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# Theological Studies

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## **Images of God and the State: Political Analogy and Religious Discourse**

DAVID NICHOLLS

## **Priesthood, Kingship, and Prophecy**

JOSEPH H. CREHAN, S.J.

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## **Bonaventure and the Coincidence of Opposites: A Response to Critics**

EWERT H. COUSINS

BOOK REVIEWS

SHORTER NOTICES

# Theological Studies

A Quarterly Journal  
Founded 1940

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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

JUNE 1981  
VOL. 42, NO. 2

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

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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.

The June 1981 issue of *TS* features three articles (on images of God and the state, on the threefold office of Christ, and on the norm of Catholic morality), a bulletin on the mystery of God as a history of love, and two notes (one on Bonaventure, the other on Balthasar).

**Images of God and the State** examines the way in which the predominant idea of God at a particular period of history is related to political rhetoric and experience; this relationship is illustrated in a discussion of the political and religious thought of Leibniz and some of his contemporaries. DAVID NICHOLLS, Ph.D. from Cambridge University, is priest-in-charge of SS. Mary & Nicholas Church, Littlemore, Oxford. Expert in modern political and religious thought and in Caribbean history and politics, he has published *The Pluralist State* (1975) and *From Dessalines to Duvalier: Race, Colour, and National Independence in Haiti* (1979); forthcoming is *Caribbean Crosscurrents*.

**Priesthood, Kingship, and Prophecy** is a fascinating study in the history of an idea: the application of the threefold office of Christ—priest, king, and prophet—to the Christian priesthood. It takes us from the early Church through medieval theology to Vatican II, concluding that the Church's clarification of this doctrine was due to a "quiet revolution" begun by John Henry Newman in Birmingham in 1870. JOSEPH H. CREHAN, S.J., D.D. from the Gregorian University in Rome, an authority in matters patristic and liturgical, is lecturer in theology at St. John's College, Womersley, Surrey. He is preparing the fourth and final volume of his *Catholic Dictionary of Theology* and readying a book on original sin.

**Catholic Ethics: Has the Norm for Rule-Making Changed?** studies a recently proposed norm commonly called proportionalism, shows how it differs from the traditional norm, argues that it is hard to detect convincing evidence of proportionalism in Aquinas, examines the impact which a change in the basic norm of morality would have on secondary rules and Church teaching, and concludes with a critique of proportionalism. JOHN R. CONNERY, S.J., S.T.D. from the Gregorian, professor of moral theology at Loyola University of Chicago, is spending this academic year as consultant in moral theology to the National Conference of Catholic Bishops in Washington, D.C. His book *Abortion: The Development of the Roman Catholic Perspective* (1977) continues to be a valuable source for the evolution of a critical Catholic doctrine.

**The Mystery of God as a History of Love** probes Tübingen theologian Eberhard Jüngel's major effort to uncover foundations for the theology of a suffering God. Jüngel understands the Word of God addressed to us in such a way that it heals the breach between being and time. His theology is a thought that follows faith so as to renew both theology and thought and to learn anew how we may genuinely speak of the humanity of God. The bulletin concludes with three critical questions

relative to Jüngel's understanding of God's being and time, God's Word and history, and God's love in relation to power. LEO J. O'DONOVAN, S.J., who received his doctorate in theology at Münster under Karl Rahner, is professor of systematic theology at Weston School of Theology, Cambridge, Mass. He is particularly concerned with fundamental theology and the problem of God. Currently serving as vice-president of the Catholic Theological Society of America, he has recently edited *A World of Grace* (1980), a first-rate introduction to Rahner's theology.

**Of Art and Theology: Hans Urs von Balthasar's Systems** offers an informative review of an original theological system, the Swiss thinker's *Theodramatik*, with allusions to his earlier system *Herrlichkeit*. These monumental projects are largely unknown in American theological circles. THOMAS F. O'MEARA, O.P., Ph.D. from Munich, long-time professor of systematic theology at Aquinas Institute of Theology in Dubuque, Iowa, has specialized in ecclesiology and the history of theology. With the fall term he will join the theological faculty at the University of Notre Dame.

**Bonaventure and the Coincidence of Opposites** is a response to criticisms raised against Ewert Cousins' recent book by George Tavard and Camille Bérubé. The rejoinder claims that the Bonaventure texts cited by Tavard do not run counter to the book's position, and that the text challenged by Bérubé actually supports the author's position. EWERT H. COUSINS, doctor in philosophy from Fordham, teaches theology there. Areas of his special interest and competence are Bonaventure and early Franciscan thought and spirituality. He is preparing a book on Christology seen from the perspective of the spirituality traditions.

Twenty-five current books are reviewed at length, twenty-eight are considered more briefly—each by an accomplished scholar.

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

## BOOK REVIEWS

**JERUSALEM, CITY OF JESUS.** By Richard M. Mackowski, S.J., with photography by Garo Nalbandian. Grand Rapids: Eerdmans, 1980. Pp. x + 221. \$29.95.

Mackowski's recent volume on Jerusalem is a readable and comprehensive treatment of a complex and baffling topic. The Holy City is a conglomerate of historical fragments reflecting a little of every period and architecture since its Jebusite era after which David made it his capital.

To competently sort out of this complex mass of material those elements that can facilitate the reader's imagination of what Jesus' Jerusalem must have been like is a monumental task. This would be difficult enough if the serious student could just visit the Old City inside the sixteenth-century walls of Suleiman and find the remains of Jerusalem as it existed at the time of Jesus a few decades prior to its destruction by Titus in 70 A.D. But no such project can be undertaken without a thorough familiarity with the relevant literary testimony. A close knowledge of the Scriptures and the ancient authorities (particularly Flavius Josephus) is indispensable to mentally reconstruct the period of M.'s interest. And one must "mentally reconstruct" the City of Jesus' time because the present city is a very busy, very real admixture of seventh-century Muslim structures, Crusader bell towers, medieval buildings and modern Israeli constructions, all set in the midst of the winding streets of an Arab bazaar.

So it is precisely in this mental reconstructing that M. has made a tremendous contribution to the serious student of Scripture. He has brought to bear upon the visible structures of present-day Jerusalem of the Old City his voluminous knowledge of Scripture and ancient sources. His meticulous research has enabled him to draw together into one quite readable volume a realistic and exciting picture of what it all must have looked like when Jesus walked its streets.

The very nature of M.'s topic has demanded that his chapters focus upon the geology, topography, walls, springs, and aqueducts of Jerusalem. But the later chapters attend to the site of the Fortress Antonia, Herod's Palace, Pilate's Praetorium, the Temple, and the scene of Jesus' death and empty tomb. The Passion narratives of the Gospel accounts can come alive historically by the illumination M.'s background material provides. The book offers an abundance of the visual perspective essential to dealing with such a subject. Garo Nalbandian's photography is obviously the product of a master artist at work in his native land and his own backyard. Clearly, M. has collated his historical and archeological information with just the right shots of the related scenes.

*Jerusalem, City of Jesus* is an indispensable vade mecum for the traveler who plans to visit the Holy City. For those who have already made the pilgrimage, it provides many beautifully photographed memorabilia and a distinct reason to go back and take a closer look.

University of Scranton

ROBERT J. BARONE

ETUDES SUR L'OEUVRE DE LUC. By Augustin George, S.M. Paris: Gabalda, 1978. Pp. 487.

The author of this volume of collected essays is a French Marist, a well-known Lucan scholar, and a professor at the Catholic Institute of Lyons. A year before his death, Père George decided to assemble for publication various of his essays on Luke-Acts. Eighteen appear in this volume, which has been posthumously published, but on the proofs of which he worked until the day before he died. As he states in his foreword, they do not constitute a complete or organic study of the problems in Luke-Acts, nor do they amount to a synthesis of Lucan theology. But they do touch on many topics of the latter, especially in Parts 2-5. Half of the essays had been previously published (between 1965 and 1977), the other half appears here for the first time. Though G. says that the previously published essays are reproduced here "telles quelles," he has at times simplified the titles of some studies and varied the introductory paragraphs. In any case, it is a distinct advantage to have his essays in one collection. They are presented here under five headings.

Part 1, "Literary Studies," is made up of three essays dealing with the structure of the Lucan Gospel, the parallel of John the Baptist and Jesus in the infancy narrative, and the characteristically Lucan miracle stories: (1) "La construction du troisième évangile" (15-41; originally published in *ETL* 43 [1967] 100-29); (2) "Le parallèle entre Jean-Baptiste et Jésus en Lc 1-2" (43-65; from *Mélanges bibliques en hommage au R. P. Béda Rigaux* [ed. A. Descamps et A. de Halleux; Gembloux: Duculot, 1970] 147-71); (3) "Les récits de miracles caractéristiques lucaniennes" (67-84; previously unpublished).

In Part 2, "Jesus' Evangelical Mission," G. has grouped five essays, exegetical or topical, dealing with Israel's role, miracles, angels, and Jesus' death: (4) "Israël" (87-125; from "Israël dans l'oeuvre de Luc," *RB* 75 [1968] 481-525); (5) "'Par le doigt de Dieu' (Lc 11, 20)" (127-32; from "Note sur quelques traits lucaniens de l'expression 'Par le doigt de Dieu' (Luc XI, 20)," *ScEccl* 18 [1966] 461-66); (6) "Le miracle" (133-48; from "Le miracle dans l'oeuvre de Luc," *Les miracles de Jésus selon le Nouveau Testament* [ed. X. Léon-Dufour; Paris: Seuil, 1977] 249-68); (7) "Les anges" (149-83; prev. unpubl.); (8) "Le sens de la mort de Jésus" (185-212; from *RB* 80 [1973] 186-217).

Part 3, "The Christ," is made up of three articles which treat of aspects of Lucan Christology (divine sonship, lordship, kingship): (9) "Jésus fils de Dieu" (215-36; from "Jésus fils de Dieu dans l'évangile selon saint Luc," *RB* 72 [1965] 185-209); (10) "Jésus 'Seigneur'" (237-55; prev. unpubl.); (11) "La royauté de Jésus" (257-82; prev. unpubl.).

In Part 4, "The End of Time," G. groups three essays on the kingdom, salvation, and eschatology in Lucan theology: (12) "Le règne de Dieu" (285-306; prev. unpubl.); (13) "Le vocabulaire de salut" (307-20; from "L'Emploi chez Luc du vocabulaire de salut," *NTS* 23 [1976-77] 308-20); (14) "L'Eschatologie" (321-47; prev. unpubl.).

Part 5, "The Life of the Faithful," is made up of four essays describing Lucan ideas on conversion, ministry, and prayer; the last one (on Mary) does not fit well under this heading. (15) "La conversion" (351-68; prev. unpubl.); (16) "Les ministères" (369-94; from "L'Oeuvre de Luc: Actes et évangile," *Le ministère et les ministères selon le Nouveau Testament* [ed. J. Delorme; Paris: Seuil, 1974] 207-40); (17) "La prière" (395-427; prev. unpubl.); (18) "La mère de Jésus" (429-64; prev. unpubl.). The volume ends with a select bibliography of commentaries and monographs on the Lucan Gospel and Acts.

These essays have been written by a long-time student of Luke-Acts. They are more concerned with the Gospel than with Acts, but they contain many excellent ideas, even if one may be inclined to disagree with some point or other in some of them. George's studies deserve serious consideration by all students of the Lucan writings.

*Catholic University of America*

JOSEPH A. FITZMYER, S.J.

**CHRISTOLOGY IN THE MAKING: A NEW TESTAMENT INQUIRY INTO THE ORIGINS OF THE DOCTRINE OF THE INCARNATION.** By James D. G. Dunn. Philadelphia: Westminster, 1980. Pp. xvii + 443. \$24.50 paper.

As the title suggests, this study is concerned with how the doctrine of the Incarnation originated. D. is not concerned with all NT Christology, but solely with how the claim of a pre-existent divine person becoming man originated within Christianity. The basic hermeneutical principle D. wishes to employ in examining the NT evidence is "to let the N.T. writers speak for themselves, to understand their words as they intended, to hear them as their readers would have heard them . . ." (8). He investigates six pertinent NT Christological motifs: the Son of God, the Son of Man, the Last Adam, Spirit or Angel, the Wisdom of God, and the Word of God. In each instance he explores the pre-Christian understanding and context and then inquires into the NT use and understanding. Finally, he judges whether it leads to or expresses the doctrine of the Incarnation.

D. finds, e.g., that while the concept "Son of God" has a Jewish usage,

“there is little or no good evidence” that it was ever understood within an incarnational setting (22). His own self-understanding as Son based on his experience of God as *Abba* “distinguishes Jesus in a significant degree from his contemporaries” (27) but does not lead one to conclude “with any confidence that Jesus knew himself to be divine, pre-existent Son of God” (32). D. proposes that Paul recognizes the Sonship of Jesus both in his commission from God and his exaltation in the Resurrection. Matthew extends the Sonship of Jesus to his conception, and Hebrews understands the Sonship to be pre-existent but not necessarily “real personal pre-existence” (56). Only in John does one find a true pre-existent personal Sonship. D. believes, though, that other elements (Wisdom and Word) are present in Johannine Christology that account for his concept of Sonship being so developed. He concludes his study of Son of God: “in the earliest period of Christianity ‘Son of God’ was not an obvious vehicle of a Christology of incarnation or pre-existence” (64).

D. draws similar conclusions in his treatment of Son of Man, the Last Adam, and Spirit and Angel. In a unique interpretation of the Christological hymn in Philippians, he argues that the hymn should be interpreted within Paul’s Last Adam Christology. “Who being in the form of God” is equated with Adam being created in God’s image. Thus Jesus did not grasp after a prefallen equality or image, but rather emptied himself and took on a sinful and corruptible human nature.

The doctrine of the Incarnation germinates within the NT Wisdom Christology, according to D. It is “the earliest Christology to embrace the idea of pre-existence” (209). Wisdom, though, is not understood as personal pre-existence but as God’s creative saving activity in the world. In Paul and Hebrews Jesus reveals this pre-existent wisdom. However, in Matthew Christ fully incarnates and embodies God’s pre-existent wisdom; he is identified with it. “In this distinction we cross the boundary between inspiration and incarnation” (212).

The climax of the incarnational development in the NT is Jn 1:14. “The revolutionary significance of v. 14 may well be that it marks not only the transition in the thought of the poem from pre-existence to incarnation, but also the transition from impersonal personification to actual person” (243).

D. believes there was a combination of reasons why incarnational thought broke forth in the last three decades of the first century. The culture was open to such a development and the Christian faith was to a great extent a stimulus to such thinking. “What had not previously been thought became thinkable—not in one abrupt way, but partly as a natural progression of thought above divine Wisdom and divine predestination, and partly to the challenge to faith” (261).

As usual, D.’s attention to detail and clarity cannot be faulted. He is acquainted with a vast amount of material and presents it in a convincing

and insightful manner. His work needs to be taken seriously and as a basic reference on the doctrine of the Incarnation in the NT. It is evident, though, that he is very minimalistic in his assessment of the NT development of the doctrine of the Incarnation. This is partially due to his correct desire not to read into the NT something that is not there. However, it is questionable whether so guarded and cautious a judgment is warranted.

D. puts aside as unhistorical Jesus' recognition of his divinity found in the fourth Gospel. Such a summary approach to the Gospel is questionable. However, using only the Synoptics, one could still come to a more positive understanding than D. allows. Evidence that Jesus was conscious of being the eternal Son of the Father is manifested in the following. He consciously claimed divine authority over the Sabbath, the Temple, and his teaching. He purposely forgave sins. He claimed that his healings and exorcisms were done by the power of God manifesting the kingdom. He was aware of fulfilling the prophets and instituting the new and final eschatological age. He realized that his death, unlike other men's, would bring salvation and forgiveness of sins. He was conscious of his own *Abba* relationship to God and that our relationship to God was utterly dependent on him. It seems evident that the doctrine of the Incarnation can be traced to Jesus' own self-consciousness, not just to the early Christian Church.

Confronted with the radical nature of Jesus' person and claims, especially in light of the Resurrection and their own Pentecost experience, one can also question whether the early Christians were so slow in grasping and expressing who Jesus is as the incarnate Son and only did so in the Johannine corpus. To reinterpret the Philippians hymn and such passages as Gal 4:4, Rom 8:3, Col 1:15-20, and Heb 1 in a nonincarnational way is to be unnecessarily skeptical and contrary to the whole traditional interpretation. Unless one takes a more positive account of the NT, the teaching of Nicaea and subsequent councils becomes the product of their own times rather than the mature fruit of biblical faith.

There is much to recommend D.'s work. The basic problem is that he consistently (except for Jn 1:14) takes a negative stance to the NT teaching on the Incarnation, when in many cases a more positive one could very well and more likely be taken. This stance at times seems to have more to do with the theological milieu of today than to the faith experiences of the early Christians.

*Mount St. Mary's, Emmitsburg* THOMAS WEINANDY, O.F.M.CAP.

NEW TESTAMENT STUDIES: PHILOLOGICAL, VERSIONAL, AND PATRISTIC. By Bruce M. Metzger. *New Testament Tools and Studies* 10. Leiden: Brill, 1980. Pp. x + 235. Hfl. 68.

This is a collection of thirteen articles and one book review which B. M. Metzger, of Princeton Theological Seminary, published between 1969-79 in "widely scattered Festschriften, journals, and other serials." The original text of each essay has simply been photographed, but fitted out with a new, continuous pagination as well as the page numbers of the first publication (in square brackets). Hence the type face differs from chapter to chapter in the present book. The text of the articles has not been revised, but addenda appear at the end of some chapters, to which marginal asterisks call attention throughout the body of them; these addenda update the discussion. The subtitle makes clear the categories in which these NT studies of M. fall. They attest to M.'s erudition and scholarship and also to his remarkable ability to communicate the results of his learned research.

The first essay (1-22) discusses "Literary Forgeries and Canonical Pseudepigrapha." It was M.'s presidential address before the Society of Biblical Literature in 1971 (originally published in *JBL* 91 [1972] 3-24). It examines the problems of the motivation of ancient pseudepigraphy and of the inclusion of such writing in the canon of Scripture; it includes abundant references to discussions of ancient, medieval, and modern literary forgeries. The second essay (23-45) deals with "Names for the Nameless in the New Testament: A Study in the Growth of Christian Tradition" (from *Kyriakon: Festschrift Johannes Quasten* [ed. P. Granfield and J. A. Jungmann; Münster in W.: Aschendorff, 1970] 1, 79-99). It traces the growth of the tradition in naming the Magi, the Bethlehem shepherds, the seventy(-two) disciples, Dives, the two crucified robbers, other persons at the crucifixion, women in the NT writings, and other nameless persons; finally, place names. The third essay (46-56) is devoted to "Ancient Astrological Geography and Acts 2:9-11" (from *Apostolic History and the Gospel: Biblical and Historical Essays Presented to F. F. Bruce* . . . [ed. W. W. Gasque and R. P. Martin; Exeter: Paternoster, 1970] 123-33). It studies the list of places from which Diaspora Jews, who were in Jerusalem and addressed by Peter on the first Christian Pentecost, came, relating it to ancient zodiac references and the *Rudiments of Astrology* of Paulus Alexandrinus (a writer in the 4th cent. A.D.). The fourth essay (57-74) treats of "The Punctuation of Rom. 9:5" (from *Christ and Spirit in the New Testament. In Honour of C. F. D. Moule* [ed. B. Lindars and S. S. Smalley; Cambridge: University Press, 1973] 95-112). M. here studies the various proposals for punctuating this controverted text, the only one in the authentic letters of Paul where he may use *theos* of Jesus Christ. M. concludes to the punctuation with a comma, which means that it is indeed a Pauline title for him. The fifth essay (75-92) is entitled "The Nazareth Inscription Once Again" (from

*Jesus und Paulus: Festschrift für Werner Georg Kümmel*. . . [ed. E. E. Ellis and E. Grässer; Göttingen: Vandenhoeck & Ruprecht, 1975] 221-38). It is a restudy of the famous decree (*diatagma*) of a Roman emperor (*Kaisaros*) about tomb robbery, said to have been found in Palestine, and possibly related to the story of the empty tomb in the Gospel accounts of Jesus' death and resurrection. These five essays constitute M.'s philological studies.

Five others make up what he calls versional studies. The sixth (93-104) describes "An Early Coptic Manuscript of the Gospel according to Matthew" (from *Studies in New Testament Language and Text: Essays in Honour of G. D. Kilpatrick*. . . [ed. J. K. Elliott; Leiden: Brill, 1976] 301-12). It is an important codex, dated to the 4th-5th cent. A.D., containing a Coptic version of the entire text of Matthew, and belonging to the Scheide Library of Princeton. The seventh essay (105-13) studies "The Text of Matthew 1.16" (from *Studies in New Testament and Early Christian Literature: Essays in Honor of Allen P. Wikgren* [ed. D. E. Aune; Leiden: Brill, 1972] 16-24), discussing its form in the Greek *Dialogue of Timothy and Aquila* and late Syriac and Arabic witnesses. The eighth essay (114-26) is devoted to "A Comparison of the Palestinian Syriac Lectionary and the Greek Gospel Lectionary" (from *Neotestamentica et semitica: Studies in Honour of Matthew Black* [ed. E. E. Ellis and M. Wilcox; Edinburgh: Clark, 1969] 209-20), tracing the structure of the former to a typical example of the latter. The ninth essay (127-47) treats of "The Ending of the Gospel according to St. Mark in Ethiopic Manuscripts" (from *Understanding the Sacred Text: Essays in Honor of Morton Scott Enslin*. . . [ed. J. Reumann; Valley Forge, Pa.: Judson, 1972] 165-80). To this one M. has added the longest addendum in this volume, giving a list of further Ethiopic mss. now copied on microfilm at the Monastic Manuscript Microfilm Library of St. John's University, Collegeville, Minn.; the list was prepared by W. F. Macomber. The tenth essay (148-66) discusses "The Problematic Thracian Version of the Gospels" (from *A Tribute to Arthur Vööbus* [ed. R. H. Fischer; Chicago: Lutheran School of Theology, 1977] 337-55). What can be learned from patristic sources about a translation of the Scriptures for Thracian tribes (in what is now Bulgaria and southern Rumania)?

The last three essays deal more explicitly with patristic materials bearing on the NT. The eleventh essay (167-88) deals with "Patristic Evidence and the Textual Criticism of the New Testament" (from *NTS* 18 [1971-72] 379-400). It was M.'s presidential address before *Studiorum Novi Testamenti Societas* in 1971; in it he attempts to strike a balance in assessing patristic readings of NT passages. The twelfth essay (189-98) studies the "Practice of Textual Criticism among the Church Fathers"

(from *Studia patristica* 12 [ed. E. A. Livingstone; TU 115; Berlin: Akademie, 1975] 340-49). It discusses various NT passages handled by writers such as Irenaeus, Origen, Eusebius, and Jerome. The thirteenth essay (199-210) is devoted to "St. Jerome's Explicit References to Variant Readings in Manuscripts of the New Testament" (from *Text and Interpretation: Studies in the New Testament Presented to Matthew Black* [ed. E. Best and R. M. Wilson; Cambridge: University Press, 1979] 179-90). The data assembled from various NT passages discussed by Jerome confirm his "sagacity as a textual critic."

An appendix (211-22) presents a reprint of M.'s valuable review "A Lexicon of Christian Iconography" (from *Church History* 45 [1976] 1-11; 46 [1977] 236-37). It discusses the value of *Lexikon der christlichen Ikonographie* (ed. E. Kirschbaum *et al.*; Freiburg im B.: Herder, 1968-74).

It is good that Metzger was able to bring these NT studies together in one volume. They are technical studies, but they bear on many controverted points about which exegetes and theologians often enquire.

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JOSEPH A. FITZMYER, S.J.

**MAN AND WOMAN IN CHRIST: AN EXAMINATION OF THE ROLES OF MEN AND WOMEN IN LIGHT OF SCRIPTURE AND THE SOCIAL SCIENCES.** By Stephen B. Clark. Ann Arbor: Servant, 1980. Pp. 753. \$15.95.

*Man and Woman in Christ* is written impeccably in the scientific or expository mode. Clark stipulates his scope and limitations clearly in the Preface. There he states that today's flood of books on women, written mostly by American women, "press for equality between man and woman for the elimination of many of the differences between them which have been part of life in contemporary Western society." To accept this premise, he continues, is to realize that these "writings are a symptom of a serious problem area in our society, and are fair warning that it is no longer possible to approach men and women in a traditional way or even with the remnants of a traditional approach." Yet to rectify this serious problem, C. contradictorily adopts a traditional way by going back "to the first chapters of *Genesis* to understand some important elements of God's purpose for the human race" (5).

The opening chapters, devoted to a word-by-word analysis of Gen 2 and 3, result in one conclusion: God made man first and woman next; therefore woman must be subordinate to man. The rest of the text is devoted to proving that this statement comes from the canonical word of God, which must be accepted as it appears on the page; that to deny this mode of reading Scripture is to be a Christian *manqué*; that the modern sciences, biology, sociology, psychology, prove that the functions of men

and women differ (not too startling a conclusion); finally, that technological society has rejected the order of the world established in the Bible and it is the duty of the Christian community to re-establish that social order.

What emerges from this analysis is the statement that woman's "life is oriented toward [the man's] in such a way that direction for her life comes through him. In the narrative, then, the woman's role is understood in relationship to the man, which indicates some kind of subordination" (24-25). Throughout the book the reader can easily discern that the true opponent C. is challenging is not the serious problem of modern society as it is but his premise that the emergence of modern woman is basically at the root of this problem. To be sure, he does not allow subordination (nor, in fact, any corollary that derives from that premise) to remain unqualified. His skill at erecting invulnerable buttresses around his arguments is masterly. However, as much as he may explain, the fact remains that the basis in his view for the ideal Christian family and community life (and necessarily for other vocations that women may pursue) must be based on the principle that woman's role is always subordinate to man's. He uses the word "equality" only to dismiss it throughout the chapters which study the social, cultural, and psychological differences in the roles of the genders. Never once is the word "equity" introduced or applied to the contemporary situation.

Of the many topics a reviewer might select for comment, one deserves particular attention: the interpretation of Scripture as it is discussed in chap. 15, "Bypassing Scriptural Authority." Here C. cites eight ways in which scriptural authority is ignored. All eight are, in C.'s eyes, only spurious excuses to avoid accepting a very literal reading of the Scriptures. But what of the very solid and legitimate Catholic work done on hermeneutics by some of the most brilliant scholars in the Church who have agonized over the exegetical problems in the post-Modernist world? Much of this study concentrates on the insight that to be true to the Scriptures one must constantly rethink interpretations in the light of ever-developing living problems. Edward Schillebeeckx, in the first chapter of *God the Future of Man* and *The Understanding of Faith*, has shown that this is an inescapable problem for an ever-developing Church. If we genuinely believe that God is gradually unfolding His mysteries to us as we, representatives of the human race, stumble through our respective historical epochs, then we must also believe that what Scripture says to us must answer the questions of today, not those of the Council of Trent or Chalcedon or the statements of a sixth-century B.C. Jewish scribe. The magisterium of the Church must be faithful to the development of dogma, not just to repeating timeworn interpretations.

*Man and Woman in Christ* is not a book to be taken lightly. Its

scholarly apparatus is formidable; its thesis, clear-cut and precise; its goal, logical and determined: to present a reactionary argument to the world of today. Yet, if any reader is convinced that the gains in the Church from Vatican II are to be preserved and built upon, then the arguments in this book must be seriously studied if only as a foil for elucidating counterarguments in a defense for keeping the Church in the modern world.

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M. CLEOPHAS COSTELLO, R.S.M.

**OLD ARTS AND NEW THEOLOGY: THE BEGINNINGS OF THEOLOGY AS AN ACADEMIC DISCIPLINE.** By G. R. Evans. Oxford: Clarendon, 1980. Pp. 232. \$29.95.

Gillian Rosemary Evans, already known for studies of St. Anselm, gives us a general introduction to the theological method which developed, during the eleventh and twelfth centuries, out of the older monastic theology into the newer academic theology of the schools and universities. As the title suggests, this is not intended to replace previous studies of the period (e.g., de Ghellinck or Chenu), for the point of view adopted is quite special and has not yet been envisaged systematically. E. wishes to show how the study of the old trivium and quadrivium, inherited from the ancient world and adjusted to the possibilities of each period and school, to the capacities of teachers and the availability of study tools, contributed to the rise and growth of theology as a discipline of the intellect, accepted on a par with, and eventually above, the older academic disciplines.

First described is "the academic ambience" (chap. 1). The "new discipline" of theology developed by small steps in schools which were originally shaped by the need to study the liberal arts. Before new textbooks, like the Lombard's *Sentences*, were adopted, the teachers had to use the patristic material available in manuscripts which, compared to the modern printed texts, were always rare. Augustine's *De doctrina christiana* and the works of Boethius served as a general basis, while the method can be fairly summarized as an application to the biblical text of the rules of grammar and rhetoric. One of the major factors of the flowering of theological scholasticism in the thirteenth century was the availability of a new basic tool, philosophy—more precisely, the philosophy of Aristotle. As it thus begins to grow, the theology of the schools has three main aspects: it is biblical in its most fundamental text, the Bible; it is speculative in its new use of the liberal arts; and it is missionary in its apologetical purpose in regard to the unbelievers of the times, Jews, Moslems, and occasional sceptics and heretics. Hence the three central chapters of the book. E.'s study of the Bible (chap. 2) adds little to what

is already known through the major works of Smalley, Spicq, and de Lubac. Speculative theology (chap. 3) I have found more original, especially in its treatment of Anselm and the rules of Alain de Lille; as was to be expected, the conflict between Abelard and his critics retains attention; and the usually neglected area of the influence of mathematics in theological method is examined in a refreshing way. Missionary theology (chap. 4) remains somewhat sketchy, yet it touches the main problems of the relations between the academy and the heretics or non-Christians, a topic of which we still know too little for adequate treatment.

As a sample of the actual doing of theology, E. next surveys how "the work of creation and the work of restoration" (chap. 5) were approached; special attention is given to Anselm, Honorius Augustodiniensis, and Thierry of Chartres; here the author had to choose among abundant material, and the choice is good. Yet I must now confess that I am quite puzzled by the last chapter, "The Measure Within" and the Conclusion. Chap. 6 has the tone and short size of a conclusion, and makes the Conclusion superfluous. Both give importance to Newman's *Idea of a University* as a modern point of reference to assess the early medieval developments of theological method out of the liberal arts. Newman is balanced by T. F. Torrance's *Theological Science*. To be complete, E. could also have looked at Lonergan's work. But I find it difficult to judge the academic theologians of the twelfth century by standards and conceptions of the nineteenth or twentieth.

Despite these last pages of the book, I warmly recommend it to students of theological method. It is, however, marred by some loose translations of Latin texts or expressions and by abundant misprints of all imaginable kinds.

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GEORGE H. TAVARD

DOES GOD EXIST? AN ANSWER FOR TODAY. By Hans Küng. Translated by Edward Quinn. Garden City, N.Y.: Doubleday, 1980. Pp. 839. \$17.50.

The book is a gold mine of information, catalyst for many further discussions. Küng examines with clarity and detail modern developments in philosophy and natural sciences. From this he concludes that neither the existence nor the nonexistence of God can be rationally "proved," in the sense of a geometric conclusion. But he then proceeds to examine the "experience of life" and finds it both to invite and to render credible a positive decision regarding "enlightened trust" (faith) in God. This latter examination includes a look at many of the world's religions, a review of the work of some psychologists, and an effort to represent the God of Jesus Christ meaningfully.

There are 702 pages of text, 94 pages of end notes, an index of the

book's references to some 1500 individuals, and another 26-page index of references to particular topics and publications. Truly detailed and insightful analyses are offered of the professional positions and personal lives of some 25 modern landmarks, ranging from Descartes to Einstein, including Kant, Hegel, Wittgenstein, and Kuhn. A strength of the book is K.'s fair and factual presentation, his friendly interpretation, of positions he finally opposes, such as those of Feuerbach, Marx, Freud, and Nietzsche. A theme of the book is that corrections and adjustments must be made in theology and in the practices of the Church: the questions, criticisms, and yearnings of modern man must be heard and understood.

Lacunae and flaws can be assigned the book. There are references to Mill, Hume, Russell, and Flew, more to Kierkegaard and Sartre, and a lengthy, powerful quotation from Simone de Beauvoir. But this is primarily an analytic review of German atheism, with relatively little investigation of English, existentialist, or peculiarly American brands. Hence, though the most fundamental kind of atheism might be discounted, not all distinctive variations are carefully described. This concentration on German atheism pertains to the weakness in K.'s overall argument. He proposes that truly serious atheism, which is not merely a superficial or snobbish pose, must pay a humanly unaffordable price. To be consistent, it must picture a groundless, unsupported, and aimless cosmos, making the whole of reality and life meaningless, worthless, and hollow. It can offer no answer to the ultimate and yet immediate, perennial questions of life. Here K. ignores the fact that for many, rightly or wrongly, the question of God's existence is not posed with all these implications and this intensity. Perhaps for such as these, the immense, finite cosmos itself, bedecked with mystery, requires and invites not so much a final and supernatural answer but only honest questions and continuing search.

Besides the whole argument and the careful treatment of so many scholars, scores of important topics are discussed: the doctrines of Vatican I regarding the possible proof of God's existence, the meaning of "miracles," the "fatherhood" of God, the "big bang" theory of the universe, the Chinese "rites" controversy, and more. Niels Bohr's theory of complementarity, suggesting the inability of a single set of concepts to contain the whole of any reality, helps to explain the incompleteness of both religious and scientific language.

Intensely scholarly, the book is also readable, for nonbelievers and believers alike. Outstanding is not only K.'s superb articulation, consideration, and criticism of German atheism. At least as outstanding is the concluding section, K.'s presentation of the God of Jesus, a God rooted in the OT and not the God of most philosophers and atheists. This God, father of the prodigal son and ultimate answer to the why of being, might be called more a God of the outcast and faithless than of the faithful.

Küng's entire effort to present consistently and accurately an image of this God is a call for critical dialogue between theology and philosophy, theology and natural science. The width and depth with which the book itself embodies a positive response to that call makes it definitively Catholic. The pastoral way in which it presents and constructively criticizes one Church's notions of God, from Jesus through two Councils Vatican, makes it resolutely Roman.

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RONALD BURKE

**CHRIST: THE EXPERIENCE OF JESUS AS LORD.** By Edward Schillebeeckx. Translated from the Dutch by John Bowden. New York: Seabury, 1980. Pp. 925. \$29.50.

This second major volume of Schillebeeckx on Christology was originally published in Dutch in 1977 with a title that could be translated as "Justice and Love: Grace and Liberation." From this title we catch some of the broad range of issues that receive treatment in this monumental work, entitled in English more simply *Christ: The Experience of Jesus as Lord*.

One shudders when trying to write an adequate review of this work. It is composed of four major parts, and three of these could easily be separately published as books of their own. Ironically, it is the shortest, Part 3, twenty-five pages in length, which shows how the entire work coheres. Part 1 sets the stage for examining the Scriptures from the experience of salvation by offering reflections on the relation of theology and experience in three key theses. S. defends and defines the role of experience in theology and Christology by showing that (1) revelation and experience are not opposites; revelation follows the course of human experience, even if it transcends those experiences; (2) interpretation is intrinsic and inseparable from experience; (3) expressions of faith are never simply the presentation of a religious experience but always involve theoretical models. S. then proceeds through the entire NT (except for the Synoptic Gospels, which he treated in his previous volume *Jesus*) to uncover the experience of grace and salvation. In effect, he presents the Christology of each of the NT books from the viewpoint of how the first Christians experienced the saving grace of God in Jesus Christ.

Part 3 provides the transition from the world of the NT to our world. Looking back to the NT, S. sets forth four formative principles found there which become the background to our present task of theology. These four structural elements indicate that (1) God's history with humankind is the history of salvation; (2) the nucleus of God's history is found in the person and life of Jesus; (3) Christian faith remembers this Jesus through the practice of becoming his disciples; (4) the end of this

history is eschatological, i.e., not confined within the narrow space and time of our human history. The fourth and final part begins to show how the Christian community today shapes its life in light of these four principles. Thus S. treats of contemporary ethical concerns, addresses the question of suffering, and sets forth anthropological constants with which the Christian message must perennially intersect.

The scope and length of *Christ* make a few pages of comments dreadfully inadequate. A rough estimate reveals that there are perhaps 10,000 biblical references in the text (I have not checked their accuracy). But the reader should be alerted to the more than 100 pages on the Gospel of John, including beautiful and powerful reflections on the "I am" statements. His exciting interpretation of the Letter (or homily) to the Hebrews, as the most subtle human document of the NT, is one example of the riches that can and must be mined in the NT writings. So, too, he views Ephesians as a drastic demythologizing of a cosmic Christology and capable of providing a biblical basis for a political theology and a theology of liberation. One especially helpful section is his reflection on the problem of suffering in Part 4. The Christian message of salvation and liberation provides, in S.'s view, the most adequate response to suffering, in comparison with the solutions offered by other religions and ideologies.

One problem with a work of this magnitude, especially in conjunction with S.'s *Jesus* and his forthcoming volume on ecclesiology and pneumatology, is that many of its riches may remain inaccessible except to the most voracious reader. I hope that someone may assemble a handbook arranged by topics that would enable the reader to locate quickly the many areas of biblical and contemporary theology S. has treated at length in these volumes. They will surely stand the test of time as reference volumes as well as works in systematic theology, but to be usable as reference works they need a companion pamphlet or volume with a topic index and cross references.

One persistent question teases my mind, regarding the type of theology S. presents. He himself calls even this second volume a prolegomenon, and I find this intriguing but also unsatisfying. His Christology deliberately does not include the more transcendental, metaphysical grounding of a Rahner. In place of Rahner's dialectic of the transcendental and the historical, S. offers a dialectic of experience and theology upon that experience. But neither is S. on the other end of the spectrum with strong and exclusive emphasis upon the historical, as in Küng's *On Being a Christian*. S. seems between Rahner and Küng in his attempts to move from the historical particularity of Jesus to the universal under the rubric of the anthropological constants and in terms of the search for the new

*humanum*. But the origin and grounding of these anthropological constants remains undeveloped in my estimation. One could also view S.'s Christology as akin to Tillich's method of correlation, especially in light of the message of salvation in Jesus as providing the most adequate response to the problem of suffering humanity. In this sense, we must look to the next volume, on Church and the Spirit, for the full grounding of Christology—in the concrete lives and practices of the Christian community.

With this volume Christological reflection reaches a new plateau. It seems imperative that any work in Christology take into account S.'s monumental contribution. More than any other biblical or systematic theologian, he has set forth the early Christian experience of Christ, experienced as Jesus the Lord, and challenged the Christian community in this and every age to reflect on its experience of Jesus Christ and then present and live its own fifth Gospel.

*Jesuit School of Theology in Chicago*      PETER SCHINELLER, S.J.

**HOLINESS AND THE WILL OF GOD: PERSPECTIVES ON THE THEOLOGY OF TERTULLIAN.** By Gerald Lewis Bray. Atlanta: John Knox, 1979. Pp. xii + 179. \$18.50.

This volume is one of the first five to appear in a new series, New Foundations Theological Library, edited by Peter Toon and Ralph P. Martin. The Library's avowed purpose is "to provide a selection of scholarly yet readable books covering various areas of Christian theology," and is intended not primarily for "academic specialists but for students . . . ministers . . . and informed laypeople." The final element in the editors' description is crucial: "The volumes aim at being comprehensive and provocative, and so will challenge readers to think through their theological and religious commitment." Since the Library apparently plans to stress biblical theology in its attempt "to grapple with the issue of how to relate Scripture's message to its contemporary understanding," and since B.'s approach to a systematic and historical study of Tertullian reflects this interest, the challenge just noted takes on an added dimension, which has both positive and negative implications, at least for B.'s volume, if not for the entire series.

There is in B.'s work a vigorous, personal element which gives it life and makes it eminently readable, especially for the audience envisioned by the series. This is not to impugn B.'s scholarship, which is evident throughout. He offers objective data for his arguments and does not hesitate to differ with the most renowned scholars when he sees fit; indeed, his introductory survey of modern scholarship on Tertullian

should prove most useful to those less well acquainted with T. than he is. His re-evaluation of Tertullian's orthodoxy leads to the conclusion that he was not actually a Montanist or a heretic; instead, B. shows, it was his intense and consistent interest in the sanctification of man which led to his rigorism and consequent predilection for Montanism.

The theme of this volume is, accordingly, holiness in Tertullian. The survey of scholarship is followed by historical notes on the man and his work, by an explanation of his concept of holiness (in brief, likeness to God achieved through spiritual discipline), a discussion of the divine authority on which that discipline is based, and a study of the holy life in which it is verified (especially with respect to sexuality, marriage, and virginity). In the process, B. touches on a variety of themes in Tertullian's thought, including the Trinity, Christology, anthropology (soul, flesh, sin, and redemption), marriage, and virginity.

These are the positive and dominant results of B.'s study. A danger lurks, however, in what might be called "committed scholarship," and B. is aware of this, for at the outset he says that his position is "that the early Christians must be allowed to speak as far as possible on their own terms" (xi). He generally allows them to do so, but his interpretative comments do not appear always to be equally objective, and some are open to discussion in contemporary terms. His treatment of the *regula fidei*, e.g., is rich in material on the concept itself but somewhat cursory in the application of that material to Tertullian. This may be owing to the fact that Tertullian's use of the *regula fidei* could easily conflict with the view of scriptural interpretation attributed to him by B. The Bible was undoubtedly the keystone of his theology, but he was not (as he sometimes seems to appear here) a modern biblical theologian struggling "with the issue of how to relate Scripture's message to its contemporary understanding." This particular conflict was probably not all that clear to Tertullian.

In the final analysis, however, this is a solid and stimulating book, which admirably fulfils the goals set by the series.

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GERARD H. ETLINGER, S.J.

**MORTS, MARTYRS, RELIQUES EN AFRIQUE CHRÉTIENNE AUX PREMIERS SIÈCLES: LES TÉMOIGNAGES DE TERTULLIAN, CYPRIEN ET AUGUSTIN À LA LUMIÈRE DE L'ARCHÉOLOGIE AFRICAINE.** By Victor Saxer. *Théologie historique* 55. Paris: Beauchesne, 1980. Pp. 340. 111 fr.

This volume lives up to its title: S. catalogues and analyzes the literary evidence for Christian customs of caring for the dead, of celebrating the martyrs and venerating their relics in North Africa. He then correlates

his results with the available archeological evidence. His general thesis is that the cult of martyrs was gradually differentiated from the celebration of the anniversary of the death of other Christians.

Tertullian provides a sharp contrast between pagan and Christian funeral practices. He uses the thesis that the gods were originally humans to assert that the practices of idolatry are rooted in pagan funeral customs which must therefore be avoided by Christians. Cyprian follows Tertullian in prohibiting banquets for the dead, but on the ground of general immorality rather than idolatry. He does use the idolatry argument, however, against the preparation of wax death masks. Both authors indicate a practice of celebrating the Eucharist on the anniversary of death. S. accepts Augustine's explanation that these banquets entered with the pagan converts after the Constantinian toleration. Augustine works to change the feast of martyrs into prayer vigils and occasions for charitable contributions. A decree of the Council of Hippo in 393 indicates the extent of popular communication with the dead through food and drink: Eucharistic celebrations in the presence of a corpse were forbidden in order to stop the practice of placing the sacred species in the mouth of the dead body. Archeological remains, however, indicate a continued practice of sharing food with the buried dead.

S.'s principal interpretative hypothesis is the gradual separation of the cult of martyrs from the care extended to other Christian dead. Tertullian evinces belief in the privileged position of martyrs, but S. finds evidence in Cyprian's *Letter 39* for what he considers an older practice of praying for the martyrs along with the other dead. He interprets this as a liturgical custom surviving from an earlier era, prior to the general acceptance of the Book of Revelation, which pictures the martyrs themselves as intercessors (106-7). S. presents an inadequate textual argument and does not consider the possibility that Cyprian was attempting to counter the exalted status of the martyrs, whose privileges challenged his own authority. Nor does S. give adequate attention to the contrary evidence of the contemporary description of Cyprian's own funeral as a triumph. The cult of martyrs and their role as intercessors is firmly established by Augustine's time; he even refers to the acts of the martyrs which were read at the liturgy of their anniversary celebrations as sacred texts.

The evidence for the veneration of relics derives almost exclusively from Augustine. S. suggests that it was part of the campaign against the Donatists and recalls the role of relics in the disagreement between Caecilian and Lucilla. Augustine himself does not promote the cult until late in his career, when he urges the publication of accounts of miracles performed at Uzali by the relics of St. Stephen and arranges for the translation of some of these relics to Hippo, where similar events occur.

Although S. admits the occasional nature of the literary evidence for the cult of relics (282), he neglects it in developing his evolutionary hypothesis (e.g., 293).

S.'s efforts to reconstruct the liturgy and lectionary for the celebration of the martyr's anniversary yield limited results. Here, as elsewhere, his major contribution is the catalogue of the literary evidence. These collected materials now demand a fuller analysis than S. has been able to give them. In particular, the liturgical cult of martyrs cannot be isolated from the controversies over their function and power as intercessors for sinners.

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J. PATOUT BURNS, S.J.

THE DEVELOPMENT OF AUGUSTINE'S DOCTRINE OF OPERATIVE GRACE. By J. Patout Burns. Paris: Etudes Augustiniennes, 1980. Pp. 190.

Of the making of books about Augustine there is no end. Some are worth the candle, and this is one. With skill, with clarity, and with the occasional deft display of wit, Burns presents what he terms a "genetic" analysis of Augustine's doctrine of operative grace, i.e., "a divine working which achieves its purpose without independent human consent, a grace which causes a person's assent and cooperation" (37). It is not possible, he rightly insists, to treat the doctrine delineated in *Ad Simplicianum* and the doctrine elaborated in the Pelagian controversy as if they were one and the same. Nor is it helpful to note the differences without specifying what they are and indicating where and how they emerged in Augustine's thought. The point of the genetic approach is to map the route that led from Augustine's discovery of operative grace in 396 to the stark doctrine of predestination that dominates his final treatises.

The Donatist controversy played a critical role. It shifted Augustine's thinking about grace from an individual to a social context, weaned him from certain of the Neoplatonic notions assumed in his earlier view, and prompted him, especially in relation to the question of religious coercion, to conceive true freedom more as a goal to be attained than as an autonomy to be kept inviolate. B. is right to take the anti-Donatist writings, rather than the Pauline commentaries of 394-96, as the immediate context for Augustine's mature theology of grace.

In *Ad Simplicianum* Augustine had spoken of a "congruous vocation"—a divine "manipulation of the environment of choice," as B. aptly phrases it (9)—evoking the assent of faith in those whom God had chosen. The subsequent grace of charity confirms and strengthens the will's orientation to the good, but does not eliminate or override human decision. In B.'s view, this scheme achieves a reconciliation of divine sovereignty and human freedom and is illustrated in the narrative of the *Confessions*. In the wake of the Donatist controversy and under the

impact of the Pelagian dispute, however, it eroded and disappeared. B. locates the key changes, coming always at the expense of human autonomy, in 418 and again in the writing of *De correptione et gratia* in 427. Underlying both shifts was a new analysis of the grace of charity accomplished in the anti-Donatist treatises: charity not only confirms but causes the will's direction toward the good. Augustine first adopted a similar understanding of the grace of conversion; it too effects an interior reorientation of the person rather than evoking assent and faith. He then extended this view to the grace of perseverance: unlike the grace of charity, which empowers and prompts performance but does not achieve it, the grace of perseverance (like that of conversion) effects what it enables, an enduring love for and doing of the good. Those who do not receive it do not persevere and are not saved. Independent human willing and doing of the good no longer have a place in Augustine's understanding of salvation.

There is, then, a double election in Augustine's final theology of grace, an election to grace and a further election to glory. The mystery of election and predestination is thus rendered doubly peculiar: God not only chooses some and leaves others. He chooses some of his chosen and leaves others—and both for no humanly discernible reason. In abandoning the elements of human autonomy, Augustine abandoned also the hope of comprehending God's righteousness. That is the price he had finally to pay to secure the utter gratuity and indefeasible efficacy of grace.

B.'s argument is intricate and delicate. Depending as it does on a close reading of many texts, it is inevitably open to dispute at numerous points. It seems to me, e.g., that B. has softened the harsh outlines of *Ad Simplicianum* by assimilating it too closely to the Pauline commentaries that preceded and the *Confessions* that followed it. Augustine himself, after all, saw the work as one in which divine grace defeated human freedom, not as one in which the two were reconciled (*Retr.* 2, 1). The distance between his earlier and later views may have been rather less—and his reluctance to travel it even greater—than B. suggests. Such observations, however, do not undermine the value of B.'s study. He has shown that Augustine's doctrine of operative grace cannot be assessed as if it were all of one piece; and he has provided a reliable map of its development. Although revisions in detail may prove necessary, the main contour lines are likely to remain unchanged.

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WILLIAM S. BABCOCK

THE PROBLEM OF SELF-LOVE IN SAINT AUGUSTINE. By Oliver O'Donovan. New Haven: Yale University, 1980. Pp. viii + 221. \$14.

O'Donovan contributes valuably to the continuing dialogue on Augus-

tine's theology of love, a centrally important topic in his thought. O. has taken the bull by the horns in focusing his study on what is frequently claimed—by Holl, Nygren, and others—to be the radical weakness in Augustine's *caritas* teaching: that it turns out to be, at bottom, a kind of enlightened self-love.

O. begins by outlining the differing evaluations of self-love held by Augustine's predecessors both pagan and Christian. Then he turns to show that Augustine acknowledges four "aspects" rather than distinct "forms" of love: it is the cosmic force that Plato's eros was, but requires that the subject direct himself by a "positive" love coherent with that teleological dynamism, thus leaving room for the "rational" love that appreciates realities at their proper objective value, and for a "benevolent" love that freely furthers, for the self and others, the teleological project of cosmic love. Successive chapters then probe the interweave of these four aspects in connection with "Self-Love and the Love of God," "Self-Knowledge and Self-Love," "The Primal Destruction," "Your Neighbor as Yourself" (an excellent chapter), entitling O. to draw his conclusions on "Self-Love and Eudaemonism": these largely take the form of critical evaluations of the issues as Holl, Nygren, and Pierre Rousselot have shaped them.

O. does not skirt the main problem: Augustine's fundamental theory is in the classical eudaemonist mold, with its attendant temptations to ground even "rational" and "benevolent" loves on man's thirst for happiness. True, the "authority" of Scripture, particularly in its command to love the neighbor, injects a deontological note that occasionally cracks the eudaemonist frame, but the underlying ground even for benevolence and rational love seems always an enlightened self-interest. Can eudaemonism, then, be made to serve as an adequate ethical "language," much less an adequate ethical "framework" for doing justice to the Christian double commandment to love God and neighbor? O. astutely divides the question: critics of Augustine, he first argues, tend to see him equating self-love, quest for happiness, and love in its widest compass, by tacitly looking backward on his theory through such lenses as Rousselot's antithesis between medieval "physicalist" and "ecstatic" notions of love. But Augustine, O. argues, though manifesting premonitory signs of both, belongs to neither of these camps.

Now O. tackles the complaints against Augustine's eudaemonism. Critics, notably Holl, have presented what amounts to a moralistic evaluation of the eudaemonistic "language" of ethics; this is ill directed unless it implies that the "content," not merely the "form," of that language distorts the Christian love-command. But such a critique must avow itself as aimed at the epistemological "efficiency" of such language, and doing so admit that Augustine has made impressively "efficient" use

of that language. Hence the critic is forced to take a further step and face the issue: Does that language correspond to reality, or, does it "tell us a lie" about our duties as Christians? This, O. argues, is what the critic's complaint must really come down to: a *metaphysical* difference with Augustine's view that God's original agape as Creator established a universe with an immanent teleology injecting into all creatures a "dynamic nostalgia" toward Himself as "center" of that universe; man is thus confronted with a "reality greater than himself," which "lays claim upon him" to pursue (with the free choice of "positive" love) an "objective reality [God] which the subject has not chosen for himself and his orientation to which is a necessity of his creation." The "heart of the quarrel between Augustine and his critics," then, comes down to whether God as Redeemer truly "presupposes" the dynamics He Himself embodied in creation.

Fully informed, O. writes elegantly and economically, argues his case ably and irenically; and he does bring us to the heart of the matter. At that point, one must ask, is this *all* God did in creating? Unaccountably, He seems to have created both things and people not only "good" but "beautiful," thereby evoking the "admirative" response that regularly grounds Augustine's "rational" love: the underlying *pulchrum-aptum* distinction is at work much earlier than O. has detected, and it makes Augustine's *uti-frui* couple—still active in his later works, even under that camouflage expression "to enjoy in God"—more questionable than O. is brought to acknowledge. Not only Christian "authority," but the best of pagan thought could have warned Augustine off subordinating everything created to the soul's single-minded quest for beatitude. Creation itself may lay claim on us to find such eudaemonisms too simple: they may not tell us "lies," but they only tell us the blunt end of the truth.

*Fordham University*

ROBERT J. O'CONNELL, S.J.

ROME: PROFILE OF A CITY, 312-1308. By Richard Krautheimer. Princeton: Princeton University, 1980. Pp. xvi + 389. \$50.00; \$16.50 paper.

K. has chosen the most apt title for his work. The book offers a panoramic view of the changing map of Rome during the millennium from the Peace of the Church to the removal of the popes to Avignon. This is not a political history of Rome nor a social history nor a history of the city's architecture, but a juxtaposition of several disciplines in a readable and heavily illustrated narrative.

K. has spent decades in Rome and knows the city and its buildings well. His thesis is that the turbulent and multifaceted life of Rome during this time is reflected in its physical remains, not just in the buildings but

in their locations, in the actual layout of the city. His task is ambitious and the inevitable mistakes appear (Jerome lived 200, not 300, years after Tertullian [31]), but in general he has carried it off. The book is in two parts: (1) a general account of Rome's coming to be; (2) specific areas, such as the Borgo, or types of structures, such as houses, towers, and mansions.

Perhaps the best example of K.'s method is his treatment of the Cathedral of Saint John Lateran. "The Lateran basilica, its baptistery, and S. Croce in Gerusalemme were the only structures built inside the walls of Rome by Constantine and his family for the Church. Located as they were on imperial property and at the very edge of the city, they contributed nothing to transform Rome into a Christian capital" (24). The Emperor wished to patronize the Christians but simultaneously did not wish to offend the conservative, pagan, senatorial aristocracy in Rome. Using remote imperial property for the basilica seemed to do this, but the net effect was to separate the Roman cathedral, and thus its bishop and chapter, from the daily affairs of the city, thus creating considerable tension. When fifth-century popes, especially Leo I, stressed that "Rome has become the head of the world through the holy see of Saint Peter," they glorified the burgeoning cult of Peter and consequently the basilica built over the Saint's resting place. The Lateran was thus not only remote but also ecclesiological out of step. Eventually the popes abandoned their cathedral for the Petrine church in the Vatican, an area technically part of the city and today technically not even part of the country.

K. also offers a good iconographic treatment of that curious period in papal history, the late-seventh and early-eighth centuries, when many popes were Easterners. Their influence on the liturgy is well known; K. demonstrates their influence on art. "In an icon from S. Maria in Trastevere donated by John VII or his successor, the solid Roman forms and harsh outlines of the Virgin and Child enthroned contrast with the Byzantine subtle softness of the flanking angels, different 'modes' of rendering being applied to different subjects" (103).

Special mention must be made of the illustrations. Many are Renaissance drawings and nineteenth-century photographs, showing some locations still preserved from antiquity and the Middle Ages before the expansive growth of Rome in the twentieth century. The range of illustrations reflects K.'s extensive knowledge not only of Rome but also of the archival materials about the city. Many illustrations, to be sure, are well known to students of Christian Rome, but many others will be unfamiliar and freshly illuminating.

**CONSUL OF GOD: THE LIFE AND TIMES OF GREGORY THE GREAT.** By Jeffrey Richards. Boston: Routledge & Kegan Paul, 1980. Pp. x + 309. \$25.

This is the first English-language biography of Gregory the Great since 1912, although the biography most specialists will compare it to is F. H. Dudden's two-volume work of 1905. R. acknowledges the continuing value of Dudden's work but makes the obvious and logical point that much research has been done on Gregory and especially on the early-medieval papacy since 1905. This volume is also a "by-product" of R.'s earlier, well-done *The Popes and the Papacy in the Early Middle Ages* (TS 41 [1980] 604-5).

R. is a good institutional historian, and this work is at its best treating Gregory the administrator. R. does, however, make it clear that one cannot understand Gregory's administrative—or any other—work without an understanding of his *Weltanschauung*, and this, for R., means his asceticism, devotion to papal primacy, high moral standards, and *Romanitas*. R. is very sympathetic to his subject, and although he does not hide the blemishes, such as Gregory's rejoicing at the horrible slaughter of the Byzantine Emperor Maurice and his family (including the pope's godson) at the hands of the usurper Phocas (226-27), the Gregory of this book is a man burdened with infirmities, longing for the lost monastic world, and deserted by many in Empire and Church, but driven by his sense of righteousness and order to reform the episcopacy, further monasticism, evangelize pagans, pacify or fight or convert the Lombards, and preserve what was best in Roman life. No reader of this book will doubt that Gregory deserves his epithet.

This volume strongly echoes the main theme of R.'s earlier work: the rise of the papacy was not so much a matter of grandiose plans for power as responses to particular situations. That Gregory expanded papal authority and power no one would doubt, but when one realizes that he had to deal with hostile Byzantine exarchs, foot-dragging Italian bishops, and rapacious Lombard warriors, his assertions of papal claims appear both necessary and inevitable. Had Gregory not been strong, many Romans, if not the city itself, would have perished.

There is a serious omission in the work: R. simply does not treat Gregory's exegesis. He is concerned about Gregory's influence on Church organization and the development of the papacy, an influence which waned in a proclerical, antimonastic reaction in the seventh century. The Pope's influence as an exegete, on the other hand, continued to grow in the prescholastic period, and recent scholarship has emphasized his importance. Indeed, much of the prestige he enjoyed was as an exegete, not an administrator, and his reputation helped the reputation of his see. One need only recall the common iconographic motif of the Holy Spirit

in the form of a dove whispering in Gregory's ear to realize what the Middle Ages thought of him as an interpreter of Scripture.

For some inexplicable reason, R. has included some snide remarks about liturgy and liturgical scholarship: "the liturgy, the framework of Christian worship which contained the essence of the sacred magic" (118); "Its [liturgical history's] practitioners, like the initiates of an ancient mystery cult, pour the fruits of their researches into learned journals with splendidly arcane titles like *Ephemerides Liturgicae* and *Sacris Erudiri*. It is hard for a mere layman to penetrate these mysteries" (119). To these lines we may add the use of the pejorative "monkish" for the neutral "monastic" throughout the book. As is evident from this and the earlier review, I think highly of R. as a historian and writer and am thus at a loss to explain such unworthy remarks.

This study is well researched and well organized. Students of Gregory and the papacy will find much value in it.

*John Carroll University, Cleveland*

JOSEPH F. KELLY

RÖMISCHE KURIE, KIRCHLICHE FINANZEN, VATIKANISCHES ARCHIV: STUDIEN ZU EHREN VON HERMANN HOBERG. Edited by Erwin Gatz. 2 vols. *Miscellanea historiae pontificiae* 45-46. Rome: Gregorian University, 1979. Pp. xiii + 472; viii + 473-1004. L.45,000.

This Festschrift to honor the vice-prefect of the Vatican Archives represents something of the nature of those archives, a vast potpourri of things old and new, wise and wonderful, in an array of studies covering the twelfth to the twentieth centuries by thirty-nine authors and closing with a list of Hoberg's writings. A review of all the contributions would be impossible and so only a few highlightings will be given.

A short study by E. Gatz (249-62) shows the resistance of the German episcopate to the establishment of *Kirchensteuer* (taxes to support the Church) by the Prussian government. The bishops saw that this action would entail the abolition of stole fees and other changes and were reluctant to do away with such an old custom. K. Ganzer has another study on ecclesiastical finances, specifically annates and the controversies concerning annates at Trent (215-47). L. Hammermayer (281-324) gives some interesting details on the end of the Celtic monastic tradition in Bavaria, when the Scottish Benedictine monastery of St. Jakob in Regensburg was secularized in 1860-62. H. Jedin has a brief study on the division of church income before and after Trent (405-14).

The papal involvement with the city of Rome is the subject of two studies, one by P. Loisching on the protection and preservation of historical monuments (425-44), the other by B. Neveu on Innocent XI as reformer of the city, since the pope was both bishop and prince of Rome

(597-634). J. Petersohn discusses Martin V's attempt to establish a collegiate church in Greifswald in 1420-21 (687-700) and J. Rainer relates the story of papal provisions for Bremen and Magdeburg in 1628.

B. Schimmelpfennig presents a very concrete problem of the Avignon papacy: how to ensure adequate provision of food for the curial staff (773-87); I found it amusing that they had distinct offices to care for white and dark bread. G. Tellenbach gives the reports of several Germans who toured Rome in the fifteenth century, what they thought important and notable (883-912). H. Schwedt studies the relationship of August Theiner and Pius IX (825-68). This account demonstrates graphically the siege mentality that dominated the Vatican in that era with its heresy hunting and the absolute phobia of synods and councils.

A. Strnad shows Bessarion in his travels in Germany with so many other worries learning a few rudiments of that nation's language (869-81). K. Jaitner treats a tract by Bellarmine from 1600, *De officio primario summi pontificis* (377-403). Bellarmine wrote the tract on reform and presented it to Clement VIII, who did not take kindly to his observations that the inner renewal of the Church begun by Trent had lost its force and been hindered by the Curia. What was especially disturbing in that era of growing papal centralization and absolutism was his stress on the episcopacy, its position, its need for renewal and obligation of residence and similar themes from the late-medieval and Tridentine reform movements.

These brief remarks can only give a taste of the many riches that are contained in this worthy celebration of a devoted and deserving scholar.

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

ALBERTUS MAGNUS, DOCTOR UNIVERSALIS 1280/1980. Edited by Gerbert Meyer, O.P., and Albert Zimmermann. Mainz: Matthias-Grünwald, 1980. Pp. 534. DM 64.

This is a Festschrift prepared by the German Dominicans to celebrate the 700th anniversary of the death of their brother Albert the Great. It comprises fifteen essays in German, three in English, and two in French, covering a broad spectrum of the all but universal intellectual pursuits of this remarkable thinker, who attempted to come to terms with the full scope of Aristotelian thought on behalf of the Christian world view of his day. To these essays is appended a bibliography of the more important contributions of the last twenty years to studies of Albert.

The collection resists any very instructive principles of classification, since the editors have chosen simply to select studies that reflect Albert's own sustained interests. Four writers consider Albert the scientist: Christian Hünemörder treats him as zoologist, Heinrich Schipperges his med-

ical thought, Jerry Stannard his botany, and William Wallace his scientific methodology. While Wallace draws explicit lines of connection between Albert and certain trends in contemporary philosophy of science, each study reinforces his already impressive reputation as at least a premodern naturalist.

Several essays deal with "the soul" in Albert's thought. Martin Bauer presents an edited text of a commentary of 1482 from Cologne on Aristotle's *De anima* that he shows follows in severely abbreviated form Albert's paraphrase of this work. Ingrid Craemer-Ruegenberg examines Albert's allegedly "modern" but nonevolutionary doctrine (also that of Alexander of Aphrodisias) that higher levels of existence exhibit a corresponding increase in internal complexity. James Weisheipl, who argues that it is likely Albert himself who is the author of the evocative axiom "Opus naturae est opus intelligentiae," relates the Saint's interpretation of this principle to his view that the embryo is animated by a continuous succession of substantial forms.

Studies of Albert's influence include Isnard Frank's treatment of his impact on the late-medieval Dominicans of Vienna and Rudolf Haubst's attempt to show us Albert as Nicholas of Cusa saw him. On the other hand, Albert Zimmermann examines Albert's relation to Latin Averroism and Clemens Vansteenkiste his use of Book 1 of "the Philosopher's" *Nicomachean Ethics*, while Johannes Schneider undertakes to clarify his understanding of virtue. Paul Hossfeld discusses Albert's interpretation of the concept of "matter" in one essay and the formal structure of his writings on natural philosophy in another. Albert Fries has also contributed two essays, one on the chronology of Albert's biblical commentaries, the other on his verse.

This leaves Yves Congar's delightful treatment of scholarly teamwork and community life among Dominicans of the thirteenth century more broadly and between Albert and his colleagues in particular, as well as two essays of a distinctively theological character. Walter Senner analyzes Albert's early suggestions for understanding theology as a discipline on the basis of the type of knowledge it involves. He identifies an Aristotelian approach to the purpose and character of argument alongside a specifically Christian conception of theology as reflection on the integral act of faith and its corresponding datum, God as creator and redeemer of all things. This is nicely supplemented by Edouard Henri Wéber's treatment of how Albert's later appropriation of Pseudo-Dionysius informs his account of the role of "the supernatural" in human love of God.

Students of Albert will react to this book in the way someone with a sweet tooth does when confronted with a box of Italian pastries. "Whether" is hardly the question, but rather "Which one first?" or even

"How many right now?" Nonetheless, the scope of Albert's own interests and the generally high quality of these essays should combine not only to whet these appetites but also to encourage others to acquire new tastes.

*University of Notre Dame*

PHILIP E. DEVENISH

**FUNDAMENTALISM AND AMERICAN CULTURE: THE SHAPING OF TWENTIETH-CENTURY EVANGELICALISM, 1870-1925.** By George M. Marsden. New York: Oxford, 1980. Pp. xiv + 306. \$19.95.

The central problem of any serious work on the fundamentalist movement is the complex and controversial one of defining fundamentalism. The term itself is, even for specialists, often vague, loosely used, and pejorative. Fundamentalist and nonfundamentalist historians alike have neglected and misunderstood it. "The fate of Fundamentalism in historiography," Ernest Sandeen noted, "has been worse than its lot in history." Sandeen's own *The Roots of Fundamentalism* (1970) was a significant departure from the inadequate accounts of Stewart Cole (1931) and Norman Furniss (1954) and from the common view of fundamentalism as a quixotic manifestation of cultural lag. M., however, questions Sandeen's virtual subordination of fundamentalism to millenarianism; rather, he sees broader cultural and theological influences that combined to produce surprising tensions and paradoxes—the tensions, e.g., between trust and distrust of intellect and between the pietistic and Calvinistic traditions.

The sweeping changes that occurred in the intellectual outlook after the Civil War brought challenges to traditional orthodoxy. The theological consensus that had emerged from the Great Awakenings and that was dominant among the Protestant churches in the nineteenth century began to break up. The Evangelical establishment polarized. The fundamentalist movement emerged, as M. brilliantly shows, as a "loose, diverse, and changing federation of co-belligerents united by their fierce opposition to modernist attempts to bring Christianity into line with modern thought" (4). It was this increasingly militant opposition that set the movement apart from a number of closely related movements or traditions like evangelicalism, revivalism, millenarianism, and the Holiness movement.

M. sees four distinct emphases that came to characterize it. First was dispensational premillennialism. Drawing on the important work of T. Dwight Bozeman, M. shows that the philosophical base for dispensational thought was provided by Scottish common-sense realism, to which was melded an inductive theological method drawn largely from Baconian scientific method. In this view, truth could be directly apprehended in

the hard facts of Scripture; the theologians' job, therefore, was simply to arrange those facts to reveal the clear pattern of God's will. The heightened biblical literalism that resulted easily served an eager prophetic literalism. Second was the Holiness movement. Emphasis on the "victorious life" provided a pietistic, subjective element alongside the more objective appeals to common sense and the Bible, and in face of dispensationalism's cultural pessimism, promised power for victory over sin and for practical service.

Third was the defense of orthodoxy against theological liberalism. The Old School Presbyterian tradition, with its view of truth as precisely stated propositions, its emphasis on the power of unaided reason, and its appeal to common sense, provided the intellectual base for this defense. Fourth were views of Christianity's relationship to culture. M. delineates four: (1) the premillennial extreme; (2) an "ill-defined middle position," combining reformist elements of the older revivalism with the apolitical tendencies of premillennialism; (3) William Jennings Bryan's view of America as a Christian civilization and as moral guide to the world; and (4) the postmillennialism of Presbyterian conservatives that envisioned a golden age of the Church ushered in largely by reason.

In the alarm-ridden period following World War I, the loose fundamentalist coalition emerged as a distinct movement. Its precipitous rise to prominence culminated with the bizarre Scopes trial of 1925; thereafter it declined rapidly, never able to shake off the obscurantist label that people like H. L. Mencken had so effectively attached to it. When it failed to capture the denominations and oust the modernists, the movement stalled, splintered, and entered a period of retreat and retrenchment.

M. approaches his subject with an insider's feel for the material, yet with the critical eye of one who knows that God's work in history must be discerned in the cultural experience of fallible human beings. He reveals his sympathies by expressing admiration for Jonathan Edwards and Reinhold Niebuhr. The significance of his book can be stated simply: ground-breaking, definitive, indispensable. The debate over definition will not end, but it will be cast in a quite different light. For all students of American culture and religion, M.'s work will be an immeasurable aid in understanding a phenomenon that was not simply an aberration on the cultural landscape but one which in a different form is still potent in American Protestantism today.

*University of Iowa*

LEONARD ALLEN

TOWARDS A NEW MYSTICISM: TEILHARD DE CHARDIN AND EASTERN RELIGIONS. By Ursula King. New York: Seabury, 1980. Pp. 318. \$14.95.

The writings of Teilhard de Chardin contain many allusions to Eastern

religions. He was fascinated by Eastern thought and many of his allusions to it are sympathetic, but the majority of them are not. Teilhard would often contrast the Road of the East with the Road of the West; but he would add, "the East and I have two diametrically opposed conceptions." K. has studied Teilhard at the Institut Catholique in Paris, has lived in India for many years, and now teaches Indian religions at the University of Leeds. Sympathetic with both Teilhard and Eastern religions, K. has written the present study the better to understand Teilhard's negative assessment. She argues that Teilhard's judgments about Eastern thought should not be taken literally. Rather, he was thinking typologically: "Eastern religions" served as a handy phrase to indicate a type of mysticism to which he was opposed (a world-denying mysticism of impersonal fusion). K. argues that this simplistic identification prevented Teilhard from recognizing the great diversity in Eastern religions and seeing currents of Eastern thought that are congenial with his own. His personal disappointment with Eastern religions is also attributed to the lack of religious vitality that he encountered there, rather than specific difficulties with its sacred texts.

The first part of K.'s study is a thorough treatment of Teilhard's many encounters with the East. These began when he was still a child and his older brother went to Asia; they continued through his association with the World Congress of Faiths in the years before his death. K. identifies many friends of Teilhard who had seriously studied Eastern thought, many notes that Teilhard took on his readings in comparative religion, and tells of several visits he made to Eastern sages. He took a personal interest in many people of the East and urged his colleagues to work more closely with the Chinese. This considerable material is well researched and well presented; it shows Teilhard more conversant with world religions than is generally acknowledged. One claim is frustrating in its ambiguous documentation: Teilhard had known Edgar Snow and his wife when he was in China. K. writes: "Apparently, Mrs. Snow told Mao personally in 1937 about Teilhard's own vision and thought. Whether this actually happened or not. . . ." The footnote claims "personal information." The matter is of sufficient importance for the source to be given; until then the matter remains unresolved.

In spite of Teilhard's many critical references to Eastern religions, K. would see his writings offering a fruitful context for ecumenical dialogue. But, in his words, this dialogue would have to seek the "creative ecumenism of convergence on a common ideal" and not the "conservative ecumenism of a common ground." Thus the eventual mysticism that will unite East and West is a mysticism still to be achieved. K. would envision this mysticism along Teilhardian lines: a world-affirming mysticism of active social involvement. Presently this is seen only in Christianity, but

K. uses the image of different rivers eventually using a breach that first was cut by one of them. Many Asians have resonated with what they found in Teilhard; perhaps the present work will help them understand some of his less sympathetic passages. The extent of Teilhard's fascination with the East is well presented; perhaps this will enable Westerners to realize that he also resonated with much he found in the East.

*Georgetown University*

THOMAS M. KING, S.J.

**MAJOR THEMES OF THE QUR'AN.** By Fazlur Rahman. Chicago: Bibliotheca Islamica, 1980. Pp. xvi + 180. \$23.50.

The tension between Muslim and Orientalist scholarship has been nowhere more apparent than in the field of Qur'anic studies. Muslim scholars often feel that Orientalists presume a nondivine origin to the Qur'an and apply methods of form and literary criticism developed in the field of biblical scholarship to the Qur'anic revelation, which they hold to be beyond human and historical processes. Conversely, Orientalists frequently discount Muslim works on the Qur'an as lacking academic credibility in their rejection of any human role, even that of Muhammad, in the production of the Qur'anic text.

In this context *Major Themes of the Qur'an* is a landmark which should command the attention of all those interested in the Qur'an. There is probably no one better equipped than Fazlur Rahman to bridge the gap between traditional Muslim scholarship and Orientalist research. Though his views have been often controverted in both Muslim and non-Muslim circles, his careful scholarship and mastery of the Islamic tradition have never been questioned.

In the work under review R. treats the Qur'anic teaching thematically, with chapters on God, man as an individual and in society, nature, prophethood and revelation, and the like. In his introduction he incisively, but much too briefly, examines Orientalist approaches to the Qur'an and critically analyzes the theories presented by recent scholars such as Wansbrough, Burton, and Crane and Cook.

Although he strongly rejects any views which consider human and historical processes to be exclusively formative of the Qur'anic revelation, R.'s position on prophethood and revelation will undoubtedly find its greatest opposition in Muslim circles. For him, revelation occurs in the "heart of the prophet," i.e., God inspired Muhammad through his inner reflection on his personal religious experience, the state of society at the time, and the conflicts and opposition he faced in his prophetic mission. Thus, in one sense the source of the revelation was wholly "other" than Muhammad; on the other hand, it was intimately connected with his personality and personal history. R.'s purpose is to reject, on the evidence

of the Qur'an itself, any mechanistic or literalist theory of Qur'anic inspiration.

R. challenges the Muslim tradition on other issues as well. He holds that the legists in Islam have misunderstood the nature of the Qur'an. It is not a lawbook, he states, but the religious source of law. Individual prescriptions can and must be re-evaluated continually and changed when necessary, to embody the original spirit and intent of the Qur'an. He criticizes the Sufi tradition for being opposed to the optimistic and egalitarian nature of Qur'anic teaching. He contrasts the Qur'anic emphasis on individual human responsibility for one's acts with the formalistic determinism which has dominated the speculations of the *kalam* theologians.

The strength of this work lies in R.'s reliance on the Qur'anic text itself. He is ready to oppose traditional exegesis wherever he feels that the teaching of the Qur'an has been obscured or distorted. He accepts no sacred cows and is prepared to re-examine any issue of theology with his masterful grasp of the Qur'anic text. As such, this book offers a fresh look at the teaching of the Qur'an by a committed Muslim scholar and will certainly be studied and debated by Muslim and non-Muslim thinkers alike for a long time to come.

*Institut Filsafat Teologi*  
Yogyakarta, Indonesia

THOMAS MICHEL, S.J.

THE NEW TECHNOLOGIES OF BIRTH AND DEATH: MEDICAL, LEGAL AND MORAL DIMENSIONS. St. Louis: Pope John Center, 1980. Pp. 196. \$8.95.

*New Technologies* offers for general consumption the content of the Pope John Center workshop for bishops of the U.S. and Canada at Dallas in 1980. Most of the attention is given to the question of birth prevention and prolonging life, but technological reproduction (and genetic engineering) as well as the current controversy over "brain death" are also discussed. The authors are interested in the medical, legal, and moral dimensions of these new technologies.

Thomas Hilgers shows that the most effective technologies for birth prevention (the "pill" and the IUD) may function as abortifacients rather than as sterilizing agents or contraceptives. Among the natural methods available, he favors the ovulation method (observation of cervical mucus). He states that when used according to instructions, the effectiveness of these natural methods in preventing a pregnancy is in the 99+ percentile. In his judgment, the main difficulty today is not in the use of these methods but in teaching them. Effective teaching calls for knowledge and experience coupled with skill.

John Noonan identifies as leaders in the proabortion movement the media, particularly the *New York Times*, *Washington Post*, *Time*, and *Newsweek*, and the three television networks. There follow the judiciary, the great philanthropies, and doctors as a group, particularly those connected with teaching hospitals. It is also his impression that the majority of the people are generally against abortion. His judgment is that the first task is to remove the linguistic disguises (e.g., termination of pregnancy) which conceal the real meaning of abortion. Benedict Ashley, O.P., discusses the possibility of prolife evangelization. How does one bring about a change of mind and heart regarding the rights of the unborn? He concentrates on six different categories of those who have a free-choice view: fellow Christians, theologians and philosophers, parents and families, social activists, physicians, and women.

The authors who consider the question of brain death seem to be generally willing to accept total and irreversible cessation of brain function as a sufficient criterion of death. It would be applicable in those cases where lung and heart functions were continued mechanically. Denis Horan would like to see this norm accepted by individual states as a legal definition of death. He considers this a necessary guarantee against court decisions that might be less demanding and set a bad precedent.

In dealing with the duty to preserve life, the authors condemn active euthanasia, and frown on the use of the term "passive" euthanasia because it is morally ambiguous. They argue that there is an obligation to preserve life, but that there are limits to it. Thomas O'Donnell, S.J., refining on the traditional distinction between ordinary/extraordinary means, speaks of an obligation to use only minimal means in the case of totally helpless terminal patients. I have some reservations about his application of this to the newborn infant "so . . . compromised [as to have] little potential for meaningful life. . . ." Not all of these cases are terminal in the strict sense of the term, and the expression "meaningful life" seems a little too ambiguous to provide protection against abuse.

While recognizing the right of the patient to refuse extraordinary means to preserve life, the authors for many good reasons show no enthusiasm for so-called right-to-die legislation.

Although the treatment of certain aspects of the above problems is quite brief, the reader who has some background in them will find *New Technologies* informative and competent.

*Georgetown University*

JOHN R. CONNERY, S.J.

CHRISTLICHE ETHIK UND PSYCHOANALYSE: EINE KRITISCHE ANFRAGE AN DAS LATENTE MENSCHENBILD. By Heribert Wahl. Munich: Kösel, 1980. Pp. 329.

Is it possible for a human adult, i.e., a human being fully grown in all psychic dimensions, to strive to live ultimately and pervasively out of obedience to the commands of another person? Or is such obedience possible only for humans who are psychically infantile, however society class them as sane and adult? Even if the other person be all-wise and all-loving and seek only the good of the individual, can the adulthood of a human person take on so radical and total an obedience? Quite apart from any value judgment, is it psychologically possible?

W. answers "No!" Correspondingly, he advances documentation from the *Law of Christ* to indict Bernhard Häring for advocating a morality and spirituality that only an infantile human being could make his own. In further, co-ordinated attacks on Häring, as representative of much current Catholic morality and spirituality, W. argues that an adult person is equally incapable of a basic attitude of universally deploring and resisting her aggressive tendencies. Or of esteeming others far more than herself. Or being concerned for others far more than for himself. Or of loving one while believing he will punish her with eternal separation if she once deliberately offend him and not repent in time. These prevalent Christian ideals, W. charges, require psychic infantilism.

W. follows, perhaps unwittingly, the scholastic thinkers who insisted that God, for all His omnipotence and wonder of grace, cannot do certain things. He cannot make natures contradict themselves, for He would then contradict His own nature in which they are anchored. God's grace perfects nature, never violates it. Whereas the scholastics portrayed human nature according to Platonic, Stoic, and Aristotelian models, W. pieces together his picture of the human adult from the psychoanalytically oriented psychologies of Hartmann, Erikson, Kohut, and others. Having criticized Häring and his ilk on this basis, W. proceeds to sketch a human ideal that would be genuinely Christian and yet be able to integrate the psychoanalytic image of the person he has composed. To this end, he interweaves theses of prominent twentieth-century German theologians such as Tillich, Bonhoeffer, Moltmann, and Sölle, and more recent, less known ones, as Blank, Niederwimmer, Scharfenberg, and Zwergel.

W. depicts the true Christian as one with Jesus in seeking creatively happiness of self and others and in taking on wholly, while combating vigorously, the suffering that inevitably pervades the quest. This is no more than healthy psychic adulthood, living humanly. But Christian faith then goes beyond all human experience, psychoanalytic or other. Transcending the "reality principle" of the human psyche, Christians ground their lives in trust that Jesus, God-man enjoying, loving, and suffering in this human life, has begun his kingdom and that present life will one day pass into the definitive realization of the best of it.

But does not W. need to test his own position by the same kind of critique he directed at Häring? Is it possible for the human adult, as traced out in psychoanalytic experience, to have the basic attitude that all one's suffering and death will pass into life? Even if in fact life will triumph over death, does the adult human self have the capacity to believe it in a real, lived way? Does not human adulthood, psychoanalytically considered, rest on the rock-bottom expectation and acceptance that the individual will one day die once and for all? Is the human adult so composed that he or she can live out of a faith of life triumphing over death without regressing into the infantile? The adult self that psychoanalysis identifies is no metaphysical nature, but the more or less successful outcome of the historical growth of the individual and the species. Is the self's acquired autonomy any more essential than its acquired reality principle? If God cannot go beyond the former, as W. argues against Häring, how can He go beyond the latter, as W. proposes?

No reader is likely to be convinced by all W.'s theses, psychoanalytical or theological. Every reader, I believe, can learn much from the extended tour he takes them on along the front lines, where, not fruitlessly, Christianity and psychoanalysis clash by dialectical night.

*Brown University*

J. GILES MILHAVEN

**THE DEMANDS OF JUSTICE.** By James P. Sterba. Notre Dame: University of Notre Dame, 1980. Pp. xii + 164. \$10.95.

What are the demands of justice and why should one accept them? S. provides answers to these two questions based on his expansion of Rawls's responses to the questions. He then draws out the implications of his own response for such areas as economic distribution, punishment, the rights of distant peoples and future generations. Finally, he shows the general acceptability of his conception of justice and argues convincingly that the demands of justice as fairness will rarely be outweighed by other values.

What is accepted as the demands of justice depends on what is accepted as the foundation of justice. S. offers the requirement of fairness as a necessary addition to Kant's view of the foundation of justice—necessary if substantial principles of justice are to be derived in the original position. Using a contractual position but extending Rawls's veil of ignorance, S. derives principles of distributive justice that are significantly different from those required by the maximum strategy. Rather, he argues, persons in the original position would favor a minimum of social and economic goods defined in terms of a person's basic needs.

S. examines some implications of the principle of fairness. From it he derives principles of retributive justice not based on the maximization of utility. In addition, by extending the veil of ignorance to include ignorance

of the persons in the original positions about which generation they themselves belong to, S. justifies the welfare rights both of distant persons (including fetuses) and persons in future generations.

S. rounds off his defense of fairness and its implied principles by defending it against those objections to Rawls's theory which might also be raised against his own theory. In particular, he addresses points raised by Hare, Nozick, and Marxists. Even the traditional libertarian objections to principles of distribution do not hold, according to S. He argues that the ideal of negative liberty espoused by libertarians requires that government provide each person in society with a relatively high minimum of liberty; for in virtually every case in which people in need are left alone to care for themselves, their liberty as well as that of others is actually restricted. The question for the libertarian becomes then "In what way should liberty be restricted?" The neoliberalian would respond by espousing a Needs and Agreement Principle for distribution of surplus social goods in the society.

S. argues well that the requirement of fairness is a necessary and sufficient addition to the foundation of justice if substantial principles of justice acceptable to all are to be derived in the original position. In addition, he shows that the principles of justice which he claims would be derived in the original position respond to objections raised against Rawls's theory. In general, his creative expansion of Rawls's framework in the light of his own and others' objections to it is clearly developed and well worth reading. The book suffers only from a less than helpful index.

*Mount St. Mary's College, L.A.* MIRIAM THERESE LARKIN, C.S.J.

WAR OR PEACE? THE SEARCH FOR NEW ANSWERS. Edited by Thomas A. Shannon. Maryknoll, N.Y.: Orbis, 1980. Pp. xiv + 255. \$9.95.

Shannon has done the American Catholic community a timely service by editing a volume which contains an authoritative account of several decades' developments in its "peace movement." Conceived as a sort of Festschrift for the patron of a certain wing of that broad movement, Gordon Zahn, the volume serves comprehensively to catalogue the remarkable recent upheaval in American Catholic responses to the phenomenon of modern war. Particularly illuminating are (1) the essays on the evolution of Church teaching during the period, contributed by James Finn, J. Bryan Hehir, and David O'Brien, and (2) the narration of significant turning points in the active witness by Catholics to the evangelical imperative of peace, presented by O'Brien, Joseph Fahey, and Thomas Cornell.

Finn notes the uncertain sound of contemporary Catholic teaching on

the morality of nuclear war. Similarly, Hehir, whose official role as associate secretary for the Office of International Peace and Justice, U.S. Catholic Conference, lends special authority to his judgment, concludes that "a final judgment on Catholic teaching [concerning the moral legitimacy of nuclear deterrence policy] remains an open question." Tracing contemporaneous developments in the activist sectors of the Catholic community, O'Brien's magistral summary of Catholic resistance to the Vietnam War constitutes an indispensable chapter in the history of the American Church. Fahey's account of the growth of Pax Christi, U.S.A., situates this movement within the context of international developments in this century. Cornell adds the resonance of the insider's voice in recalling the unfolding of the Catholic resistance to the Vietnamese engagement from the earlier achievements of the Catholic Worker movement.

Zahn's response to the deserved encomium and the stimulating argument woven throughout the essays is characteristically modest, critical, and mistaken. Deferring the tributes as premature, Zahn virtually dismisses the finely argued pieces by the just-war theorists (Finn, Hehir, Childress) as solipsistic exercises which are of interest principally to their authors and some like-minded devotees of casuistic refinement. A point well taken, since the policy impact of such intellectual endeavors is admittedly marginal. The lesson to be drawn from the political irrelevance of the Church's traditional teaching on war, however, need not be the one drawn by Zahn, who requires that the just-war theory itself be repudiated by the Church. Others would conclude from the ineffectuality of Church teaching on peace that it is not the intellectual tradition of the Church that must be reformed but its leadership's seeming inability to apply that tradition to contemporary politico-military events with any perspicacity.

*Georgetown University*

FRANCIS X. WINTERS, S.J.

**VICTORIAN TYPES, VICTORIAN SHADOWS: BIBLICAL TYPOLOGY IN VICTORIAN LITERATURE, ART AND THOUGHT.** By George P. Landow. Boston: Routledge & Kegan Paul, 1980. Pp. xiii + 266. \$24.95.

This book is an interdisciplinary gem. Landow shows how the Bible was practically the backbone of Victorian culture; its literal interpretation was almost as generous among Roman Catholics and High Anglicans as it was zealously augmented among Evangelicals. Typology is a key to understanding the power of the Bible in the Victorian frame of mind.

L. defines typology as "a Christian form of scriptural interpretation that claims to discover divinely intended anticipations of Christ and His dispensation in the laws, events, and people of the Old Testament" (3).

Typology was almost a passion in the seventeenth century; L. is a pioneer in demonstrating its pervasiveness in Victorian England. He shows how the Victorians studied and used their Bibles, how such popular biblical commentators as Thomas Scott and Patrick Fairbairn taught the Victorians to interpret the Scriptures typologically for themselves, how the Victorians regarded typology as a divinely inspired means of understanding fully the salvific acts of Christ and of grasping a key to history. "Before Christ, all recorded Old Testament events served as a lens converging upon His appearance; after His death and resurrection, all things simultaneously point towards His earthly life and forwards to His second coming" (40).

Using many illustrations, but especially a single type such as the stricken rock, i.e., Moses' striking the rock in Exod 17, the type, and Jesus as necessarily stricken before he can redeem us, antitype, L. proceeds to illustrate generously and clearly how this type occurs again and again in varied forms in Victorian sermons, hymns, lyric and narrative poetry, dramatic monologues, fiction and nonfiction prose, and in the visual arts. He treats such religious poets as Keble, Newman, and Hopkins, who expectedly would use typology. However, L. shows the imaginative vigor and subtlety of their artistic use of typological symbolism. With Hopkins, L. uncovers whole streams of neglected richness in such poetic achievement.

His treatment of such prose-fiction giants as Charlotte Brontë and George Eliot is equally rewarding, because, as with Tennyson and Browning, he shows how much force of typological allusion they obviously shared with their readers, a force of allusion easily missed today. He shows that Browning was one of the most typologically allusive Victorians (92). His treatment of nonfiction prose is especially striking, because he shows how much of the mentality and creative practice of the Victorian sage came from his biblical frame of mind, a mode of thought stoutly maintained even and long after explicit religious faith had seemingly slipped away (esp. 116-18).

The text contains eight pages of photographs of Victorian art (regrettably not in color). Here L.'s treatment of Ruskin and the pre-Raphaelite "theory of symbolic realism" (141) is particularly illuminating. One wishes the book were longer, especially because of the cogent analyses in the last chapters of ironic and complex forms of extended typological allusion. One frets, too, for more discussion of the history of Victorian biblical criticism especially after publication in 1860 of *Essays and Reviews*. These comments are only meant to urge more books by this excellent scholar.

*John Carroll University, Cleveland*

RICHARD W. CLANCEY

**FIGHTING FOR LIFE: CONTEST, SEXUALITY AND CONSCIOUSNESS.** By Walter J. Ong, S.J. Ithaca: Cornell University, 1981. Pp. 231. \$14.95.

Massive changes are occurring in human consciousness. This situation has been characterized variously as global village, future shock, postindustrial age, noogenesis, or consciousness III. Ong has spent forty years tracking the structures of consciousness, but he offers no simple image of the present age or its future. Rather, he cuts his way with consummate care into a thicket of some of consciousness' most profound and perplexing dimensions.

*Fighting for Life* treats an enormous range of topics subsumed under the themes of contest, sexuality, and consciousness. But what is especially important is the distinctively Ongian approach, which is, in his terms, "relationist," not "reductionist." He makes no attempt at systematic or comprehensive explanation of the phenomena he discusses. O.'s procedure is phenomenological, occupying itself with what happens in the gaps between theories, studies, and accounts which, apparently diverse at first blush, are connected and connectable in a host of ways. What emerges in this book, as in his work generally, is an elaborate, suggestive tapestry, at once heuristic and immensely helpful in establishing points of reference in the labyrinth of ideologies, stereotypes, movements, fears, repressions, and projections which characterize contemporary human awareness. Ong calls it "noobiology."

The term is apt. Like Teilhard de Chardin, O. situates his discussion in the wider panorama of planetary evolution, but he remains sensitive not only to the evolutionary past which undergirds human consciousness, but to the enduring connections that consciousness has with subhuman species, neurophysiological processes, and the emergence of cultural and behavioral patterns. He acknowledges Edward O. Wilson's work in socio-biology but sorts through what assets and liabilities he sees there.

O. investigates "patterns of adversativeness" and specifically the roles played by contest, combat, and stress in the emergence and differentiation of sexual identity, connections and implications for understanding male and female roles in their biological and cultural roots. Included is a lengthy exposition of how such factors shaped Western academia into a distinctively male, combative enterprise and how movement through oral, literate, and electronic cultures and their allied technologies has brought about major multidimensional realignments of consciousness in our own day. Under the heading "Some Present Issues," he provides some fascinating and germinal insights into spectator sports, politics, business, and Christian life and worship—all arenas where present tensions engage in lively interplay. The book converges on a penetrating and distinctively Ongian phenomenology of adversativeness in relation to the interiority/interiorization which constitutes human personhood.

Cultures and historical periods can be differentiated in terms of qualitative variations in consciousness. The perspectives which O. provides can be enormously productive for Christian people laboring to embody the mind of Christ in today's world. Moreover, this book is of major theological import not only because it touches on some timely theological issues (How appropriate are Jesus' maleness, Mary's virginity, the use of masculine pronouns for God?) but because it offers insight which can situate theological discourse in new macrocosmic and microcosmic settings. This is Ong's latest contribution to a distinctively American Catholic theological tradition. Readers will find here vintage Ong, full-bodied and rich in insight, detail, and documentation, a book much more substantial than its 231 pages would suggest.

*Regis College, Denver*

RANDOLPH F. LUMPP

## SHORTER NOTICES

**MOSES AND THE DEUTERONOMIST: A LITERARY STUDY OF THE DEUTERONOMIC HISTORY 1: DEUTERONOMY, JOSHUA, JUDGES.** By Robert Polzin. New York: Seabury, 1980. Pp. xiv + 226. \$17.95; \$8.95 paper.

It had to happen. The Deuteronomist History, so long the preserve of diachronically oriented "historical critics," becomes in P.'s study the object of a systematic synchronic investigation which examines the various compositional techniques whereby the complex message of the text in its present form is articulated. In a first chapter P. sets out his conception of the relation between the "historical" and his own "literary" approach; he does not contest the validity of the former, but does insist on an "operational priority" for the latter. Thereafter he traces through the books Deuteronomy-Joshua-Judges the interplay between the "voices" of what he calls "authoritarian dogmatism" and "critical traditionalism" in such matters as the relation between God's mercy and justice, the uniqueness of Israel and of Moses as this is "carried" by the compositional techniques of, e.g., shifts in naming and

the temporal, spatial, and psychological perspectives adopted.

P.'s study, especially its methodological discussions, is often heavy going. The effort is, however, incontestably worth it; the persevering reader is rewarded with many dazzling insights into the meaning of particular passages and of the three books as a whole which are of interest also for homiletic purposes. Two relatively minor defects: it is disconcerting to find no mention of the various publications on Deuteronomy of N. Lohfink and G. Braulik, which do offer something of that "literary" approach that, to read P., one might suppose had never yet been applied to the book; and it is disappointing to find that, after qualifying the *Numeruswechsel* as "a questionable guideline . . . for separating earlier and later blocks of material in Deuteronomy" (14), P. never returns to the problem of how that so controverted phenomenon is to be understood.

CHRISTOPHER BEGG  
*Washington, D.C.*

**JEWES, GREEKS AND BARBARIANS: ASPECTS OF THE HELLENIZATION OF**

**JUDAISM IN THE PRE-CHRISTIAN PERIOD.** By Martin Hengel. Translated by John Bowden. Philadelphia: Fortress, 1980. Pp. x + 174. \$9.95.

As Hengel states in the preface, this is an expansion rather than a summary of his earlier monumental study *Judaism and Hellenism*. The reader, however, is referred back to the latter so often that it will be practically necessary to have it at hand. After outlining the political history from Alexander to the death of Antiochus III (333-187 B.C.E.), he takes a new look at the broad cultural phenomenon known as Hellenism as it affected Jews in the Diaspora and the homeland. He contests the common view that Alexander's campaigns were inspired by the ideal of cultural unity, arguing that Hellenization became a widespread theme only in the Roman period. At the same time Judaism (a term first used in 2 Macc in contrast to Hellenism) could not avoid being influenced by the Greek ethos and way of life even when it reacted violently to it. The second and third parts provide detailed documentation of these contacts—not restricted to the chronological limits of the historical survey—ranging from the adoption of the Greek language and Greek names to the assimilation of the Yahweh cult to that of Dionysus. Much of this is treated, generally at greater length, in *Judaism and Hellenism*, but some new information has come to light since the second edition of 1973, and there are some new perspectives and hypotheses, e.g., the interpretation of the Hellenistic name *Hierosolyma* with reference to the Homeric Solymians. As we would expect, the book is documented in exemplary fashion, but unfortunately there is no index.

H. ends by noting the significance of these contacts and conflicts for an understanding of early Christianity. Without falling into the trap of representing Hellenistic Judaism as culminating in early Christianity, he describes the mi-

lieu in which the latter came into existence and developed. Such issues as conversion, the sense of mission (including universal mission), the preaching of a common humanity, though with the distinctive character over against Greek and barbarian indicated in the title, can be adequately understood only in the context of the events and developments documented by H. Hence his book is also a valuable contribution to the study of the NT and early Church history.

JOSEPH BLENKINSOPP  
*University of Notre Dame*

**POTTERY, POETRY, AND PROPHECY: STUDIES IN EARLY HEBREW POETRY.** By David Noel Freedman. Winona Lake, Ind.: Eisenbrauns, 1980. Pp. x + 376. \$15.

The essays collected here in one volume represent more than a decade of intense and productive labor on the poetry of the Hebrew Bible. For over thirty-five years, beginning with his studies under W. F. Albright, F. has wrestled with the tough prosodic problems of the Massoretic Text, respecting the basic reliability of the transmitted material but constantly applying new epigraphical and literary data to its elucidation. All the while he has been refining a methodology for analyzing and interpreting this large corpus of writing. His development of syllable-counting in metrical analysis, e.g., has advanced our appreciation of the symmetries inherent in Hebrew poetry, even when one occasionally feels a certain arbitrariness in taking the syllable count. The type faces of the original articles, dispersed in journals and *Festschriften* not easily accessible, are retained with no loss in legibility; the cloth binding is elegant and substantial, the printing close to flawless.

At a time when less rigorous methodologies are clamoring for attention on OT studies, these essays remind us again that the price is high for a clear

and exact understanding of God's word in poetic form. F. informs us that this collection will be followed later by a more comprehensive and coherent work on Hebrew poetry. In the meantime I would earnestly advise graduate students in biblical studies to work through these articles systematically and critically, aware that they are representative of a large and influential school in OT studies. Use of the volume is greatly facilitated by subject, author, Scripture, and language indexes.

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

**PROPHECY AND HISTORY IN LUKE-ACTS.** By David L. Tiede. Philadelphia: Fortress, 1980. Pp. x + 166. \$9.95.

Two hermeneutical principles govern Tiede's approach to the use of Luke-Acts in this book: Luke's work, though clearly Hellenistic in style and approach, is to be understood in the context of late-first-century Jewish history; the redaction-critical method, using Mark as standard, must not obscure the literary integrity of Luke-Acts and its particular insight (e.g., the Lucan theology of the cross).

The first of these norms, following the lead of Jervell, is the more unorthodox in recent scholarly consensus, but it is justifiably in the ascendant today. T. contends that the anguish of Israel throbs in this "myth of Christian beginnings." Luke is not writing a detached narrative in which the Jewish rejection of the gospel is merely a neat foil for the decision to turn to the Gentiles. He is writing in the wake of the Roman war for a diverse community trying to make sense of God's apparent desertion of his people. And he is wrestling with the more acute issue of answering the criticism that the Church, by accepting Gentiles, has ceased to be the true Israel of God.

In his search for insight into Luke's narrative, T. focuses on passages that jar with the overall schema of a steadily

advancing plan of God. Questions of rejection simmer at different points in Luke's story: Why was Jesus rejected? Why was Jerusalem destroyed? Why did the Messiah have to die? Why were the Jews blind to Jesus' identity and the plan of God? A large part of the book is devoted to a study of the Nazareth-synagogue episode in Lk 4. In that tension of acceptance and rejection T. finds Luke's teaching that the true follower of Moses is the one who accepts Gentiles into full fellowship in the community.

T. investigates thoroughly Luke's repeated appeals to Scripture for proof that the suffering and death of the Messiah were necessary to the divine plan. The references are always general; T. describes Luke's argument as curiously circular: "The most crucial proof that the messiah must suffer may even be that Jesus . . . suffered" (102).

T. has managed to get a different slant on a much-worked area of research by asking different questions. The specialist language and frequent density of thought make demands on the reader, but the added effort is well repaid.

JEROME KODELL, O.S.B.  
*Subiaco, Ark.*

**COMMENTARY ON ROMANS.** By Ernst Käsemann. Translated and edited by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1980. Pp. xxix + 428. \$22.50.

The renowned commentary on Romans by Käsemann, *An die Römer*, first appeared in 1973 (see *TS* 35 [1974] 744-77). The praise that I accorded it there has often been paralleled in other reviews since that time. The effort made by K. in it to integrate the interpretation of Romans by concentrating on "righteousness" as its key theological notion is laudable indeed—even if not successful in every instance. For such emphasis his commentary will always be remembered and consulted.

Now it appears in English, in a translation based on the fourth German edition of 1980 and produced by the veteran translator G. W. Bromiley, with the assistance of Duane Priebe. In the preface to this translation, K. acknowledges the "intensive and enriched" discussion of Romans that has ensued since 1974, but regrets that a thorough revision of his commentary in the light of such discussion has not been possible; he has found "neither time nor energy." He has, however, managed to "correct some untenable assertions and typographical errors," all that one would expect of an esteemed scholar in his deserved retirement.

Having recently had to teach Romans again, I was able to make extensive use of the English translation of K.'s commentary. I checked the translation many times against the original German and only rarely did I find it wanting. The translator and his assistant were wise to break up K.'s interminable sentences and paragraphs; and they did the best they could with his innumerable parentheses (references to scholars with whom he agrees or disagrees). Though this is a great commentary, readers may find the use of it a bit difficult. Part of this is owing to the difficulty of the text of Romans itself, part of it to K.'s style. In any case, persistence in consultation of it will always be rewarding.

JOSEPH A. FITZMYER, S.J.  
*Catholic University of America*

**PAUL'S IDEA OF COMMUNITY: THE EARLY HOUSE CHURCHES IN THEIR HISTORICAL SETTING.** By Robert Banks. Grand Rapids: Eerdmans, 1980. Pp. 208. \$5.95.

B. attempts a comprehensive description of Paul's view of community. Eschewing either a technical or popularizing approach, he steers a path that seeks to construct Paul's notion of community from a historical comparison of Hellenistic and Jewish modes of com-

munity and through attention to Pauline metaphorical language. He concludes that Christian community for Paul is an atypically open, dynamic, and caring communion defined in relational as opposed to economic or cultic terms. Fellowship as experienced through the sharing of manifold gifts and ministries is the means by which God becomes present to the world and serves as the ultimate purpose of community. This is an eschatological fellowship living out the gospel in anticipation of the Last Day.

B. provides a valuable description of Paul's view of *ekklēsia*, particularly through the correlation of Paul's rich metaphorical language for community with his basic notion of fellowship. Of the various metaphorical (agricultural, domestic, architectural, somatic) expressions, B. identifies "family" as Paul's central image. Importantly, he demonstrates the fit between Paul's idea of community as fellowship through diversity and the familial language with its emphasis upon function and roles. While tensions are to be found in Paul's ever-developing understanding of *ekklēsia*, family and fellowship remain at the heart of his view.

B.'s argument can be strengthened in at least two respects. First, if, as B. rightly contends, community for Paul possesses an eschatological character, it is important to develop more explicitly Paul's eschatological posture and to show the interconnection between his eschatological views and his idea of community as they develop over time. Secondly, the work of J. Gager and G. Theissen has shown the importance of sociological models in the historical effort to compare and reconstruct early Christian community. B. would benefit from more direct consideration of sociological-historical efforts.

This book will make a fine textbook because of its clear expression, reduction of unnecessary secondary references, chapter-by-chapter bibliog-

raphy, and helpful glossary of key terms.

GARY A. PHILLIPS  
*Holy Cross College*

THE RESURRECTION OF JESUS CHRIST IN NEW TESTAMENT THEOLOGY. By John Frederick Jansen. Philadelphia: Westminster, 1980. Pp. 187. \$9.95.

An attempt to describe the role of resurrection as the "unifying focus in the rich diversity of New Testament thought and life" (11). J.'s effort stands out from recent treatments of this theme by (1) situating resurrection within the NT as a whole and (2) proposing a hermeneutical structure for understanding its significance in the Church's life today. While acknowledging the diverse expressions of resurrection, J. contends that resurrection is to be grasped in terms of its threefold nature as past event, future disclosure, and present reality. J. argues for a tensile relationship among past, future, and present facets in order to correct an overstress on any of the three.

Concern for proper balance, then, facilitates J.'s hermeneutical move: to view resurrection in its past, future, and present dimensions paradigmatically in terms of Paul's triadic formula, faith, hope, and love. Yet it is J.'s distinctive hermeneutical interest that raises an important methodological issue. Ever since J. Barr's *The Semantics of Biblical Language*, biblical critics have been cautioned against word and thematic treatments divorced from a consideration of their *function* in particular literary contexts. One must proceed cautiously, then, when speaking of resurrection in the context of the whole NT on the basis of linguistic evidence taken from specific texts and writers (e.g., Paul). Such caution does not diminish the value of a Pauline resurrection hermeneutic; rather, it underscores both the variety of forms and expressions resurrection takes and also the

variety of hermeneutical trajectories located within the NT corpus. Notwithstanding this caution, J.'s very valuable study is a call for greater attention to the hermeneutical richness of resurrection traditions within the NT.

GARY A. PHILLIPS  
*Holy Cross College*

DIVINE REST FOR HUMAN RESTLESSNESS: A THEOLOGICAL STUDY OF THE GOOD NEWS OF THE SABBATH FOR TODAY. By Samuele Bacchiocchi. Berrien Springs, Mich., 1980. Pp. 319. \$8.95.

This recent work by B. is a sequel to *From Sabbath to Sunday: A Historical Investigation of the Rise of Sunday Observance in Early Christianity* (1977) and builds on B.'s desire to re-establish the historical and biblical value of the Sabbath. As a Seventh-Day Adventist, B. finds it impossible to construct a valid theology for Sunday observance.

B. admits that "not many will respond to a call to return to the observance of God's holy Sabbath day" (179) and in this new volume makes no attempt to win it support, except that chap. 1 reviews several theories of the origin of the Sabbath and an appendix presents a synopsis of his published dissertation on the subject. Rather, he proceeds to illustrate the meaning of the Sabbath rest in order that "this book will help those persons who struggle to find meaning in their existence, who seek for rest in their restless lives, who live among personal and social contradictions and tensions" (15). On that score, the book offers insights for both those who follow some fifteen hundred years of religious tradition and celebrate the Lord's Day on Sunday and those who operate on the *sola scriptura* principle and celebrate Saturday as the seventh-day Sabbath.

Relying on Scripture, B. reassures the believer that God is the perfect creator, a fact that merits Sabbath cel-

eboration. Furthermore, the biblical treatment of the Sabbath exemplifies God's love and concern for humanity to the point where the Sabbath symbolizes one's belonging to God and redemption itself. It is the celebration of God's creative and redemptive acts that motivates one to service of God, oneself, others, and the surrounding habitat. Chap. 7 recapitulates in nine pages the basic themes of the previous five chapters by indicating seven ways in which the proper Sabbath-keeping can bring rest to one's life.

Obviously, not everyone will agree with the thesis that the Sabbath holds primacy over Sunday. Nor will all readers feel comfortable with B.'s literal approach to the interpretation of Scripture. Yet the prescription B. offers for the cure of restlessness in today's world is as applicable to Sunday as to the Sabbath. The book is available from the author at Andrews University, Berrien Springs, MI. 49103.

THOMAS A. KROSNIKI, S.V.D.  
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THE HOLY SPIRIT. By Eduard Schweizer. Translated by Reginald H. and Ilse Fuller. Philadelphia: Fortress, 1980. Pp. 138. \$9.95.

S., professor of NT theology and exegesis at the University of Zurich, acknowledges that there exists "a dearth of scholarly works on the Holy Spirit" (135). His contribution centers on the biblical witness to the experience of the Spirit. Divided into five chapters, the book explores the testimony of the OT, the Spirit in intertestamental Judaism, and the presence of the Spirit in the NT. A final chapter attempts to schematize the biblical material under such categories as freedom, fellowship, and guidance.

S. sees a witness to the Spirit in the OT wherever the gift of creation is experienced as God's abiding presence at work in the transformation of man.

Special attention is given to the manifestation of the Spirit in the lives of the prophets. S.'s treatment of the intertestamental period underscores the difficulty of articulating the experience of the Spirit anew in view of Greek patterns of thought. S. believes that Paul and John offer the most reflective accounts of the work of the Holy Spirit in the lives of the early Christian communities. The most fundamental task of the Holy Spirit is to awaken recognition of Jesus, primarily as "the crucified and risen One" (125).

In a brief review it is not possible to do justice to the nuanced character of S.'s writing. He is concerned to show that the Spirit cannot be confined to any particular schema of interpretation. The task of the Spirit, urging the future of man, consistently suggests newness and the unexpected. Moreover, no elitist experience of the Spirit can be maintained, since the life of the Spirit enkindles the ordinary and the routine. S. writes in an engaging style; the translation is smooth and attractive.

JOHN F. RUSSELL, O.CARM.  
*Immaculate Conception Seminary,*  
N.J.

SACRIFICIUM MISSAE: ZUM OPFER-  
VERSTÄNDNIS UND ZUR LITURGIE DER  
FRÜHKIRCHE. By Klaus Gamber. *Studia patristica et liturgica* 9. Regensburg: Pustet, 1980. Pp. 115. DM 20.

This brief but important work by the professor of liturgy in the Catholic theological faculty at the University of Regensburg seeks to refute the claim that Christians originally regarded the Eucharist simply as a memorial meal. Appealing to the NT evidence and to the earliest liturgical texts from East and West, G. argues (in this reviewer's judgment, successfully) that the Eucharist was regarded as sacrificial from the start: implicitly in the NT period, explicitly shortly thereafter.

The work is directed against the "left

wing" in current German Catholic theology. In the English-speaking world it effectively refutes right-wing traditionalists who claim that the Mass is "the repetition of Calvary" (to quote a monsignor from the New York Chancery Office on a national TV broadcast of Paul VI's funeral in August 1978). According to this view, the priest first makes present the body and blood of Christ in the consecration, and then offers them (or Christ himself) in sacrifice to the Father. This view is central in the Catholic polemic against Anglican orders, which for four centuries has claimed that they are invalid because the Anglican ordination and Eucharistic rites were devised to exclude "sacrificing priesthood" in this precise sense.

G. shows that the Church's only sacrificial action in the Mass is the offering of bread and wine by priest and people together. "The post-medieval destruction theory . . . is without foundation in the church's tradition" (30). "The idea that Jesus offers himself anew to the heavenly Father in the Mass, or that the Church offers Christ crucified, cannot be found either in the NT or in the early liturgical texts" (39). Even the statement of the Roman Catechism that in the Mass the sacrifice of Calvary is "renewed" (*instauratur*) is "unfortunate," since "an eternal action cannot be renewed, but only made present (in mystery), especially so that the effect of that sacrificial action can be made available to us" (38).

"In the Mass the sacrificial gifts are transformed not by man as a way of worshipping God (as in pagan and Jewish sacrifices), but by God alone. In the Mass we have Christ's body 'given up for us' and his blood 'poured out for us.' Hence his sacrifice on the cross, which for God is never a past event but is always present (cf. Rev. 5, 6-14), is also present on the altar in mystery (sacramentally); while at the sacred banquet the fruits of that sacrifice, and its pro-

pitiatory power, are made available to the communicants. . . . The Mass is Christ's sacrifice on the cross which becomes sacramentally present through the sacrificial action of Christians" (54).

The results of this important study should be known outside the small group of professional theologians capable of reading German.

JOHN JAY HUGHES  
*St. Louis University*

CONTEMPORARY CATHOLIC THEOLOGY: AN INTRODUCTION. By John Tully Carmody and Denise Lardner Carmody. San Francisco: Harper & Row, 1980. Pp. ix + 252. \$8.95.

The aim of the authors here is beyond reproach. John and Denise Carmody have read widely and are seriously committed to the task of making theological issues accessible to a large audience. The title is misleading, since it is Karl Rahner's particular formulation of theology which they are presenting. However, they alert the reader to that fact in the preface, and the text contains an adequate system of references. They are strongest in their reflections on the Church in the world and the conflict between gospel ideal and political reality. In matters of social justice and sexual morality they show the kind of sound judgment one expects from cultivated laypersons.

The book fails on two important levels. A survey of its nature tends to breadth rather than depth. The authors have compounded the problem by roaming far from the theological field with references to sources that have a familiar journalistic ring but are scarcely substantive in the matters at hand: Studs Terkel, Robert Pirsig, Walker Percy. This amounts to little more than name-dropping and contributes not at all to reasoned argument and exposition. The other and far more serious defect is the authors' garbled and inarticulate expression of their

ideas. The book is so poorly written that it raises questions about the editorial policies of the publisher. Who read the manuscript? Was there no one to correct spelling and unravel tortured grammar? There are literary howlers (a misquotation from "Macbeth") and unfounded attributions (the slogan "work is prayer"). These are not pedantic concerns; where form is so misprized, content must inevitably suffer, and does. The chapter "Personal Christian Living" contains egregious misrepresentations of spiritual tradition and practice. Good intentions cannot replace serious research, and trendy jargon is no substitute for balanced, judicious expression.

BASIL DE PINTO, O.S.B.  
*Berkeley, Calif.*

A CENTURY OF PROTESTANT THEOLOGY. By Alasdair I. C. Heron. Philadelphia: Westminster, 1980. Pp. ix + 229. \$8.95.

Profound in its analysis of the focal theological thought of the Western world between 1870 and 1970, this book could be used as a reference for the history of contemporary theology. The marked change of theological thought that began with this century is understood by H. as the result of the Enlightenment. Thus, the stimuli to thought offered by Hume, Kant, Hegel, and Lessing were fundamental for the direction away from traditional orthodoxy and toward the modern theology that began with Schleiermacher and Ritschl. Moreover, the Enlightenment's understanding of reason and of its application to the Bible, to miracles, and to natural religion is presented as the backdrop against which the next century's thought developed.

A primary value of this history is that it clusters theological thought in themes that became the foci of concern in the century under consideration. Thus, among the challenges to which

theological thought responded were Lessing's question concerning the relation between metaphysical truth and historical events, Ritschl's effort to interpret Christianity as the ethical organization of human society, and idealism's assumption that reality lies in reason.

Another advantage of H.'s work is that it identifies the patterns of thought in the development of theology. The pattern, e.g., in the thought of Schleiermacher, Ritschl, and Hegel can be identified; they had so concentrated upon the person that they appear to have turned theology into an anthropology. Furthermore H. includes in his treatment of each theology a discussion of both the value and the inadequacy which can be discovered there. Because he demonstrates so profound a grasp of the intended purpose of each thinker, his criticisms draw from the reader more attention and respect than might otherwise have been the case.

The last chapter offers the spectrum of theology now opening in the West. Included is the work done in the area of ecumenism, in the study of the phenomenology of religion, and in the effort to integrate at a profound level the disciplines of theology and natural science. This welcome comprehensive perspective thus looks to the future as well as to past developments.

DANIEL LIDERBACH, S.J.  
*John Carroll University*

TOTAL PRESENCE: THE LANGUAGE OF JESUS AND THE LANGUAGE OF TODAY. By Thomas J. J. Altizer. New York: Seabury, 1980. Pp. 108. \$9.95.

This book defies summary, since its chapters do not visibly cohere or present a viewpoint argued consistently through the work. Instead, each chapter makes its own assertion, and the reader is left to fit them all together. Perhaps the best way to evaluate the work is to list what the reviewer sees as

its principal shortcomings and to exemplify these defects with A.'s words.

1) Gratuitous, even outrageous, assertions are made without evidence or reasoned argument to support them or logic to recommend them. Thus: "Not only is it true that Jesus left us no documents or writing of any kind, but it has also now been firmly established that nowhere in the Gospels may we find a single sentence which we can treat with confidence as having its sole source in Jesus" (13). "Without doubt the end of the world, the end of a fully human and cultural world, was realized in the triumph of Christianity. Yet it is also true that Christianity vanquished the ancient and classical world only by ceasing to be itself" (43).

2) Previous theological positions are blurred in A.'s usage: "It was Augustine, and not Luther, who created a two-kingdom theology..." (47). (3) Outmoded positions are espoused: "If it was Paul and not Jesus who was the founder of a universal or catholic Christianity..." (39). (4) A. plays with words, evacuating their normal content: "Thus a paradox is present here, and perhaps a pure paradox, for the parables seem both to speak and to be silent simultaneously. One might say that they speak with perfect clarity even while saying nothing which we can truly either define or repeat" (10). (5) Often A. indulges in sheer or opaque nonsense. A single paragraph illustrates this well: "The very everydayness of true parabolic language bespeaks an immediate presence of world in voice. Parabolic enactment occurs on earth and not in heaven, in 'flesh' as opposed to 'spirit.' Now is the time of decision, and this nowness reverses every trace of a beyond which is only beyond. So, likewise, there occurs here a reversal of a world which is merely and only world. World now stands forth in its immediacy, and that immediacy is itself the time of decision. Now voice itself is

praxis, the praxis of a world come of age. At no point in this immediacy is either world or voice only itself, for each is charged with a total and eschatological presence. In that presence there is an immediate continuum between the actuality of both world and voice, and therein is embodied a judgment which is simultaneously both eschatological and here and now. This is a simultaneity which is lost with the advent of metaphor and allegory, for metaphor and allegory break up the immediacy of a totally actual present by establishing a horizontal distance between language and world" (7). Passages such as this—and there are many such—do not read much better in context.

NEIL J. MCELENEY, C.S.P.  
*St. Paul's College, D.C.*

EL ESPÍRITU EN CLEMENTE ALEJANDRINO: ESTUDIO TEOLÓGICO-ANTROPOLÓGICO. By Luis F. Ladaria. Madrid: Universidad Pontificia Comillas, 1980. Pp. 288. 700 ptas.

L. presents systematically for the first time the pneumatology of Clement of Alexandria. In words of Jaroslav Pelikan, the history of the dogma of the Spirit has been "the classic illustration of the entire problem of doctrinal development." On account of this, monographic studies on the doctrine of the S. during the pre-Nicene period are welcome, since they offer the opportunity to trace the trajectory of thought and expression leading to the Trinitarian controversy of the fourth century concerning the belief in a third personality in God.

L.'s method is to follow the various stages of the history of salvation. The first three chapters, dealing respectively with the Spirit in the OT, in the NT, and in man and the Church, constitute the center of the study. Two shorter chapters conclude the work, treating the question of angels and de-

mons in Clement's theology and his interpretation of Trinitarian formulae. Clement's pneumatology appears subordinated to the Logos theology of the period, with its Alexandrian characteristics. L. analyzes Clement's interpretations of biblical texts, showing his search from the perspective of his own milieu and by means of typology and allegory for the scriptural doctrine of the Spirit. But according to L., Clement did not conceive of the Spirit as a personal reality, as "sujeto" (269); what is clear in Clement is that the Spirit is the divine nature of the Son, the *dynamis* communicated by the Father to Jesus, and through Jesus to the believer.

L.'s schema of presentation is more akin to the soteriological preoccupations of the patristic period than to the anthropological emphasis of contemporary theology. Even his treatment of Clement's anthropology is not comprehensive but concerns primarily the meaning of *pneuma* in his understanding of man. The abrupt beginning of the first chapter (Spirit in the OT) does not offer the necessary context for the reader to understand the significance and function of the doctrine in Clement. An additional introductory chapter dealing with the state of the question in the second century, with special attention to the contribution of the apologists, might have enhanced L.'s work. On the other hand, a select bibliography of ancient and modern writers, a biblical index, references to Clement's works, and a list of authors cited contribute to the value of this monograph.

CARLOS GARCIA-ALLEN

*St. Vincent de Paul Seminary, Fla.*

**THE PATRICIAN TEXTS IN THE BOOK OF ARMAGH.** Edited and translated by Ludwig Bieler. *Scriptores Latini Hiberniae* 10. Dublin: Dublin Institute for Advanced Studies, 1979. Pp. vii + 288. £15.

For decades Ludwig Bieler has been at the forefront of Patrician studies, a

notoriously difficult if not actually treacherous field, yet one in which he has made valuable contributions. In recent years many scholars have insisted that only the authentic works of Patrick himself are acceptable as determinative historical sources for the study of the saint's life. B., who edited the works of Patrick in 1950, has consistently held that later works, especially the *vitae Patricii* of the late seventh century by Muirchú and Tirechán, have significant historical value. With this volume, his third contribution to this distinguished series, B. has produced a critical edition and translation of these and some minor Patriciana, all of which are contained in the Book of Armagh, Dublin, Trinity College 52, A.D. 807. This is not the first time these texts have been made available, but B.'s painstakingly thorough introduction, covering history, hagiography, paleography, orthography, and virtually anything else touching on the question, makes this edition far superior to earlier ones.

This reviewer must confess that he remains unconvinced that these *vitae* provide anything more than corroboration to what is in Patrick's own works, but no one can doubt their importance for understanding the development of the Patrick legend and the rise of the See of Armagh in the seventh century. Since both of these questions relate to the notorious Paschal Controversy, the value of this volume extends beyond the Patrician question. In sum, students of Irish Church history find themselves in a familiar position, in debt to Bieler.

JOSEPH F. KELLY

*John Carroll University*

**THE HOLY ROMAN EMPIRE: A DICTIONARY HANDBOOK.** Edited by Jonathan W. Zophy. Westport, Conn.: Greenwood, 1980. Pp. xxviii + 551. \$45.

The Holy Roman Empire spanned ten centuries. It began with the coronation of Charlemagne in 800 and was

dissolved with the abdication of Francis II in 1806. Its greatness was achieved in the Middle Ages, but with the death of Frederick II in 1250 it began its gradual decline, both in size and influence, so that in its final centuries it was but a relic of its former grandeur. The main essays in the handbook center on the emperors and their predecessor kings, their significant accomplishments, and more important battles and treaties. There are shorter identifications of various popes, princes, and political leaders of the Empire, descriptions of its major cities, as well as explanations of certain key terms, e.g., "investiture controversy" or "Catholic League." Though Z. limits his handbook to the geographic area of the Empire (hence almost nothing about France, England, and Spain), he does not restrict his entries to personages or events prominent in the Empire's political history, but expands the handbook to include authors and humanists, artists and musicians, scientists and philosophers, reformers and theologians. Ten women who played important roles in the Empire, e.g., Beatrice and Matilda of Tuscany, are included.

Each entry is followed by a bibliography, and in many cases it is quite extensive and up to date. A general bibliography appears at the end of the volume together with a chronological list of emperors and kings. Eight maps depict the growth and decline of the Empire over the centuries. An advertisement for the volume says that the book is illustrated "with reproductions of period artwork," but no such artwork appears in the book. Z.'s handbook has its merit in the fact that it has collected all significant items dealing with one historical reality into one volume; thus it will be of incalculable benefit to the student of history. However, the cost of the volume somehow prohibits those who could make best use of it from purchasing it.

JOSEPH N. TYLEND, S.J.  
Georgetown University

GUILLELMI DE OCKHAM OPERA PHILOSOPHICA ET THEOLOGICA. OPERA THEOLOGICA 9: QUODLIBETA SEPTEM. Ed. Joseph C. Wey, C.S.B. St. Bonaventure, N.Y.: St. Bonaventure University, 1980. Pp. 41\* + 838. \$50.

Students specializing in early fourteenth-century doctrinal and Church history as well as Ockham scholars will find this latest volume of the critical edition of O.'s theological and philosophical works very useful. Although few certain facts surrounding the genesis and composition of this work have survived to our time, the editor in a short but excellent introduction has been able to offer some very valuable suggestions on the circumstances which occasioned these *Quodlibeta*. They are a transcript made by the author and main respondent in them (Ockham) while at Avignon (ca. 1325) of an actual disputation held earlier in the London house of the Friars Minor (ca. 1323-24) between Ockham and other friars, principally Walter of Chatton, who were disciples of Scotus. A careful comparison of these *Quodlibeta* with the extant works of Chatton, and with the questions and objections of the papal commission at Avignon subsequently established to investigate charges of heresy against O., confirms this. While a host of unrelated topics is dealt with, questions concerning God and the ways of knowing God predominate. On the assumption that the charges of error and heresy against O. bore not only on specific assertions but also on an incipient spirit of philosophical agnosticism and theological fideism affecting even innocent statements, one can surmise that the seemingly random discussion did follow a kind of natural logic and served to expose the consequences of contrasting thought patterns, and perhaps (depending on one's standpoint) to identify grounds for approving or rejecting one or the other.

Naturally, the full views of any medieval scholar cannot be determined merely from a *quodlibet*. Nonetheless,

such a discussion among trained scholars had the advantage of pinpointing key issues as longer works often do not. This is especially the case with O., who, whatever the judgment rendered on his views, has an admirably succinct and clear style. The editor and publisher are to be congratulated for the high quality of this edition in every regard and for making it available at so reasonable a price.

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

THE POLITICAL THOUGHT OF PETER MARTYR VERMIGLI: SELECTED TEXTS AND COMMENTARY. By Robert M. Kingdon. Geneva: Droz, 1980. Pp. xxvi + 200.

If one is looking for a detailed analysis of V.'s political thought, describing its genesis and development, then this is not the book. Rather than tell us what V. taught, K. wants the reader to study the seven selections taken from the Italian Reformer's writings and learn V.'s teaching firsthand. The selections—all from his biblical commentaries—deal with three points: the nature of the state, the function of the state, and the possibility of resistance to the state. The selections in English take up 111 pages, and they also appear in Latin in 53 facsimile pages.

K.'s introduction is brief (26 pages) and covers much ground, so that V.'s ideas are only touched upon slightly. K. acknowledges that a Protestant would want to say that V.'s political thought was based on *sola scriptura*; nevertheless, he finds that the sources for V.'s thinking are (a) Christian tradition, (b) classical authors, e.g., Aristotle's *Politics*, and (c) the Roman Church's legal code, *Corpus iuris canonici*, and that of Roman civil law, *Corpus iuris civilis*. Though V. had given up allegiance to the Roman Church, he kept and used the books that had been the basis of his education and training.

V.'s political thought is not much different from that of the other Reformers. With Calvin he maintains the right to excommunicate, but where Calvin grants this to an ecclesiastical court, V. grants this to the magistrates, since the Church ought have no court whatsoever. The magistrates' power is of divine origin and they have the duty to encourage the good and punish the wicked. Included within this power is that of disciplining and deposing clergymen. V. held a just-war theory against the pacificism of the Anabaptists, and like other Reformers maintained that it was scriptural teaching for the Christian not to resist the authority of the state. This he taught when he was in England under a Protestant government. However, if commanded to do something against conscience, then it was the part of the subject to accept punishment or withdraw himself from the authority of that state. In his later writings V. looked for reasons for resistance and he allows it versus a tyrant who has usurped power within the state or when the magistrate attempts to force his subjects to a false religion.

The English selections are a semi-modernized version of the texts that appeared in Elizabethan times. K. has reduced the excessive capitalization, changed the punctuation, and simplified the spelling in the use of *i-j* and *u-v*, but he still maintains the archaic spelling in words such as "prayse," "holie," "speake," "manie," etc. The modernization could have also extended to these words without losing the Elizabethan flavor, but better still, the texts should have been retranslated into modern English for the modern reader. There is an appendix, "Short Title Bibliography of the Works of Peter Martyr Vermigli," by John Patrick Donnelly, S.J. The bibliography (14 pages) lists V.'s major and minor works in chronological order, and the third portion lists works (prior to the twen-

tieth century) which contain extracts from V.'s writings.

JOSEPH N. TYLEND, S.J.  
Georgetown University

**DOUBT AND RELIGIOUS COMMITMENT: THE ROLE OF THE WILL IN NEWMAN'S THOUGHT.** By M. Jamie Ferreira. Oxford: Clarendon, 1980. Pp. viii + 156. \$28.50.

This fine book examines Newman's thought as it is expressed in the "Grammar of Assent" (published in 1870) and some earlier papers concerning faith and certainty. F. states her purpose clearly: "to address in detail the account of doubt, certitude and (religious) commitment offered by John Henry Newman in the latter half of the 19th century" (7). She reminds us that the subject is extremely important today, since a vast contemporary literature is devoted to the question of what constitutes general religious commitment.

Newman always insisted that "clarity" should be the prime quality in writing. In this regard F. is a loyal Newmante. She is fully aware that the *Grammar of Assent* is a difficult book for any reader; therefore she is extremely helpful. At the beginning she defines Newman's terms carefully. She also places his work in its historical context: e.g., the philosophy of Locke, Butler, and Whately. Moreover, she summarizes the reactions of Newman's contemporaries to the work. Finally, she brings his ideas up to date by comparing and contrasting them with the ideas of many contemporary philosophers of religion.

F. quotes approvingly the judgment of Dessain: "it is hardly an exaggeration to say that the *Grammar of Assent* is really two books" (21). The first part, "Assent and Apprehension," is concerned with familiar terms: apprehension of propositions, implicit reasoning which is more "delicate, versatile and elastic than verbal argumentation," in-

ference, real and notional assent, doubt, certitude, the role of the will in belief, the illative sense. In the second part of the *Grammar*, "Assent and Inference," F. observes about Newman's thought: "States of mind correspond with each other; habits of thought, therefore, will not be radically different in the natural and supernatural realm" (141). She concludes her excellent study: "Newman shows himself a genuine descendant of that theological tradition in which grace does not simply add to or replace nature, but intensifies and perfects it" (145).

JOHN L. RYAN, S.J.  
Georgetown University

**THE HOLINESS REVIVAL OF THE NINETEENTH CENTURY.** By Melvin Easterday Dieter. Metuchen, NJ: Scarecrow, 1980. Pp. x + 356. \$17.50.

Jonathan Edwards and John Wesley were both born in 1703 and both became outstanding evangelists, but their parallel careers were quite dissimilar. Edwards revitalized a New England Calvinism becoming anachronistic, Wesley revitalized the Church of England with Arminianism. Less obsessed with the notion of sinners in the hands of an angry God, Wesley and his followers preached not merely salvation through Jesus Christ but the necessity for holiness and the striving for perfection which was the duty of every twice-born Christian. The working-out of this particular emphasis, a peculiarity of the Methodist Church which eventually leaped beyond its boundaries and infiltrated other denominations as well, is the theme of D.'s carefully researched and scholarly study. He traces a developing synthesis of American Revivalism and Wesleyan Perfectionism in the pre-Civil War Protestant Phalanx period and then in the postwar Holiness Revival between 1867 and 1877. A digression makes us aware of the English revival occurring at the same time, and the Revival in the Gilded Age leads

to the actual formation of Holiness churches vowed to carry out the doctrine of perfectionism which seems to embarrass at least some of the more traditional Methodists. The study concludes with a pondering of the nature of the true Church and how best to cope with its fractious offspring, the revival.

From not too exciting beginnings, D.'s book gets better and better as it moves along, and his own evaluations of his study of the Holiness movement in revivalism vis-à-vis the institutional Church are judicious and profound. How to reap the profits of spiritual regeneration while at the same time avoiding the splintering effect which inevitably accompanied it was a paramount problem in nineteenth-century Protestantism. The problem persists today. We think only one church has succeeded (precariously, perhaps) in balancing these two disparate entities.

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*Boston College*

LA CRISE MODERNISTE HIER ET AUJOURD'HUI: UN PARCOURS SPIRITUEL. By André Boland. *Le point théologique* 35. Paris: Beauchesne, 1980. Pp. 131.

B. surveys the movement in the Roman Catholic Church at the turn of this century that has been labeled "Modernism" by the encyclical that condemned it in 1907. He distinguishes between a Modernism "in the strict sense" and a broader view of the movement. The first can be pinned down to a certain group of theologians and their works insofar as these were envisioned by the fatal encyclical *Pascendi*. A second broader view would see this movement in the context of the social and political movements that were going on simultaneously in the several countries affected by Modernism. After looking at some of these social movements, B. focuses on the underlying problematic of Modernism in the strict sense. This is defined as an attempt to reconcile

the intellectualist or objectivist language of the Church with a spirituality of the "heart" or of experience and contemporary life. Given this problematic, B. surveys some of the ideas of several of the Modernist thinkers under three broad rubrics: (a) dynamic or progressive religious experience, (b) the relationship of some of the Modernists with the institutional Church, (c) the problem of Christology in the light of historical criticism. The book ends with some very general remarks about how the movement should be situated: the Modernist movement of the past is over, but the Church will continually have to reinterpret its self-understanding in relation to culture.

As far as I can see, this book does not propose any particular thesis. It is a general but still very selective presentation of some of the ideas of particular Modernists. Because the principle for the selection of these ideas and the logic or structure of the development of the survey itself are not clear, the "center" of the book is difficult to locate. Because of this lack of completeness and order, this essay would not be helpful as a first introduction to the Modernist movement. But for one already familiar with this history, it is an interesting *parcours* through the material, to which is appended a useful bibliography.

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

THE MAN WHO LEADS THE CHURCH: AN ASSESSMENT OF POPE JOHN PAUL II. By John Whale (editor), Peter Hebblethwaite, Muriel Brown, Nicholas Carroll, and Tana de Zulueta. San Francisco: Harper & Row, 1980. Pp. 272. \$10.95.

Even if you agree that camels are horses designed by a committee, you have to admit that they can be useful. Almost by definition, books authored by committees are uneven, but they

bring strengths unique to them. Produced by the staff of the London *Sunday Times*, this is such a book. It is doubtful that a single author could have written it. It takes a committee to fuse research and reportage, anecdotes and serious analysis, a knowledge of Polish literature and a command of Latin American liberation theology. It takes a committee to make a fair appraisal of a complex personality like Pope John Paul II, who is aptly described as paradoxical as often as Polish.

The book examines the Pope's early life and writings, his trips to Mexico, Poland, Ireland, and the U.S., his opening to the East, and pronouncements up to the Hans Küng affair. Even professional theologians will find the chapters on Poland and the Pope's early philosophical writings helpful. Analyses of his journeys and pronouncements are insightful and sympathetic, though not uncritical. His brief stay in Ireland, e.g., is viewed as setting back ten years the possibility of compromise between Catholics and Protestants there, and his true ecumenical interest is taken as directed almost exclusively to the Orthodox East. The basic tenet of the book is that the most important characteristic of the Pope is the fact that he is Polish. He is a universal leader, but "universal in a Polish style." The authors are right. Appreciation of Polish history and culture is indispensable for understanding the Pope.

Coauthor Hebblethwaite is familiar to readers of the *National Catholic Reporter*. But it is John Whale who wrote three chapters, did the final editing, and deserves the lion's share of the credit for the book's consistently crisp, engaging style. Among the proliferating books on John Paul II, for breadth, background, and balance this is certainly one of the best.

RONALD MODRAS  
St. Louis University

**METHOD IN MINISTRY: THEOLOGICAL REFLECTION AND CHRISTIAN MINISTRY.** By James and Evelyn Eaton Whitehead. New York: Seabury, 1980. Pp. 203. \$12.95.

A timely and useful contribution to a topic of growing interest in the field of theological education. The research and preparation were funded by the Lilly Endowment. The purpose is to present a model and a method for theological reflection in ministry. The model has three chief sources: theological tradition, personal experience, and cultural information. The material from these sources is processed through a method which consists of three steps: attending, asserting, and decision-making. The method is illustrated in three examples: divorce and the Catholic tradition by James Young, C.S.P.; social sin by Peter Henriot, S.J.; and a Christian asceticism of time by James Whitehead. The book concludes with implications for ministerial education.

The Whiteheads have addressed a real need in theological education: a method of doing theology based on ministerial experience. The particular method they present is both described and utilized. This manner of presentation lends itself to further testing by the reader. In addition, as an explicated method it provides an example to use in evaluating or developing one's own method. Moreover, the importance given to pluralism, personal experience, and culture are valuable considerations.

On the other hand, the proposed method leaves me with two concerns. In elaborating the three steps, the Whiteheads focus on the skills required to do effective attending, asserting, and decision-making. This is essential, but it can convey a limited view of ministry and theological reflection upon it. There is an imaginative, aesthetic, intuitive side to ministry which may not fit neatly into the areas of skill described here. This does not invalidate

the approach; it only clarifies the scope of its applicability. The other concern is whether this method is really a method, or whether it is a helpful way of organizing what one already knows/feels. The proposed method describes certain operations and the skills needed to perform them, but it does not seem to offer criteria which would help one make qualitative choices among the data available when attending, asserting, and deciding. Consequently, there seems to be nothing intrinsic to the method as such which would help one make these critical decisions.

These considerations go beyond the material presented, which is perhaps a good indication that the material is well done, stimulating, and a foundation to build on.

ROBERT KINAST

*Catholic University of America*

THE CLASSICS OF WESTERN SPIRITUALITY. New York: Paulist, 1980. Each \$10.95; \$7.95 paper.

*Catherine of Siena: The Dialogue*, translated and introduced by Suzanne Noffke, O.P., and prefaced by Giuliana Cavallini, is the quasi-inspired work of the extraordinary fourteenth-century woman mystic-in-action and "Doctor" of the Church. Written with a petition-response-thanksgiving structure, "my book" was intended for "the instruction and encouragement of all those whose spiritual welfare was her concern." Emphatically Trinitarian and Christocentric, Catherine focuses upon God as the mad lover of humanity, Christ as Bridge, the necessity of truth, discernment, true and false tears, obedience, divine providence, the sacramental heart of the Church, etc.

*Symeon the New Theologian: The Discourses*, translated by C. J. de Cazanaro, introduced by George Maloney, S.J., and prefaced by Basile Krivocheine, presents the first English translation of the central work of the

tenth-century abbot of S. Mamas in Constantinople, "the first Byzantine mystic to speak so freely about his experiences." Aimed at monastic reform, the restoration of authentic Christian life and theology to its mystical basis, and repudiating the Byzantine scholasticism of Archbishop Stephen of Nicomedia, Symeon blended Alexandrian intellectualism with traditional ascetic affectivity to emphasize the mystical experience of Christ as Light and the Holy Spirit, charity, mystical tears, *apatheia*, repentance, and detachment.

*The Theologia germanica of Martin Luther*, translation, introduction, and commentary by Bengt Hoffman, and prefaced by Bengt Hägglund, is the first modern English translation of Luther's text (the text closest to the original) of this fourteenth-century, anonymously written mystical classic. Rejecting the libertine, antinomian excesses of the Free Spirits, it teaches a genuine mystical rest in God on behalf of true moral responsibility in daily life. It aims at conscious union with the God beyond all names by way of Christ the Sacrament which melts away the fundamental evil, self-love.

*Sharafuddin Ahmad ibn Yahya Maneri: The Hundred Letters*, translation, introduction, and notes by Paul Jackson, S.J., prefaced by Syed Hasan Askari, and foreword by Bruce Lawrence, is the first full English translation from the original Persian of the thirteenth-century "Spiritual Teacher of the Realm's" letters written to the Governor of Chausa, Bihar, as a paradigm of his teachings for spiritual progress. Still highly regarded by Hindus and Muslims, they flowed from the profound experience of God of one of Islam's most famous saints. They plunge their readers into the Sufi experience of the struggle for perfection won through clinging to divine love.

HARVEY D. EGAN, S.J.

*Boston College*

**A CHRISTIAN THEOLOGY OF JUDAISM.** By Clemens Thoma. Translated by Helga Croner. New York: Paulist, 1980. Pp. xx + 211. \$7.95.

This volume represents the first English publication from a biblical scholar well known in Europe for his interreligious work. T.'s basic aim is to locate the teachings of Jesus squarely within its Jewish milieu, thus subverting some of the basic misconceptions about Jesus' opposition to Judaism common in Christian circles for so long a time. He does not cloud over some basic differences between Jesus and even the most progressive forms of Judaism in the Second Temple period: e.g., he insists that Jesus had an awareness of the presence of the kingdom of God in his person and work that no believing Jew of the period was prepared to admit.

It is T.'s contention that Jewish apocalyptic thought and the Pharisaic movement within Second Temple Judaism were the most important Jewish influences on the formation of the religious consciousness of Jesus and early Christianity. He downplays the role of Qumran in this regard. He calls apocalyptic the "mother of all Christian theology" or at least its "midwife." As for Pharisaism, in T.'s eyes it significantly influenced the direction of Jesus' ministry and teaching, something hardly acknowledged until recently with the centuries-long stereotyping of the Pharisees as the archenemies of Jesus. The movement also impacted significantly on Paul and on early Catholicism generally. The latter, according to T., "attempted to bring the Christ Event and Pharisaic-rabbinic spirituality and life-styles into harmony."

Methodologically, T. is concerned that studies on the NT have suffered from inadequate attention to the Talmud by Christian scholars. He feels that study of the Jewish source material contained here can do much to

open up the meaning of controversial passages in the Gospels. He goes on in his analysis to suggest that even the more developed forms of hypostatic Christology have origins in the thought patterns of rabbinic Judaism. This stands in contrast to the Jewish-Hellenistic origins theory.

Despite some rough edges in translation and some uneven thought-flow, this is an excellent volume. It significantly adds to the growing body of literature tying Jesus in a profound fashion to the Judaism of his day. This is forcing Christians to seriously reconsider many traditional assertions about the Jewish-Christian relationship and the alleged superiority of Christian teaching.

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## The Walter and Mary Tuohy Chair of Interreligious Studies at John Carroll University

is pleased to announce that the Tuohy Fellow for the 1981-1982 academic year will be Dr. W. H. C. Frend of the University of Glasgow. Dr. Frend will be on campus for the Fall 1981 semester to give classes and public lectures on Early African Christianity. The public lectures will later be published in book form.

*For more information, please contact*

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