers an overview of fundamental genetics, genetic diseases, and methods of antenatal diagnosis as well as a description of the counselor's

role and illuminative case histories. The second part, in which the authors adopt their theoretical presuppositions, discusses the transition from normative, classical culture to modern, empirical notions of culture, studies the philosophical options suggested for understanding the human person and handling questions of genetics, and opts for personhood from the moment of fertilization-conception. Scripture, the magisterium, and modern personalism are employed to shed light on the mystery of redemptive suffering and on the inviolability of both innocent human life and the procreative potential of conjugal intercourse. Though attention is given to the recent theory of "ontic evil," which can be chosen and overcome through its integration into higher, more comprehensive values, the authors, wary of moral relativism, prefer the exceptionless moral norm as being more in accord with the magisterium's teaching. The third part applies its theoretical principles to concrete circumstances, discussing, among other subjects, abortion and genetic screening, the role of individual Christian witness, esp. the Christian genetic counselor, the task of the institutional Church, and Christian expectations of the state. All these topics are handled with nuances, sobriety, and learning. Even if one might not agree with all the details of the presentation, the authors have succeeded in illuminating a complicated field where recent advances have raised moral questions that cannot be overlooked by Christians concerned with the well-being of society and the preservation of individual rights, responsibilities, and freedoms.

A seventy-page appendix by P. J. Kelley explicates the current state of the law on "wrongful life," "wrongful birth," and the legal responsibilities of counselors for standards of care and for sufficient disclosure of information. Although the law is often in disarray on these points, especially after the Roe and Doe decisions, Kelley offers helpful

norms of conduct designed to protect the counselor legally while guaranteeing his moral integrity.

John M. McDermott, S.J.

BUSINESS ETHICS. By Edward Stevens. New York: Paulist, 1979. Pp. 244. \$7.95.

In this latest of his ethical explorations, S. develops the thesis that every business decision is in some sense also a moral decision insofar as it expresses a philosophical outlook on life. The measure, moreover, of one's philosophy and of one's morality is its ability to comprehend consistently the totality of what it means to be a human being. A morally good action is one that faithfully reflects the true significance of human life. Realizing that one's philosophical assumptions must be made conscious before they can be evaluated morally, S. suggests that ethics be taught not by indoctrination but by values-clarification and by a cognitive-developmental approach.

S. proposes that at least nine different philosophies can be isolated as various rationales underlying business decisions and practices. He groups these philosophies into three categories, broadly paralleling Kohlberg's three levels of moral maturity. On the level of pre-conventional morality, marked by egocentric manipulation of others to one's own advantage, S. locates social Darwinism (survival by natural selection), Machiavellian expediency, and Ayn Rand's objectivism (rational self-interest). As examples of conventional morality, where one's ethical decisions reflect others' expectations upon us, S. presents relativism, "letter of the law" philosophies (pure legalism and moral legalism), and "spirit of the law" doctrines (responsibility model versus accountability model). On the post-conventional level, where ethical decisions embody a healthy, unselfish autonomy and where reasoning is more principled and universal, S. places pragmatism, Marxism, and economic humanism.

Besides its clear, concise analyses, the book has much to offer as a pedagogical tool; each chapter provides well-defined objectives, values-clarification tests, good summaries, along with questions and cases for discussion. The challenge toward a humane economy and the appendix describing the John Rawls debate concerning justice and economic distribution are particularly provocative for undergraduate use. I suspect, however, that as a text the book will need to be supplemented in some way so as to illuminate the more mundane and daily ethical decisions arising in the business world.

Vincent J. Genovesi, S.J.

A THEOLOGY OF CHRISTIAN PRAYER. By John H. Wright, S.J. New York: Pueblo, 1979. Pp. 174.

Books on the practice of prayer are numerous and rarely original. Few indeed are those which seek to situate the exercise of prayer within a congruous theological framework. This paperback achieves this with clarity, simplicity, and depth. The first two chapters propose some biblical models for prayer, and there are frequent references back to Scripture throughout the essay. The central chapters are 3-5, where W. draws upon his reflections of many years on our knowledge of God, providence, the problem of evil, and the way in which the encounter of divine and human freedom might be best conceived. Learning from such diverse sources as Aquinas, Einstein, Whitehead, and Teilhard de Chardin, W. eventually chooses a dialogical model of divine providence, in which our prayer is response to God's initiative, and His answering of our prayer is response to our response. Subsequent chapters attractively describe various kinds and dimensions of prayer. While most of these reflections are within the reach of the ordinary reader, they will be best appreciated by those with some theological background who have wrestled with the mystery of God as He

both invites and empowers our free response to Him.

Thomas E. Clarke, S.J.

THE LONELINESS FACTOR: ITS RELIGIOUS AND SPIRITUAL MEANING. By Ronald Rolheiser. Denville, N.J.: Dimension, 1979. Pp. 235. \$8.95.

A probe into the problem of human loneliness for a popular audience. The style is clear, the procedure logical and orderly. Part 1 deals with the nature of loneliness, its dangers, some inadequate humanistic solutions, and a discussion of the types of loneliness: alienation, restlessness, fantasy, rootlessness, and "the blues." Part 2 considers the OT and NT contributions to our understanding of this problem, four representative theologians and their analyses (Augustine, Thomas, John of the Cross, Karl Rahner), the potential value of loneliness, and some suggestions aimed at formulating an outline of a spirituality of loneliness. R. occasionally uses the story-parable (a book, a movie) to illustrate his explanations.

Although this work is not strictly theological in the technical sense, it is faithful to its subtitle. R. by no means neglects the human dimensions of loneliness, and yet he clearly brings out the heart of the matter: "Each of us has within ourselves a burning loneliness which can be quenched only by the waters which flow from the living God. . . . The most important and the most deeply rooted loneliness we experience stems from this burning desire to see God" (105-6). He notes that sin is an alienating force "at every level of existence" (115). Defects in the work are few. R.'s interpretation of John of the Cross in *Ascent 1*, chaps. 6-10 and its application to loneliness is hardly what the Saint had in mind (43-46). Possibly R. does not intend a literal understanding of John at this point. I would not agree that we are praying when we listen to the opinions of those about us and to the wisdom of science and the arts (196-97). R.'s suggestions

for dealing with the alienation type of loneliness should include the need for shared vision in human community, for people cannot be close or intimate when they lack the NT "one mind." However, a few limitations such as these should not obscure the considerable value of the volume.

Thomas Dubay, S.M.

CONVERSION: PERSPECTIVES ON PERSONAL AND SOCIAL TRANSFORMATION. Edited by Walter E. Conn. New York: Alba, 1979. Pp. xxii + 330. \$7.95.

Conversion is a notion of foundational importance in theology today, at least if one follows Lonergan's view that theology has become largely an empirical science which reflects on religious experience. If conversion is viewed not as a single event but as an ongoing process of a personal, communal, and historical nature, then conversion coincides with living religion.

C. wishes to assist the reader to inquire deeply into this radical personal transformation. He has assembled selections from the writings of twenty-three authors, the earliest being by William James (1902) and the most recent a short excerpt from Hans Küng's *On Being a Christian* (1976). The greatest number were published in the last twenty years. The selections are mostly ten to fifteen pages in length and are often heavily but skilfully edited versions of longer originals. C. groups them under different headings (theological, biblical, psychological) and is careful to include an entire section on the relationship between personal conversion and the transformation of the social order. Thus conversion is not presented as a private occurrence but in its full social and historical dimensions.

C. has performed a valuable service in collecting these excerpts from reputable authors. He refers to this work as a "collection of interpretations," indicating that he does not aim at presenting the reader with a set of conclusions

on this topic. Rather, he sets forth in his introduction a series of questions intended to stimulate the reader to compare and contrast the insights of the various authors he has carefully brought together.

William C. McFadden, S.J.

CHRISTIAN RELIGIOUS EDUCATION: SHARING OUR STORY AND VISION. By Thomas H. Groome. New York: Harper & Row, 1980. Pp. 292. \$12.95.

In this excellent book G. offers a description of what Christian religious education ought to be and how it can best be done. He believes this education is a political activity whereby people together attend to the action of God in the present time, to the story of the Christian faith community that has thus far unfolded, and to the vision of God's kingdom, already begun but yet to be completed. He suggests it can best be done by an approach he calls shared praxis, a group process of critical reflection upon the present action, traditional story, and future vision. The reflection has to be truly critical because the story is not yet complete and because there is no one definitive version but only a family of many versions, each somewhat distorted, comprising a common tradition.

G. defines five movements or components in the shared-praxis process: (1) the naming of some present Christian action, which might range from a social action for justice and peace to prayer or reception of a sacrament; (2) critical reflection on why we perform this action, in order to uncover the ideological interest factors, social conditioning, and unjustified assumptions embedded in it; (3) presentation of the Christian story by the teacher; (4) dialectic of this story and our own, so that there is critique of the presentation of the Christian story in light of our own stories and critique of our own stories in light of the Christian story; (5) the opportunity to choose the Christian vision in a personal and lived faith response.

Although G.'s book is primarily for religious educators, it is also of considerable value to theologians. The very nature of a praxis way of knowing makes this so, for within the praxis framework there can be no separation of theory and practice, no dichotomy of speculative theology and religious education. They are moments of one and the same dialectical process. Religious education must be informed by good theology, but good theology can only "arise from and be informed by precisely the kind of reflection on present Christian action that one does in a shared praxis group" (228).

G. thus joins those who insist that an indispensable source of theology is the present living faith experience of the community of believers. This is not the traditional view of theology. It is, to use David Tracy's term, a revisionist view. It is to believe that the Holy Spirit has instructed not only the hearts of those who wrote the texts of the biblical books and ecclesiastical documents but the hearts of the faithful as well. If this is the case, and if Christianity is a force for change and not simply something to be understood, the most effective Christian religious education might well be some kind of shared praxis.

Christian Religious Education is an important book, undoubtedly the best text devoted to religious education that has appeared in recent years. Anyone concerned with communicating the story and vision of Christianity to others will find reading it a helpful and rewarding experience.

Raymond J. Devettere

THE SEARCHING MIND: AN INTRODUCTION TO A PHILOSOPHY OF GOD. By Joseph F. Donceel. Notre Dame, Ind.: University of Notre Dame, 1979. Pp. viii + 231. \$15.95; \$5.95 paper.

Students of Donceel say that in the classroom he dialogued with his book *Natural Theology*, pointing out weak arguments and deficiencies. This book

is the product of that dialogue. While it contains many passages that merely restate the earlier book, it is on the whole a thorough revision. It sets out not to "prove" the existence of God, but rather to show that we necessarily reaffirm God in all our affirmations. The atheistic position that ultimately the world does not make sense is rejected as "simply inadmissible," a denial of the human mind.

The principle of causality in Thomas' 'First Way' is found insufficient and becomes the principle of intelligibility. God is presented not so much as the explanation of the universe as the Whither of the searching mind. A metaphysics of being is supplanted by a metaphysics of the knowledge of being. To Maréchal's approach to God through knowledge D. has added Blondel's approach through action. D. restates the traditional views of the nature of God, both in Himself and in relation to the world. He finds the latter position inadequate, and so he tentatively suggests a modified pantheism, developed along the lines of the tradition.

The book is a brief philosophical textbook in an admirably simple style. It tries to answer, in an almost conversational manner, the objections that arise against the Maréchal position. It is written with Catholics in mind, and so it makes an effort to show the relation between faith (defined as accepting what God has said on His authority) and reason. Those who had troubles with the earlier book may find some new answers. Those who have troubles with the Thomistic approach itself, even in its modern forms, will probably remain unconvinced.

Edward Vacek, S.J.

CATHOLIC SOCIAL TEACHING ON LIBERATION THEMES. By Christine E. Gudorf. Washington, D.C.: University Press of America, 1980. Pp. xix + 374. \$20.25; 12.50 paper.

G. presents a study of the develop-

ment of Catholic social teaching on five "liberation themes" since Leo XIII, believing that this is "essential for both sides in the current debate over liberation theology in the Catholic Church" (xviii). Her five chapters correspond to the five themes: (1) justice, charity, and peace; (2) theological method; (3) private property and Third World development; (4) Marxism; (5) teaching on woman. Her method is to present a synthesis (not a study) of liberation theology on each theme, and then to compare this with the evolution of Catholic social thought on the issue. Although she understands liberation theology as that "of blacks, Latin Americans, and women" (x), G. includes very little on black theology (James Cone appears in a single footnote), a brief overview of women's theology, and extensive use of Latin American theology through the rest of the book. She finds some cautious convergences between the two traditions in nos. 1, 3, and 4 above, but a gulf still existing as regards theological method and the teaching on woman.

G. has done a very thorough research job, presenting a plethora of documents (especially regarding women) hitherto unavailable in English, and her analysis is generally incisive. It is puzzling, therefore, to discover that she makes no use whatsoever of Paul VI's *Evangelii nuntiandi* (1975), despite the fact that her work purports to be "a study of the development of the papal position . . . through 1978" (ix). Not only did Paul consider this document to be one of his most important accomplishments, but in nos. 29-38 he also engaged in his most extensive dialogue regarding "liberation themes." In my judgment, his dialogue was clearly balanced and open, thus at least casting doubt on G.'s assertion that Paul's attitude toward liberation theology "hardened into clearcut opposition" (343) after *Octogesima adveniens* (1971). Despite my disagreement on this point (an important one), I would recommend the book as required read-

ing for students of Catholic social thought, and voice my hope that G. will continue her method with the abundant corpus of social doctrine of John Paul II.

Alfred T. Hennelly, S.J.

LONERGAN'S CHALLENGE TO THE UNIVERSITY AND THE ECONOMY. By Philip McShane. Washington, D.C.: University Press of America, 1980. Pp. ix + 203. \$16.75; \$9.00 paper.

This book of primarily published essays attempts a shift from a formal analysis of dialectical consciousness to its concrete elaboration in mathematics (chap. 2), biology (chap. 3), literary criticism (chap. 4), economics (chaps. 6 and 7), and the notion of a recoverable presence available in the various human artifacts studied (chaps. 1 and 5). Chap. 8 is a lecture in praise of Lonergan's achievements with a helpful biography of his work, indicating his performance of his own transcendental imperatives.

I continue to find M.'s allusive and aggregative style difficult to read and understand, although the metaphoric bursts frequently quicken what he calls at one point the "elusively non-representational" (64) character of Lonergan's *Insight* (1957). The chapter on literary criticism and its renewal is perhaps the least difficult of the essays. It shows M.'s method well in its overview of various critical theorists, their internal inconsistencies, and the plea for a personal analysis of one's performance of the "structured inner striving of consciousness that moves us" (77). An "adequate empiricism" for L.'s position would require a dialectical phenomenology (of sorts) in all the major disciplines providing evidence for a true judgment upon the formal analysis L. has already offered.

So the analysis of biology outlines the finality immanently intelligible in biological data; that on economics a functional analysis of what in fact happens in the marketplace. (In this latter there is much quotation from L.'s un-

published material on economics.) But the mode proper to this text is not so much analytic or explanatory as exhortative. The academy requires intellectual conversion, and the only way to achieve it is by pointing out the inadverence to the transcendental precepts in various disciplines and by indicating, however briefly, a constructive approach which remedies the defects.

Those interested in L.'s work and its application in these fields will find the book intriguing for its concreteness but not startling in its incisiveness. The metaphors remain the major contribution of the text.

Stephen Happel

MYTH, FAITH AND HERMENEUTICS: CROSS-CULTURAL STUDIES. By R. Panikkar. New York: Paulist, 1979. Pp. xxiii + 500. \$19.95.

Panikkar's newest volume, incorporating much of his past writings and reflections, is an ambitious attempt to deal with myth, faith, and hermeneutics from a cross-cultural perspective. The implicit assumption is that theology can no longer occupy itself with traditional Western problems, nor can it draw its inspiration solely from Western thought. P.'s position is that theology should take its start from a dialogue between the many faiths of humankind. Theology would then be able to shed its Western garb and aim at being intelligible to people from different religious traditions. Such an approach is bound to stimulate theological speculation and maybe also create new controversies among scholars.

In Part 1, P. covers the debated issue of myth in human thought and experience. By stressing that myth stems from a deeper and more universal human stratum than philosophy, he maintains that the dialogue between religions on the level of myth is more profitable than one carried out on the level of ideology. The need to re-mythologize becomes a necessary religious enterprise. P. attempts to dia-

logue on the mythical plane by relating two Hindu myths which deal with the original human fault and condition. Part 2 takes up faith as a constitutive dimension of a human being. In this context P. discusses the place of dialogue and witness. Again, his expertise in Eastern religions is manifested when he analyzes, among other things, the silence of the Buddha with regard to the nature and existence of God and the concepts of person and love in Hinduism. In Part 3, P. embarks on the task of outlining a new theological approach which aims at finding a common, cross-cultural language shared by all religions.

One area of debate with which P. deals at length is the relationship between experience and reason. Following several strains in contemporary Western culture, he gives religious experience the central role. He argues that experience has a mythical character and that just as demythologization destroys myth, so explanation destroys the experience. Reason is downplayed and experience becomes the measure of truth because one's experiences are always self-validating. But does it necessarily follow that all experiences reveal the Truth and imply an "immediate contact with the real" (298)? Can one really talk of any human experience without bringing in the human reasoning powers, which are themselves experiential in nature? Are not experiences influenced and maybe sometimes brought into being by the mental attitudes and thought processes which a person brings to them? Experiences occur not in a vacuum, as P. admits, but rather in a specific cultural context. Hence by themselves they are practically meaningless and almost valueless. It is our intellectual reflection which assigns a sense of direction to our experiences. Further, the human capacity for interpretation, explanation, and evaluation is part of our experience as human beings and cannot be easily separated from some aboriginal, nonrational experience of the divine.

One may find much to quarrel with in P.'s volume, but his insistence that we need a cross-cultural, cross-religious theological program is all but self-evident. The unanswered question is whether, and to what degree, Western Christian theologians are equipped to embark on the task he has so skilfully outlined.

John A. Saliba, S.J.

TRIUMPHS OF THE IMAGINATION: LITERATURE IN CHRISTIAN PERSPECTIVE. By Leland Ryken. Downers Grove, Ill.: InterVarsity, 1979. Pp. 262. \$5.95.

The advertisement on the back of this volume observes that though literature is filled with riches for Christian readers, "some have considered the study of literature either frivolous or downright sinful." R.'s work is addressed to such Evangelical Christians. This separates it from the dominant liberal, undoctrinaire, and somewhat sociological approach of Nathan A. Scott and Amos Wilder. R. adheres to the value system of Christians for whom the Bible is the immediate norm of everything. He must therefore justify literature and convince his readers to take a moderate stance towards its realism on the basis of the Bible itself. He also employs the standard argument that literature produces a kind of print-out of the modern psyche which can help Christians to understand the world.

R., wary of viewing literature as a theological tool, insists on the aesthetic dimension of fiction. In fact, his work reads like an elementary textbook for the home study of literary theory. He leans heavily on Northrop Frye and C. S. Lewis; though he refers occasionally to Catholic writers, it is evident that the gap between Catholicism's wide notion of revelation and conservative Protestantism's emphasis on the vertical dimension produces disparate conceptions of literature. R. speaks of literature as a window to the world, but

it is really no more for him than a mirror to reflect man back to himself. The poet does not "know" in any real sense; R. would find Maritain's theory of poetic knowledge or Rahner's essay "Priest and Poet" quite alien. R.'s failure to perceive matter and form as indivisibly united in a work of art reflects a Kantian separation of intellect and feeling that runs throughout the book.

Specialists in Christian literary criticism may find this book, with its biblical perspective and conservative attitudes, a counterweight to the approach they generally encounter.

Kenneth C. Russell

BOOKS RECEIVED

SCRIPTURAL STUDIES

- Beck, M., and L. Williamson. *Mastering Old Testament Facts 3*. Atlanta: John Knox, 1980. Pp. 106. \$4.95.
- Becker, J. *Messianic Expectation in the Old Testament*. Phila.: Fortress, 1980. Pp. 96. \$7.95.
- Coleman, R. E. *Songs of Praise*. Old Tappan, N.J.: Revell, 1980. Pp. 159. \$6.95.
- Davis, J. J., and J. C. Whitcomb. *A History of Israel: From Conquest to Exile*. Grand Rapids: Baker, 1980 [1969-1971]. Pp. 542. \$14.95.
- Efird, J. *The New Testament Writings*. Atlanta: John Knox, 1980. Pp. 223. \$5.25.
- Freyne, S. *The World of the New Testament*. Wilmington: Glazier, 1980. Pp. 199. \$10.95; \$6.95 paper.
- Gladwin J. *God's People in God's World*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 191. \$5.95.
- Hamlin, E. J. *Comfort My People: A Guide to Isaiah 40-66*. Atlanta: John Knox, 1980. Pp. 230. \$5.95.
- Holly, D. *A Complete Categorized Greek-English New Testament Vocabulary*. Grand Rapids: Baker, 1980 [1978]. Pp. 129. \$6.95.
- Horst, P. van der. *Aelius Aristides and the New Testament*. Leiden: Brill, 1980. Pp. 115. 36 glds.
- Inerrancy and Common Sense*. Ed. R. Nicole and J. R. Michaels. Grand Rapids: Baker, 1980. Pp. 203. \$5.95.
- Job, J. *Job Speaks to Us Today*. Atlanta: John Knox, 1980. Pp. 128. \$4.25.
- LaVerdiere, E., S.S.S. *Luke*. Wilmington: Glazier, 1980. Pp. 294. \$12.95; \$8.95 paper.
- Lucas, R. C. *Fullness and Freedom: The Message of Colossians and Philemon*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 191. \$4.95.
- Osiek, C., R.S.C.J. *Galatians*. Wilmington: Glazier, 1980. Pp. 95. \$8.95; \$4.95 paper.
- Packer, J. I. *God Has Spoken*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 156. \$3.95.
- Painter, J. *Reading John's Gospel Today*. Atlanta: John Knox, 1980. Pp. 160. \$5.95.
- Perrenchio, F. *Bibbia e comunità di base in Italia*. Rome: Editrice LAS, 1980. Pp. 232. L. 8000.
- Punt, N. *Unconditional Good News: Toward an Understanding of Biblical Universalism*. Grand Rapids: Eerdmans, 1980. Pp. 169. \$6.95.
- Richards, H. *Reading Paul Today*. Atlanta: John Knox, 1980. Pp. 152. \$4.95.
- Texts and Testaments*. Ed. W. E. March. San Antonio: Trinity Univ., 1980. Pp. 321. \$15.00.
- Thiselton, A. C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description*. Grand Rapids: Eerdmans, 1980. Pp. 484. \$22.50.
- Walters, C. I. *Mark: A Personal Encounter*. Atlanta: John Knox, 1980. Pp. 144. \$7.95.

DOCTRINAL THEOLOGY

- Annunciare Cristo ai giovani*. Ed. A. Amato and G. Zevini. Rome: Editrice LAS, 1980. Pp. 382. L. 12,000.
- Evans, A. F. and R. A. *Introduction to*

- Christianity*. Atlanta: John Knox, 1980. Pp. 226. \$6.95.
- Howlett, D. *The Critical Way in Religion*. Buffalo: Prometheus, 1980. Pp. 360. \$14.95.
- Jésus aujourd'hui: Historiens et exégètes à Radio-Canada 1: Sources, méthodes et milieu; 2: Vie, message et personnalité; 3: Héritage, image et rayonnement*. Montreal: Bellarmin, 1980. Pp. 140, 158, 144. \$6.95 each.
- Kirk, J. *Liberation Theology*. Atlanta: John Knox, 1980. Pp. 246. \$18.50.
- Lochman, J. *Reconciliation and Liberation*. Phila.: Fortress, 1980. Pp. 159. \$6.95.
- McCoy, C. S. *When Gods Change*. Nashville: Abingdon, 1980. Pp. 255. \$7.95.
- Paul of Finland. *The Faith We Hold*. Crestwood, N.Y.: St. Vladimir's Seminary, 1980. Pp. 96. \$3.95.
- Pinnock, C. H. *Reason Enough: A Case for the Christian Faith*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 126. \$3.50.
- Proceedings of the Virgin Islands' Seminar on Unification Theology*. Ed. D. Bryant. Barrytown, N.Y.: Unification Theological Seminary, 1980. Pp. 323. \$9.95.
- Travis, S. *Christian Hope and the Future*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 143. \$4.95.
- HISTORICAL**
- Bebbington, D. W. *Patterns in History*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 211. \$7.25.
- Bethge, E. *Costly Grace: An Illustrated Introduction to Dietrich Bonhoeffer*. San Francisco: Harper & Row, 1979. Pp. 192. \$4.95.
- Bockmuehl, K. *The Challenge of Marxism: A Christian Response*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 190. \$4.95.
- Boland, A. *La crise moderniste hier et aujourd'hui*. Paris: Beauchesne, 1980. Pp. 131. 57 fr.
- Bolich, G. *Karl Barth and Evangelicalism*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 240. \$6.95.
- Calvin and the Reformation*. Ed. W. P. Armstrong. Grand Rapids: Baker, 1980 [1909]. Pp. 260. \$6.95.
- The Christological Controversy*. Ed. R. Norris. Phila.: Fortress, 1980. Pp. 162. \$6.95.
- Disciplina Nostra: Essays in Memory of Robert F. Evans*. Ed. D. F. Winslow. Cambridge, Mass.: Philadelphia Patristic Foundation, 1979. Pp. 317.
- Franck, B. *Actualité nouvelle des synodes*. Paris: Beauchesne, 1980. Pp. 108. 42 fr.
- Gaer, F. *Our Presbyterian Belief*. Atlanta: John Knox, 1980. Pp. 90. \$3.95.
- Hudson, W. S. *The Cambridge Connection and the Elizabethan Settlement of 1559*. Durham, N.C.: Duke Univ., 1980. Pp. 158. \$14.75.
- Jonge, C. de. *De irenische ecclesiologie van Franciscus Junius*. Nieuwkoop: De Graaf, 1980. Pp. 316. 95 fl.
- Kenny, A. *The Five Ways: St. Thomas Aquinas' Proofs of God's Existence*. Notre Dame: Univ. of Notre Dame, 1980 [1969]. Pp. 131. \$11.95; \$4.95 paper.
- Le livre secret des Cathares: Interrogatio Iohannis*. Ed. E. Bozóky. Paris: Beauchesne, 1980. Pp. 243. 69 fr.
- Lozano, J. M., C.M.F. *The Claretians: Their Mission and Spirit in the Church*. Chicago: Claretian Publications, 1980. Pp. 226.
- Maybaum, I. *Happiness outside the State*. Stocksfield: Oriel, 1980. Pp. 105. \$25.
- Menke, K.-H. *Vernunft und Offenbarung nach Antonio Rosmini*. Innsbruck: Tyrolia, 1980. Pp. 309. DM 54.
- Monk, R. C., et al. *Exploring Religious Meaning*. Englewood Cliffs, N.J.: Prentice-Hall, 1980. Pp. 394. \$12.95.
- Movimenti ecclesiali contemporanei*. Ed. A. Favale. Rome: Editrice LAS, 1980. Pp. 517. L. 13,500.
- Payne, R. *The Holy Fire: The Story of the Fathers of the Eastern Church*.

- Crestwood, N.Y.: St. Vladimir's Seminary, 1980 [1957]. Pp. 303. \$8.95.
- Pelikan, J. *The Christian Tradition 3: The Growth of Medieval Theology (600-1300)*. Chicago: Univ. of Chicago, 1980 [1978]. Pp. 333. \$6.95.
- Rabikauskas, P. *The Foundation of the University of Vilnius (1579): Royal and Papal Grants*. Rome: Académie Lithuanienne Catholique des Sciences, 1979. Pp. 75.
- St. John of Damascus. *On the Divine Images*. Crestwood, N.Y.: St. Vladimir's Seminary, 1980. Pp. 107. \$3.95.
- Salsini, P. *Second Start*. Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 166. \$4.95.
- Schachten, W. *Ordo Salutis: Das Gesetz als Weise der Heilungsvermittlung*. Münster: Aschendorff, 1980. Pp. 234. DM 65.
- Schneider, S. *Die "kosmische" Grösse Christi als Ermöglichung seiner universalen Heilswirksamkeit an Hand des kosmogonischen Entwurfes Teilhard de Chardins und der Christologie des Nikolaus von Kues*. Münster: Aschendorff, 1980. Pp. 544.
- Tischler, N. *Dorothy L. Sayers*. Atlanta: John Knox, 1980. Pp. 167. \$8.95.
- MORAL, LAW, LITURGY**
- Court, J. *Pornography*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 96. \$2.95.
- Evans, D. *Faith, Authenticity, and Morality*. Toronto: Univ. of Toronto, 1980. Pp. 298. \$25.
- Schmitz, W., S.S. *Pocket Liturgikon: Pastoral Ministrations*. Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 92. \$4.95.
- Symbol and Art in Worship*. Ed. L. Maldonado and D. Power. Concilium 132. N.Y.: Seabury, 1980. Pp. 123. \$5.95.
- Religious Education, 1980. Pp. 362. \$9.95.
- Challenge to the Laity*. Ed. R. Barta. Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 135. \$2.95.
- Grider, E. M. *Can I Make It One More Year?* Atlanta: John Knox, 1980. Pp. 144. \$6.95.
- Johnston, O. R. *Who Needs the Family?* Downers Grove, Ill.: InterVarsity, 1980. Pp. 152. \$5.95.
- Lawrence, R. *Christian Healing Rediscovered*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 128. \$3.95.
- Pable, M. *A Call for Me?* Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 110. \$2.50.
- Parry, D. *This Charismatic Thing*. Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 103. \$3.50.
- Peterson, E. *A Long Obedience in the Same Direction*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 197. \$4.95.
- Renard, J.-C. *Le lieu du voyageur: Notes sur le mystère*. Paris: Seuil, 1980. Pp. 256.
- Right of the Community to a Priest*. Ed. E. Schillebeeckx and J. Metz. Concilium 133. N.Y.: Seabury, 1980. Pp. 138. \$5.95.
- Saris, W. *Towards a Living Church*. London: Collins, 1980. Pp. 191. £4.
- Savary, L., and P. Berne. *Prayerways*. San Francisco: Harper & Row, 1980. Pp. 161. \$8.95.
- Sciences sociales et églises*. Ed. P. Stryckman and J.-P. Rouleau. Montreal: Bellarmin, 1980. Pp. 363. \$9.95.
- Simos, B. *A Time to Grieve*. N.Y.: Family Service Association of America, 1979. Pp. 261. \$14.95; 9.95 paper.
- Solignac, A., et al. *Le monachisme*. Paris: Beauchesne, 1980. Pp. 214. 39 fr.
- Women in a Men's Church*. Ed. V. Elizondo and N. Greinacher. Concilium 134. N.Y.: Seabury, 1980. Pp. 135. \$5.95.

PASTORAL AND ASCETICAL

- Boys, M. C. *Biblical Interpretation in Religious Education*. Birmingham:

PHILOSOPHY

- Alarco, L. F. *Socrates ante la muerte*. Lima: Universidad Nacional Mayor

- de San Marcos, 1972. Pp. 492.
- Holmstrand, I. *Karl Heim on Philosophy, Science, and the Transcendence of God*. Uppsala: Almqvist & Wiksell, 1980. Pp. 177.
- McCarthy, V. A. *The Phenomenology of Moods in Kierkegaard*. The Hague: Martinus Nijhoff, 1978. Pp. 169. \$22.
- La scolastique, certitude et recherche*. Ed. E. Joós. Montreal: Bellarmin, 1980. Pp. 211. \$12
- Sontag, F. A. *Kierkegaard Handbook*. Atlanta: John Knox, 1979. Pp. 176. \$5.95.
- Eerdmans, 1980. Pp. 220. \$8.95.
- The Collected Poems of Thomas Mer-ton*. N.Y.: New Directions, 1980. Pp. 1088. \$15.00.
- Hutcheson, R. G. *Wheel within the Wheel: Confronting the Management Crisis of the Pluralistic Church*. Atlanta: John Knox, 1980. Pp. 238. \$12.
- Kirk, J. *Theology Encounters Revolution*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 188. \$4.95.
- Lawler, M. G. *Raid on the Articulate*. Wash., D.C.: University Press of America, 1980. Pp. 155.
- Renaissance des Islams*. Ed. M. Fitzgerald et al. Graz: Styria, 1980. Pp. 189. DM 25.
- Sprinkle, P. *Hunger*. Atlanta: John Knox, 1980. Pp. 142. \$5.95.
- Tonne, H. *The Human Dilemma*. Buffalo: Prometheus, 1980. Pp. 237. \$13.95.
- Work and Religion*. Ed. G. Baum. Concilium 131. N.Y.: Seabury, 1980. Pp. 140. \$5.95.

SPECIAL QUESTIONS

- Aichele, G. *Theology as Comedy*. Wash., D.C.: University Press of America, 1980. Pp. 153.
- Believing and Obeying Jesus Christ: The Urbana 79 Compendium*. Ed. J. W. Alexander. Downers Grove, Ill.: InterVarsity, 1980. Pp. 266. \$4.95.
- Bonkovsky, F. O. *International Norms and National Policy*. Grand Rapids:

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

1. Title of publication: THEOLOGICAL STUDIES; Publication no.: 627180
2. Date of filing: October 5, 1980
3. Frequency of issue: Quarterly
4. Location of office of publication: 428 E. Preston St., Baltimore, Md. 21202
5. Location of headquarters: 428 E. Preston St., Baltimore, Md. 21202
6. Publisher: THEOLOGICAL STUDIES INC., 428 E. Preston St., Baltimore, Md. 21202
Editor: Walter J. Burghardt, S.J., Georgetown University, 37th and O St., N.W., Washington, D.C. 20057
Managing Editor: Joseph N. Tylenda, S.J., Georgetown University, 37th and O St., N.W., Washington, D.C. 20057
Owner: THEOLOGICAL STUDIES INC., a Maryland Corporation, non-profit, non-stock, 428 E. Preston St., Baltimore, Md. 21202
8. Known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages or other securities: None
9. a) Total no. copies printed: Avg. 7410; single issue nearest to filing date 7753
b) Paid circulation to subscribers: Avg. 6673; single issue nearest to filing date 6929
c) Total paid circulation: Avg. 6673; single issue nearest to filing date 6929
d) Free distribution: Avg. 70; single issue nearest to filing date 77
e) Total distribution: Avg. 6743; single issue nearest to filing date 7006
f) Copies not distributed: Avg. 667; single issue nearest to filing date 747
g) Total: Avg. 7410; single issue nearest to filing date 7753

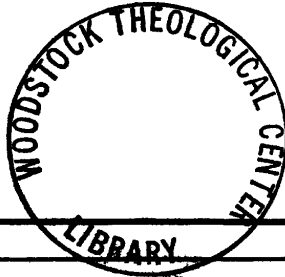
I certify that the statements by me above are correct and complete: (s) Joseph N. Tylenda, S.J.

theological studies

VOLUME 41

1980

230.005
THS



81-1199

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

theological studies

A Quarterly Journal
Founded 1940

Editor in Chief

WALTER J. BURGHARDT, S.J.

Managing Editor and Book Review Editor

JOSEPH N. TYLEND, S.J.

Editorial Consultants

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

Margaret A. Farley
Yale University Divinity School

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

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

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

George H. Tavard
Methodist Theological School in Ohio

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

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

Joseph F. Kelly
John Carroll University

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

Louis B. Pascoe, S.J.
Fordham University

David Tracy
University of Chicago Divinity School

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

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

INDEX TO VOLUME 41

AUTHORS

BEARSLEY, P. J., S.M. <i>Mary the Perfect Disciple: A Paradigm for Mariology</i> .	461
BROWN, R. E., S.S. <i>Episkopē and Episkopos: The New Testament Evidence</i>	322
BROWN, S., S.J. <i>Exegesis and Imagination</i>	745
BURGHARDT, W. J., S.J. <i>Literature of Christian Antiquity: 1975-1979</i>	151
CALLAM, D., C.S.B. <i>Clerical Continence in the Fourth Century: Three Papal Decretals</i>	3
CREHAN, J. H., S.J. <i>Eucharistic Epiklesis: New Evidence and a New Theory</i>	698
CUMING, G. J. <i>Thmuis Revisited: Another Look at the Prayers of Bishop Sarapion</i>	568
DEDEK, J. F. <i>Premarital Sex: The Theological Argument from Peter Lombard to Durand</i>	643
DULLES, A., S.J. <i>The Symbolic Structure of Revelation</i>	51
GALVIN, J. P. <i>Jesus' Approach to Death: An Examination of Some Recent Studies</i>	713
HARRINGTON, D. J., S.J. <i>Sociological Concepts and the Early Church: A Decade of Research</i>	181
HUGHES, J. J. <i>Hans Kūng and the Magisterium</i>	368
LANGAN, J., S.J. <i>Recent Philosophical Work in Moral Theory</i>	549
LIENHARD, J. T., S.J. <i>On "Discernment of Spirits" in the Early Church</i>	505
McCORMICK, R. A., S.J. <i>Notes on Moral Theology: 1979</i>	98
McCORMICK, R. A., S.J., and R. VEATCH. <i>The Preservation of Life and Self-Determination</i>	390
McDERMOTT, B. O., S.J. <i>Roman Catholic Christology: Two Recurring Themes</i>	339
MAGUIRE, D. C. <i>The Encyclopedia of Bioethics</i>	752
MODRAS, R. <i>The Moral Philosophy of Pope John Paul II</i>	683

PENASKOVIC, R. <i>Roman Catholic Recognition of the Augsburg Confession</i>	303
PORTER, L. B., O.P. <i>On Keeping "Persons" in the Trinity: A Linguistic Approach to Trinitarian Thought</i>	530
SANKS, T. H., S.J. <i>Liberation Theology and the Social Gospel: Variations on a Theme</i>	668
TAVARD, G. H. <i>The Anglican-Roman Catholic Agreed Statements and Their Reception</i>	74
TAVARD, G. H. <i>The Coincidence of Opposites: A Recent Interpretation of Bonaventure</i>	576
VEATCH, R., and R. A. McCORMICK, S.J. <i>The Preservation of Life and Self-Determination</i>	390
WICKS, J., S.J. <i>Abuses under Indictment at the Diet of Augsburg 1530</i>	253

ARTICLES

Abuses under Indictment at the Diet of Augsburg 1530. <i>J. Wicks, S.J.</i>	253
The Anglican-Roman Catholic Agreed Statements and Their Reception. <i>G. H. Tavard</i>	74
Clerical Continence in the Fourth Century: Three Papal Decretals. <i>D. Callam, C.S.B.</i>	3
<i>Episkopē and Episkopos: The New Testament Evidence. R. E. Brown, S.S.</i>	322
Eucharistic Epiklesis: New Evidence and a New Theory. <i>J. H. Crehan, S.J.</i>	698
Liberation Theology and the Social Gospel: Variations on a Theme. <i>T. H. Sanks, S.J.</i>	668
Mary the Perfect Disciple: A Paradigm for Mariology. <i>P. J. Bearsley, S.M.</i>	461
The Moral Philosophy of Pope John Paul II. <i>R. Modras</i>	683
On "Discernment of Spirits" in the Early Church. <i>J. T. Lienhard, S.J.</i>	505
On Keeping "Persons" in the Trinity: A Linguistic Approach to Trinitarian Thought. <i>L. B. Porter, O.P.</i>	530
Premarital Sex: The Theological Argu-	

- ment from Peter Lombard to Durand.
J. F. Dedek 643
Roman Catholic Recognition of the
Augsburg Confession. *R. Penaskovic* 303
The Symbolic Structure of Revelation.
A. Dulles, S.J. 51

CURRENT THEOLOGY

- Hans Küng and the Magisterium. *J. J. Hughes* 368
Jesus' Approach to Death: An Examination of Some Recent Studies. *J. P. Galvin* 713
Literature of Christian Antiquity: 1975-1979. *W. J. Burghardt, S.J.* 151
Notes on Moral Theology: 1979. *R. A. McCormick, S.J.* 98
Recent Philosophical Work in Moral Theory. *J. Langan, S.J.* 549
Roman Catholic Christology: Two Recurring Themes. *B. O. McDermott, S.J.* 339

NOTES

- The Coincidence of Opposites: A Recent Interpretation of Bonaventure. *G. H. Tavard* 576
The Encyclopedia of Bioethics. *D. C. Maguire* 752
Exegesis and Imagination. *S. Brown, S.J.* 745
The Preservation of Life and Self-Determination. *R. A. McCormick, S.J., and R. Veatch* 390
Sociological Concepts and the Early Church: A Decade of Research. *D. J. Harrington, S.J.* 181
Thmuis Revisited: Another Look at the Prayers of Bishop Sarapion. *G. J. Cuming* 568

BOOK REVIEWS

- Les Actes des apôtres (ed. J. Kremer) (*R. O'Toole*) 195
Asia's Struggle for Full Humanity (ed. V. Fabella) (*A. T. Hennelly*) 796
BARRETT, C. K., The Gospel according to St. John (*R. Brown*) 398
BERGER, P. L., The Heretical Imperative (*R. Burke*) 436
BEAUCHAMP, T., and J. CHILDRESS,

- Principles of Biomedical Ethics (*F. Meehan*) 224
BEECK, F. J. VAN, S.J., Christ Proclaimed (*J. P. Galvin*) 598
BETZ, H. D., Galatians (*R. Brown*) 400
Black Theology (ed. G. S. Wilmore and J. H. Cone) (*J. J. Carey*) 607
BRANDT, R., A Theory of the Good and the Right (*J. Langan*) 549
BROWN, R. E., S.S., The Community of the Beloved Disciple (*J. E. Bruns*) 196
BURKE, P., The Fragile Universe (*J. D. Ryan*) 595
BYRNE, B., S.J., "Sons of God"—"Seed of Abraham" (*R. F. O'Toole*) 587
CHILDS, B. S., Introduction to the Old Testament as Scripture (*J. Sheehan*) 397
CHINNICI, J. P., O.F.M., The English Catholic Enlightenment (*E. McDermott*) 782
Collected Works of Erasmus 23, 24 (ed. C. Thompson) (*A. O'Donnell*) 213
COMBLIN, J., The Church and the National Security State (*M. Crahan*) 428
A Concordance to the Greek Testament according to the Texts of Westcott and Hort, Tischendorf and the English Revisers (ed. W. F. Moulton and A. S. Geden) (*J. A. Fitzmyer*) 767
CONGAR, Y., Je crois en l'Esprit Saint 1 (*J. Farrelly*) 201
CONGAR, Y., Je crois en l'Esprit Saint 2 (*J. Farrelly*) 404
Continuity and Discontinuity in Church History: (ed. F. F. Church and T. George) (*J. O'Malley*) 216
COSTELLO, G. M., Mission to Latin America (*F. J. Kelly*) 610
COSTIGAN, R. F., S.J., Rohrbacher and the Ecclesiology of Ultramontaniam (*J. T. Ford*) 784
CURRAN, R. E., S.J., Michael Augustine Corrigan and the Shaping of Conservative Catholicism in America, 1878-1902 (*R. Cross*) 221
DELONE, R. H., Small Futures (*D. C. Maguire*) 619
DONAGAN, A., The Theory of Morality (*J. Langan*) 549
Early Christian Literature and the Classical Intellectual Tradition (ed.

- W. R. Schoedel and R. L. Wilken) (*G. H. Ettlinger*) 601
- EDWARDS, R. B., Pleasures and Pains (*J. G. Milhaven*) 616
- EMMINGHAUS, J., The Eucharist (*J. McKenna*) 202
- Encyclopedia of Bioethics (ed. W. T. Reich) (*D. C. Maguire*) 752
- EVANS, D., Struggle and Fulfillment (*J. Milhaven*) 432
- FERGUSON, A. B., Clio Unbound (*G. Olsen*) 211
- FITZMYER, J., S.J., A Wandering Aramean (*D. Harrington*) 192
- FORELL, G. W., History of Christian Ethics I (*P. S. Keene*) 612
- FREYNE, S., Galilee from Alexander the Great to Hadrian (*D. Greenwood*) 765
- GANOCZY, A., Homme créateur, Dieu créateur (*P. Fehlner*) 198
- GEWIRTH, A., Reason and Morality (*J. Langan*) 549
- GILKEY, L., Message and Existence (*D. Christiansen*) 590
- GILL, J., S.J., Byzantium and the Papacy, 1198-1400 (*T. Morrissey*) 412
- GILLESPIE, N. C., Charles Darwin and the Problem of Creation (*F. Haig*) 420
- GOURGUES, M., A la droite de Dieu (*N. McEleney*) 401
- GOWER, J., and R. LELIAERT, The Brownson-Hecker Correspondence (*R. E. Curran*) 220
- GREEN, R. M., Religious Reason (*D. Christiansen*) 204
- GRILLMEIER, A., Jesus der Christus im Glauben der Kirche I (*B. Daley*) 773
- GRISEZ, G., and J. BOYLE, Life and Death with Liberty and Justice (*T. Shannon*) 226
- HABERMAN, J., Maimonides and Aquinas (*W. Hill*) 208
- HAIGHT, R., S.J., The Experience and Language of Grace (*J. M. Dittberner*) 600
- HARING, B., C.S.S.R., Free and Faithful in Christ 2 (*V. M. Burns*) 613
- HARMAN, G., The Nature of Morality (*J. Langan*) 549
- HENNELLY, A. T., Theologies in Conflict (*J. P. Hogan*) 608
- Herbert Butterfield: Writings on Christianity and History (ed. C. T. McIntire) (*J. Schall*) 223
- HOLMBERG, B., Paul and Power (*D. J. Harrington*) 769
- Jewish and Christian Self-Definition I (ed. E. P. Sanders) (*J. T. Lienhard*) 778
- JOLY, R., Le dossier d'Ignace d'Antioche (*M. Slusser*) 206
- KELLY, D. F., The Emergence of Roman Catholic Medical Ethics in North America (*J. J. Doyle*) 788
- KENNY, A., The God of the Philosophers (*T. W. Tilley*) 594
- KILMARTIN, E. J., S.J., Toward Reunion (*M. Fahey*) 426
- LÉON-DUFOUR, X., S.J., Face à la mort (*C. Bernas*) 589
- The Letters and Diaries of John Henry Newman 2-3 (ed. I. Ker and T. Gornall) (*V. Blehl*) 418
- LOOME, T. M., Liberal Catholicism, Reform Catholicism, Modernism (*R. Burke*) 218
- MCDONAGH, E., Doing the Truth (*P. J. Rossi*) 614
- MCDONALD, J. I. H., *Kerygma* and *Didache* (*C. Bernas*) 771
- MC SHANE, P. A., O.F.M., *La Romanitas* et le pape Léon le grand (*R. B. Eno*) 602
- MACEY, J. P., Jesus: The Man and the Myth (*M. Slusser*) 403
- MACKIE, J. L., Ethics: Inventing Right and Wrong (*J. Langan*) 549
- Il magistero di Albino Luciani (ed. A. Cattabiani) (*B. Przewozny*) 422
- MALLEY, W. J., S.J., Hellenism and Christianity (*R. Wilken*) 410
- METZ, J. B., Faith in History and Society (*H. D. Egan*) 591
- MINNERATH, R., Le pape évêque universel ou premier des évêques (*M. Fahey*) 406
- MOLTMANN, J., The Future of Creation (*W. P. Frost*) 597
- MULDOON, J., Popes, Lawyers and Infidels (*L. Nemeč*) 413
- NEVILLE, R. C., Creativity and God (*P. D. Fehlner*) 772
- NISBET, R., History of the Idea of Progress (*J. V. Schall*) 791
- NOLAN, B. M., The Royal Son of God (*D. Senior*) 586

OAKLEY, F., The Western Church in the Later Middle Ages (<i>G. W. Olsen</i>)	781
OKIN, S. M., Women in Western Political Thought (<i>J. V. Schall</i>)	617
OLIVIER, D., La foi de Luther (<i>J. Wicks</i>)	214
O'MALLEY, J. W., Praise and Blame in Renaissance Rome (<i>J. C. Olin</i>)	605
Papsttum als ökumenische Frage (<i>J. T. Ford</i>)	786
Patrologia 3 (ed. A. di Berardino) (<i>C. A. Garcia-Allen</i>)	780
PIEPKORN, A. C., Profiles in Belief 3-4 (<i>J. J. Hughes</i>)	425
PLÉ, A., O.P., Par devoir ou par plaisir (<i>J. G. Milhaven</i>)	790
Puebla and Beyond (ed. J. Eagleson and P. Scharper) (<i>F. Kelly</i>)	430
RAHNER, K., S.J., Schriften zur Theologie 13 (<i>H. Egan</i>)	407
Raimundi Lulli opera latina 6 (ed. H. Riedlinger) (<i>A. Bonner</i>)	417
Rationality and Religious Belief (ed. C. F. Delaney) (<i>T. W. Tilley</i>)	593
REED, B., The Dynamics of Religion (<i>G. McCauley</i>)	433
RICHARDS, J., The Popes and the Papacy in the Early Middle Ages (<i>J. F. Kelly</i>)	604
The Role of the Augsburg Confession (ed. J. A. Burgess) (<i>R. Penaskovic</i>)	787
ROUSSEAU, P., Ascetics, Authority, and the Church in the Age of Jerome and Cassian (<i>J. Kelly</i>)	207
SCHNEIDER, T., Zeichen der Nähe Gottes (<i>E. J. Kilmartin</i>)	776
SIEBEN, H. J., S.J., Die Konzilsidee der alten Kirche (<i>J. McDermott</i>)	408
STIEBER, J. W., Pope Eugenius IV, the Council of Basel and the Secular and Ecclesiastical Authorities in the Empire (<i>J. O'Callaghan</i>)	210
SULLIVAN, J. E., O.P., Ideas of Religion (<i>T. Tilley</i>)	435
SWANSON, R. N., Universities, Academics and the Great Schism (<i>T. Morrissey</i>)	415
Tradition and Interpretation (ed. G. W. Anderson) (<i>F. L. Moriarty</i>)	585
Understanding Human Rights (ed. A. D. Falconer) (<i>J. Langan</i>)	793
WAINWRIGHT, G., Doxology (<i>T. A.</i>	

<i>Krosnicki</i>)	777
WILSON, R. R., Prophecy and Society in Ancient Israel (<i>K. G. O'Connell</i>)	764
WOJTYLA, K., The Acting Person (<i>E. Vacek</i>)	228
WORGUL, G. S., From Magic to Metaphor (<i>C. Kiesling</i>)	775
ZIMMERLI, W., Ezekiel 1 (<i>F. Moriarty</i>)	191
ZIMMERMAN, F., The Aramaic Origin of the Four Gospels (<i>J. Fitzmyer</i>)	193

SHORTER NOTICES

ATKINSON, G., and A. MORACZEWSKI, O.P., Genetic Counseling, and the Law (<i>J. M. McDermott</i>)	805
BAILEY, L., Biblical Perspectives on Death (<i>J. Huesman</i>)	232
BECK, J., Le Concil de Basle (1434) (<i>F. E. Weaver</i>)	628
BIALAS, M., Das Leiden Christi beim hl. Paul vom Kreuz (1694-1775) (<i>R. Kugelman</i>)	447
BOFF, L., Liberating Grace (<i>C. Garcia-Allen</i>)	443
BOSSARD, S., Zwingli-Erasmus-Cajetan (<i>J. Wicks</i>)	238
BURGHARDT, W. J., S.J., Tell the Next Generation (<i>V. La France</i>)	635
CARROLL, E., O.C.A.R.M., Understanding the Mother of Jesus (<i>J. Saliba</i>)	234
CARROLL, R. P., When Prophecy Failed (<i>F. Moriarty</i>)	438
CASPARY, G., Politics and Exegesis (<i>R. Costigan</i>)	236
The Catholic Tradition (ed. C. J. Dollen et al.) (<i>J. N. Tylenda</i>)	441
CHARLIER, C., O.S.B., Jean l'évangéliste (<i>R. Brown</i>)	440
CHERRY, C., Nature and Religious Imagination (<i>P. C. Rule</i>)	631
CLARKE, E., Wrestlin' Jacob (<i>J. Hennesey</i>)	447
The Classics of Western Spirituality (<i>H. D. Egan</i>)	243, 634
CLEMENTS, R. E., Old Testament Theology (<i>J. F. X. Sheehan</i>)	797
COFFEY, D., Grace (<i>J. M. Dittberner</i>)	799
The Collected Works of St. Teresa of Avila 2 (ed. K. Kavanaugh and O. Rodriguez) (<i>J. F. Chorprenning</i>)	801
A Communion of Communion (ed. J. R. Wright) (<i>E. J. Cutrone</i>)	633

- The Concise Dictionary of Christian Ethics (ed. B. Stoeckle) (*P. Rossi*) 453
- Contemplation and Action in World Religions (ed. Y. Ibish and I. Marculescu) (*D. Cappadona*) 452
- Conversion (ed. W. E. Conn) (*W. C. McFadden*) 807
- DONALDSON, C., Martin of Tours (*J. F. Kelly*) 627
- DONCEEL, J. F., The Searching Mind (*E. Vacek*) 808
- EBELING, G., The Study of Theology (*J. F. Haught*) 799
- FEDWICK, P., The Church and the Charisma of Leadership in Basil of Caesarea (*G. Ettliger*) 236
- FEINBERG, J. S., Theologies and Evil (*J. H. Wright*) 625
- FREIDAY, D., The Bible, Its Criticism, Interpretation and Use in 16th and 17th Century England (*E. McDermott*) 441
- God and Charity (ed. F. D. Costa, S.S.S.) (*D. Cappadona*) 449
- GOERGEN, D., The Power of Love (*T. Dubai*) 454
- GRAY, P. T. R., The Defense of Chalcedon in the East (*J. P. Burns*) 627
- GROOME, T. H., Christian Religious Education (*R. J. Devettere*) 808
- GUDORF, C. E., Catholic Social Teaching on Liberation Themes (*A. T. Hennelly*) 809
- HALSEY, W. M., The Survival of American Innocence (*F. G. McManamin*) 803
- HARRINGTON, D. J., S.J., God's People in Christ (*R. J. Karris*) 624
- HENGEL, M., Acts and the History of Earliest Christianity (*R. F. O'Toole*) 626
- HIGMAN, F. M., Censorship and the Sorbonne (*P. F. Grendler*) 801
- HITCHCOCK, J., Catholicism and Modernity (*A. Bischoff*) 449
- Hope for the Church (ed. T. Runyon) (*W. Frost*) 450
- HOPKINS, J., Nicholas of Cusa on God as Not-Other (*M. Fuehrer*) 238
- HUGHES, G., Hebrews and Hermeneutics (*D. J. Harrington*) 623
- JACOBS, E., Die Sakramentslehre Wilhelm Farel's (*C. Partee*) 630
- KADOWAKI, J. K., S.J., Zen and the Bible (*D. J. O'Hanlon*) 636
- KLOPPENBURG, B., O.F.M., Ecclesiology of Vatican II (*P. Chirico*) 235
- LANDOW, G., William Holman Hunt and Typological Symbolism (*D. Cappadona*) 245
- LEECH, K., Soul Friend (*G. Aschenbrenner*) 452
- Lvciferi Calaritani opera quae svpersvnt (ed. G. Diercks) (*J. Lienhard*) 237
- McKENZIE, J. L., The New Testament without Illusion (*L. F. Badia*) 622
- , The Old Testament without Illusion (*K. O'Connell*) 438
- McSHANE, P., Lonergan's Challenge to the University and the Economy (*S. Happel*) 810
- MARROW, S., The Words of Jesus in Our Gospels (*J. O'Grady*) 231
- MARTIN-ACHARD, R., *et al.*, La figure de Moise (*E. V. Gallagher*) 622
- MARTYN, L., The Gospel of John in Christian History (*R. O'Toole*) 231
- MASSABKI, C., O.S.B., Who is the Holy Spirit? (*J. F. Russell*) 624
- MECONIS, C. A., With Clumsy Grace (*J. Conlin*) 451
- MEIER, J. P., The Vision of Matthew (*J. Kodell*) 439
- MEILAENDER, G., The Taste for the Other (*D. Christiansen*) 242
- Melito of Sardis (ed. S. G. Hall) (*R. L. Wilken*) 800
- MIGUENS, M., O.F.M., Mary, "The Servant of the Lord" (*J. Saliba*) 443
- MOLLAT, D., S.J., Etudes johanniques (*J. T. Cummings*) 798
- NAVONE, J., S.J., The Jesus Story (*D. Liderbach*) 634
- NEDUMPALAKUNNEL, G., C.M.F., Realization of God according to Sri Aurobindo (*F. Podgorski*) 450
- NIETO, J. C., Juan de Valdés y los orígenes de la Reforma en España e Italia (*J. F. Chorpensing*) 629
- NIETO, J. C., Mystic, Rebel, Saint: A Study of St. John of the Cross (*J. Chorpensing*) 239
- OLIN, J. C., Six Essays on Erasmus and a Translation of Erasmus' Letter to Carondelet (*A. M. O'Donnell*) 628
- PAGÉ, J.-G., Qui est l'église 3 (*R. P.*

<i>Desharnais</i>	625	STEVENS, E., <i>Business Ethics (V. J. Genovesi)</i>	806
PANIKKAR, R., <i>Myth, Faith and Hermeneutics (J. A. Saliba)</i>	810	STONE, M. E., <i>Scriptures, Sects and Visions (D. Harrington)</i>	798
The Polish Brethren (ed. G. H. Williams) (<i>J. N. Tylenda</i>)	631	SWIDLER, L., <i>Aufklärung Catholicism (1780-1850) (J. McKenna)</i>	239
PRZEWOZNY, B., O.F.M., CONV., <i>Church as the Sacrament of All Mankind in "Lumen gentium" and "Gaudium et spes" and in Semmelroth, Schillebeeckx and Rahner (G. M. Fagin)</i>	633	<i>Theological Dictionary of the Old Testament 3</i> (ed. G. J. Botterweck and H. Ringgren) (<i>J. Fitzmyer</i>)	229
QUINN, P., <i>Divine Commands and Moral Requirements (J. Runzo)</i>	241	THOMPSON, A., <i>The Discipline of Law (J. Schall)</i>	244
ROBERTS, A., <i>Centered on Christ (N. Mitchell)</i>	243	THOMPSON, J., <i>Christ in Perspective (R. J. Rosato)</i>	632
ROBERTS, C., <i>Manuscript, Society and Belief in Early Christianity (J. Cummings)</i>	235	THOMPSON, W., <i>Christ and Consciousness (W. Conn)</i>	233
ROLHEISER, R., <i>The Loneliness Factor (T. Dubay)</i>	807	TOON, P., <i>Evangelical Theology 1834-1856 (V. F. Blehl)</i>	803
RYAN, J. J., <i>The Nature, Structure and Function of the Church in William of Ockham (T. Morrissey)</i>	445	TSIRPANLIS, C. N., <i>Mark Eugenicus and the Council of Florence (T. Morrissey)</i>	445
RYKEN, L., <i>Triumphs of the Imagination (K. C. Russell)</i>	811	TURVASI, F., <i>The Condemnation of Alfred Loisy and the Historical Method (R. Burke)</i>	240
Saint John Chrysostom, <i>Discourses against Judaizing Christians</i> (ed. P. Harkins) (<i>W. J. Burghardt</i>)	444	VALLANCOURT, R., <i>Toward a Renewal of Sacramental Theology (C. Gusmer)</i>	234
SCHILLEBEECKX, E., <i>Tussentijds Verhaal over twee Jezusboeken (R. Schreier)</i>	233	<i>We Believe in One God</i> (ed. A. Schimmel and A. Falatūri) (<i>J. A. Saliba</i>)	800
SCHUMACHER, J. N., S.J., <i>Readings in Philippine Church History (P. T. Giordano)</i>	802	WESTERMANN, C., <i>What Does the Old Testament Say about God? (L. Boadt)</i>	230
SHANNON, T. A., and J. J. DIGIACOMO, <i>An Introduction to Bioethics (J. J. Doyle)</i>	804	WILLIAMS, M. E., <i>The Venerable English College Rome (E. McDermott)</i>	802
SHERRARD, P., <i>The Church, Papacy and Schism (T. Morrissey)</i>	241	WILLIS, J. R., <i>God's Frontiersmen (F. McManamin)</i>	448
SILVA, L. DE, <i>The Problem of the Self in Buddhism and Christianity (J. Redington)</i>	246	WRIGHT, J. H., S.J., <i>A Theology of Christian Prayer (T. E. Clarke)</i>	806
Sin, <i>Salvation, and the Spirit</i> (ed. D. Durkin) (<i>R. Boyd</i>)	232	WURTHWEIN, E., <i>The Text of the Old Testament (F. L. Moriarty)</i>	621
Spiegel van den Leven ons Heren (<i>P. Begheyn</i>)	446	ZERWICK, M., and M. GROSVENOR, <i>A Grammatical Analysis of the Greek New Testament: Epistles-Apocalypse (F. Gignac)</i>	440
		ZIMMERLI, W., <i>Old Testament Theology in Outline (F. L. Moriarty)</i>	621