

# Theological Studies

RECEIVED  
MAR 25 1981

MARCH 1981 VOL. 42, NO. 1

WOODSTOCK THEOLOGICAL  
CENTER LIBRARY

**"And the Lord Said"? Biblical Reflections on  
Scripture as the Word of God**

RAYMOND E. BROWN, S.S.

**Angels and Demons: The Teaching of IV Lateran**

PAUL M. QUAY, S.J.

**German Historicism and the Changing Image of  
the Church, 1780-1820**

DONALD J. DIETRICH

**Notes on Moral Theology: 1980**

RICHARD A. McCORMICK, S.J.

**Two-Step Fantastic: The Continuing Case of  
Brother Fox**

PAUL RAMSEY

BOOK REVIEWS

SHORTER NOTICES

# 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*

**Raymond E. Brown, S.S.**  
Union Theological Seminary, N.Y.C.

**William J. Byron, S.J.**  
University of Scranton

**Thomas J. Green**  
Catholic University of America

**John Jay Hughes**  
Saint Louis University

**Joseph T. Lienhard, S.J.**  
Marquette University

**John W. O'Malley, S.J.**  
Weston School of Theology

**Michael J. Buckley, S.J.**  
Jesuit School of Theology at Berkeley

**Gerard H. Ettliger, S.J.**  
Fordham University

**Monika Hellwig**  
Georgetown University

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

**William W. Meissner, S.J.**  
Harvard University Medical School

**Edward V. Vacek, S.J.**  
Jesuit School of Theology in Chicago

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

# Theological Studies

MARCH 1981  
VOL. 42, NO. 1

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

---

## TABLE OF CONTENTS

### ARTICLES

- "And the Lord Said"? Biblical Reflections on Scripture as the Word of God  
*Raymond E. Brown, S.S.* . . . . . 3
- Angels and Demons: The Teaching of IV Lateran  
*Paul M. Quay, S.J.* . . . . . 20
- German Historicism and the Changing Image of the Church, 1780-1820  
*Donald J. Dietrich* . . . . . 46

### CURRENT THEOLOGY

- Notes on Moral Theology: 1980  
*Richard A. McCormick, S.J.* . . . . . 74

### NOTE

- Two-Step Fantastic: The Continuing Case of Brother Fox  
*Paul Ramsey* . . . . . 122

### BOOK REVIEWS

- The International Standard Bible Encyclopedia 1: A-D (ed. G. W. Bromiley) 135
- PAGELS, E.: *The Gnostic Gospels* 136
- BONANSEA, B. M., O.F.M.: *God and Atheism* 138
- MCBRIEN, R. P.: *Catholicism* 140
- DUMAS, A.: *Nommer Dieu* 141
- BOUYER, L.: *Le consolateur* 143
- Religious Symbols and their Functions (ed. H. Biezais) 144
- CUNNINGHAM, L.: *The Meaning of Saints* 145

WALSH, M.: An Illustrated History of the Popes	147
BAUMEISTER, T.: Die Anfänge der Theologie des Martyriums	148
BLACK, A.: Council and Commune	150
KLAUSNITZER, W.: Papstliche Unfehlbarkeit bei Newman und Dollinger	151
GAFFEY, J. P.: Francis Clement Kelley and the American Catholic Dream	153
FURLONG, M.: Merton	154
MALITS, E., C.S.C.: The Solitary Explorer	154
A World of Grace (ed. L. J. O'Donovan)	157
In der Fülle des Glaubens (ed. M. Kehl and W. Loser)	159
FINNIS, J.: Natural Law and Natural Rights	160
HOLMES, U. T.: A History of Christian Spirituality	162
AUMANN, J., O.P.: Spiritual Theology	163
DUNN, E. J.: Missionary Theology	165
VAN BUREN, P.: Discerning the Way	166
TINDER, G.: Community	167
HINDERY, R.: Comparative Ethics in Hindu and Buddhist Traditions	169
KATTACKAL, J.: Religion and Ethics in Advaita	171

#### SHORTER NOTICES

172

SCHIEIN, B. E.: Following the Way	TORRANCE, T. F.: The Ground and Grammar of Theology
PARENT, R.: Communion et pluralité dans l'église	CABESTRERO, T. (ed.): Faith
KASPER, W.: Theology of Christian Marriage	WILLIAMS, C.: Saints
HABIG, M. A.: The Franciscan Book of Saints	SIEBEN, H.-J.: Voces
MEINHOLD, P.: Studien zu Ignatius von Antiochien	KLEINEIDAM, E.: Universitas studii Erfordensis 3
GILPIN, W. C.: The Millenarian Piety of Roger Williams	PERRIN, M.-T.: La jeunesse de Laberthonnière
BACIK, J. J.: Apologetics and the Eclipse of Mystery	HOYE, W. J.: Die Verfinsterung des absoluten Geheimnisses
BRIA, I. (ed.): Martyria	Mission U.S. Catholic Conference: The Kung Dialogue
BADIA, L. F., and R. A. SARNO: Morality	MUNSEY, B. (ed.): Moral Development, Moral Education, and Kohlberg
GORDON, I., and Z. GROCHOLEWSKI (ed.): Documenta recentiora circa rem matrimonialem et processualem	GOWAN, D. E.: Reclaiming the Old Testament for the Christian Pulpit
PORTERFIELD, A.: Feminine Spirituality in America	BRAXTON, E.: The Wisdom Community
EIKNER, A. V.: Religious Perspectives and Problems	OFFENHEIM, F. M.: Royce's Voyage down under
SPAE, J. J.: Buddhist-Christian Empathy	LAEUCHLI, S.: Religion and Art in Conflict
DOUGHERTY, J.: The Five Square City	

#### BOOKS RECEIVED

188

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. \$12.00; Canada and foreign \$13.00. 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.

MANUSCRIPTS (normally the ribbon copy and a legible xerox), together with return postage, should be sent to Editor, Theological Studies, Georgetown University, Washington, D.C., 20057. Authors should certify that the article is not being submitted simultaneously to another journal.

BOOKS FOR REVIEW should be sent to Book Review Editor, Theological Studies, Georgetown University, Washington, D.C. 20057.

BACK ISSUES are available from the office in Washington, D.C.

*TS* opens its forty-second year with three substantial articles (on the word of God, on angels and demons, on the Church), our annual roundup of significant moral issues, and a note on a famous "removal of the respirator" case.

**"And the Lord Said"?** **Biblical Reflections on Scripture as the Word of God** has for springboard the fact that the phrase "word of God" has been applied to the Bible both as containing revelation and as inspired writing. Granting that we accept by faith that there is a divine component ("of God") in the Bible, the article insists that the "word" element is always a human component, subject to limitations. **RAYMOND E. BROWN, S.S.**, Auburn Professor of Biblical Studies at Union Theological Seminary, N.Y.C., since 1971, is author of fifteen books on the Bible. His *Birth of the Messiah* was hailed by Anglican scholar Reginald Fuller as "the major event of New Testament studies in 1977." He has been active in ecumenical work, served as consultor (1968-73) to the Vatican Secretariat for Christian Unity, and from 1972 to 1978 was the only American on the Roman Pontifical Biblical Commission. He is currently preparing a commentary on the Johannine Epistles to be published in the Doubleday Anchor Bible series in 1982.

**Angels and Demons: The Teaching of IV Lateran** examines the constitution *Firmiter* and concludes that the Council solemnly defined the existence of angels and demons as an article of Catholic faith; their existence was not merely presupposed; the Council did not mention them only to manifest the universality of God's creative action and the creaturely origin of evil but positively asserted Catholic faith against heresies in which false teaching about angels and demons was central. **PAUL M. QUAY, S.J.**, a Ph.D. in physics from M.I.T. and a licentiate in theology from West Baden College, is associate professor of physics and of theological studies at St. Louis University. Recent articles have been accepted by *Ephemerides liturgicae*, the *Journal of Chemical Physics*, and *Boston Studies in the Philosophy of Science*. He is preparing two books: one on theological substructures for discernment of spirits, the other on the patristic principle of recapitulation as integrator of the individual's psychological development and spiritual growth.

**German Historicism and the Changing Image of the Church, 1780-1820** argues that there is a significant difference between the ecclesiology of the Enlightenment, based on natural law and rationalistic legalism, and the recent image of the Church as a community of the faithful, historically developing. Much of the transition was made possible through the work of Sailer and von Drey as they incorporated historicism supported by romanticism and German idealism into their theological analysis. **DONALD J. DIETRICH, Ph.D.** from Minnesota, is professor of history at the University of Wisconsin, Stevens Point. He specializes in

religious history and modern German history. Besides recent articles on J. B. Hirscher, Anton Günther, and the Holocaust, he is author of *The Goethezeit and the Metamorphosis of Catholic Theology in the Age of Idealism* (1979). As a long-term project, he hopes to fuse some psychological principles with an analysis of Catholic theology and Catholic popular response to the Third Reich.

**Notes on Moral Theology:** 1980 deals with literature touching on four subjects: (1) methodology in moral decision-making; (2) liturgy, character, and moral theology; (3) the preservation of life; (4) the Synod of 1980. RICHARD A. McCORMICK, S.J., Rose F. Kennedy Professor of Christian Ethics at the Kennedy Institute of Ethics, Georgetown University, has been fashioning this important bulletin for *TS* since 1965. It will be a source of joy to many in academe and the pastoral arena to know that the "Notes" from 1965 to 1980 are now available, fully indexed, in a single volume, *Notes on Moral Theology: 1965-1980* (University Press of America, 1980).

**Two-Step Fantastic: The Continuing Case of Brother Fox** asks on what grounds our courts should determine that artificial respiration of a comatose patient be stopped. In the Fox case, the lower court's reason was the probative worth it found in the patient's previously expressed wishes. On appeal, a higher court said the authorization springs from Fox's "privacy," which the court in appointing a guardian can exercise for him to "refuse" treatment. PAUL RAMSEY, Harrington Spear Paine Professor of Religion at Princeton and one of the most respected of Christian ethicists, argues that this is a fantastic pretense, that the lower court's reason was better, and still better the finding of fact in both courts that Brother Fox was dying, with or without the respirator. The objective grounds, in the case of patients who are themselves incompetent to decide, must be that treatment only prolongs dying. The rush to "substitute judgment," he insists, is a rush to muddled quality-of-life value judgments; he thinks we can safely predict that only the courts will make them. I might point out that the dialogue between Ramsey and McCormick on this issue continues in the latter's "Notes" under the preservation-of-life rubric.

A word of personal and corporate thanks to the subscribers (an impressively large majority) who remain faithful to *TS* despite the pressures of inflation. Do spread the "good news" (800 pages of serious theology for \$12 a year) to a friend.

*Walter J. Burghardt, S.J.*  
*Editor*

## BOOK REVIEWS

**THE INTERNATIONAL STANDARD BIBLE ENCYCLOPEDIA 1: A—D.** Edited by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1979. Pp. xxv + 1006 + 24 colored maps. \$29.95.

This four-volume encyclopedia first appeared in 1915; a second edition was published in 1929. This recent “fully revised, illustrated” form of it has been produced under the general editorship of G. W. Bromiley, famous for his translation of Barth’s *Church Dogmatics*, Kittel-Friedrich, *Theological Dictionary of the New Testament*, and E. Käsemann’s *Commentary on Romans*. He was assisted in the production by three associate editors (E. F. Harrison for NT, R. K. Harrison for OT, and W. S. LaSor for archeology) and a project editor (E. W. Smith, Jr.). Though it was thought at first that “the bulk of the existing material” of the 1915/1929 editions could be retained, the preface assures us that the revision has become “a new, or at least a completely reconstructed, encyclopedia.” Material continuity with the earlier editions has been retained in the items booked (though there are many new ones). They cover every personal and topographical name in the Bible as well as all theological or ethical terms of biblical significance. The discontinuity is seen in the updating of information, change of interpretation in some items, and new bibliographical material. Much use is made in the volume of recent discoveries in art, archeology, and geography, of modern developments in biblical criticism, and of advances in historical and ethnological studies which bear on the Bible.

The governing thrust of the revised *ISBE* is evangelical conservatism, a “reasonable conservatism,” reverently accepting a “true revelation of God in the history of Israel and in Christ,” yet holding in esteem a “high level of biblical scholarship” (vi). This thrust has made it possible to eliminate “some of the unnecessarily mediating views of the first contributors” and to change from “an earlier period of sharp confrontation between ‘criticism’ and ‘faith’” (ibid.). This shift of attitude is evident in much modern evangelical biblical interpretation. It is reflected in this volume in the use of the *RSV* as “the approved English rendering of the Bible,” although terms found in the *KJV* and the *NEB* are also included. But a certain evangelical conservative emphasis is still to be found—even in a pronounced way—in the attitude toward the “traditional authorship” of the Book of Daniel and its dating, the refusal to admit (with the *NEB*!) that the “Daniel” of Ezek 14:14 could be the ancient Canaanite sage (known as *Dnil* in Ugaritic texts), the “notes” of the Church, etc. After the NT references to baptism in the article devoted to that subject, one finds three evangelical interpretations: the Baptist view, the Reformed view, and the Lutheran view. The new article on Christology, written by

Bromiley, succinctly surveys patristic, medieval, Reformation (Lutheran, Reformed, Anabaptist), and modern interpretations (Schleiermacher, Kenoticism, Ritschl, Orthodoxy). Whereas seven paragraphs were devoted to the patristic period, of the medieval it is said in two short paragraphs that "we find no basic contribution to the doctrine"!

The preface assures the reader that the encyclopedia aims to be international and interdenominational; "contributors from a wide variety of churches combine to make this new edition a truly ecumenical enterprise" (v-vi). But I was able to identify only one Roman Catholic name (A. Jamme) in the list of 251 contributors.

The user of this encyclopedia will find much accurate information in it about biblical *realia*; in this regard it is often an updating of the material in *The Interpreter's Dictionary of the Bible* (ed. G. A. Buttrick; 4 vols.; Nashville: Abingdon, 1962; supplementary volume, 1976). But because *ISBE* provides predominantly an interpretation of biblical data according to conservative evangelism, he/she will not find it as helpful as the latter. The prudent student of the Bible will always want to learn about the evangelical emphasis on controversial issues and will profit from consultation of *ISBE* in this regard; but he/she will always use it in conjunction with other encyclopedias like *IDB* or *IDBSup* and never as the sole source of information.

*ISBE* is, in effect, an evangelical exegetical tool, providing "brief discussion of problem texts under the English keywords and guiding the exegete to further information in other scholarly resources" (vii). An excellent feature of the volume is its bibliographical references with which the important articles end. The end of the volume contains 26 excellent full-color maps of biblical areas, produced by Hammond. To be used, by all means, but with discretion.

*Catholic University of America*

JOSEPH A. FITZMYER, S.J.

THE Gnostic GOSPELS. By Elaine Pagels. New York: Random House, 1979. Pp. xxxvi + 182. \$10.

Pagels, one of the team of editors who collaborated on the recent *Nag Hammadi Library* in English, has here attempted two interconnected projects. The first is to tune the reader in to a series of theological controversies between Gnostics and "orthodox" Christian writers. With the availability of the Nag Hammadi texts (gospels, apocalypses, letters, dialogues, etc.), the Gnostic side of the conversation can now be heard more clearly. Her second project is more venturesome: it is to argue that these theological debates "simultaneously bear social and political implications that are crucial to the development of Christianity as an institutional religion" (xxxvi). More specifically, she argues that the orthodox stress on the literal physical resurrection of Jesus involved the legitima-





#### Copyright and Use:

**As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.**

**No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.**

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

#### About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.

Bromiley, succinctly surveys patristic, medieval, Reformation (Lutheran, Reformed, Anabaptist), and modern interpretations (Schleiermacher, Kenoticism, Ritschl, Orthodoxy). Whereas seven paragraphs were devoted to the patristic period, of the medieval it is said in two short paragraphs that "we find no basic contribution to the doctrine"!

The preface assures the reader that the encyclopedia aims to be international and interdenominational; "contributors from a wide variety of churches combine to make this new edition a truly ecumenical enterprise" (v-vi). But I was able to identify only one Roman Catholic name (A. Jamme) in the list of 251 contributors.

The user of this encyclopedia will find much accurate information in it about biblical *realia*; in this regard it is often an updating of the material in *The Interpreter's Dictionary of the Bible* (ed. G. A. Buttrick; 4 vols.; Nashville: Abingdon, 1962; supplementary volume, 1976). But because *ISBE* provides predominantly an interpretation of biblical data according to conservative evangelism, he/she will not find it as helpful as the latter. The prudent student of the Bible will always want to learn about the evangelical emphasis on controversial issues and will profit from consultation of *ISBE* in this regard; but he/she will always use it in conjunction with other encyclopedias like *IDB* or *IDBSup* and never as the sole source of information.

*ISBE* is, in effect, an evangelical exegetical tool, providing "brief discussion of problem texts under the English keywords and guiding the exegete to further information in other scholarly resources" (vii). An excellent feature of the volume is its bibliographical references with which the important articles end. The end of the volume contains 26 excellent full-color maps of biblical areas, produced by Hammond. To be used, by all means, but with discretion.

*Catholic University of America*

JOSEPH A. FITZMYER, S.J.

THE Gnostic GOSPELS. By Elaine Pagels. New York: Random House, 1979. Pp. xxxvi + 182. \$10.

Pagels, one of the team of editors who collaborated on the recent *Nag Hammadi Library* in English, has here attempted two interconnected projects. The first is to tune the reader in to a series of theological controversies between Gnostics and "orthodox" Christian writers. With the availability of the Nag Hammadi texts (gospels, apocalypses, letters, dialogues, etc.), the Gnostic side of the conversation can now be heard more clearly. Her second project is more venturesome: it is to argue that these theological debates "simultaneously bear social and political implications that are crucial to the development of Christianity as an institutional religion" (xxxvi). More specifically, she argues that the orthodox stress on the literal physical resurrection of Jesus involved the legitima-

tion of hierarchical leadership in the Church; that "when the orthodox insisted upon 'one God,' they simultaneously validated the system of governance in which the church is ruled by 'one bishop'" (34); that the orthodox faith in the physical reality of Jesus' passion and death helped Christians accept persecution and martyrdom, which in turn helped to consolidate the communities through the circulation of the stories of the martyrs; and that Gnostic Christians derived practical, social consequences from conceptions of God and of humanity in terms that included the feminine element (concretely, the inclusion of women in church leadership). There follows a discussion of the divergent ecclesiologies of the two groups: many Gnostics typically emphasized "qualitative" criteria for membership, with a concomitant elitism, while the orthodox gradually established more "objective" criteria (creed, ritual, hierarchy), with a resultant inclusiveness. A final chapter identifies the ultimate issue between the contending parties as a difference in fundamental religious perspective on, and experience of, God and the human condition, the orthodox perspective implying, and the Gnostic opposing, the "development of that kind of institution that became the early catholic church" (134).

It is important to note that no reductionism seems intended: P. never claims that these social and political issues of church organization and governance were what the opposing parties were "really" fighting about. What she does claim is that theological ideas are rooted in experience, that they have practical consequences, and that the theological debates cannot be adequately understood without taking the social and political consequences into account. Put in such broad terms, it is difficult to disagree. One gets a sense of a conflict between real people as well as between ideas. And it seems clear that in, around, and behind the polemic about ideas, there were ecclesiastical (P.: "political," "practical") issues at stake. But the connections between the specific theological issues and the designated consequences seemed in need of further attention: the description frequently needed greater clarity, the argument greater tightness. The following questions appear legitimate and inadequately answered.

First, how important was the social dimension vis-à-vis the theological? Why, for example, is it not "adequate" to understand the orthodox affirmation of Jesus' passion and resurrection simply as a rejection of Docetism and a defense of the flesh?

Further, how broad was the social or political dimension? Was it coextensive with the theological? Given the fragmentary and incomplete nature of the available sources, P. cannot be faulted for not having answered this question completely. She provides, in fact, several indications of a less than complete correlation. She mentions, e.g., that Marcionites and Montanists also (like the Gnostics) had female leaders, while

their God-language was no less masculine than that of the orthodox. Nevertheless, the frequent references to the "consequences" or "implications" of a doctrine suggest a tighter connection and a neater correlation than the evidence and her analysis seem to warrant.

Finally, how conscious to the disputants was the social factor when they wrote about the theological issue? What we know, in one case, is that some Gnostics had some female leadership and a God-language that was not exclusively masculine, while second-century orthodox Christians had exclusively male leadership and heavily masculine God-language. I find it difficult to believe there was no connection. But the available texts do not make the connection, nor, to my mind, has P. established it.

These questions are not intended to imply that no social and political issues were involved. Indeed there must have been, and P. has helped identify them. But how and where they fit with the theological issues awaits clarification.

*La Salle College, Philadelphia*

DAVID P. EFROYMSON

**GOD AND ATHEISM: A PHILOSOPHICAL APPROACH TO THE PROBLEM OF GOD.** By Bernardino M. Bonansea, O.F.M. Washington, D.C.: Catholic University of America, 1979. Pp. ix + 378. \$15.99.

The problematic situation to which this work responds is the growing conviction in contemporary philosophy that the traditional notion of God is no longer viable. The usual counters to the existence of such a God—the pervasiveness of evil, the futility of the God-hypothesis, the threat to human freedom—have achieved a new articulation in the experiences of the twentieth century, and they have been joined by philosophies of language which find God-talk meaningless and by an almost unarguable scepticism which denies the very possibility of any rational approach to the issue itself. This cultural challenge occasions the task which B. sets for this volume: "a reconsideration of the whole problem of God's existence within the context of classic and modern philosophy."

His reconsideration takes three successive forms. There is an initial consideration of the principal trends of modern and contemporary atheism "with a view to showing their weaknesses and deficiencies, and even their manifest contradictions." Some sixty pages carry this off. They are followed by the second section, an extensive restatement of the classic arguments for the existence of God: the "ideological argument" from the possibles and from eternal truths; the ontological argument in its original form and subsequent rephrasings; the Five Ways from the *Summa theologiae*; the demonstration of Duns Scotus; and the argumentation of Maurice Blondel—placed among these others "to give this study a modern flavor." This section is brought to a conclusion with a chapter which asserts the strengths and limitations of a theistic proof, coupled



#### Copyright and Use:

**As an ATLAS user, you may print, download, or send articles for individual use according to fair use as defined by U.S. and international copyright law and as otherwise authorized under your respective ATLAS subscriber agreement.**

**No content may be copied or emailed to multiple sites or publicly posted without the copyright holder(s)' express written permission. Any use, decompiling, reproduction, or distribution of this journal in excess of fair use provisions may be a violation of copyright law.**

This journal is made available to you through the ATLAS collection with permission from the copyright holder(s). The copyright holder for an entire issue of a journal typically is the journal owner, who also may own the copyright in each article. However, for certain articles, the author of the article may maintain the copyright in the article. Please contact the copyright holder(s) to request permission to use an article or specific work for any use not covered by the fair use provisions of the copyright laws or covered by your respective ATLAS subscriber agreement. For information regarding the copyright holder(s), please refer to the copyright information in the journal, if available, or contact ATLA to request contact information for the copyright holder(s).

#### About ATLAS:

The ATLA Serials (ATLAS®) collection contains electronic versions of previously published religion and theology journals reproduced with permission. The ATLAS collection is owned and managed by the American Theological Library Association (ATLA) and received initial funding from Lilly Endowment Inc.

The design and final form of this electronic document is the property of the American Theological Library Association.

their God-language was no less masculine than that of the orthodox. Nevertheless, the frequent references to the "consequences" or "implications" of a doctrine suggest a tighter connection and a neater correlation than the evidence and her analysis seem to warrant.

Finally, how conscious to the disputants was the social factor when they wrote about the theological issue? What we know, in one case, is that some Gnostics had some female leadership and a God-language that was not exclusively masculine, while second-century orthodox Christians had exclusively male leadership and heavily masculine God-language. I find it difficult to believe there was no connection. But the available texts do not make the connection, nor, to my mind, has P. established it.

These questions are not intended to imply that no social and political issues were involved. Indeed there must have been, and P. has helped identify them. But how and where they fit with the theological issues awaits clarification.

*La Salle College, Philadelphia*

DAVID P. EFROYMSON

**GOD AND ATHEISM: A PHILOSOPHICAL APPROACH TO THE PROBLEM OF GOD.** By Bernardino M. Bonansea, O.F.M. Washington, D.C.: Catholic University of America, 1979. Pp. ix + 378. \$15.99.

The problematic situation to which this work responds is the growing conviction in contemporary philosophy that the traditional notion of God is no longer viable. The usual counters to the existence of such a God—the pervasiveness of evil, the futility of the God-hypothesis, the threat to human freedom—have achieved a new articulation in the experiences of the twentieth century, and they have been joined by philosophies of language which find God-talk meaningless and by an almost unarguable scepticism which denies the very possibility of any rational approach to the issue itself. This cultural challenge occasions the task which B. sets for this volume: "a reconsideration of the whole problem of God's existence within the context of classic and modern philosophy."

His reconsideration takes three successive forms. There is an initial consideration of the principal trends of modern and contemporary atheism "with a view to showing their weaknesses and deficiencies, and even their manifest contradictions." Some sixty pages carry this off. They are followed by the second section, an extensive restatement of the classic arguments for the existence of God: the "ideological argument" from the possibles and from eternal truths; the ontological argument in its original form and subsequent rephrasings; the Five Ways from the *Summa theologiae*; the demonstration of Duns Scotus; and the argumentation of Maurice Blondel—placed among these others "to give this study a modern flavor." This section is brought to a conclusion with a chapter which asserts the strengths and limitations of a theistic proof, coupled

with the claim that "the inconsistencies and contradictions involved in two large philosophical movements today, atheistic existentialism and dialectical materialism, are carefully pointed out." The final section deals with the questions of the eternity of the world and the correlation between the doctrine of creation and the findings of contemporary science, in which B. contends that "science, far from disapproving the creationist theory, tends to support it."

There are a number of things to recommend in this work. It is written with clarity; the style is easy enough to read. Even when B. is treating a scholastic vocabulary as precise and exacting as that of Scotus, paraphrases or outlines are offered with which the text is made more accessible. On several occasions a good survey is presented of the subsequent uses and variation which an argument enjoyed. Almost every chapter is followed by an extensive bibliography. While B.'s own philosophic tradition is that of Scotus, he has translated and incorporated a study by Louis Charlier for the chapter on the *quinque viae* of Thomas. Many of these chapters will provide a valuable assist for students anxious to read the original texts of some medieval masters and needing a steadying hand from the twentieth century.

Nevertheless, even with so many factors in its favor, the work as a whole falls short of its high purpose. There is very little here that is "reconsideration," and modern philosophy forms a "context" only in the most external and degraded form of a trivialized adversary. B. has learned nothing from Marx, Feuerbach, Freud, Nietzsche, Sartre, Rubenstein, Mill, and Camus. Each of them is allotted a few pages and dismissed with breath-taking ease: "The answer should be obvious. . . . By doing so, they directly contradict their system." For Feuerbach: "One can clearly see the absurd consequences to which such a subjectivistic approach can lead." Nietzsche "makes it clear that his atheistic position has no philosophical value." And the rejection of God consequent upon the horror of the slaughter of millions in this century is treated under the general rubric of "emotional atheism." B. not only exhibits a profound inability to learn from modern and contemporary philosophy; his work does not even dialogue with it. A philosophic forum which would have allowed the authors so quickly dismissed to press their questions and which would have engaged the writings of Augustine and Blondel, Aquinas and Scotus in response, would have indeed constituted a "reconsideration." But this is precisely what does not happen. Each of these classic figures is given a chapter in which his argument is once more elaborated—some of them for the hundredth time in Catholic writings—and the job is accomplished as if Feuerbach and Marx, Freud and Nietzsche had never existed. Even within so narrow a compass, one looks in vain for critically important challenges to be acknowledged and treated: e.g., Anthony Kenny's sharp and careful refutation of the *quinque viae* eleven years ago.

It is indeed valuable to have B.'s extensive treatment of the ideological, ontological, and Scotistic arguments for the existence of God restated. But to contextualize them in a work which is isolated from serious discussion, which is more anxious to build a case than to inquire into a question modulated by contemporary criticism and contrary analyses, which exhibits no sensitivity to the experiences and reflections of the past two centuries is to confirm Catholic philosophy in the worst use of its enormously rich patrimony.

*Jesuit School of Theology at Berkeley*      MICHAEL J. BUCKLEY, S.J.

CATHOLICISM. By Richard P. McBrien. 2 vols. Minneapolis: Winston, 1980. Pp. xcii + 1186. \$29.95.

The author introduces this book as a work not of controversial but of constructive theology. His mission is not to argue a particular viewpoint but to effect reconciliation between the traditional and the new. His intention is to present the disparate schools and perspectives in an overview and to integrate moral and spiritual with doctrinal theology (xvi-xviii). The publisher's bolder claim (on the slipcase holding the two volumes) is that the result is a modern *summa*. In some sense the bolder claim is justified; the range of topics, issues, authors, historical developments is immense. Moreover, in a number of ways McBrien deliberately models his work on the *Summa theologiae* of St. Thomas. This is evident in his organization of the material, particularly the manner of proceeding with each issue, and in his concern to do it so that the beginner can follow his discourse, and also in his concern to integrate the discussion of Christian life and of contemporary issues within the doctrinal context.

The two volumes are divided into an introduction, five parts, and a conclusion, with a total of thirty chapters. A method is set up at the beginning (but not really followed through to the end): a question or problem is proposed; the answer is given in several sections, each concluding with a synthesis; the chapter ends with a summary and is followed by a brief list of recommended readings. In each answer there is a strong biblical and historical component. All major authors are introduced and relevant official Church teachings are cited with references and explanations. The seminary professor is evident throughout, lecturing unhurriedly with more than human patience. He has been doing his homework conscientiously for many years. He has the material confidently and totally in hand. But he always remembers that the students are hearing it for the first time. Every technical term is explained when first introduced in the text and also in the glossary. Every Hebrew, Greek, or Latin word or phrase is translated. Every person, movement, or school is dated, situated, and explained. (Hegel, by solitary exception, enters at p. 115 and three more times before being introduced on p. 312.)



The range and perspective of M.'s agenda are set out with great clarity in chap. 2 of the Introduction. Anyone considering the book as a possible course textbook would know after reading this chapter whether the method, style, and tenor are congenial. Here M. discusses his understanding of faith, theology, and belief in the context of Catholic Church membership.

The five parts of the book deal with these categories: human existence (about 100 pages, including a "spectrum of answers" from the natural and social sciences and philosophy, and including a very short treatment of nature and grace and of original sin); God (approximately 200 pages, including about 40 on revelation, in the context of which creation is dealt with in the space of five pages); Jesus Christ (about 200 pages, including biblical, historical, and contemporary sections); the Church (more than 300 pages on the implicit and explicit ecclesiology of Bible, history, and the contemporary situation, with a quick look at sacraments, contemporary questions, and Mary); and Christian existence in its ethical and spiritual dimensions (about 250 pages, which include a 50-page discussion of eschatology). The conclusion offers a very brief synthesis and characterization of Catholicism. A special and rather helpful feature of the book is a listing of criteria offered at crucial points to guide the student in discerning which of competing Christologies, spiritualities, etc. are compatible with Catholic faith. The criteria seem to be wisely drawn.

The book is monumental and should certainly be found in libraries. Vol. 1 seems to succeed much better than Vol. 2. One has the impression that the content in this latter does not quite fit the mold into which it is being poured. As a course text or a book for the avid amateur, the work seems very long and at the same time perhaps too compressed.

*Georgetown University*

MONIKA K. HELLWIG

**NOMMER DIEU.** By André Dumas. Paris: Cerf, 1980. Pp. 329.

Dumas, author of a half dozen earlier volumes and professor in the faculty of Protestant theology in Paris, offers us a collection of essays published over a period of more than twenty years. These essays constitute a continuing dialogue with successive stages of French thought over these years—with, e.g., Sartre, structuralism, and the new philosophers. D.'s center is with the God of Scripture who challenges and questions His people in history for the purpose of their salvation. D. seeks to name this God properly for our time and place, and to unmask the false hopes that ideologies of our time offer people. In this sense his work is an apologetic, for he contrasts the vision of the biblical God with the visions of twentieth-century ideologies, depending, however, only on the power of the biblical vision rather than on any reflection on Jesus as a historical figure.

Perhaps it is the nonobjectivity of God that is central to D.'s interpretation of the biblical vision. He notes: "The modernity in which we live is constituted progressively as the God who summons us through Scripture diverges from the God of metaphysical explanation, without our knowing clearly whether this divergence entails an obvious purification or a hidden attenuation" (41-42). While D. is quite balanced in articulating the different meanings of objectivity, the history in Protestantism of the assertion of the nonobjectivity of God, and its dangers, on balance he favors this approach to God. It is more faithful to the biblical God than the earlier objectifying thought of Christianity (46), for God is supreme subject and cannot be controlled or managed by our general concepts. God is not the explanation of what is but the source of the newness and destiny that men are offered. He has his reservations about this approach, for if we do not speak in some general terms of God but restrict ourselves to the concrete names and terms of Scripture, Christology "risks becoming the tautology of an individual biography" (165). It is, however, not the "death of metaphysics" (224) that is dangerous for theology but the effacing of one who summons us and gives us a destiny.

There is much more in the collection, and this manifests a deep understanding of the development of Protestant theologies and of the modern sources of suspicion in regard to the biblical God. But it seems to me that D. erects dichotomies where they are not necessary or helpful. He makes a dichotomy between religion and revelation or faith, between God as solution and God as questioner, between the doctrine of creation as asserting the cause or principle of the world and as confession. It is true that the primary way of speaking of God must be personal and that traditional Catholic theology failed at times seriously in this matter. However, our response to this need not be an acquiescence in the supposed death of metaphysics; it may be an attempt to contribute to the development of a metaphysics or an understanding of being that depends as much upon the subject's experience of self as upon the knower's experience of the physical world about him or her. Many contemporary theologians, Protestant as well as Catholic, think that one cannot articulate the meaning of God for human beings or the meaning of God as personal being in a way appropriate to Scripture and to contemporary culture unless one develops such a metaphysics. D. does not come to terms with the revival of metaphysics among Protestant theologians in the United States and the reasons that led to that revival. Without an understanding of being that depends upon praxis as well as on direct knowledge in a more traditional sense, it is difficult to get very far in understanding the destiny to which God calls His people. And without some help from both metaphysics and a study of history it is difficult to give men and women of our time the kind of reason to believe

in the biblical vision of God that they have a right to or that is in continuity with the reasons to believe that Jesus is said to have offered people. These reservations, however, do not detract from the genuine value that D.'s essays have for the theologian and the interested reader.

*De Sales Hall School of Theology*  
*Hyattsville, Maryland*

JOHN FARRELLY, O.S.B.

LE CONSOLATEUR: ESPRIT-SAINT ET VIE DE GRÂCE. By Louis Bouyer. Paris: Cerf, 1980. Pp. 471.

This last-published volume of a trilogy devoted to the study of God more than meets the high standards of research and reflection associated with the name of the author. The first and larger half of this study is an excellent exposition of the revealed data touching the Holy Spirit and of the doctrine's history. As B. notes, this is indeed the first study of this kind on the Holy Spirit to appear since the work of H. B. Swete early in the century. The second half is more speculative in character, not in the sense of being a systematic and exhaustive exposition of all questions of pneumatology, but rather in forming a coherent analysis of several classic problems of theology related to the person and mission of the Spirit, and whose exposition in this way helps to clarify the key doctrinal insights of the first part.

While relatively brief, the first two chapters, on adumbrations of the Spirit in the natural order and in the OT, are a quite stimulating preparation for the truly magisterial discussion of the Spirit in the NT, in the early and later patristic tradition, in the medieval and modern periods. Not only is B. fully conversant with his matter; he is equally in command of his method in the best tradition. For these reasons, no serious doctrinal, exegetical, or historical study of the Spirit can afford in the future to neglect this work. Not everyone, however, will agree with B.'s evaluation of Augustine on the unity of the three divine Persons, nor with the rather unsympathetic characterization of Augustine's theology and metaphysics in general vis-à-vis the approaches of the great Eastern Fathers. One of the great merits of John Duns Scotus—not even mentioned in this volume, and only briefly and quite unsympathetically treated in the other volumes of the trilogy—was to underscore and draw out the positive contributions of Augustine on the unity and trinity of God. Nor will those familiar with the writings and subsequent influence of Bonaventure be less than astounded at B.'s failure to note the prominent place given the mission of the Holy Spirit throughout his theological writings, particularly in Part 5 of the *Breviloquium*, in direct contrast to the startling absence of any significant treatment of the Spirit (as noted by B.) in the *Summa* of St. Thomas. B.'s opinion that Western theology

had forgotten the Spirit for centuries needs considerable qualification. In considerably downplaying the importance of the Franciscan contribution to theology and spirituality across many centuries, B. has entirely overlooked the manner in which theological reflection on the Spirit was closely linked with reflection on the mystery of Mary, particularly the Immaculate Conception.

In sum, a great work, but whose basic insights could be strengthened and clarified by a more careful and sympathetic study of the Christian metaphysics practiced by the great Franciscan theologians in elaborating certain themes on Trinitarian theology, not least the person and mission of the Holy Spirit, and the mystery of Mary Immaculate.

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

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

**RELIGIOUS SYMBOLS AND THEIR FUNCTIONS.** Edited by Haralds Biezais. Stockholm: Almqvist & Wiksell, 1979. Pp. xxix + 177.

It would be difficult to find a more disparate collection of topics than these papers delivered at a symposium held in Åbo, Finland, in August 1978. They range from an essay of contemporary relevance on religious symbols and the social structure (R. Holte) to a more esoteric consideration of the semiotic function of cucurbits or melons (R. Norrman).

An introductory essay by the editor outlines the principal problems in religious symbolism, primarily an attempt to come to grips with the bipolarity of the symbolizing reality in relationship to the reality symbolized, a relationship of immanent transcendence. Biezais subdivides symbols into discursive and nondiscursive; into the latter category he fits religious symbols. Religious symbols die when they no longer adequately express the content of the religious experience.

A symposium addressing itself to a theme such as this would be expected to explore various efforts at symbolizing transcendence. T. Mettinger examines the veto on images in ancient Israel and concludes that while the explicit prohibition was formulated quite late in the eighth-century prophetic polemic of Hosea, the official cult was very early aniconic. Another attempt to protect the transcendence of God is detailed in a study of the iconoclast controversy in Byzantine piety (L. Rydén). "Man as a Symbol of God" (A. Hultgård) is a brief comparative study drawing upon the traditions of Judaism and Zoroastrianism.

The entries are well representative of world religions. J. Hjärpe looks at the symbol of the center in Islam: the Ka'ba and the city of Mecca taken as a whole. Replete with pictures and diagrams, J. Bergman unearths the archeological evidence relating to Nut, the ancient Egyptian goddess of heaven, tree-goddess and bearer of life. From North America,

A. Hultkrantz describes the symbolism of the Sun Dance Lodge among the Wind River Shoshoni, a ritual enactment of the renewal of life and health which was subjected to a Christian reinterpretation in the last century. H. Ringgren explains the symbolism of the Mesopotamian cult images such as were scorned by Isaiah (44:12-20). The intent of image-making was to produce a true and living representation of the god, so as to enable him to participate in the sacrificial meals. Unfortunately, there are no sources which tell of the relationship of the image to the god in heaven. From Africa, "Christ the Mountain" (C. Hallencreutz) depicts the mountain—Mt. Kenya or Mt. Kilimanjaro—as a living symbol for God and/or abode of God in the Kikuyo religion and as continued in Christian sects. A. Parpola writes of the symbol concept of Vedic ritualists, and S. Bjerke treats symbolism and magical acts.

S. Linner explores the relationship between literary symbols and religious belief through examples drawn from contemporary Swedish literature. He notes a distinction between a believing author and the expression of religious belief not shared by the author. In this reviewer's opinion, it is more likely a matter of vestiges of a Christian cultural tradition surviving in a more secular age. One of the most helpful contributions is J. Pentikäinen's consideration of the symbolism of liminality, where the writer takes the insights of van Gennep and Turner and applies them to the Karelian wedding ritual of his native country. Despite rich bibliographies provided with each essay, a notable absence in this collection is any reference to the ground-breaking work of Karl Rahner on the theology of a real symbol. These papers by Scandinavian authors written in German and English constitute the tenth volume in an ongoing series on religious anthropology.

*Darlington Seminary, Mahwah, N.J.*

CHARLES W. GUSMER

THE MEANING OF SAINTS By Lawrence Cunningham. San Francisco: Harper & Row, 1980. Pp. 186. \$9.95.

Cunningham, professor of religion at Florida State University, likes the saints, is comfortable with them, and has written two books on Francis of Assisi. But he is definitely uncomfortable with the Church's process of canonization and its narrow definition of a saint; hence his attempt to offer a new and wider one. He situates the genesis of his book in his discovery that many modern novelists (e.g., Bernanos, Camus, Greene, Silone) offer an insight into the meaning of a saintly personality and thus he concludes to a new type of sanctity for our modern world. C. does not derive his definition solely from these fictional saints; he also listens to the *vox populi*, which has justifiably acclaimed the goodness and holiness of such as Pope John XXIII, Dag Hammarskjöld, Dietrich Bonhoeffer,

Albert Schweitzer, etc. In these fictional or real individuals C. recognizes an authentic goodness and obvious holiness that can be paradigmatic. It is from such concrete expressions that C. formulates his definition: "A saint is a person so grasped by a religious vision that it becomes central to his or her life in a way that radically changes the person and leads others to glimpse the value of that vision" (65). In explaining this definition, C. insists that "religious vision" means "Christian" and this, in turn, includes "the presence of grace outside the visible parameters of institutional Christianity." The definition, strange to say, does not insist on a union with Christ nor a life lived according to gospel principles. C. expresses his definition with such breadth because he not only wants to include India's Mother Teresa but Ghandi as well. Definitions should so delimit that one should know what exactly is included or excluded. As quoted above, the definition can unfortunately be applied, but against C.'s own intention, to the founders of today's many cults, all of which claim a "religious vision" that binds their members together.

C.'s definition of a saint is found in his third chapter, "Towards an Understanding of Saints," where he laments the fact that theologians have neglected the study of the saints in their manuals. He repeats this regret when he writes: "Nor is there any evidence, as I have already noticed, that theologians are doing much serious reflection on the relevance of even the meaning of the saint in Christian tradition" (150). C. evidently is unaware of the volume by P. Molinari, *Saints: Their Place in the Church* (N.Y., 1965), surprisingly absent from his bibliography.

C. opines that "no formal canonization process can adequately define who or what the saint is" (164) and contends "that the whole business of canonization as we have it today in the Church is largely irrelevant and should be abandoned or radically modified" (56). He finds three difficulties. (1) The calendar of the saints is too clerical, with only a few nonclerics on the list, and has a "celibate bias" whose "lifestyle is not that of most Christians" (52). (2) There is stereotyping in the manner that the old calendar refers to women saints as virgins, nonvirgins, or widows, while male saints are not listed as virgins, nonvirgins, or widowers. If C. had checked the revised calendar, in use since the early 70's, he would have noted that the categories he berates have been changed. He also feels that the second nocturns of the old breviary inculcate "celibate values" (53) to the detriment of marriage. If C. were dispassionate, he would have made reference to *The Liturgy of the Hours* (in use since 1971), in which the old nocturns no longer appear. (3) C. feels that the present process is actually a test for doctrinal orthodoxy and is used "to insure compliance with their ideal of doctrinal and spiritual conformity" (55-56). Obviously, such orthodoxy has to be discarded if one wants to add John Wesley, Ghandi, Bonhoeffer, etc., to the list of saints (55).

These reasons do not originate with C.; at least the first two are found in P. Deloos' *Sociologie et canonisations* (The Hague, 1969), another significant omission in the bibliography.

C.'s first chapter, on the origin of the cult of the saints beginning with the martyrs and confessors of the early Church, makes sound reading, as does his fifth, on saintliness in the desert. When C. speaks about the saints, he can be stimulating, but when he attempts to empty the meaning of what a saint is, he is irritating.

*Georgetown University*

JOSEPH N. TYLEND, S.J.

**AN ILLUSTRATED HISTORY OF THE POPES: SAINT PETER TO JOHN PAUL II.** By Michael Walsh. New York: St. Martin's, 1980. Pp. 256. \$19.95.

In this profusely and handsomely illustrated book, W. narrates the origin, growth, and development of the papacy from the days of the Apostle Peter to those of John Paul II. W. has ably condensed twenty centuries of complex history into 250 pages of engaging reading. His style is lively and the narrative fast-moving; he speaks of popes and emperors, intrigue and deceit, but also of wisdom and holiness. Though the book is not intended for the professional Church historian, it admirably serves the Christian who is interested in a picture book that tells about the popes with accuracy and balance. The title claims this to be a history of the popes, but this is not really so. In his introduction W. tells us that not all popes "are discussed here because not every pope was important in the development of the papal office, which is the theme of this book, and some were so obscure that little or nothing is known about them." He is interested in "the lives and works of those popes whose period of office affected the way in which later popes, and we ourselves, think of the Pope today" (9). With this as his expressed purpose, perhaps "papacy" should replace "popes" in the title; it would more accurately describe W.'s intention and the contents. A book on the popes should touch each of them, even though the touch may be light in some cases.

In seventeen chapters W. delineates seventeen periods in the history of the papacy. The first and last of these are devoted to Peter and John Paul II, with the remaining fifteen covering the 262 intervening pontificates. Naturally, there has to be selection, not only of popes but of events as well. His chapter "The Reform of the Papacy" spans the years of thirty-seven popes (984-1181) but only seven are discussed, e.g., Gregory V, Sylvester II, Leo IX, Urban II, and Alexander III. That Hadrian IV should be included in this number is not surprising, since Hadrian was the only Englishman to become pope, and the book has been authored by an Englishman and printed in Great Britain. But what is surprising is that Hadrian should receive almost the same amount of space as the

great Gregory VII. W.'s chapter on "Popes of the Renaissance" is sound and balanced, and kinder to Alexander VI than other historians have been. From among the more recent popes there is nothing on Benedict XV and Pius XI. John Paul I, of happy memory, has but a few sentences to match his thirty-day pontificate, but if a portrait of the "pope with a smile" had been included, it would have helped the reader to recall his happy visage.

W. ends his book with a "Chronology of the Popes." There will never be complete agreement on the dates assigned to the early popes. But W. includes Stephen II, the Roman priest who died three/four days after his election but prior to his consecration and enthronement. W. notes (73) that Stephen II is omitted in some lists but does not give the reason. The official *Annuario pontificio* omits this Stephen, but a note informs us that in those early days the pope's enthronement was viewed as the beginning of his pontificate, and since Stephen had never been enthroned, he is omitted from the papal list. W. seemingly takes the date of election as the beginning of the pontificate, but this only entered the Church in 1059 under Nicholas II, who decreed that the new pope has his full powers from the moment of election and not from enthronement.

In giving the list of popes, authors rarely number them in order to avoid confusion. W. lists John Paul II as the 263rd pope, but the headline in the *L'Osservatore romano* (English edition, Oct. 26, 1978) states that John Paul II was "elected 264th Pope." How solve this discrepancy? I suggest dropping Stephen II, as does the *Annuario pontificio*, and since Benedict IX had three terms as pope, give each term a number (just as we call Grover Cleveland the 22nd and 24th President of the U.S.), and thus John Paul II becomes the 264th pope.

Besides commending Walsh for the pleasure received from reading his text, I must praise the editors, designer, and picture researcher, whose expert knowledge helped produce so handsome a volume.

*Georgetown University*

JOSEPH N. TYLEND, S.J.

**DIE ANFÄNGE DER THEOLOGIE DES MARTYRIUMS.** By Theofried Baumeister. Münster: Aschendorff, 1980. Pp. xii + 356. DM 98.

In 1972, T. Baumeister, a student of B. Kötting, published his Münster doctoral thesis on the role of the martyr in the early Coptic Church. His initial chapter contained a general discussion of martyrdom. This book, his *Habilitationsschrift*, greatly develops that first chapter. While numerous works in recent decades have studied the history of the persecutions or the "witness" terminology, B. feels that his book is a contribution because of its thoroughness in exploring the beginnings of the theology of martyrdom. He regards his work not as the advocacy of any particular



thesis but as a sort of exegetical stocktaking. Consequently the great bulk of the study is concerned with NT theology.

The first section of his larger investigation of the theological roots of the idea of martyrdom concerns the OT and intertestamental background. This brings one immediately to the time of Antiochus Epiphanes and the Jewish attempt to make sense of the sufferings of those who remained loyal to their heritage. As earlier scholars have done, he emphasizes the significance for later Christian developments of the book of Daniel and the story of the Maccabean martyrs. Incipient explanations speak in terms of testing and cleansing. In this period another element is added to the mix, the Hellenistic ideal of an heroic death.

Christians inherited all this but made their own distinctive contributions. As in the Jewish experience, reflection on the fact of persecution—of Jesus himself, his immediate disciples, and later generations—led to a developing Christian theology of martyrdom. Christian specificity is found first of all in Jesus' call for his disciples to be ready to renounce self out of loyalty to him. Reflection on this call was frequently linked to the theme of the death of the prophets. The willingness of Jesus' disciples to accept whatever might come out of loyalty to the Master very clearly meant a readiness to suffer and die. The common path of Jesus and his followers lay not only in the living but in the dying as well. A martyr's death was likely above all for those who like Paul preached Christ to the nations. Those who witnessed in word were the most likely to be called to witness in deed, in their blood. Such individuals were regarded as a source of joy and blessing for the Church.

Martyrdom was already bidding fair to become a theological theme in its own right in the book of Revelation. The return of Jesus as judge, seen as the climax of the tribulations of the end-time, promised a rapid justification of the Christian's sufferings. In Ignatius of Antioch and especially the *Martyrdom of Polycarp*, where the martyr is clearly a blood witness, this point is reached.

These are the principal theological strains in the development of the beginnings of the theology of martyrdom. There are other subordinate themes which exegetes can discern and whose relative significance they can discuss. B. set out to reconstruct the theology of martyrdom from the Christian writings of the first and early second centuries. He has succeeded in doing this and should not be faulted for not doing other things. But the reader will have to look elsewhere for a study of later developments in the Christian theology of martyrdom and for a broader view of the phenomenon of Christian martyrdom as seen by other disciplines such as history and sociology.

**COUNCIL AND COMMUNE: THE CONCILIAR MOVEMENT AND THE FIFTEENTH-CENTURY HERITAGE.** By Anthony Black. Shepherdstown, W.V./London: Patmos/Burns & Oates, 1979. Pp. x + 253. \$25.95.

Since contemporary evaluations of conciliarism are different from what they were even thirty years ago, a re-evaluation of the Council of Basel is quite in order. In this worth-while study B. investigates the thought and actions of two major figures at the Council: Johannes de Segovia and Henricus de Campo (de Velde). He intends, however, to do more than just present an appreciation of these two men. His aim is more ambitious: to place their conciliarism in the context of Western constitutional thought and in particular to relate conciliarism to the communalism of the medieval world and to early modern humanism.

The book sets out with two themes: the relation of conciliar theory to the communal movement and its relation to the philosophical and theological traditions of its time. Since B. stresses the theological foundations of conciliarism (versus its canonistic origins) he must relate conciliarism to the major philosophico-theological dispute of those centuries: nominalism against realism. In B.'s view, because conciliarism asserted that the Church as a whole was prior to its parts, i.e., prior to any of its parts including the papacy, then conciliarism in its theory of social holism was an ally of realism. Such an assertion would seem to make it difficult to place either William of Ockham or Marsilius of Padua in the camp of the conciliarists, even if they did exercise a great deal of influence over some conciliarists. A further difficulty is that, in drawing comparisons between de Campo and Segovia and early conciliarists, the most common representatives of the earlier tradition that are cited tend to be Gerson and canonists such as Zabarella, and so B.'s claim that Basilian conciliarism was more theological and less canonistic is not really proven on the basis of the evidence cited.

What is a major contribution is B.'s emphasis on the way Basel conducted its affairs and the rationale behind this. After all, Pisa and Constance had worked and voted by nations; why did Basel shift to deputations? Politically speaking, the choice was disastrous. Inasmuch as the monarchs and senior clergy could have less influence and control over the Council in this new format, they were less likely to support it, and Basel, if it had any hopes of success, needed firm backing to counteract the adroit maneuvering and at times the duplicity of Eugenius IV's diplomatic campaigns against the Council. This fact also creates a problem for B.'s thesis that Basel modeled itself after the communal movement while it drew its membership from these ranks. Communalism had succeeded and survived for so long because it had drawn upon political experience. It had the feel for the possible, the attainable, and the important, or else it had been overwhelmed. How was it that Basel never

displayed these virtues? Basel so often alienated potential supporters by its ineptness and intransigence that one wonders what had happened. In addition, B. claims as an example of communal influence that Escobar was fully familiar with the Spanish civic tradition, and yet he notes that Escobar spent most of his life in the Curia at the Penitentiary Office. How do these two fit together?

This book, then, is useful but needs to be read carefully. On every page questions arise along with some good insights. The format itself makes for difficult reading, as the chapters are subdivided into sections with the footnotes at the end of each section. The author's habit of referring to some characters by their less common names is a bit distracting: e.g., Denis the Carthusian is referred to as Rickel. In my reading, this book was intended to be provocative and it was. Like the recent book by J. W. Stieber on Eugenius IV and the Council of Basel, it adds nuances and correctives to the traditional picture of the Council and so it is to be commended.

*State University College, Fredonia, N.Y.*      THOMAS E. MORRISSEY

PÄPSTLICHE UNFEHLBARKEIT BEI NEWMAN UND DÖLLINGER: EIN HISTORISCH-SYSTEMATISCHER VERGLEICH. By Wolfgang Klausnitzer. *Innsbrucker theologische Studien* 6. Innsbruck: Tyrolia, 1980. Pp. 280. DM 54.

In the course of the debate that accompanied the First Vatican Council's discussion of infallibility, both Newman and Döllinger opposed the proposed definition. Just as their opposition was characteristically different—subdued in Newman's case, stentorian in Döllinger's—so was their reaction to the conciliar teaching on infallibility in *Pastor aeternus*. Newman, on finding that "nothing has been passed of consequence," accepted the definition; Döllinger asserted: "As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this teaching."

Why did Newman remain within the Church of his conversion and why did Döllinger remain unreconciled with the Church of his baptism? K.'s study, originally a doctoral dissertation at Innsbruck, attempts to answer this question through a historical-systematic analysis and comparison of their theological viewpoints.

While their *curricula vitae* were quite different, the Oxford convert and the Munich professor had a good deal in common, though their actual contacts were infrequent and usually indirect. Nearly the same age, both were littérateurs known for their apologetical writings in defense of Catholicism and their advocacy of such causes as increased lay participation in the life of the Church. As avid investigators of Church history, they were simultaneously more historically conscious than most of their

displayed these virtues? Basel so often alienated potential supporters by its ineptness and intransigence that one wonders what had happened. In addition, B. claims as an example of communal influence that Escobar was fully familiar with the Spanish civic tradition, and yet he notes that Escobar spent most of his life in the Curia at the Penitentiary Office. How do these two fit together?

This book, then, is useful but needs to be read carefully. On every page questions arise along with some good insights. The format itself makes for difficult reading, as the chapters are subdivided into sections with the footnotes at the end of each section. The author's habit of referring to some characters by their less common names is a bit distracting: e.g., Denis the Carthusian is referred to as Rickel. In my reading, this book was intended to be provocative and it was. Like the recent book by J. W. Stieber on Eugenius IV and the Council of Basel, it adds nuances and correctives to the traditional picture of the Council and so it is to be commended.

*State University College, Fredonia, N.Y.*      THOMAS E. MORRISSEY

PÄPSTLICHE UNFEHLBARKEIT BEI NEWMAN UND DÖLLINGER: EIN HISTORISCH-SYSTEMATISCHER VERGLEICH. By Wolfgang Klausnitzer. *Innsbrucker theologische Studien* 6. Innsbruck: Tyrolia, 1980. Pp. 280. DM 54.

In the course of the debate that accompanied the First Vatican Council's discussion of infallibility, both Newman and Döllinger opposed the proposed definition. Just as their opposition was characteristically different—subdued in Newman's case, stentorian in Döllinger's—so was their reaction to the conciliar teaching on infallibility in *Pastor aeternus*. Newman, on finding that "nothing has been passed of consequence," accepted the definition; Döllinger asserted: "As a Christian, as a theologian, as a historian, as a citizen, I cannot accept this teaching."

Why did Newman remain within the Church of his conversion and why did Döllinger remain unreconciled with the Church of his baptism? K.'s study, originally a doctoral dissertation at Innsbruck, attempts to answer this question through a historical-systematic analysis and comparison of their theological viewpoints.

While their *curricula vitae* were quite different, the Oxford convert and the Munich professor had a good deal in common, though their actual contacts were infrequent and usually indirect. Nearly the same age, both were littérateurs known for their apologetical writings in defense of Catholicism and their advocacy of such causes as increased lay participation in the life of the Church. As avid investigators of Church history, they were simultaneously more historically conscious than most of their

contemporaries and correspondingly much less disposed to the speculative claims of Roman theology.

Yet, if similarities abound, there was a crucial difference: Döllinger's historical approach was positivistic (*historisch, nicht geschichtlich*), while Newman's was "fiduciary" (cf. John Coulson, *Newman and the Common Tradition*, Oxford, 1970). Döllinger felt that dogmatic decisions should be verifiable by historical investigation; since he remained unconvinced that a papal exercise of infallibility could be historically substantiated, he rejected *Pastor aeternus*. Newman, in contrast, was able to envision doctrine as developing within history; thus he was able to accept *Pastor aeternus* as a legitimate development, while hoping that "a new pope and a reassembled council may trim the boat."

Unfortunately, both Döllinger and Newman were at a disadvantage in their attempts to interpret *Pastor aeternus*, since neither had access to the official proceedings due to conciliar secrecy. This lack of reliable information misled Döllinger into identifying ultramontane exaggerations (which extended infallibility to every conceivable type of papal pronouncement) as the intended meaning of *Pastor aeternus*. Newman, however, quickly came to realize that *Pastor aeternus* was not a victory for those ultramontanes who had "hoped to get a decree which would cover the Syllabus, and they have not got it."

As a generalized overview, this study achieves its purpose of comparing and contrasting the theological viewpoints of Newman and Döllinger on the topic of infallibility; in particular, an American audience will benefit from the survey of Döllinger, just as German readers will find a good introduction to Newman. Beyond the level of generalization, however, there are regrettable deficiencies. First, K.'s analysis of primary materials is insufficiently penetrating; e.g., the discussion of Newman's "Infallibility Papers" (recently published by J. Derek Holmes in *The Theological Papers of John Henry Newman on Biblical Inspiration and on Infallibility*, Oxford, 1979) does not relate Newman's preconconciliar reservations about infallibility to his postconciliar expression in his *Letter to the Duke of Norfolk*; similarly, one is surprised that the treatment of the *Grammar of Assent* did not investigate the role of the "illative sense" in assenting to a doctrine like infallibility. Secondly, K.'s utilization of secondary literature is quite limited; e.g., Gerald McCool's *Catholic Theology in the Nineteenth Century* (New York, 1977) may have appeared too late to be used, though its treatment of Roman theology could have given more nuance to K.'s study; however, it is astonishing that only passing mention is given August Franzen's *Die katholisch-theologische Fakultät Bonn im Streit um das erste Vatikanische Konzil* (Cologne-Vienna, 1974), which has valuable information about Döllinger's contacts with anti-infallibilists at other German universities.

In sum, this volume is a helpful summary of selected primary materials and limited secondary literature, but the in-depth treatment of theological issues that readers might expect never quite materializes.

*Catholic University of America*

JOHN T. FORD, C.S.C.

**FRANCIS CLEMENT KELLEY AND THE AMERICAN CATHOLIC DREAM.** By James P. Gaffey. 2 vols. Bensenville, Illinois: Heritage Foundation, 1980. Pp. xxxi + 452; xix + 476.

In this work Gaffey records in a judicious style the life of Francis Clement Kelley (1870–1948) from his early years in Canada to his agonizing death as bishop of Oklahoma. There are extensive treatments of the formation and growth of the Catholic Church Extension Society and American Board of Catholic Missions, Kelley's major contributions to the U.S. Church, his role in the negotiations surrounding the Lateran Pacts between the Holy See and the Italian government, the bishop's pleading for religious liberty during the Mexican persecutions in the 1920's, and his policies as an administrator in Oklahoma. The work is prefixed by a valuable chronology and a long prologue on Kelley's character. The writing was sponsored by Archbishop John R. Quinn, then serving in Oklahoma, and the late president of Extension, Fr. Joseph A. Cusack.

At times G. seems to be writing official biography, and the book's greatest weakness is that it is written almost completely from the perspective of Kelley, with only moderate attention to a more critical analysis. Readers are left to make their own conclusions about Kelley's theological views, the obvious distinction between his public life and private spirituality, and the influence of American social developments (e.g., the growth of governmental centralization) on his mentality. Still, the overwhelming wealth of information taken from primary archival sources serves to heighten the reader's awareness of several key developments in twentieth-century Catholicism in the United States: (1) Kelley's leadership at Extension, his ability to negotiate between opposing ecclesiastical forces, his astute financial administration and friendship with the wealthy, and his admitted isolation from the pastoral impact of the rural assistance program reveal both the strengths and weaknesses of the dominant ministerial model before Vatican II. (2) Kelley is portrayed as an organizational genius, and his innovative programs in Detroit, Chicago, and Oklahoma are described as the natural outgrowth of his universal missionary vision. When few leading churchmen were concerned about the Church in the West, Kelley was zealous for its strong development. At the same time, this vision stemmed from a narrow ecclesiology. The "Islander's" measurements of success were conversions,

buildings, and financial prosperity. (3) Kelley's career cannot be isolated from his rising and falling fortunes in the Vatican. The book gives a rare inside view of Church government. (4) One of the most popular Catholic writers of his age, Kelley depended on the classical British essayists and French pulpit orators. Aside from his support of a kerygmatic catechetical approach in his own diocese, his apologetics were moralistic, at times subordinating facts to impression and image. (5) Perhaps the most glaring weakness of Kelley's tenure in Oklahoma was his inability adequately to address the problems of ethnic minorities (Blacks, Indians, Hispanics). The author makes several very perspicacious comments about this failure. Kelley's approach in this area is in sharp contrast to his defense of religious liberty for the Church in Mexico. The dichotomy is indicative.

In short, no serious student of twentieth-century Catholicism in the United States can afford to ignore this work. Although it is at times narrowly episcopal, *Francis Clement Kelley* is competently written and thoroughly documented. The breadth of the book's index signifies its importance.

*Franciscan School of Theology*  
*Berkeley, California*

JOSEPH P. CHINNICI, O.F.M.

**MERTON: A BIOGRAPHY.** By Monica Furlong. San Francisco: Harper & Row, 1980. Pp. xx + 342. \$12.95.

**THE SOLITARY EXPLORER: THOMAS MERTON'S TRANSFORMING JOURNEY.** By Elena Malits, C.S.C. San Francisco: Harper & Row, 1980. Pp. xiii + 175. \$6.95.

At last, twelve years after his untimely death in Bangkok on Dec. 10, 1968, a full biography of Trappist Thomas Merton has been published. Several anthologies of memoirs and character studies by his friends have already appeared. Many of the twenty-eight doctoral dissertations on Merton's writings that have been presented since his death have included short biographical sketches to set the context of the textual analysis. But British writer Furlong is the first to publish a thorough and complete study of Merton's life and achievement, based not only on his own published writings but also on some of the recently accessible private correspondence and fresh interviews with many of his friends and correspondents.

When I visited the Thomas Merton Study Center at Louisville, Kentucky, in 1972, the acting curator of the Merton collection of memorabilia informed me, indicating the six three-tiered filing cabinets: "Here is the 'real Merton,' 15,000 letters, still unedited and uncatalogued, and therefore inaccessible to scholars." F. has had the good fortune of at last gaining access to some of Merton's correspondence and one unpublished journal. Her biography sets a high standard for future writers. Writing in

a concise, vivid, and no-nonsense crisp style, she has produced a well-balanced portrait of a man hitherto known to his international following of readers only from his voluminous published writings, over fifty books and more than 250 articles.

Monastic superiors and the Merton Legacy Trust commissioned John Howard Griffin to write an "official" biography in 1972. Griffin, with access to much of Merton's unpublished material and correspondence, worked devotedly on this project for six years, one week out of each month, despite insuperable personal difficulties, until two years before his death on Sept. 8, 1980. His work was "substantially completed" but requires extensive re-editing. Michael Mott, another British author, was commissioned in 1978 to undertake this and hopes to publish his own "original and official" biography sometime in 1982, incorporating much of Griffin's research.

Several of Merton's fellow monks at the Abbey of Gethsemani expressed to me in 1972 their fears that Griffin would turn their "Father Louis" into a plaster saint. F. has admirably avoided that pitfall. Merton was no "saint" in the hagiographic sense. F. makes little attempt to cover anything over. Rather, she has written a very sincere study of a warm, loving, and lovable human being, faults and all. She has managed "to pierce through the surface and get beyond the shadow" of a man who, despite his extensive published works, attempted to remain, in public at least, a very private person.

I have been informed that both former Gethsemani Abbot James Fox and Brother Patrick Hart, former Merton secretary and editor of several of his posthumous volumes, had the opportunity to read F.'s galley proofs before the work was published "merely to correct factual errors, not to change interpretations." Only a few minor factual statements had to be re-edited. Abbot Fox is quoted as saying, with the wisdom of years: "Every good story has to have a villain. I suppose I'm it!" F. has substantiated from fresh sources the contention of Edward Rice in his 1970 short study of Merton (*The Man in the Sycamore Tree: The Good Life and Hard Times of Thomas Merton, An Entertainment*) that life was not always peaceful and serene for either religious superior or subject during their long association at Gethsemani.

F.'s seven-page introduction lists the major problems Merton encountered and surmounted during his life of fifty-four years. The first third of the concise twenty-one chapters detail Merton's life before his entrance into the Monastery of Gethsemani at the age of twenty-seven on Dec. 10, 1941, based largely on Merton's own autobiographical works and his published journals. The latter fourteen chapters are concerned with Merton's monastic life for the next twenty-seven years, increasingly based on his extensive unpublished correspondence and recent interviews with



his many friends. The last seven chapters are by far the most interesting to those familiar with the writings of the "mature Merton." Of particular interest to many will be chap. 12, "The World and the Cloister," which details Merton's method of spiritual direction, an activity that was primary in his life from 1955-65. Extensive paraphrases from the unpublished journal "The Vow of Conversation" (1964-65) give the background of Merton's transition to living as a hermit at Gethsemani from 1965-68.

Three major themes are developed concurrently throughout the text: Merton's intellectual growth and the persons and literary sources that influenced him; his psychological growth and the process of attaining his self-identity; his realization of God's mercy and his own growth in compassion. A constant chronological sequence of the events in Merton's life and a between-the-lines analysis of the context of his published writings and correspondence substantiate the details of the biography, enabling the reader to sense the growth and development of the man Merton came to be.

F. is particularly insightful about the feminine influences on Merton's life, from his mother (her death, when he was six years old, was the occasion for the beginning of his own long spiritual pilgrimage) to American theologian/feminist Rosemary Radford Ruether, who challenged many of his basic assumptions during an eighteen-month exchange of letters during 1966-67, published here for the first time.

F.'s seven-page epilogue is extraordinary in its sensitivity and comprehension, indicating the many reasons why Merton's impact on the world of Christian spirituality has perdured at least to this date, twelve years after his death. The easy-to-read text is enhanced by seventeen well-selected photographs, several newly published. F.'s achievement is highly recommended for all, specialist and nonspecialist alike, who are interested in the life and growth of a person who still stands as one of the major influences on Christian writing in the twentieth century.

During the last months of his life Merton recorded in his *Asian Journal* a telling statement: "Our real journey in life is interior." Elena Malits picks up on this theme, delineating from Merton's writings the map of that transforming journey, through the various stages of his continual conversions. Marvelously concise in her study, M. has distilled in 156 pages the essence of Merton's ideas on what the life process ideally is, searching through the entire corpus of Merton's works. After discussing the various external areas of his wide-ranging interests, M. states: "In each of these areas of his life, Merton was able to grow progressively, leaving behind inadequate conceptions or limiting practices while retaining what was authentic and life-giving. He was utterly faithful to life as a journey into the unknown, confident that God would lead him to a fulness beyond imagining" (117).

After an introductory essay of Merton's writings and a short commentary on Merton's external journey into the unknown, M. in the five succeeding chapters plunges into the interior journey, with 97% of her 363 citations drawn from Merton's published works. She did not have access to Merton's correspondence but analyzes thoroughly the three classic metaphors Merton used to describe his journey as a monk: "Leaving the World," "To Live in the Desert," and "To Seek God."

The transformation of his consciousness as a "Guilty Bystander" from 1958 on is analyzed in depth. M. is acute in detecting the "connections" in Merton's life, the influence of Zen on his search for transcendent experience, and the final integration of his personality, all of which led him to a well-honed sense of social responsibility. The progressive sense of personal freedom which Merton was able to attain is well documented.

M.'s seventeen-page concluding chapter, on the continuing influence of Merton, "To Be What I Am: A Critical Appraisal of Thomas Merton," is one of the most insightful I have read in ten years of intense Merton study.

These two books are mutually complementary and are highly recommended to all interested in Merton spirituality.

*Canisius College*

FREDERIC J. KELLY, S.J.

**A WORLD OF GRACE: AN INTRODUCTION TO THE THEMES AND FOUNDATIONS OF KARL RAHNER'S THEOLOGY.** Edited by Leo J. O'Donovan. New York: Seabury, 1980. Pp. xiii + 198. \$14.50.

The book's jacket brags justifiably that it is a perfect companion to Rahner's *Foundations of the Christian Faith* (New York: Seabury, 1978) and the most useful introduction to his theology as a whole. The volume's success is partially the result of its structure. It consists of thirteen essays designed as a running introduction to each of the topics treated in *Foundations*. Since the authors have included suggestions for further reading, their essays could also serve quite handily as a companion to Gerald McCool's *A Rahner Reader* (Seabury, 1975), or even as a guide to Rahner's *Theological Investigations* themselves. Although it is difficult for an anthology to match the economy and consistency of style that marks, e.g., Karl-Heinz Weger's introduction, *Karl Rahner* (Seabury, 1980), the evenness and quality of all the pieces are most commendable. They are genuinely introductory but also thorough and generally as probing as one could legitimately expect, given their intention. In addition, a brief glossary of Rahner's technical vocabulary does much to alleviate one of the major difficulties posed by his essays.

It is the American accent of these essays, however, that warrants the claim "most useful introduction." They do not simply repeat Rahner's

central themes. By and large, they expertly focus his thought from an American slant. I expect that this is what will be most helpful to the intended audience.

It is to be hoped that this sort of collaboration will not end here but portends a publication in the future of a more probing analysis and critique of R.'s theology by Americans from our own particular perspective. Perhaps, even those introducing themselves for the first time to R.'s thought could benefit from a more pointed evaluation than the reader finds in the "Questions for Discussion" which conclude each section of the present volume.

William Dych's "Theology in a New Key," though billed as an introduction on method, is not merely a discussion of methodology in a narrow sense, but a succinct and exceptionally clear overview of the characteristic thrust of R.'s thought. The essays which follow achieve similar results. Anne Carr's introduction to R.'s anthropology emphasizes the experimental focus of his thought. Michael Buckley's essay provides an overview of the conception of God and religious language elaborated in the third chapter of *Foundations*. Brian McDermott's consideration of R.'s notions of sin and guilt shows their basis in R.'s understanding of the "scope and goal of [human] freedom . . . as nothing less than the totality of our lives in union with God." His explanation of R.'s "supernatural existential" as a kind of "original redemptive grace" is a helpful one. John Galvin shows how R. understands grace in a way which emphasizes that divinization and humanization are not opposing alternatives but one and the same goal of our existence. The analogies which Thomas O'Meara employs in his overview of R.'s interpretation of the history of salvation make the transition from R.'s extremely precise formulations to "ordinary language" look easy. Peter Schineller and Otto Hentz elaborate the essential elements of R.'s conception of Jesus as the Christ. Michael Fahey demonstrates that the questions about the credibility of the Church which R. raises in *Foundations* must be understood in terms of his fundamental theological anthropology. His note about the advance since *Foundations* in R.'s understanding of the ecclesial nature of Protestant churches will be helpful to those who might have been lulled into thinking that the continual increase in the Rahner corpus has not really presented any new thoughts. John Carmody's essay on Christian life and the sacraments demonstrates that although R.'s analyses may at first seem overly abstract and speculative, they ultimately turn out to have significant pastoral insights which are profoundly concrete, humanistic, and realistic. William Thompson's and James Bresnahan's examinations of the contributions of R.'s theological anthropology to Christian eschatological thinking and to Christian ethics reinforce Carmody's point.

**IN DER FÜLLE DES GLAUBENS: HANS URS VON BALTHASAR-LESEBUCH.** Edited by Medard Kehl and Werner Löser. Freiburg: Herder, 1980. Pp. 408. DM 46.

This is a collection of excerpts from the writings of Hans Urs von Balthasar arranged in a theological order. Of course, these 120 segments drawn from the vast output of the Swiss theologian are only fragments, but the editors hope that they will offer in these fragments a totality. The English reader has access to B.'s thought through occasional (increasingly polemical) articles and through translations of a few books (some of the translations are stiff and some of the works translated are abbreviated). The great works of love on Maximus the Confessor or Gregory of Nyssa are not available, and of the two original theological systems, *Herrlichkeit* and *Theodramatik*, nothing substantial is in English. So the English reader can misconstrue a vast and complex theological and cultural enterprise into being journalism and mysticism. Paradoxically, Karl Rahner gives a particularly keen description of the scope of von Balthasar's work. "He writes minute studies of the ancient Church Fathers . . . makes a forgotten segment of Thomas Aquinas come alive . . . he writes a theological aesthetic unlike anything done up until now . . . he is an apologete in the best sense of the word . . . a philosopher not only in the sense of German idealism but in his own work . . . a translator not only of Origen . . . but of Claudel" (16).

This volume offers us, on the one hand, an introduction to the complete Balthasar but, on the other hand, it gives access only to German readers.

Of particular interest is the "Introduction," a fifty-page profile of B., the first such portrait to be done. We see in the sources of B. some reasons for the direction his life and work assumed. A prayerful interest in the letter of Scripture and an early favorable study of modern philosophy combine with a lifelong immersion in the mystics to produce a Catholic thinker who is unthreatened by Hegel even as he lives out of traditional Catholic piety and ecclesiology. The authors place him in the company of Przywara, Rahner, de Lubac, and Congar as men who saw the weakness in the dualism and rationalism of the latest revival of scholasticism. Clearly, B.'s conservatism is that of tradition and mysticism, not that of baroque canon law or scholasticism.

In the four figures who influenced him greatly we have a key to B.'s character. They are an odd quartet: Przywara, Karl Barth, de Lubac, and Adrienne von Speyer. With finesse the editors of this volume can contrast Przywara's attitude towards the interplay between Thomism and German idealism and that of Rahner. Nonetheless, Przywara did not gingerly touch upon idealism but with considerable Germanic speculative gifts he linked Hegel and Aquinas. There is a kind of fear in B., not of knowing the diversity of the modern religious world, but of its future. I am not convinced that this anxiety was so present in the Jesuit predecessor of B.

and Rahner, Przywara, who suffered at the hands of ecclesiastical authorities for his views. Nevertheless, the quartet of mentors is unusual as no less than Karl Barth mediates Przywara and de Lubac. This tension between tradition and future, between speculation and mysticism, is both the strength and weakness of B.

To return to this collection, it follows a clear pattern and brings passages from many works into an ordered catena. The pattern, however, surprises the reader. It begins not with God—as B. and Barth might be expected to begin—but with the human person in “modes of existence” and “dimensions of human knowing,” “searching for God” within “the limits of human existence.” One wonders if Rahner substituted his plan for the volume. Sections on God (mainly dealing with Jesus), Church, Life and Faith, and Fulfilment mark out the large sections. Not an unnecessary bibliography but a fine guide to bibliographical sources completes the book.

B. is a gifted writer, a religious thinker who thinks from the aesthetic spirit and medium. Whether he is discussing eros, Origen, or the image of God, the reader is pursuing a line of beauty as well as faith. B. is at his best in areas where freedom and speculation can invite into conversation the aesthetic, and he is least inspired when he discusses the Church. It is instructive to compare the rather elusive remarks of 1974 on criticism in the Church (ecclesial critique, he writes, is meaningful when it touches not an aspect of the Church but the entirety of the Church) and the older, creative look at the distinction between clergy and laity from 1960.

With its fine arrangement and selectivity, and particularly with the excellent profile of this fascinating and inconsistent thinker, this volume in a paperback English translation might be the right Anglophone introduction to the gift and sparkle of a theologian whom social evolution annoys and cosmic beauty delights.

*Washington, D.C.*

THOMAS F. O'MEARA, O.P.

**NATURAL LAW AND NATURAL RIGHTS.** By John Finnis. Oxford: Clarendon, 1980. Pp. 425. \$39.00; \$19.95 paper.

This is undoubtedly the most significant work on the natural law to appear in modern times. It is not only a critical history of the classical, medieval, and modern thinking on the subject, but an original philosophical presentation of the validity and consistency of natural-law thinking itself. The unfortunate tendency in Christian circles away from natural-law thinking has in part been caused by the lack of any really first-class mind working within this tradition. With the publication of Finnis' book, the many easy and superficial as well as the few hard reasons for ignoring a position rooted in the structure of reality itself will no longer be able easily to survive.

and Rahner, Przywara, who suffered at the hands of ecclesiastical authorities for his views. Nevertheless, the quartet of mentors is unusual as no less than Karl Barth mediates Przywara and de Lubac. This tension between tradition and future, between speculation and mysticism, is both the strength and weakness of B.

To return to this collection, it follows a clear pattern and brings passages from many works into an ordered catena. The pattern, however, surprises the reader. It begins not with God—as B. and Barth might be expected to begin—but with the human person in “modes of existence” and “dimensions of human knowing,” “searching for God” within “the limits of human existence.” One wonders if Rahner substituted his plan for the volume. Sections on God (mainly dealing with Jesus), Church, Life and Faith, and Fulfilment mark out the large sections. Not an unnecessary bibliography but a fine guide to bibliographical sources completes the book.

B. is a gifted writer, a religious thinker who thinks from the aesthetic spirit and medium. Whether he is discussing eros, Origen, or the image of God, the reader is pursuing a line of beauty as well as faith. B. is at his best in areas where freedom and speculation can invite into conversation the aesthetic, and he is least inspired when he discusses the Church. It is instructive to compare the rather elusive remarks of 1974 on criticism in the Church (ecclesial critique, he writes, is meaningful when it touches not an aspect of the Church but the entirety of the Church) and the older, creative look at the distinction between clergy and laity from 1960.

With its fine arrangement and selectivity, and particularly with the excellent profile of this fascinating and inconsistent thinker, this volume in a paperback English translation might be the right Anglophone introduction to the gift and sparkle of a theologian whom social evolution annoys and cosmic beauty delights.

*Washington, D.C.*

THOMAS F. O'MEARA, O.P.

**NATURAL LAW AND NATURAL RIGHTS.** By John Finnis. Oxford: Clarendon, 1980. Pp. 425. \$39.00; \$19.95 paper.

This is undoubtedly the most significant work on the natural law to appear in modern times. It is not only a critical history of the classical, medieval, and modern thinking on the subject, but an original philosophical presentation of the validity and consistency of natural-law thinking itself. The unfortunate tendency in Christian circles away from natural-law thinking has in part been caused by the lack of any really first-class mind working within this tradition. With the publication of Finnis' book, the many easy and superficial as well as the few hard reasons for ignoring a position rooted in the structure of reality itself will no longer be able easily to survive.

F. is a young constitutional lawyer, an Australian, presently at University College, Oxford, though much of this work was written at the University of Malawi in Africa. F. is a member of the Pontifical Commission on Justice and Peace, and he is a Thomistic scholar of great depth, perception, and originality. This book, in a sense, is more than just another analysis of an idea; it comes directly to grips with the raw material of the problem itself. It deals with how natural law gets thought in the first place, with its objections and various meanings. This is presented in the light of the most contemporary reflections of Hart, Rawls, and Raz. Within this context F. is able, in what is, for this often ponderous subject, strikingly bright and clear writing, to reduce and illuminate the traditions of practical reasoning as they appear in the history of ethical and political thought. Thus, F. knows why Suarez' views on penal law and will in law are not dead, why they relate to obligation and to later turns in political thought, how they relate to God's existence. Aristotle still speaks here, as do Plato, Augustine, Vasquez, even, in a way, Rommen, d'Entreves, and Messner.

But the essence of F.'s position is the basic truth of Aquinas' approach and how to argue it precisely within the history of opposition to it. F. knows we have questions and issues that Aquinas may not have faced. He also knows that some things need to be drawn out, clarified, explicated. This he does. Yet F. also knows the modern and ancient thinking on this issue and precisely how all is interrelated to the line of argument and philosophical reflection Aquinas presented. He is especially valuable also in knowing English and American legal traditions, in knowing how the law itself works, in knowing how to reflect on practice in a philosophical manner. Roscoe Pound, Kelsen, and Blackstone are in evidence with the Stoics, Kant, Vitoria, Nozick, and Molina. In other words, F. knows what is at stake.

F. thus rethinks the whole meaning of law and rights and how they are connected with the kind of being man is, in fact, in his own self-reflection. The Aristotelian background of "what is human flourishing," a felicitous phrase, is clear. F. understands that the common good is designed to include, must include, must make possible the particular good of each person. He does not lightly oppose the essential tendencies and faculties in human existence in such a way that they are sacrificed to each other, even though he understands that each of us cannot possibly do everything worth doing. In addition, F. thinks out—out loud, in fact—the theological and metaphysical questions that come out of natural-law thinking. Not only is his last section, dealing with "Nature, Reason, and God," shown to be intrinsically connected with his argument, but it is original in its reflection of this tradition. In a sense, this work is the definitive response to the problems Leo Strauss had about natural law and revelation in his *Natural Right and History*.

Finnis, I think, ought to form the basis of every ethical and moral-theology course in seminaries and universities. It is, along with John Paul II's works, a reminder that we left our Thomism at our own peril, at the point of not understanding what we are about without it, even within Western intellectual tradition itself. *Natural Law and Natural Rights* will receive widespread and attentive reading, and its subject matter, because of it, will again receive the serious consideration it deserves.

*Georgetown University*

JAMES V. SCHALL, S.J.

**A HISTORY OF CHRISTIAN SPIRITUALITY: AN ANALYTICAL INTRODUCTION.** By Urban T. Holmes. New York: Seabury, 1980. Pp. x + 166. \$10.95.

This discriminating survey of the entire history of Christian spirituality in a book of so brief a length might appear to be necessarily more diffusive than it is. This grand scope of the history of spirituality has the character of an integrated work, not, as Holmes says, because of its presentation of a single pattern that is discerned operating in the many spiritual masters, but because of the identification and brief explanation of discrete movements within the history.

A person searching for a familiarity with Christian spirituality would hope to learn, e.g., the meaning of apocalypticism, why it appeared, what forms it assumed, and how the masters of spirituality expressed it. H. satisfies this hope. Similarly, one would hope to comprehend something of the varieties and scope of prayer as well as the possible integrations of these varieties. Here too H. offers a creatively integrating scheme, a "phenomenology of prayer" that scales these approaches as either (1) emptying, (2) imaginative, (3) speculative, or (4) affective. And each of these characteristic relationships is found to be operative in times that call for such relationships. As H. cites the many "masters" of spirituality, he locates them within this scheme. This allows the reader to be aware of the fluctuations of spirituality in the different ages and also to locate the various masters in relation to the others.

The introductory chapter is a treatise on what it means to be a "spiritual creature," i.e., to know and to receive God. It locates the human spiritual creature as in the twentieth century but as inheriting a tradition. Moreover, it proposes that persons manifest themselves as having either an active-analytical or a receptive-intuitive mode of consciousness. This latter manifests itself as allowing persons to experience sensible prayer deeply.

The history of spirituality follows in four major periods. The masters of spirituality within each period are treated quite briefly, yet succinctly. Moreover, the significant movements or schools of spirituality are identified and described as they arise. Thus one can learn there the meaning



of the Gnostic movement, Neoplatonism, the growth of the ideal of virginity, the purpose of rationalism, of mysticism, of monasticism. The emergence of pietism and its various emphases is rather well presented, as is the Spanish school of the fifteenth and sixteenth centuries. The reader might turn to such a book in hope of learning the spirituality of the modern period. And H. does in fact offer a more thorough study of the spiritualities that have emerged since the Reformation. The American spiritualities, those of the nineteenth-century West, and the contemporary efforts at relating to God are presented in an adequate manner.

The history is striking for being so inclusive. But H. accomplishes this by refraining from the profound analysis that would discern a synthesizing vision of spirituality. He has chosen to include the great majority of masters rather than the philosophy that would put these together into a unified perspective. The book is what it is subtitled: an introduction. The in-depth study of the history of spirituality is yet to be done.

*John Carroll University, Cleveland*

DANIEL LIDERBACH, S.J.

**SPIRITUAL THEOLOGY.** By Jordan Aumann, O.P. Huntington, Ind.: Our Sunday Visitor, 1980. Pp. 456. \$18.95.

This volume may be viewed as a case study of one of the central problems facing contemporary theology if it is to regain the position it once held in the mind of the general public: the fragmentation-polarization problem. On the one hand, A. considers his book to be a "response to numerous requests for a complete and definitive work on Christian spirituality" (11). On the other hand, it is safe to say that many of its intended audience will not retain it as a ready reference. Those who view this work as definitive can point to its being based mainly on the teaching of St. Thomas, St. John of the Cross, and St. Teresa of Avila. It therefore avoids pop theories such as psychologized horizontalism or creation-centered "spirituality." It is orderly and clear. As long as systematic theology remains heavily theoretical and moral theology continues to avoid the totality themes of Scripture, there will remain a need for what we call spiritual theology. The title of this book is well chosen, for it is what it says it is. Part 1 deals with doctrinal foundations: the nature and scope of spiritual theology, the goal of the Christian life, its Christic and Marian character, the "supernatural organism," perfection and mystical experience. Part 2 is concerned with growth in holiness: conversion, purification, sacraments, the virtues, prayer and its development, extraordinary mystical phenomena, and aids to growth such as spiritual reading and direction.

Why, then, is it unlikely that many others will not retain *Spiritual Theology* as a ready reference? The main problem is not that the volume

is only partially new. That much of it is a republication is indicated by the preface itself when it notes that "some sections are taken substantially" from Royo-Aumann's *The Theology of Christian Perfection* published in 1962. The main difficulty is that while Vatican II does get some attention, contemporary thinkers are quite completely left aside. The renewal of biblical studies in the last thirty years has yielded an immense enrichment to our understanding of the spiritual life. Specialized studies on prayer, community, discernment, virginity, poverty, freedom, and authority would have added a great deal to the Dominican and Carmelite synthesis offered by A. Reluctant though I be to record it, I found no hint in this stout volume that anything significant in spiritual theology has happened since the Council. While some recent contributions are flimsy and fanciful, others are rich, even brilliant. A contemporary synthesis must be tangibly influenced by the fresh insights of men like Balthasar, Congar, Galot, Rahner, Daniélou, Sheets, Legrand, Merton, Van Kaam, and Knight.

Some people will be put off, rightly or wrongly, by minor irritants. A. occasionally uses terms that sound foreign to our times: "the various faculties of the soul. . .exercises of piety. . .philosophically repugnant . . . the passive purgations. . .the efficient cause. . .the formal cause. . ." He sometimes writes of what theologians hold and do not hold when actually his statement is true only in the past tense. For example, noting that St. Thomas responded affirmatively to the question as to whether the gifts of the Holy Spirit are habits or not, A. remarks that "theologians of all schools hold for the same response, with few exceptions" (91). I fear it would be closer to the truth to say that the exceptions today are those who even discuss the question at all. This fact may be lamentable, but it seems to be the case. On the next page we read that "it is commonly taught by theologians that the gifts are the perfection of the infused virtues." This may be true in the past tense, but what is common today is nondiscussion of the subject.

A. rightly insists that deep prayer, infused contemplation, is meant for all men and women, and he cites Vatican II to this effect. He does not notice, however, the most telling and explicit conciliar texts, texts that are incompatible with the two-way theory of reaching sanctity. This most recent of the councils has made it clear that mystical prayer is a normal development of our grace life, that it is not reserved to an elite, that it is not "extraordinary."

In the judgment of this reviewer, a definitive work must not only be solid, deep, clear, and orthodox. It must likewise reflect the best in contemporary approaches and insight, for we live in our age, not another. It seems to me that we still await the definitive work in spiritual theology.

*Marist Center, Washington, D.C.*

THOMAS DUBAY, S.M.

**MISSIONARY THEOLOGY: FOUNDATIONS IN DEVELOPMENT.** By Edmond J. Dunn. Lanham, Md.: University Press of America, 1980. Pp. xiv + 395. \$21.75; \$13.50 paper.

Dunn argues that the present age, because of political and theological changes, demands a new concept for missionary activity. Popular concepts such as liberation and revolution are inadequate. D. holds that the best concept would be development, which encompasses the "whole range of changes that must take place in individuals, institutions and societies as they move toward a condition regarded as more human." Development is always toward the kingdom of God but how the movement is to take place is not specified. Thus development is free to select from the other theologies their best aspects while ignoring their limitations. D. believes that development is the best concept for missionary work because it has a wider acceptance in the nonreligious world. The notion of development includes also the aspects of dialogue and demonstration. A person in dialogue is one who is open and becomes what he is by his relationship with others. Demonstration implies that the person acts out what he is, and development means that the person is responsible not only for himself but for the entire world family.

D. finds liberation theology inadequate in many areas. He examines the views of several liberation theologians and questions their theological presuppositions and their ecclesiology. He feels they have written off the institutional Church because of its association with the oppressor, and they would identify the true Church with a small group of elite who are working for salvation. The main concern of the liberal theologians is with economics and politics. They are quite critical of capitalism, which they see as the root cause for exploiting the masses. Their solution is a form of socialism which, D. remarks, can be just as exploitative.

According to D., the role of the Church is to be a prophetic people, a servant community called to announce the coming of God's kingdom. The Church must direct its energies toward the integral development of the person and his society. This means that the Church should serve as a mediator in development, critiquing development goals and operations. It must also offer itself as a model of human development. At times it should also sponsor and support specific development projects. Such projects must always be prophetic and substitutive. The Church should serve as the leaven which opens up the creative possibilities of others. It should only get involved in development projects when other agencies fail to take up this task.

*Missionary Theology* is a scholarly work and very well documented. D. raises many questions about liberation theology and offers an alternative which he feels takes the best aspects from several different theologies. Many will not agree with all of his views. However, this work is challenging and important. It forces one to re-examine one's own

concepts and mission theology in light of recent political and theological developments. All who are engaged in missionary work will find this book worth-while reading.

*Uniondale, N.Y.*

MATTHEW H. KELLEHER, M.M.

**DISCERNING THE WAY: A THEOLOGY OF THE JEWISH-CHRISTIAN REALITY.** By Paul Van Buren. New York: Seabury, 1980. Pp. vii + 207. \$12.95.

Van Buren's new volume offers a strong challenge to contemporary systematic theology that it has long needed. For too long Christian theologians have dealt with the relationship of the Church to Judaism and the Hebrew Scriptures in a stereotypical fashion that accorded the faith of Israel little value for Christian spirituality save as prelude. In *Discerning the Way*, the first of a projected multivolume contribution, V. hopes to begin the monumental task of reversing what to his mind has been a highly destructive direction in systematic thinking.

This initial volume is intended to set the context for a renewed Christian theology that will once and for all take seriously its continuing links to Judaism. On several occasions, especially in the concluding section, he does offer some indication of the outlines of a new positive theology of Christianity set within such a context. But he basically leaves this task for the future; he is content here to begin the process of reorienting Christian thinking.

As V. sees it, there are several crucial elements for any adequate theology of the gospel in light of its Jewish origins. (1) High on the list is the restatement of Christology in such a manner that it helps Christians acquire an experience of the God of Israel. Far too often statements about the Christ event have been put in such a fashion that they obliterate the fact that both Jews and Christians share in the love of a common Parent. (2) Another contextual principle would be that while the Scriptures remain an important source for articulating the Christian-Jewish relationship in our time, an adequate theology of this relationship will require a willingness to move beyond the scriptural models. This of necessity demands some acceptance of the idea of ongoing revelation. Such a position will no doubt prove controversial in many circles, even among some Christian scholars deeply involved in the Christian-Jewish dialogue. But it is one that this reviewer fully endorses. (3) Recognition of the significance of the Holocaust is also vital, according to V., for establishing the proper context for a Christian theology of the Jewish-Christian nexus. The removal of any anti-Judaism in Christian theology has become an even more stringent moral imperative in light of the role this theology played in the Auschwitz experience. (4) Ecclesiology must begin to describe the Church as the vehicle whereby the Gentiles have been

admitted to the ongoing process of salvation which began at Sinai. No longer can we tolerate a Christian self-definition which makes the Church the fulfilment or replacement of the People Israel. For V., Jesus is the fulfilment of Israel's history only in the sense that he was the fully faithful Jew. The Church has no basis for any claims beyond this. (5) Salvation within Christianity must be understood as an incomplete process, one firmly rooted in history. The dismantling of the claim that history ended in Christ and salvation was fully accomplished is crucial for the construction of any authentic theology of Christianity today.

V. does acknowledge that Jews and Christians, especially since their separation, are somewhat different, though they are people who walk in close proximity to each other. He feels there is a greater sense of universalism in Christianity, more emphasis on the personal Messiah, and a greater stress on the embryonic presence of the future eschatological hope in the present hour. But he would see these differences as stronger emphases within the Church rather than totally unique to it over against Judaism.

There are significant limitations to this volume, despite its important contribution. V. has still not adequately stated theologically the difference between Christianity and Judaism. The hints he has given, though intriguing, remain too vague. He has passed over too easily the question of the Incarnation, which a great Jewish theologian such as Abraham Heschel saw as a fundamental gulf between Christianity and Judaism. The volume is also weak in its acquaintance with developments in Second Temple Judaism, especially Pharisaism, and how these affected the origins of Christianity. The conversational style of the volume, while helpful in creating a sensitive tone, leaves some central issues such as the relationship between Scripture and ongoing revelation without a clear-cut resolution.

Despite these limitations, however, the volume stands as a powerful contribution to contemporary Christian systematic thinking, which must continue the task of theologically redefining the Jewish-Christian relationship in light of Vatican II, Auschwitz, and the emergence of the State of Israel. I hope V. will continue his work and clarify further some of the areas that remain inadequately discussed in the present volume.

*Catholic Theological Union*  
*Chicago*

JOHN T. PAWLIKOWSKI, O.S.M.

COMMUNITY: REFLECTIONS ON A TRAGIC IDEAL. By Glenn Tinder.  
Baton Rouge: Louisiana State University, 1980. Pp. 199. \$20.

Tinder's book is a major effort to rethink political philosophy in the light of its own tradition, a tradition that includes transcendental ques-

tions, particularly those related to the faith. T., a professor of political philosophy at the University of Massachusetts, essentially argues that mankind must have an idea of the perfect community—in the tradition of Plato and Augustine—but that this community is unattainable and therefore tragic. Nevertheless, it must be safeguarded even for what good mankind can attain, while mankind must protect itself from abuses of the idea as a political movement in time. This is, indeed, largely the truth, so that “the tragic ideal” is primarily addressed to those ideologies and movements, secular and religious, that propose an actual kingdom of God on earth. In this sense, this study arises out of a contemporary betrayal of the limits of political philosophy itself by politics.

The theological origins of this book are invariably Protestant, though with some attention to Buber, Dostoyevsky, and Berdyaev. Not a single Catholic reflection is cited (Augustine here would be irrelevant), while the Church is almost invariably cited in an unfavorable, antiliberal light. Part of this, no doubt, is related to T.'s effort to combine a certain liberalism with religion. His failure to account for the actual results of the Vietnam War (197) makes him seem almost a naive liberal. Nevertheless, the exclusion of any Catholic context to a subject which has enormous Catholic input, including that of the present Holy Father, seems almost studied. One of T.'s main distinctions, e.g., was between community and society. Anyone familiar with Jacques Maritain's *Man and the State* will recall how he dealt with the same sort of issues, except that he used community and society in the exact opposite sense.

If we are to look for the reasons for this neglect, it lies perhaps in the lack of a formal metaphysics relative to revelation (something present in Maritain). Contemporary political theory, following Leo Strauss, is today the major area in which the importance of the issue of reason and revelation is recognized as an intellectual problem, indeed as a public problem. Strauss himself felt reluctant to speak of this openly because of the inordinate secular bias of the discipline itself in his time. T. is now much more comfortable with addressing himself openly to the question of the limits of politics and the importance of faith within this area. He does this exceptionally well. But he seems weak on the issue of ontology relative to both faith and politics, even though he constantly deals with such subjects.

The root issue, and T. recognized this, is the conflict between truth and the pursuit of truth, between public certitude and a certitude, even of reason, that results from faith. T. is willing to grant that a lack of faith does have empirical results, so that the persistent inattention of much political theory to this area is not justified even on the basis of its own evidence. Moreover, T. can write, showing how his own theory must itself be guided: “Christianity is the archetypal religion of transcendental

respect. It tells us that man is not to be understood in terms of the groundless finitude disclosed in shame, nor is he to be understood in terms of the guilt incurred in trying to create his own ground. He is to be understood rather in the light of the faith that God became man. Christ is the destiny and dignity of each one, the divine act rendering every person worthy of a respect not commanded by his empirical being alone. Although finite, man partakes of the infinite; although guilty, he is forgiven. Every real truth, however limited, is part of the Logos, the truth that is God. The foundations of community thus are laid in respect for oneself, for others, and for the truth that is not shaken by the manifest limits and imperfections of men" (169). Though there is a reluctance to speak more concretely, T. does take up forbidden questions.

T.'s failure to account for any "Catholic" theory in the same area in which he speaks—I am thinking of Maritain, Simon, McCoy, Bochenski, Wilhelmssen—lies both in the fact that revelation may itself have more of a structure than T. suspects and in precisely how the problems of political theory itself are "answered" in Christian and Catholic doctrine, particularly the doctrines of Trinity, Incarnation, personal resurrection, the City of God. Theological arguments in this area are necessarily "suasive," as Père Chenu recalled and T. realizes, but T. is not yet prepared for their full suaveness. In any case, this is a valuable and remarkable book, which relates areas that have been dangerously growing apart in recent thought, those of theology and of political theory.

*Georgetown University*

JAMES V. SCHALL, S.J.

COMPARATIVE ETHICS IN HINDU AND BUDDHIST TRADITIONS. By Roderick Hindery. Delhi: Motilal Banarsidass, 1978. Pp. xvi + 307.

H., assistant professor in Temple University's Department of Religious Studies, sets out to explore a "new subfield" which he entitles "descriptive, comparative ethics." His volume is the first of an ambitious, four-volume project which would continue with (2) studies of comparative ethics in Buddhist, Confucian, and Marxist traditions, (3) comparative ethics in Jewish, Christian, and Muslim traditions, and (4) an anthology from major world traditions. H. expresses the hope that the present work, a "practical inquiry" into this new subfield, will show the usefulness of the publication of the further studies by himself or other authors.

After a rather demanding opening chapter on "Method in Comparative Ethics," H. endeavors to survey the ethical content of the most important source works of the Hindu tradition. Thus, separate chapters are devoted to ethics in the Rigveda, the Upanishads, the Laws of Manu, the Ramayana, the Bhagavad Gita, other (in fact, ten other) popular classics, and the philosophers and reformers (Shankara, Gandhi, and Tagore). The

ninth chapter summarizes Hindu ethical pluralism and contributes an epilogue. A tenth chapter is appended, which introduces the ethical thought of some Mahayana Buddhist texts and is therefore (as H. recognizes) more a beginning of Vol. 2. than an ending of Vol. 1. Two appendices, one exploring some textual and interpretative problems of the Hindu tradition's two great epics, the other offering a useful summary diagram of the ethical content discovered in the surveyed Hindu source works, plus an extensive and impressive bibliography, round out the volume.

The task of responsibly surveying the vast reaches of the Hindu tradition, on an important subject, in 220 pages should appear to be, as well as be, sufficiently awesome to frighten explorers away from attempting it again, and again, and again. The judgment that H. was not duly frightened is therefore softened by consideration of the large number of previous travelers who have trodden the same path, though exploring different subjects. But the almost inevitable result is the same: unevenness of quality. The centerpiece, and jewel, of this study, H.'s treatment of the epic Ramayana, shows good scholarship, critical insight, and finely tuned empathy. An earlier form of the chapter which appeared in the *Journal of Religious Ethics* 4, no. 2 (1976), had expressed concisely and forcefully H.'s central theme of the present volume: that the life-affirming Hindu ethos of the Ramayana and certain other sources (especially Rigveda and popular classics) has coexisted throughout Indian history with the better-known, world-denying, mystical emphasis of the Upanishads and Shankara. If I may say so, H.'s article had made this point more effectively than does the present work, since the latter seems intent on fitting each surveyed source into either the life-affirming or the world-denying category, when some of the sources (most clearly, e.g., the Bhagavad Gita, but even, arguably, the Laws of Manu) simply do not reduce to one or the other. Besides, is it wise to adopt Albert Schweitzer's Procrustean categories (by which, as H. shows he is aware, S. rejected Hinduism as ethically insufficient) in a new consideration which has a view of cross-cultural applicability? H. makes the point (130) that ethical inquiry is an unexplored and direct window into interreligious dialogue. That fine insight might profitably have been thematized; but true dialogue would certainly have modified Schweitzer's rather a priori notions.

In the chapter on the Buddhist tradition, Theravada ethics gets very short shrift (in the Hindu tradition, too, H. had failed to see any real moral content in the karma system—quite an oversight). Additionally, Theravada enlightenment is wrongly claimed to be the realization that each individual is the Hindu Brahman-Atman (234). Finally, in trying to "prove" Mahayana Buddhist morality, H. should not miss the forest of



morality (the Bodhisattva Path is, after all, the foundation of Mahayana) for the trees of explicitly ethical texts.

Last of all, it should be said that H.'s conclusions, especially as expressed in Appendix 2, his "Diagram of Topical Parallels," are more clearly stated and more sound than when argued in the text. But in general, perhaps if H. had taken the ethical content where and as he found it in the Hindu tradition, his study, though possibly less systematic, would have been more truly comparative, more thoroughly dialogue-oriented, and more fruitful.

*Georgetown University*

JAMES D. REDINGTON, S.J.

**RELIGION AND ETHICS IN ADVAITA.** By Jacob Kattackal. Freiburg: Herder, 1980. Pp. x + 260. DM 45.

Kattackal has produced from his comprehensive readings and research a most lucid description of the still prevailing Advaitan philosophy of God, life, and ethics. This 2800-year-old Indian perspective on God (Brahman) and "man" affirms the ultimate unity and identity of all beings in Brahman. As K. states, the adversaries of Advaita philosophy object: if Brahman alone exists, men are mere phantoms and there cannot be any religion and ethics without a concept of plurality. But, K. replies, these charges are unjust and already rebutted in the orthodox Advaitic thought canonized by India's greatest philosopher Shankara ca. 800 A.D., in the year that Buddhists were expelled from India. (Buddhists had long denied the divine and Delphic posture and caste system expounded, they said, by the Brahmins.)

K.'s conclusion states that the modern Brahmin Vivekananda injected moral activism into the minds of dormant Indians and, as an ascetic Advaitan, led a life of social service, exhorting all to see God in the poor and the needy and infusing a religion of equality and self-reliance into the minds and morals of his hearers.

A benign interpretation of the Advaitic world-view expounded by Brahmins, Shankara, and K. will ignore K.'s omission of an index or of the critiques of Advaita leveled by the Buddha, Max Weber, Albert Schweitzer, or the minor remarks of this reviewer. These critiques found fault with the two-level Brahminic view of existence. Like the ancient morality plays based on 2500-year-old Ramayana, the critics of Advaitan Brahmanism contend that it is a pompous, inebriated philosophy intended to justify the pernicious and chauvinistic caste system which still thrives (illegally) in India today.

The more severe view of ancient and modern Advaitic Brahminism set forth by the Buddha and by the late noble laureate R. Tagore charges

that the Advaitic world-view simply rationalizes the Brahminic insistence on playing God, politics, and economics. Brahmins, they say, try to avoid work and live off the backs of the rich and the prebends of the poor. This praxis contrasts sharply with the injunction of 2 Thess 3:7-12: "If anyone refuses to work, then do not let him eat. For we hear that some of you are not keeping busy but acting like busybodies."

Among other modern Indian reformers, R. Tagore felt that the Indian people were buried in a heap of dung and were unable to hear the mythic Dawn's call to wake up in this stirring world of action. Today there are many Indian holy women who repeat Tagore's summons. Others aver that Brahmins old and new have been overcome with a so-called celibacy syndrome. They feel that celibacy is an important path of life for some, as long as celibates do not insist that their way is the only way for "everyman." To so insist is to end in the narcissistic denial of the reality of others. In such navel-gazing one finds no smile or kiss, no embrace or dance. This leads to the bureaucratic obsession with power that corrupts and the eventual claim to the absolute power that corrupts absolutely.

Given the impact of K.'s writing and lectures in India, Europe, and the United States, his book is to be taken seriously. So are the words of those who disagree. But in either case, their words are not to be taken too seriously. As Chesterton once punned, it was Satan who first fell by the force of gravity.

*Temple University*

RODERICK HINDERY

## SHORTER NOTICES

**FOLLOWING THE WAY: THE SETTING OF JOHN'S GOSPEL.** By Bruce E. Schein. Minneapolis: Augsburg, 1980. Pp. 223. \$12.50.

Ever since pilgrimages to the Holy Land began, the faithful have expected its "sacred geography" to yield special insight into the meaning of the biblical text. Seventeenth-century English poets like Milton avidly pursued the latest accounts to nourish their devotional poetry. Despite the author's Ph.D. in NT from Yale, this book is really a modern version of such devotional reading.

S. has spent some years leading Holy Land tours for the Lutheran Church in America. He takes a "you are there"

approach to the fourth Gospel. Geographical, flora-and-fauna, and archeological information is mixed together with personal imagination to retell the story as S. thinks it would have been. The text is lavishly illustrated with black-and-white photos of ancient and modern sites. The careful student of the fourth Gospel will find numerous overstatements of the pious imagination, such as the association of the Samaritan woman in Jn 4 with the harlot Israel from Hosea centuries before, and may wonder how S. squares his elaborate appeals to the OT with the peculiarly Johannine reduction in OT citations. Further, one may wonder if the literalism of S.'s reconstructions does

not violate the fundamental Johannine commitment to truth as the symbolic perception of reality, a commitment that extends even to his treatment of geographical places.

The more sober-minded visitor to Israel today may find some of S.'s lyricism difficult to sustain. However, the religion teacher without an opportunity to visit the Holy Land or to study biblical archeology may find much in this book to create a feeling for the land in a Bible-study class. Others may choose it as devotional reading as an aid to "visualizing the scene" in Scripture passages.

PHEME PERKINS  
*Boston College*

THE GROUND AND GRAMMAR OF THEOLOGY. By Thomas F. Torrance. Charlottesville: University Press of Virginia, 1980. Pp. xii + 180.

In these lectures Edinburgh's dogmatic theologian claims that man is the "priest of creation, whose office it is to interpret the books of nature written by the finger of God" (5). Proper natural and theological sciences demand rejection of cultural dualisms (fact/interpretation, deistic God/atheistic world, language/reality, etc.) for a unitary but not monistic *Weltbild* and a trenchantly realist epistemology.

Three ideas central to postclassical physics, the rational unity of the finite universe, its contingent intelligibility, and its contingent freedom, are resurrections of notions central to Alexandrian theology which had been buried under centuries of dualistic thinking. Hence physics depends on Christian theology and can help ground a Christian natural theology. Dialogue with natural science also drives theological science back to the great Christian truths grounded in God's self-revelation, which leads to uncovering multi-level analogies that unite its evangelical and doxological level (e.g., worship and fellowship) to its theological level (e.g.,

the economic Trinity) and to its higher theological and scientific level (e.g., the ontological Trinity.) As the ground and grammar of science is the universe as it really is, so the ground and grammar of theology is the Logos of the Triune God Who Acts. As does physics, theology peaks in "an ultimate set of minimum of intelligible relations in terms of which, as its ultimate grammar, the whole structure is to be construed" (173). Replacing hypothetical-deductive dualistic thinking with unitary ontorelational thinking portends a bright future for both natural and theological science.

The greatest difficulty with T.'s revelational positivism is omission of any defense of the fundamental analogy claimed between theology and astrophysics. While the science of the stars has become purified and unified, in a religiously and theologically plural world can anyone still assume without argument that only Christian theological science is authentic?

TERRENCE W. TILLEY  
*St. Michael's College, Vt.*

COMMUNION ET PLURALITÉ DANS L'ÉGLISE: POUR UNE PRATIQUE DE L'UNITÉ ECCLÉSIALE. By Rémi Parent. Montreal: Fides, 1980. Pp. 262.

Working from the thesis that communion and plurality are distinct realities and yet preconditions for each other, P. defines ecclesial unity as communion *and* plurality. He goes further to assert that plurality should not be viewed as an accident or regression but as an essential dimension of ecclesial unity. He then sets about, in a somewhat repetitive way, to describe how ecclesial unity can be practiced.

Communion, which precedes unity, is made possible by the Spirit, who is active in a multiplicity of forms; the practice of communion requires Christians to make a decision, which comprises both a history of continuity and a reality subject to rupture. This deci-

sion is accompanied by death, by renunciation, upon which depends the vigor of the practice. There is, however, no human model which perfectly embodies communion. Christians are thus invited to what P. terms "disappropriation," by which they are called to practice what they believe.

On the other side, plurality makes possible the concrete historical existence of communion in the Spirit. Ecclesial unity is not defined as a single mode of existence, nor the lowest common denominator among communions. Rather, Christians will always have to create ecclesial unity. As soon as communion is lived and practiced, Christians will find that unity is always unfinished, always in the future. But communion in the Spirit, because it springs forth from the gratuity of salvation, still makes it possible for Christians to create unity out of plurality.

P. concludes that ecclesial unity is actually a practice, that it cannot be reproduced in a concept or definition but exists only in history. The practice of unity requires that Christians encourage plurality in the different particular churches; their faith will assure them that nothing can irremediably destroy unity.

CATHERINE M. LACUGNA  
*Fordham University*

**FAITH: CONVERSATIONS WITH CONTEMPORARY THEOLOGIANS.** Edited by Teófilo Cabestrero. Translated by Donald D. Walsh. Maryknoll: N.Y.: Orbis, 1980. Pp. 203. \$7.95.

C., a Spanish priest-journalist now doing pastoral work in Paraguay, provides an edited version of taped interviews he made while visiting fifteen leading theologians: Boros, Casalis, Comblin, Dussel, Galilea, Girardi, González-Ruiz, Gutiérrez, Küng, Moltmann, Rahner, Ratzinger, Schillebeeckx, Segundo, and Tillard. The same general questions are asked of each: the challenges to contemporary faith, how to meet these challenges,

evangelization, reformulation of faith statements, faith and politics, violence and revolution, and culture's effect upon theologies past and present. Liberation theology comes in for wide-ranging discussion.

The theologians come through as open, honest, and searching and as far less dogmatic than they are often pictured. One of the values of the interview format, in spite of its obvious disadvantages, is that it provides the gist of the theologians' thought on the questions posed within the scope of a few pages—no small accomplishment. If all the insights found here are not immediately transferable to the North American scene (e.g., the faith/politics relationship surely differs between the Latin American and U.S. context), the method of theologizing is transferable. Many who read this book may well be inspired to reflect more seriously within their own faith communities on what faith means today.

JAMES J. DOYLE, C.S.C.  
*King's College, Pa.*

**THEOLOGY OF CHRISTIAN MARRIAGE.** By Walter Kasper. Translated from the German by David Smith. New York: Seabury, 1980. Pp. 102. \$7.95.

A small but significant book. The title of the original (1977) better expressed its content: *Zur Theologie der christlichen Ehe*, which could be best translated as "Some Contributions to the Theology of Christian Marriage." That is, we do not have a comprehensive treatise here, but the explanation of some insights concerning a few substantial points of the theology of marriage. The chapters were originally working papers in preparation for the national synod in Germany, which has now broadened into the synod of the bishops of German-speaking countries. The doctrine on marriage expressed in the final document of the synod bears a close resemblance to the ideas expressed in this book.

K.'s declared intention is to clarify

foundational dogmatic issues, not to enter into a detailed discussion of moral questions. His topics are: human values in marriage, its sacramental dignity, unity and indissolubility, and the specific meaning of Christian marriage in modern society. He handles these difficult problems with that ease and learning which is the mark of someone who speaks from a rich fund of knowledge that has both breadth and depth. Two points may be singled out for special mention. K. holds that the Church is bound to obey the gospel and thus uphold the indissolubility of marriage. At the same time he does not see this duty as excluding the exercise of the Church's power to forgive and heal in the case of those who are penitent and are in an irregular union, even to the point of admitting them to the Eucharist.

Publications in English on marriage are many, but the contributions toward a better understanding of the mystery of the sacrament are few. This book is definitely a contribution.

LADISLAS ORSY, S.J.

*Catholic University of America*

**SAINTS: THEIR CULTS AND ORIGINS.**

By Caroline Williams. New York: St. Martin's, 1980. Pp. 112. \$8.95.

**THE FRANCISCAN BOOK OF SAINTS.**

By Marion A. Habig, O.F.M. Chicago: Franciscan Herald, 1979. Pp. xlv + 1059. \$18.95.

With such a title and subtitle one would think that W.'s book should give the historical origins and theological foundations for the cult of the saints. Unfortunately, neither is to be found in the book; W. merely repeats the most outlandish and outrageous legends, as if the more bizarre the legend the greater the saint. W. categorizes the saints into apostles and Evangelists, martyrs, virgins, theologians, visionaries, founders, etc. None of the chapters is satisfactory, because the underlying theology is, if not erroneous, deficient.

The reader will be amazed to learn that "the birth, life and death of Jesus Christ were heralded by the prophecies of John the Baptist" (11), and that the "annunciation in the scriptures has . . . titillated the Western world for nearly two thousand years" (53). With reference to Christ, W. writes: "for the Christian theologians their saviour was neither the Judaic Yaweh nor the Platonic idea of the eternal deity, but something between the two" (43); or, "The Jesus Christ of the scriptures was transformed from the Son of Yaweh [by Paul and theologians] into a part of a universal deity who suffered from an acute case of multiple personality" (43). The saints deserve respect, not ridicule.

Unlike the above, I recommend *The Franciscan Book of Saints*. Francis of Assisi and his evangelical simplicity have always been an appealing subject to Catholics and non-Catholics; hence anyone interested in Franciscan spirituality will enjoy and value this updated and augmented edition. The book is now arranged according to the new Roman and Franciscan liturgical calendars of 1970 and 1975 and offers short biographies of Franciscan (i.e., members of the three orders who observe one of the Rules of St. Francis, as well as the Third Order Secular) saints, blessed, venerables, and servants of God. One such Franciscan is assigned to each day of the calendar year with a brief sketch of his/her life. Of added merit is the short meditation, in three points, that follows the biography, reflecting on some Christian virtue or aspect of the Christian life either exemplified in the life of the individual for that day or connected with his/her life. E.g., for St. Frances Cabrini (Nov. 13), the reflection is "Serving God in Our Neighbor," while the consideration for the Ven. Matt Talbot (June 19) is "On the Ways of God." After this mini-meditation there follows a prayer. H.'s volume is rich in material for daily reading or meditation and is handsomely printed with many attractive

illustrations. It will take a year to read—but therein lies its excellence.

JOSEPH N. TYLEND, S.J.  
*Georgetown University*

VOCES: EINE BIBLIOGRAPHIE ZU WORTERN UND BEGRIFFEN AUS DER PATRISTIK (1918–1978). By Hermann-Josef Sieben, S.J. Berlin: de Gruyter, 1980. Pp. 461. DM 138.

This volume, a supplement to Schneemelcher's *Bibliographia patristica*, attempts to fill a void noticed by Sieben in his own research: the lack of a bibliography of Latin and Greek words and concepts arranged in alphabetical order. He hopes that his collection may be a first, small step toward the realization of a patristic dictionary comparable to Kittel's *TWNT*. In the immense field of patristic studies, S. limited his bibliography to those monographs and articles which deal with a definite word or concept. Chapters of books as well as works more concerned with the overriding structures of thought into which the individual concept fits are omitted. The major emphasis has been placed on gathering theological, philosophical, and ethical-spiritual terms. Other words from the fields of liturgy, law, and archeology are less completely collected, while terms from architecture, military life, the history of religions, and mythology are noted only in exceptional cases. For important philosophical terms, the bibliography includes studies of pre-Christian antiquity, and sometimes studies tracing a word's usage into the Early Middle Ages are mentioned. Biblical studies have generally been omitted to keep the size of the volume within bounds and to avoid repeating what has already been accomplished by many biblical lexicons.

Limited as S.'s intention is, the book's coverage is immense, and one need not be surprised if some studies have been overlooked. Though twenty entries are found under the Greek heading *apeiron*, the corresponding

Latin term *infinitas* has received no treatment. Yet, besides my own article "The Infinite Nature of God: St. Hilary of Poitiers," *VC* 27 (1973) 172–202, it is possible to mention E. Gilson, "L'Infinité divine chez saint Augustin," *AugM* 1 (1954) 569–74, and L. Sweeney, "Lombard, Augustine and Infinity," *Manuscripta* 2 (1958) 24–40. Doubtless other oversights will be discovered. Such a far-reaching undertaking as S.'s is bound to be defective in part. However small the first step, without that step nothing is begun. Scholars may thank S. for providing this very useful research tool and encouraging further work.

JOHN M. MCDERMOTT, S.J.  
*Fordham University*

STUDIEN ZU IGNATIUS VON ANTI-  
 OCHIEN. By Peter Meinhold. Wiesbaden: Franz Steiner, 1979. Pp. 86. DM 28.

This collection of six articles (previously published 1957–1971) makes a fairly satisfactory whole. All are concerned with Ignatius' place in the history of religions, particularly his links with Paul on the one hand and gnosis on the other. M. offers some creative answers to theories of H. Schlier, W. Bauer, and H.-W. Bartsch, while drawing from the text of the Ignatian letters a portrait of the author's self-understanding as bishop, charismatic, and martyr; an analysis of the confrontation between bishops and charismatics in the Asian communities; and Ignatius' views of salvation history, the Church, Christology, and Christian ethics.

The second article notes that the bishops referred to in Ignatius' letters are often described as keeping silence; M. suggests that this silence is to be contrasted with bold charismatic speech: the bishops are not much as prophets. It is the time of transition which is reflected also in *Didache* 15. The fifth article gives an outstandingly clear exposition of second-century Christology in vitalistic terms, which

illuminates not only Ignatius' theology but also that of Justin and Irenaeus. The other articles are solid but more modest in scope.

If M. were to be faulted in any respect, it might be for neglect of the context of some of his frequent references to the letters of Ignatius: a certain lack of imagination and of sociological awareness strikes the reader in 1980. We should ask, e.g., whether the letters do not tell us more about Syria and Ignatius' own problems than about the Asian cities he has never visited. But it is good to have these studies beautifully reprinted (and scrupulously proofread) in one volume, as only the greatest libraries will have all the journals and *Festschriften* in which they originally appeared. A bibliography as far as 1971 is included.

MICHAEL SLUSSER  
*College of St. Thomas, Minn.*

UNIVERSITAS STUDII ERFFORDENSIS. ÜBERBLICK ÜBER DIE GESCHICHTE DER UNIVERSITÄT ERFURT 3: DIE ZEIT DER REFORMATION UND GEGENREFORMATION 1521-1632. By Erich Kleineidam. Leipzig: St. Benno, 1980. Pp. xx + 315.

While the two earlier volumes of this study were devoted to the period of the University of Erfurt's fame, the present volume treats the years from the Reformation and Counter Reformation to the city's occupation by the Swedes, which resulted in a temporary interruption in its history. In contrast to the fame that the University enjoyed in the Middle Ages, the period from 1521-1632 is the story of a descent from a proud pinnacle and the desperate struggle for self-preservation with its unsuccessful attempts to regain its former glory.

The volume has two parts: the first is the University's history (1521-1632), the second a description of its academic structure. This volume is intended as a survey to situate persons and events in proper perspective and correct the er-

rors of earlier authors. There is much good and reliable information in Christoph Mutschmann's *Effordia literata* (1729), but its description of the University during the Middle Ages is inadequate and fails to consider its development during the sixteenth century. K. has thus filled in the lacunae in M.'s book.

K. was fortunate in finding in the archives of the Erfurt Cathedral an excerpt from the diary of the dean of the faculty of philosophy, but even here there is nothing for the years 1553-1614. The diaries of the secret council and those of the deans of theology and of law still remain undiscovered, while that of the dean of medicine never existed. This period is shrouded in great obscurity—the names of the various deans are unknown—and there is no reliable information about the philosophical faculty's passage from Catholicism to Protestantism. In light of this lack of material, K.'s attempt to write a history of all four faculties is daring, but it does provide an incentive for more specialized studies treating the development of each.

K.'s efforts are praiseworthy. The account is well written and painstakingly researched, having taken into consideration all available sources and literature. The difficulties that the University endured, especially when it was faced with extinction on several occasions, prove to be an inspiring story. Historians and theologians will find the book rewarding. It is recommended to all who have historical interest in the significance of institutions of higher learning, among which the University of Erfurt deservedly has a leading place.

LUDVIK NEMEC  
*Chestnut Hill College, Pa.*

THE MILLENARIAN PIETY OF ROGER WILLIAMS. By W. Clark Gilpin. Chicago: University of Chicago, 1979. Pp. viii + 214. \$17.

New interpretations most often

await new discoveries of documents. Armed with no new material but with a sensitive, intelligent, new reading of the available sources, G. has written a book brimming with interpretive freshness, good sense, and scholarly finesse. Williams has been more lionized than understood, the subject of simple conclusions about his liberal views on religious liberty, native Americans, and civil and church government. Shunting aside the humanistic assessments of Williams' commitment to "tolerance," "liberalism," and "democracy," Williams historiography during the past thirty years has accented the religious underpinning to his thought. G. takes this argument to where it should have gone in the beginning: the axis of his life and thought was a millenarian piety and a millennial theology of history.

G. joins a growing list of historians who are demonstrating that millennialism stands as integral to the integrity of Puritan theology. It is a major thesis of G.'s book that millenarian piety formed and framed Williams' opinions on the church, religious liberty, and native American conversions. Three beliefs about means, focus, and evidence separated Williams from the millennialism of his day. First, his doctrine of means denied that political agencies (Parliament) or established authority (clergy) could serve as divine instruments in religious reformation. Williams' primitivism, the point at which eschatology informed his ecclesiology, held that churches should be based on apostolic succession, not on a covenant or believers' baptism, and that until the apostolic order was restored by properly commissioned witnesses, one sought "reformation by separation." One of the book's most illuminating discussions is over Williams' self-perception as an apocalyptic "witness," chosen by Christ to pave the way for his return by a negative mission of purging the church through preaching, praying, and publishing. Second, Wil-

liams' focus was not on the reformation of the nation but of the church. The concept of a holy commonwealth or covenanted nation violated for him the millennial imperative of a separation of church and state. Third, the evidence he evinced for the Spirit's working was not the same as that touted by his contemporaries. Liberty, not uniformity, was the key requirement for reformation. He refrained from regular worship for the same reason he refrained from converting the Indians: both were hopeless until the latter days. He was liberal and fair to the Indians because his millenarian piety led him to identify all who were not regenerate, not just the Indians, as "pagan" and "heathen."

This is a thoroughly professional book, with circumspect assessments and careful research. It is slender in size, bounded in focus, but bountiful in insight and interpretation.

LEONARD I. SWEET  
*Geneseo, N. Y.*

LA JEUNESSE DE LABERTHONNIÈRE: PRINTEMPS D'UNE MISSION PROPHÉTIQUE. By Marie-Thérèse Perrin. *Le point théologique* 34. Paris: Beauchesne, 1980. Pp. 111. 42 fr.

A biographical sketch dealing with the early formational years of Lucien Laberthonnière, one of the four or five most important figures in the Modernist movement in France at the end of the nineteenth and beginning of this century. Laberthonnière was born in 1860, was unjustly silenced in 1913, and died in 1932.

P. bases her work on the Laberthonnière papers in the Bibliothèque Nationale in Paris. After a look at his family roots, she traces his development first in the minor seminary and then at the major seminary at Bourges between 1880 and 1885. Very rapidly after his ordination in 1886, Laberthonnière joined the Oratorians, spent a year in the novitiate, and then moved to the Paris area, where he taught phi-



losophy at the Oratorian Collège de Juilly and pursued philosophy courses towards a licentiate at the Sorbonne. The story ends here with his appointment as director of the college in Juilly in 1900.

The book has a double value. First, it offers new insight into the person of Laberthonnière and in this way helps one to understand his thought. His rural background, his delight with poetry while at the minor seminary, his hesitant entry into the major seminary, his disgust with the discipline and course of training, his "conversion" to Christian philosophy and the pursuit of truth, his delay in accepting major orders, his intimate letters—all of this helps to show the depth of questioning out of which later Modernist convictions flowed. The man's life was faithful and consistent. Secondly, the book has the broader value of helping to illuminate the ecclesiastical culture out of which Modernism sprang as a reaction. It illustrates by particular example the institutional face of clerical training at the end of the last century and the reasonableness of Laberthonnière's reactions to it even at that time. It thus helps to uncover the soundness of the fundamental logic of the Modernist movement.

P. is obviously very familiar with the subject matter and has done a fine job in presenting it in an attractive and readable style. With this book and *Laberthonnière et ses amis* (Paris: Beauchesne, 1975), which she edited five years ago, P. has contributed much to Laberthonnière and Modernist scholarship.

ROGER HAIGHT, S.J.  
*Jesuit School of Theology*  
Chicago

**APOLOGETICS AND THE ECLIPSE OF MYSTERY: MYSTAGOGY ACCORDING TO KARL RAHNER.** By James J. Bacik. Notre Dame: University of Notre Dame, 1980. Pp. xvi + 166. \$15.

Written under John Macquarrie at Oxford University, this lucid dissertation develops the thesis that today's Christian "apologist must be a mystagogue." B. proposes, therefore, to help the apologetic effort to make faith intelligible and credible. Using mystagogy as the interpretative key, B. does this by explicating and applying the thought of Rahner. He wishes, moreover, to lead others into the depth dimensions of their ordinary experiences.

B. first presents a brief sketch of contemporary ways in which the experience of mystery has been diminished. He then discusses the need for both a categorical and a transcendental mystagogy: the first explicating the organic link between dogma and graced human experience, the other illuminating the deepest depths of our common human experience.

B. proposes two models of mystery: one centered on human questioning, the other on human freedom. He correctly emphasizes the phenomenological, ontological, and evocative elements in his models, if they are to be convincing, involving, integrating, and evocative. To appreciate B.'s book, one should note his progressive manner of argumentation and his main point, that there is no complete dichotomy between human and religious experience.

I found B. exceptionally good both at defending Rahner against certain critics and in highlighting problem areas in Rahner's own thought. The way B. places Rahner in dialogue with Metz, Küng, Gilkey, Ogden, Tillich, Macquarrie, Tracy, etc., works rather well. The comparison of Tillich's method of correlation with Rahner's transcendental method is the best I have read. His section in chapter 3 on the characteristics of religious experience should not be missed. Worth noting, too, are Rahner's own introductory remarks. He states that Metz's criticism of his theology is the only one he takes seriously. He emphasizes, how-

ever, political theology's need for transcendental theology and does not see the two theologies as necessarily contradictory.

HARVEY D. EGAN, S.J.  
*Boston College*

DIE VERFINSTERUNG DES ABSOLUTEN GEHEIMNISSES: EINE KRITIK DER GOTTESLEHRE KARL RAHNER'S. By William J. Hoye. Düsseldorf: Patmos, 1979. Pp. 70. DM 12.80.

Under Rahner's direction at Münster, Hoye wrote a fine, highly metaphysical dissertation, *Actualitas omnium actuum: Man's Beatific Vision of God as Apprehended by St. Thomas Aquinas* (Meisenheim, 1975). Based upon the work of C. Fabro, W. Carlo, and others, H.'s interpretation of Thomas' notion of reality provides the cutting edge to this exceptionally penetrating criticism of Rahner's theology.

Although H. genuinely praises Rahner's theological strengths and claims that even his criticisms will not simply lay Rahner's theology to rest, he locates the decisive issue in the way Rahner relates his "whither of transcendence" to total reality. Rahner's God is *a* being *having* absolute being, Aristotle's *noēsis noēseōs*. For H., moreover, Rahner's *esse* is only Aristotle's *entitas*. Because Rahner's notion of being does not cover reality, he must have recourse to a highly suspect second principle *Nicht-Sein* (a nothing somehow real) and falls prey to a metaphysical dualism.

H. painstakingly explicates several key Rahnerian commentators; in contrast to them, however, he maintains that Rahner's inadequate philosophy determines his faith, and not vice versa. Although H. stresses Rahner's concept of being as the real culprit, he also criticizes Rahner's Trinitarian thought, his nature/grace analysis, his use of efficient and quasi-formal causality, inadequate notions from Heidegger and Bonaventure, and the vagueness of many of Rahner's ideas.

I would agree with H. that all criticisms of Rahner which focus on his alleged ignoring of the personal, social, and historical dimensions of reality fail miserably because of Rahner's transcendental horizon. I would further agree that only a criticism of Rahner's notion of reality suffices. I would disagree, however, with H.'s rejection of Neo-Thomistic isomorphism. Without it, Fabro (among others) simply remains a dogmatic realist. I would urge H. to translate and to expand his compact criticisms in a revised English version.

HARVEY D. EGAN, S.J.  
*Boston College*

MARTYRIA MISSION: THE WITNESS OF THE ORTHODOX CHURCHES TODAY. Edited by Ion Bria. Geneva: World Council of Churches, 1980. Pp. 255. \$9.95.

Surprising as it may seem, ignorance about the life and ethos of Orthodox Christians is still great, even in the circles associated with the World Council of Churches, in which the Orthodox Church participates since the post-World War II years. Published by the WCC Commission on World Mission and Evangelism and edited by the Romanian theologian Bria, who presently works on the Commission's staff, this volume pursues primarily the goal of information by providing to 33 authors, coming from a great variety of countries and backgrounds, an opportunity to express their understanding of the "Orthodox witness" today.

Each contribution is unavoidably quite short. The articles are grouped in three sections. The first contains nine articles, dealing with general historical and theological problematics. The second is properly informative, with representatives of various local churches describing the understanding of "mission" which prevails in their particular milieu; this section contains also articles by spokesmen for non-Chalcedon-

ian, or "Oriental," churches. The third section gives the texts of reports by five recent Orthodox consultations, related to mission and organized in the framework of the WCC.

The theological content of the various contributions is very unequal, and ranges from surprising banalities to high-level informed reflection on the problems of contemporary Christian mission. In this last category one can place the articles by Bishop Anastasios of Androussa (Greece), Metropolitan George Khodre (Lebanon), and Fr. Dumitru Staniloae (Romania). In reading the descriptive articles of the second section—which includes two good presentations of the Orthodox Church in the U.S. (Hopko, Harakas)—one must sometimes be able to read between the lines to understand what the authors are saying, particularly about the situation of "mission" in Communist countries. In this respect the article by Metropolitan Anthony of Leningrad is a most revealing example of intellectual acrobatics, which reveals, however, an authentic and realistic concern for the future of the gospel in a secular and totalitarian society. Some presentations are naively triumphalistic, others more candid about the existing difficulties (Bishop Theodoros, Uganda).

All in all, a useful volume, which furnishes much preliminary information and should help one to understand contemporary Orthodoxy better, especially if one succeeds in discovering, beyond the sometimes deceiving statements of ecclesiastical officialdom, the real life and very diverse experiences of the Orthodox communities throughout the world.

JOHN MEYENDORFF  
*St. Vladimir's Seminary, N. Y.*

THE KÜNG DIALOGUE: A DOCUMENTATION ON THE EFFORTS OF THE CONGREGATION FOR THE DOCTRINE OF THE FAITH AND OF THE CONFERENCE OF GERMAN BISHOPS TO ACHIEVE AN AP-

PROPRIATE CLARIFICATION OF THE CONTROVERSIAL VIEWS OF DR. HANS KÜNG (TÜBINGEN). Washington, D.C.: United States Catholic Conference, 1980. Pp. 218.

Readers of the reviewer's article "Hans Küng and the Magisterium" (*TS* 41 [1980] 368-89) will have noted numerous references to the Documentation on the Küng affair issued by the Secretariat of the German Bishops' Conference in late-December 1979. This has now been published in an anonymous English translation by the U.S. Catholic Conference. The translation is reliable and accurate on the whole, despite occasional awkwardness and inaccuracies, which do not appear, however, to distort the record in essentials.

Since the volume contains, in an appendix, the present Pope's letter of May 15, 1980 to the German bishops about the Küng affair, it is regrettable that the documentation on the case itself terminates at the end of 1979. In April 1980 the German Bishops' Conference published four letters between Küng and Bishop Moser of Rottenburg-Stuttgart during February and March of 1980. Küng opened with a 26-page letter which, as Moser acknowledged in his reply, represented "a helpful advance" over Küng's previous statements. It was still possible, Moser wrote, "to build bridges," but this would require further steps on Küng's part, though not the *sacrificium intellectus et conscientiae* which Küng falsely complained was being demanded of him. In his second letter Küng charged Moser with letting him down at the end of December 1979 by failing to follow through on his promises of support in Rome. Moser's reply on March 24, 1980 is severely damaging for Küng. In fact, Moser wrote, "I did my utmost to achieve objective understanding at the last minute. Anyone can see from the published documentation that it was you who let me down.

You knew very well how grave the situation was, but left on vacation before Christmas nonetheless. In my letter of Christmas Eve I gave you a final alarm signal. You had your assistant reply, and in a fully inadequate manner. Who, in these circumstances, is entitled to feel let down by whom?"

Readers still interested, a year after the event, in verifying the accuracy of Moser's interpretation can do so in these pages. They might well begin with the fine statement of Cardinal Emmett Carter of Toronto in January 1980, which is printed in an appendix. This is a model of clear thinking and good sense, combining concern for doctrinal purity and justice towards individuals with rare felicity.

JOHN JAY HUGHES  
*St. Louis University*

**MORALITY, HOW TO LIVE IT TODAY: CONTEMPORARY MORAL ISSUES IN THE CATHOLIC CHURCH, WITH AN INTRODUCTION TO TRADITIONAL DOCTRINE AND PRINCIPLES.** By Leonard F. Badia and Ronald A. Sarno. New York: Alba, 1979. Pp. xv + 261. \$6.95.

The authors have clearly perceived the need for a classroom text which presents moral principles in the context of Catholic doctrinal teaching. This particular text is designed for use among older CCD students, for senior-high or early-college religion courses, and for adult discussion or convert classes. The first three chapters, an outline of traditional Catholic doctrine, are followed by three chapters on the principles of Catholic morality and seven on contemporary moral issues.

Textbooks, almost of necessity, simplify; the simplifications in this text seem pitched to that segment of its hoped-for audience which is younger in age and lower in its range of experience. Some of the simplifications appear to serve valid pedagogical purposes for such an audience: e.g., a typology of group membership is used to introduce a discussion of the individual believer's

relation to the Church; there is an effort to provide, by a listing of names, dates, and events, an outline of the Catholic Church's history. Some of the other simplifications, however, are bothersome and, especially in the chapters which discuss contemporary moral issues, seem liable to work at cross purposes to the goal of educating young people in the responsible formation of a well-informed conscience. To cite two instances: the chapter on mass media casts them as the villains responsible for the passivity of contemporary culture; the chapter on the worth of the individual poses the moral issues in which that worth is at stake almost exclusively in terms of conflicts between the individual and institutional authority. In the judgment of this reviewer, these simplifications, and others like them, seriously hamper this work's possibilities for meeting the need it hopes to serve.

PHILIP J. ROSSI, S.J.  
*Marquette University*

**MORAL DEVELOPMENT, MORAL EDUCATION, AND KOHLBERG: BASIC ISSUES IN PHILOSOPHY, PSYCHOLOGY, RELIGION, AND EDUCATION.** Edited by Brenda Munsey. Birmingham: Religious Education, 1980. Pp. 478. \$9.95.

This interesting multidisciplinary collection of essays, organized in seven parts by topic area, addresses in a balanced way many of the psychological, philosophical, religious, and educational issues raised by Lawrence Kohlberg's theory of moral development. In dealing with both theoretical and practical matters, the various authors support, criticize, and elaborate K.'s work as seen from the standpoint of their various specializations. Contributors, even those from the same field, are not always in agreement, and the contrast gives the reader a good sense of the major issues in the disciplines.

The many interesting ideas expressed include (1) Kohlberg's "retrenchment of stage 4 goals as the ends

of civic education" (459). After previously (1976) retreating from stage 6 conceptions because of a lack of empirical confirmation, he argues in a concluding essay that, because of the present social situation emphasizing privatism, high-school instruction should aim at "positive stage 4 conceptions and attitudes toward citizenship" (463). In educational practice, then, K. has moved away from the postconventional morality which was the most controversial and least empirically supported part of his theory. (2) James Rest, in surveying empirical support for K.'s theory, gives his impression that "there is no evidence that '+1' modeling is the effective condition for growth" (125). This was at one time a staple in Kohlberg-style educational interventions.

This collection of essays points to the complexity of the issues involved in considering K.'s theory. The field awaits, however, a comprehensive book or series of books (perhaps Rest's book in press is one) which will be able to systematically explore in greater depth the many issues raised here.

JOHN W. CROSSIN, O.S.F.S.

*De Sales School of Theology, Md.*

DOCUMENTA RECENTIORA CIRCA REM MATRIMONIALEM ET PROCESSUALEM. Edited by I. Gordon and Z. Grochowski. 2 vols. Rome: Gregorian University, 1977, 1980. Pp. 458, 362.

These two volumes contain a collection of documents concerning marriage and procedures to be followed in marriage cases, published or promulgated mostly by the Holy See. They cover the period between the end of Vatican II and 1979. Each group of documents is preceded by a historical introduction and followed by references to subsequent commentaries. Thus we have a fine reference work, offering good service to canon lawyers and theologians. A couple of suggestions, however, could be made for its improvement in future editions, since this kind of collection is likely to have a long life.

First, a different approach could be made to bibliographies. The more books and articles are published, the less useful their simple listing is to any studious person; time has come for a more critical presentation. Only significant works should be cited, preferably with a short evaluation. In this collection ephemeral pieces are listed side by side with erudite studies; there is really no need for such comprehensiveness. Second, some hermeneutical notes could be added to help the researcher. They should answer the question: what is the precise authority of this document? A professional theologian or canon lawyer should, of course, be able to answer that. But a collection such as this is likely to reach a wider public in tribunals, chanceries, and even rectories. The uninitiated could easily take every piece as being of the same value and having the same binding force, which is not the case. Even just a warning as to what is *ex mandato speciali*, therefore pontifical law, or what has been approved *in forma communi*, therefore is rather a guideline for the implementation of law, could be of some help. Recent developments in the science of hermeneutics are little known, and yet much needed, in the field of canon law. Even a few small steps would mean progress.

But these are small matters in a greatly serviceable publication. The world-wide community of canon lawyers is indebted to the authors, who are well known for their professional competence in interpreting the presently valid laws and for their untiring efforts to improve our procedural norms.

LADISLAS ORSY, S.J.

*Catholic University of America*

RECLAIMING THE OLD TESTAMENT FOR THE CHRISTIAN PULPIT. By Donald E. Gowan. Atlanta: John Knox, 1980. Pp. 163. \$12.50.

This careful study on the utilization of the OT for Christian preaching must be rated a success where several similar

attempts have failed. No time is wasted bemoaning the neglect of the OT in contemporary homiletics, and we are spared emotional pleas to do what "the Bible says" without much attention to what it means. The approach is positive and takes fully into account the gains made by a critical and reverent study of the OT. In fact, the whole point of the book is to show, in principle as well as in practice, how much we gain by applying the results of form criticism and tradition history to the study of the text, the indispensable preliminary to our sermon. These new methods, when used correctly, situate the OT within a living faith community; our task is to make this ancient text speak to the community of faith in which we are nurtured.

G. has chosen six specific OT literary types on which he comments and then illustrates each with a scriptural passage on which he has preached. They are: historical texts (2 Kgs 11); saga (Gen 6:9—9:17); short stories (Ruth); law (Lev 17:10—14); wisdom (Prv 4:1—9); prophets (Isa 7:1—17). In all these cases G. wrestles honestly with the text, allowing full weight to obscurities and ambiguities uncovered by the critical method, without getting bogged down in them.

G. appears to me to have been more successful in some cases than in others. I am less enthusiastic, e.g., about his attempt to convert wisdom literature into homiletic material than I am with his extremely helpful observations on preaching from OT law. The chapter "Preaching the Law" deserves the attention of NT scholars as well as moral theologians concerned with the sanctity of life. Two negative observations on an otherwise highly recommended book: (1) Catholic teaching is misrepresented when it is said that we place "the tradition of the Church on a level equal with Scripture" (10); Vatican II teaches clearly that the Church is the servant of the word. (2) The rather

large number of typographical errors ill befits the high standards we expect of this press.

FREDERICK L. MORIARTY, S.J.  
*Loyola University of Chicago*

FEMININE SPIRITUALITY IN AMERICA: FROM SARAH EDWARDS TO MARTHA GRAHAM. By Amanda Porterfield. Philadelphia: Temple University, 1980. Pp. 238. \$16.50.

Porterfield's book is a needed and welcome addition to the literature on American cultural and religious history, which has for too long overlooked or underrated the distinctively feminine and highly significant contributions American women have made to this history.

Defining "spirituality" in broad terms as religiousness which encompasses a person's deepest feelings and most fundamental beliefs, whether these include belief in God or not, P. proposes to investigate the inner history of femininity as it has been manifested in the lives of a select group of American women whose spiritualities have reflected and influenced American culture. By her biographical approach to cultural history, which involves an analysis of theological works, fiction, poetry, and modern dance, she explores the lives and contributions of women "who rebelled from, altered, or dramatically confirmed" essentially religious conventions. With colorful characters as distinctive and diverse as the Puritan enthusiast Sarah Edwards, the romantic poet Emily Dickenson, radical social reformers like Victoria Woodhull and Jane Addams, and the queen of modern dance, Martha Graham, P. deftly weaves a fascinating pattern, drawn together by the thread which she sees prevailing feminine spirituality in America—"domestic consciousness." P. contends that although domestic life has often functioned to imprison women, domestic consciousness has been for some women "an expansive

spirituality, extending beyond the four walls of the home to a commitment to a larger human family, to an attention to social and environmental spaces, and to an artistic appreciation of the human soul as itself a household" (10).

P.'s chapters on witchcraft and sexuality comprise a powerful commentary on the literary perceptions about the nature of feminine sexuality which reflect not only its dangers but also the fears of men in the face of feminine spirituality. However, she clearly demonstrates that "feminine spirituality" is not restricted to women, since in their spiritual responses to a masculine God, men also exemplify distinctly feminine attitudes of soul. This book will be of interest to men and women alike who are at all concerned with a more balanced picture of American religious history and with the feminine elements in any genuine spirituality.

M. SHARON BURNS, R.S.M.  
*Loyola College, Baltimore*

**THE WISDOM COMMUNITY.** By Edward Braxton. New York: Paulist, 1980. Pp. ix + 222. \$7.95.

The wisdom community is a framework and a program for the renewal of understanding and communication between bishops, theologians, parish priests, and the people in the churches. With the advent of Vatican II, the Church entered into a contest of cultural changes that went from internal reform to a near resolution. Yet without the Council the question of married priests and female priests would not have been asked, nor would ecumenical deliberation have moved so far. This has not been without tensions, but true freedom from anxiety is found only in the cemetery.

The book is divided into seven chapters. The first describes how it happened that the Church became so fragmented that the Catholic world underwent a decline in its common meaning. Chapters 2 and 3 examine questions of

ultimate meaning and the question of God and the critical reality of conversion in its various modes. The next two chapters deal with theology in the university, in an explicit religious tradition, and in the sociocultural content. Here these different orientations to theology exist in tension such that the questions of authority, the teaching office, and certitude are advanced. The final two chapters provide the development of the presuppositions and the structure of the wisdom community as it might be presented as a program.

This is a scholarly work that includes the many viewpoints and directions in the current Roman Catholic Church. B. examines the problem areas, such as the shift in culture, theological approaches, and the liturgical changes that have resulted in dissatisfaction, confusion, and lack of consensus among the clergy and laity. He then looks for areas that may heal breaches, cause affiliation of dissident groups, and a return to a broader consensus. Whether the wisdom community is the technique of revival in the Church is at least debatable. B.'s experience in a suburban church may indicate its feasibility among persons of higher learning. The section on what happened is a precious jewel for its many insights.

JAMES J. CONLIN, S.J.  
*University of Scranton*

**RELIGIOUS PERSPECTIVES AND PROBLEMS: AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION.** By Allen V. Eikner. Lanham, Md.: University Press of America, 1980. Pp. xiv + 368. \$21.00; \$12.50 paper.

A reader designed for the beginning student in philosophy of religion, edited by one with a long career teaching at Drury College, Springfield, Missouri. He composed it for two purposes: to illustrate typical ways in which basic philosophical religious questions ought to be understood, and to demonstrate the practical dimensions such considera-

tions ought to affect.

As editor, E.'s principal effort is to offer a sample of the most pertinent "live options" for people in our century. These choices come down to four: humanism, pantheism, natural theism, and existential theism. He offers a minimum of commentary on each and presents little background data on the contributors and nothing on the relative importance of the selections, except to identify the area of specialization of the authors chosen for selected readings. The book concludes with a section entitled "New Directions" with four readings from Paul van Buren, John F. Miller III, Peter Berger, and Jürgen Moltmann. The book has no bibliography, questions for discussion, or index.

An evidently nonevaluative approach to the subject of religion is intended here. The reader is invited to make up his own mind on the existence of God, the significance of religious experience, and relevance of religion to moral values. E. thinks he has presented sufficient data for making these important judgments. Only the most general views on the relation of religion to science, morality, and human destiny are presented in the readings. Concretion and application to details are significantly missing from the selections, which are taken from works written several years ago, as are references made by humanists in more recent times.

The New Directions section leaves one perhaps healthily perplexed. It points to the fact that we need better texts on the philosophy of religion which are neither apologetic of a particular religion nor lacking in value direction on issues pertaining to the essence of an inductive view of man, God, and what relates the two. This book, ninety percent of which amounts to reprints, highlights this need.

RICHARD P. DESHARNAIS, C.S.C.  
*King's College, Pa.*

ROYCE'S VOYAGE DOWN UNDER: A JOURNEY OF THE MIND. By Frank M. Oppenheim, S.J. Lexington: University Press of Kentucky, 1980. Pp. xix + 116. \$11.50.

In this little gem, which is at once a geographical, psychological, and philosophical voyage with Josiah Royce, O. analyzes the seeds and growth of Royce's thought. Focus of O.'s work is Royce's health cruise to Australia in 1888 to regain his depleted physical and mental vigor caused by intensive work at Harvard. The preface includes an insightful nutshell biography of Royce with the major periods, crises, and developments of his life.

O. justifies his concentration on only a year and a half of Royce's life for several important facts: Royce's only extensive treatment of his social and political views appears in his Australasian writings; Royce's philosophy of loyalty, which came to full flowering two decades later, was formulated at this time; here the idea of community—the central and most important unifying idea of Roycean philosophy—developed along the new metaphysical lines of experience, will, and intersubjectivity. Lastly, in this Australian interlude Royce exemplified his wholeness in personality and in philosophy.

O. portrays Royce as a frank, humorous, and noticeably self-revealing correspondent, an artist of dialogue, and an insightful student of men and of their political systems. O. depicts Royce writing from Melbourne with a new zest for life, with a sense of a divine presence alive in all the "suns and milky ways" of the universe. After hiking in the Blue Mountains, Royce "exemplified that rich mix of spontaneous affective movements whose lures, aversions, hopes, and fears provide the matrix of fruitful suggestions and captivating bias out of which rational philosophy must critically construct itself" (10).

A significant contribution to Roy-



cean literature, this study reveals the eagle eye, discerning spirit, and empathic heart of a careful scholar.

PRUDENCE M. CROKE, R.S.M.  
*Salve Regina College, R.I.*

**BUDDHIST-CHRISTIAN EMPATHY.** By Joseph J. Spae, C.I.C.M. Chicago: Chicago Institute of Theology and Culture, 1980. Pp. 269. \$16.

The essays in this collection, written from the viewpoint of a Catholic priest who has spent many years in Japan, all deal in some way with Buddhism, but their distinctive value has more to do with the light they shed on Japanese Buddhism than on Buddhism in general. We are made aware of the pervasive influence of Shinto and of the strong Japanese concern for feeling and the esthetic dimension. Japan's youth, we read, are more attracted to beauty than to truth. S. also reminds us of the importance of Jodo-shinshu (devotional or "theistic") Buddhism in Japan, correcting the popular impression of Westerners that Zen dominates the Japanese scene. He believes that the most valuable thing for Westerners that the Japanese bring to the interreligious dialogue is their nonconceptual approach, a counterbalance to the Western overemphasis on conceptualization. There are essays on contemporary Japanese Buddhist ritual, with considerable detail; on Buddhist models of holiness, beginning with the Buddha himself, and including a typology of Buddhist sanctity and some profiles of Buddhist saints; and a presentation of what the ideal Buddhist-Christian encounter should be, followed by a description of over a dozen encounter centers around the world. S. himself demonstrates the quality of empathy. Out of his rich experience he informs us in a sympathetic, wide-ranging way about many aspects of Japanese culture and religion, especially Buddhism.

The principal weakness of the book

lies in its rather incoherent diversity. Its great quantities of material do not seem to have been digested or arranged in clear and organic form. S. tells us that he intends to write a thematic Buddhist anthropology from a comparative Buddhist-Christian perspective. I hope it will provide the coherence and organic unity which this "book" lacks.

DANIEL J. O'HANLON, S.J.  
*Jesuit School of Theology  
Berkeley*

**RELIGION AND ART IN CONFLICT: INTRODUCTION TO A CROSS-DISCIPLINARY TASK.** By Samuel Laeuchli. Philadelphia: Fortress, 1980. Pp. x + 240. \$8.95.

Laeuchli raises crucial but rarely confronted questions: e.g., why does religion consider art a threat? what is the nature of art? of religion? Other recent writers in this field have passed over such issues and preferred to examine the theological imagery or inspiration of this or that work of art. With clarity and scholarly diligence, L. confronts the issues directly and offers an exciting and dynamic text. In raising these questions, he reminds us that what we are dealing with is not merely an esoteric or theoretic exercise, but ultimately real-life problems and experiences.

The suggestion that religion and art come from basic human experiences and that humanness is much more than intellectual-philosophical issues brings us to a new level of understanding. Historically, the basic relationship between religion and art has not been one of partnership but rather of master-slave. L. traces the development of the two streams within the Christian tradition's relationship with art: iconic and aniconic. The discussion of these two streams in the chapter "Icon and Idea: Aquileia and Nicaea" is one of the finest in this text. The dichotomy between the verbal and the visual in the Christian tradition is a central question.

One of the most significant elements

of this book is L.'s style: the writer affirms and confirms his understanding of art and religion as experiential. He weaves throughout the text personal reflections, questions, and life situations which relate both to the scholarly material and to the actual motivation behind the scholar. L.'s book is a challenge to the theologian and the art historian, as well as to those engaged in the field of religion and art. More than an "introduction to a cross-disciplinary task," it is a provocation for each of us to confront the questions L. has raised and clarified. A stimulating and innovative text.

DIANE APOSTOLOS-CAPPADONA  
*Takoma Park, Md.*

**THE FIVE SQUARE CITY: THE CITY IN THE RELIGIOUS IMAGINATION.** By James Dougherty. Notre Dame: University of Notre Dame Press, 1980. Pp. xiii + 167. \$12.95.

D. sets out to show that the socio-physical reality called the city is also a metaphor. It expresses the quest of the human heart for the divine center of the secular world. Three chapters explore the city as a visual image. The ancients saw the city as a miniature of the cosmos, a quincunx—four square with a fifth point, a sacred center. In the scriptural history of the Jews, Jerusalem is the holy city with a temple at its center. In medieval times the cathedral became a paradigm of the holy city, a walled retreat from secular chaos, inside of which one could find an avenue leading to the sacred. In the Renaissance the city became a map, a geographic pattern replacing walls as a barrier against chaos. The city became a "scene" against which royalty could act out its sacred function.

In each of these earlier models visual order tries to create a sense of the timeless and infinite, to the detriment of the "auditory time-bound images" that help reveal the sacred. The last two chapters offer a solution to the conflict between the secular and the sacred, a

way of solving our alienation from the sacred, from our authentic individuality, from one another. D. proposes an auditory model of the city to counter sterile spatial models. His model is one in which genuine religious commitment might exist in an actual historical city. The city is the place where the Divine Word summons us individually and in community. The city should be the place of communicating with God and with one another.

There are many excellent insights. D. has a wide grasp of literature about the city. Although he purports to rely on the city as seen "chiefly through its refraction in the imagination—through literature, sacred and secular, and also through architecture and urban design," he ranges widely among theologians, philosophers, and theorists. While his own model of the city as a place where the sacred can flourish amid the reality of the historical and secular, where we can live "between Pentecost and the millennium," is itself no more than an imaginative refraction, it touches on a very significant point: the function of language in the creation of human community. This study is more provocative than convincing in its argument. Its widely interdisciplinary approach will lay it open to specific sectors of criticism, but it offers a fine critique of where we are as urban dwellers and believers.

PHILIP C. RULE, S.J.  
*Holy Cross College*

## BOOKS RECEIVED

### SCRIPTURAL STUDIES

- Aharoni, Y. *The Land of the Bible*. Phila.: Westminster, 1979. Pp. 481. \$19.95.
- Anderson, F. I., and D. N. Freedman. *Hosea*. Garden City: Doubleday, 1980. Pp. 699. \$14.
- Barton, J. *Amos's Oracles against the Nations*. New York: Cambridge Univ., 1980. Pp. 83. \$17.50.

- Beaude, P.-M. *L'Accomplissement des Ecritures*. Paris: Cerf, 1980. Pp. 343.
- Casey, J., I.H.M. *Hebrews*. Wilmington: Glazier, 1980. Pp. 101. \$4.95.
- Cross, F. M. *The Ancient Library of Qumran and Modern Biblical Studies*. Grand Rapids: Baker, 1980. Pp. 260. \$5.95.
- Cry Justice: The Bible Speaks on Hunger and Poverty*. Ed. R. J. Sider. Downers Grove, Ill.: InterVarsity, 1980. Pp. 220. \$2.95.
- Davies, S. L. *The Revolt of the Widows: The Social World of the Apocryphal Acts*. Carbondale, Ill.: Southern Illinois Univ., 1980. Pp. 134. \$10.95.
- Drewermann, E. *Strukturen des Bösen 3: Die jahwistische Urgeschichte in philosophischer Sicht*. Paderborn: Schöningh, 1980. Pp. lxxxvi + 656. DM 68.
- Fuller, D. P. *Gospel and Law: Contrast or Continuum?* Grand Rapids: Eerdmans, 1980. Pp. 217. \$10.95.
- Hamman, H. P. *The Bible between Fundamentalism and Philosophy*. Minneapolis: Augsburg, 1980. Pp. 76. \$3.50.
- Harrison, R. K. *Leviticus*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 252. \$8.95.
- Harrisville, R. A. *Romans*. Minneapolis: Augsburg, 1980. Pp. 263.
- Kline, M. C. *Images of the Spirit*. Grand Rapids: Baker, 1980. Pp. 142. \$6.95.
- Kugelman, R., C.P. *James & Jude*. Wilmington: Glazier, 1980. Pp. 114. \$4.95.
- Lamarche, P., and C. Le Dù. *Epître aux Romains v-viii*. Paris: CNRS, 1980. Pp. 112.
- Leary, J. F. *Hear, O Israel: A Guide to the Old Testament*. Waldwick, N.J.: Arena Lettres, 1980. Pp. 144. \$3.95.
- Léon-Dufour, X. *Dictionary of the New Testament*. San Francisco: Harper & Row, 1980. Pp. 458. \$19.95.
- Macintosh, A. A. *Isaiah XXI: A Palimpsest*. N.Y.: Cambridge Univ., 1980. Pp. 156. \$29.50.
- Martin, R. P. *Philippians*. Grand Rapids: Eerdmans, 1980 [1976]. Pp. 176. \$5.95.
- Monheim, G. *The Bible, Jesus and the Jews*. N.Y.: Philosophical Library, 1980. Pp. 199. \$10.
- O'Connor, M. *Hebrew Verse Structure*. Winona Lake, Ind.: Eisenbrauns, 1980. Pp. 629. \$15.
- Robinson, J. A. T. *Peut-on se fier au Nouveau Testament?* Paris: Lethiel-leux, 1980. Pp. 160.
- Stagg, F. *Galatians, Romans*. Atlanta: John Knox, 1980. Pp. 127. \$4.50.
- Sire, J. W. *Scripture Twisting: 20 Ways the Cults Misread the Bible*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 180. \$4.95.
- Stuart, D. *Old Testament Exegesis*. Phila.: Westminster, 1980. Pp. 143. \$7.95.
- Thompson, J. A. *The Book of Jeremiah*. Grand Rapids: Eerdmans, 1980. Pp. 819. \$22.50.
- The Vineyard Bible*. Ed. A. Brooke. N.Y.: Seabury, 1980. Pp. 414. \$12.95.
- Weiler, E. *Jesus: A Pictorial History of the New Testament*. N.Y.: Seabury, 1980. Pp. 160. \$10.95.
- Yamauchi, E. *The Archaeology of New Testament Cities in Western Asia Minor*. Grand Rapids: Baker, 1980. Pp. 180. \$7.95.

## DOCTRINAL THEOLOGY

- Bastianel, S. *Autonomia morale del credente*. Brescia: Morcelliana, 1980. Pp. 134. L. 5500.
- Christlicher Glaube in moderner Gesellschaft* 5: R. Schulte, *Leib und Seele*; G. Greshake, *Tod und Auferstehung*; 10: H. Schipperges, E. Ringel, E. Zenger, and J. B. Brantschen, *Leiden*; H. Schipperges, *Gesundheit-Krankheit-Heilung*; G. Condrau, P. Sporken, *Sterben-Sterbebeistand*; F. Meerwein and R. Leuenberger, *Trauer und Trost*; 26: L. Kolakowski, *Toleranz und Absolutheitsansprüche*; B. Welte, *Christentum und Religionen der Welt*; J. Maier, J.

- Petuchowski and C. Thoma, *Judentum und Christentum*. Freiburg: Herder, 1980. Pp. 133, 144, 175. DM 22.80, 24.50, 29.50.
- Habermas, G. R. *The Resurrection of Jesus*. Grand Rapids: Baker, 1980. Pp. 187. \$5.95.
- Hampe, J. C. *A Book of Christian Faith*. Minneapolis: Augsburg, 1980. Pp. 242. \$7.95.
- Hasenhüttl, G. *Einführung in die Gotteslehre*. Darmstadt: Wissenschaftliche Buchgesellschaft, 1980. Pp. 267. DM 67.
- Jay, E. G. *The Church*. Atlanta: John Knox, 1980 [1977-78]. Pp. 472. \$9.95.
- Metz, J. B. *Jenseits bürgerlicher Religion*. Munich/Mainz: Kaiser/Grünwald, 1980. Pp. 147. DM 13.50.
- The Necessity of Systematic Theology*. Ed. J. J. Davis. Grand Rapids: Baker, 1980 [1978]. Pp. 190. \$6.95.
- Rademaker, H. *Was besagt die christliche Offenbarung eigentlich?* Wiesbaden: Steiner, 1980. Pp. 106. DM 24.80.
- True and False Universality of Christianity*. Ed. C. Geffré and J.-P. Josua. Concilium 135. N.Y.: Seabury, 1980. Pp. 127. \$5.95.
- What Is Religion? An Enquiry for Christian Theology*. Ed. M. Eliade and D. Tracy. Concilium 136. N.Y.: Seabury, 1980. Pp. 88. \$5.95.

#### HISTORICAL

- Augustine: Later Works*. Ed. J. Buraby. Phila.: Westminster, 1980 [1955]. Pp. 359. \$9.95.
- Battles, F. L. *Analysis of the Institutes of the Christian Religion of John Calvin*. Grand Rapids: Baker, 1980. Pp. 421. \$10.95.
- Doig, D. *Mère Teresa et les siens*. Paris: Lethielleux, 1980. Pp. 176.
- Gill, D. *Quest: The Life of Elisabeth Kübler-Ross*. San Francisco: Harper & Row, 1980. Pp. 329. \$11.95.
- Heresy and Authority in Medieval Europe*. Ed. E. Peters. Phila.: Univ. of Pennsylvania, 1980. Pp. 312. \$25.

- The Indian Awakening in Latin America*. Ed. Y. Materne. N.Y.: Friendship, 1980. Pp. 127. \$5.95.
- Lettres des premiers Chartreux 2: Les moines de Portes*. Sources chrétiennes 274. Paris: Cerf, 1980. Pp. 240.
- Marty, M. E. *A Short History of Christianity*. Phila.: Fortress, 1980 [1959]. Pp. 384. \$7.95.
- Snyder, H. A. *The Radical Wesley and Patterns for Church Renewal*. Downers Grove, Ill.: InterVarsity, 1980. Pp. 189. \$5.25.
- Stone, R. H. *Paul Tillich's Radical Social Thought*. Atlanta: John Knox, 1980. Pp. 180. \$7.95.
- Studien zur Bekenntnisbildung*. Ed. P. Meinhold. Wiesbaden: Steiner, 1980. Pp. 159. DM 24.80.
- Wolkovich-Valkavicius, W. *Lithuanian Pioneer Priest of New England*. Brooklyn: Franciscan, 1980. Pp. 214. \$7.
- Women in American Religion*. Ed. J. W. James. Phila.: Univ. of Pennsylvania, 1980. Pp. 274. \$16.00; \$6.95 paper.

#### MORAL, LAW, LITURGY

- Beckwith, R. T., and W. Stott. *The Christian Sunday*. Grand Rapids: Baker, 1980 [1978]. Pp. 181. \$4.94.
- Böckle, F. *Fundamental Moral Theology*. N.Y.: Pueblo, 1980. Pp. 321. \$17.50.
- Chiavacci, E. *Teologia morale 1: Morale generale; 2: Complementi di morale generale*. Assisi: Cittadella, 1980. Pp. 272; 256. L. 5000; 7500.
- Electing Our Own Bishops*. Ed. P. Huizing and K. Walf. Concilium 137. N.Y.: Seabury, 1980. Pp. 101. \$5.95.
- Liturgies of the Western Church*. Ed. B. Thompson. Phila.: Fortress, 1980 [1961]. Pp. 434. \$7.95.
- Lobo, G. V. *Christian Living according to Vatican II*. Bangalore: Theological Publications in India. Pp. 484. \$4.
- Marbach, E. *Saints at Harvest-Time*.

- Cincinnati: St. Anthony Messenger, 1980. Pp. 74. \$3.50.
- Pollard, J. K. *Medical, Moral and Pastoral Issues Today*. Newport, N.Y.: Costello, 1980. Pp. 141. \$7.95.
- Power, D. N. *Gifts That Differ: Lay Ministries Established and Unestablished*. N.Y.: Pueblo, 1980. Pp. 179. \$7.95.
- Shue, H. *Basic Rights*. Princeton: Princeton Univ., 1980. Pp. 231. \$17.50; \$4.95 paper.

## PASTORAL AND ASCETICAL

- Barber, C. J. *The Minister's Library 3*. Grand Rapids: Baker, 1980. Pp. 78. \$4.95.
- Bausch, W. J. *The Christian Parish*. Chicago: Fides/Claretian, 1980. Pp. 224. \$9.95.
- Bosch, D. J. *Witness to the World*. Atlanta: John Knox, 1980. Pp. 277. \$18.50.
- Cardwell, J. D. *The Social Context of Religiosity*. Lanham, Md.: University Press of America, 1980. Pp. 158. \$17.50; \$8.75 paper.
- Eggold, H. J. *Preaching Is Dialogue*. Grand Rapids: Baker, 1980. Pp. 124. \$5.95.
- Haney, T. R. *Reach Out and Touch*. Waldwick, N.J.: Arena Lettres, 1980. Pp. 158. \$3.95.
- Henderson, R. T. *Joy to the World: An Introduction to Kingdom Evangelism*. Atlanta: John Knox, 1980. Pp. 207.
- Hesselgrave, D. J. *Planting Churches Cross-Culturally*. Grand Rapids: Baker, 1980. Pp. 462. \$12.95.
- Hutchinson, G. *Mary and Inner Healing*. Cincinnati: St. Anthony Messenger, 1980. Pp. 100. \$2.50.
- Kelsey, M. T. *Adventure Inward*. Minneapolis: Augsburg, 1980. Pp. 216. \$7.95.
- Kroll, W. M. *Prescription for Preaching*. Grand Rapids: Baker, 1980. Pp. 278. \$9.95.
- Leclercq, J. *This Day Is Ours*. Maryknoll, N.Y.: Orbis, 1980. Pp. 127. \$6.95.
- McGavran, D. A. *Understanding Church Growth*. Grand Rapids: Eerdmans, 1980. Pp. 480. \$12.95.
- Maillot, A. *Je retourne à la pêche*. Paris: Lethielleux, 1980. Pp. 163.
- Peterson, E. H. *Five Smooth Stones for Pastoral Work*. Atlanta: John Knox, 1980. Pp. 201. \$8.95.
- Progoff, I. *The Practice of Process Meditation*. N.Y.: Dialogue House Library, 1980. Pp. 348. \$12.95.
- Roberts, J. D. *Roots of a Black Future*. Phila.: Westminster, 1980. Pp. 152. \$8.95.
- Robinson, H. W. *Biblical Preaching*. Grand Rapids: Baker, 1980. Pp. 230. \$9.95.
- Smith, L. A., and J. R. Barndt. *Beyond Brokenness: Biblical Understanding of Mission*. N.Y.: Friendship, 1980. Pp. 125. \$2.95.
- Thomas à Kempis. *The Imitation of Christ*. Wheathampstead: Anthony Clarke, 1980. Pp. 157. £3.50.
- Toohy, W. *Life after Birth*. N.Y.: Seabury, 1980. Pp. 133. \$3.95.
- Wilbert, W. N. *Teaching Christian Adults*. Grand Rapids, Baker, 1980. Pp. 234. \$9.95.
- Wood, L. W. *Pentecostal Grace*. Wilmore, Ky.: Francis Asbury, 1980. Pp. 276. \$8.95.

## PHILOSOPHY

- Custance, A. C. *The Mysterious Matter of Mind*. Grand Rapids/Richardson, Texas: Zondervan/Probe Ministries, 1980. Pp. 105. \$2.95.
- Earle, W. *Mystical Reason*. Chicago: Regnery Gateway, 1980. Pp. 205. \$6.95.
- Geisler, N. L., and P. D. Feinberg. *Introduction to Philosophy*. Grand Rapids: Baker, 1980. Pp. 447.
- Kierkegaard, S. *The Concept of Anxiety*. Princeton: Princeton Univ., 1980. Pp. 273. \$18.50; \$4.95 paper.
- Kierkegaard, S. *The Sickness unto Death*. Princeton: Princeton Univ.,

1980. Pp. 201. \$16.50.

Peterson, T. D. *Wittgenstein for Preaching*. Lanham, Md.: University Press of America, 1980. Pp. 192. \$17.00; \$8.75 paper.

#### SPECIAL QUESTIONS

Arias, E. and M. *The Cry of My People: Out of Captivity in Latin America*. N.Y.: Friendship, 1980. Pp. 146. \$2.95.

Berrigan, D. *We Die before We Live*. N.Y.: Seabury, 1980. Pp. 144. \$9.95.

*The Collected Poems of Thomas Merton*. New York: New Directions, 1980 [1977]. Pp. 1048. \$15.

Goff, J. and M. *In Every Person Who Hopes: A Book of Latin American Faces and Places*. N.Y.: Friendship, 1980. Pp. 120. \$3.75.

Lisiero, D. *People Ideology, People Theology*. Smithtown, N.Y.: Exposition, 1980. Pp. 226. \$10.95.

*Paradigms and Revolutions: Applications and Appraisals of Thomas Kuhn's Philosophy of Science*. Ed. G. Gutting. Notre Dame: Univ. of Notre Dame, 1980. Pp. 340. \$18.95; \$7.92 paper.

Rappaport, S. *Jew and Gentile*. N.Y.: Philosophical Library, 1980. Pp. 257. \$17.50.