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SEPTEMBER 1981

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The Pasch of Christ: Our Courage in Time

LEO J. O'DONOVAN, S.J.

The Mutability of God: Tertullian to Lactantius

JOSEPH R. HALLMAN

Sovereign Beauty: Jonathan Edwards and the Nature of True Virtue

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Permanence of the Ten Commandments: St. Thomas and His Modern Commentators

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Man as the Image of God: Its Meaning and Theological Significance in Narsai

FREDERICK G. MCLEOD, S.J.

BOOK REVIEWS

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Save for the opening article, *TS*'s September issue focuses on issues in historical theology, from four third-century Latin writers, through two somewhat later Orientals, to Aquinas and Jonathan Edwards.

The Pasch of Christ: Our Courage in Time, while arguing for a strict interconnection between the theologies of death and resurrection, tries to suggest in behavioral terms how the death and resurrection of Christ relate to Christian living. It proposes an active conception of faith as self-transcending courage and develops this perspective through dialogue with representative authors who have criticized traditional approaches to the paschal mystery. LEO J. O'DONOVAN, S.J., Dr. Theol. from Münster (under Karl Rahner's direction) and professor of systematic theology at Weston School of Theology, specializes in fundamental theology, the doctrine of God, and the theology of culture. He is currently president of the Catholic Theological Society of America and chairs the Joint CLSA-CTSA Committee on Co-operation between Theologians and the Ecclesiastical Magisterium. In a shorter form, this essay was first presented as a public lecture commemorating Jesuit School of Theology's years in West Baden, North Aurora (Ill.), and Hyde Park (Chicago).

The Mutability of God: Tertullian to Lactantius studies divine mutability and immutability in the writings of four important Latin writers of the pre-Nicene period, to show that significant texts especially in Tertullian and Lactantius maintain a mutability in God. JOSEPH R. HALLMAN, Ph.D. in theology from Fordham, is associate professor of theology at Wheeling College in West Virginia. Areas of his special competence include early Christian theology as well as systematic (especially process) theology. Currently he is investigating the idea of divine immutability in Augustine and Aquinas.

Sovereign Beauty: Jonathan Edwards and the Nature of True Virtue studies an eighteenth-century Puritan pastor and theologian whom Catholic theology has hardly exploited. The article reveals how Edwards' *The Nature of True Virtue* represents his most mature reflection on the relationship of religion and morality. Using a Platonic epistemology, Edwards argues that a moral act is "truly virtuous" only if it has benevolence towards God as its source and end. WILLIAM J. SPOHN, S.J., Ph.D. from the University of Chicago Divinity School, is assistant professor of theological ethics in the Jesuit School of Theology at Berkeley. He expends his theological expertise and energy on fundamental Christian ethics, on traditions and methods of Protestant and Catholic ethics, on discernment and aesthetic dimensions of ethics, and on Scripture and ethics. He is readying a manuscript for the Paulist Press entitled *What Are the Theologians Saying about the Bible and Moral Norms?*

Permanence of the Ten Commandments: St. Thomas and His Modern Commentators disputes recent interpretations of Aquinas'

thought on moral absolutes, analyzing how he handles apparent dispensations in the Old Testament as well as the problem of capital punishment, concluding that Thomas' position is consistent with that of the magisterium: there are true moral absolutes. PATRICK LEE, Ph.D. from Marquette, is (as of this month) assistant professor of philosophy at the University of St. Thomas, Houston. The theological topic of his predilection is Thomas Aquinas. His most recent article, "St. Thomas and Avicenna on the Agent Intellect," appeared in the *Thomist* this past January. At present he is doing intensive research on the relation between personal dignity and the common good.

John Chrysostom's Influence on Gabriel Qatraya's Theology of Eucharistic Consecration focuses on a seventh-century Nestorian commentary on the Mass, found in ms. Brit. Mus. Or. 3336, which contains two passages that seem to award a consecratory role to the words of Christ spoken by the priest in the anaphora. The author, Gabriel Qatraya, was probably dependent on ideas first advanced in a homily of Chrysostom on the betrayal of Judas. EDWARD J. KILMARTIN, S.J., S.T.D. from Rome's Gregorian University, is professor of liturgy at the University of Notre Dame, with proven expertise in patristic sources of sacramental theology as well as systematic theology of the sacraments. Soon to appear from the Paulist Press is his *Church, Eucharist and Priesthood*. Two books in progress: *Systematic Theology of Sacraments* and *A History of the Eucharist: Theology, Art and Architecture*.

Man as the Image of God: Its Meaning and Theological Significance in Narsai presents the position of one of Nestorianism's most important representatives on how the image of God specifically applies to the whole human composite, soul and body. It also explores the theological significance of this approach and, in a general way, contrasts it with the Alexandrian orientation. FREDERICK G. MCLEOD, S.J., with a doctorate in Oriental ecclesiastical studies from Rome's Oriental Institute, is associate professor in Saint Louis University's department of theological studies. He is particularly interested in patristics, spirituality, and faith. In 1979 the series *Patrologia orientalis* published his critical edition of Narsai's *Metrical Homilies on the Nativity, Epiphany, Passion, Resurrection and Ascension*.

Good news for librarians and others: we expect to produce an index of TS's first forty years (1940-79) early in 1982.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

THE LANGUAGE AND IMAGERY OF THE BIBLE. By G. B. Caird. Philadelphia: Westminster, 1980. Pp. viii + 280. \$20.

This is a splendid book. In his preface Caird claims that it is "by an amateur, written for amateurs." This is not sham modesty, for he means only that no one can pretend to expert control of all the disciplines on which he has drawn to produce this study of biblical language. "I am content to leave the Semitic philologist to grapple with the origins and affinities of Hebrew, the psychologist to discourse on the relation of words and mind, and the philosopher to investigate the truth of propositions and the mystical bond between words and the objects they denote. I am, if I may be allowed to readjust my metaphor, a walker on the common out of which they have carved their allotments. I offer to other wayfarers on the same paths this guide to the things that may catch their eye or their ear."

The book succeeds because it is more about language than about the Bible, more about what goes on in speech and writing as illustrated by the Bible than an attempt at biblical exposition. Anyone who has tried to teach the peculiarities of biblical language and expression will probably agree that the task is hopeless if there is on the learner's part no truly literate understanding of what language—any and all language—is and what it does. What language is and what it does is the burden of C.'s conversation with his fellow wayfarers as they wander their paths together.

The first part of the book, which is about one half of it, is entitled "General." Under this heading C. discusses the various uses to which language can be put (informative, cognitive, performative, expressive, cohesive) and the various kinds of meaning and changes of meaning. All these sections are aptly illustrated by examples, copious examples, from OT and NT, some of which are certain to arrest the reader's attention by their sheer unexpectedness. Included are examples of haziness of referent on the Bible's own part, the virtues and limitations of the several biblical languages, biblical biases, dialect vs. "standard" language, the inner-biblical development of terms such as "prophet," "glory," and the like. Under this heading linguistic problems peculiar to the Bible are also given sensible and proper attention: the grammatical structure of Hebrew (the verb, adjectival expedients, prepositions, etc.) and of Koine Greek, Hebrew idiom and Hebrew thought (no exaggerated "Semitic mystique," but recognition of its absoluteness, its parataxis), and the relevance of the Septuagint.

It is in this last-mentioned section that the reviewer first sensed an

inadequacy in C.'s exposition. He rightly relates the LXX to the Hebrew OT as partly a transforming process, and he points out its function in the creation of neologisms and new meanings, but he does not really address himself to the question of the extent to which the Septuagintal meaning, derived from the underlying Hebrew OT, should be preferred as the meaning of the perfectly good Greek words of current coin employed by the writers of the NT and the key to their intentions.

The second major heading is entitled "Metaphor." This permits C. to treat more systematically elements he has already introduced and to enlarge on them and supplement them. The third and final heading is "History, Myth and Eschatology." The application of these topics to the Bible is obvious. They are treated adequately and soberly.

There are, of course, inevitable reservations on the part of the reviewer, but they are minor. Occasionally C. seems to suggest that the NT testifies to underlying Hebrew or Aramaic sources or that the Aramaic structure of Jesus' logia can be perceived there. One is permitted to question the statement that the New English Bible is "incomparably the best of the modern translations." Comparably, perhaps. Or the judgment, with regard to John 2:4, that "the most successful attempt to strike the right note is that of the Translator's New Testament: 'Mother, why are you interfering with me?'"

DePaul University, Chicago

BRUCE VAWTER, C.M.

APOSTLE TO THE NATIONS: THE LIFE AND LETTERS OF PAUL. By Thomas W. Buckley. Boston: St. Paul, 1981. Pp. 513. \$15.

Buckley has put his years of teaching the introductory course on Paul into a volume for the general reader or the beginning student. His clarity of style will appeal to such an audience, though they may find lengthy excursions into the history of scholarship burdensome. The discussion of Paul's relationship to apocalyptic could just as well have been joined with the challenge posed by Käsemann as to begin with Schweitzer. Such abbreviation would have helped shorten some rather lengthy discussions. However, B. does aid the reader to follow those sections.

Several points in B.'s discussion of Paul's conversion and understanding of justification would be helped by consideration of Stendahl's approach (*Paul among Jews and Gentiles*, Fortress, 1976). For instance, discussion of Paul's conversion would be better begun with a discussion of Paul's own comments in Galatians. Then, treatment of the Acts stories along the lines of G. Lohfink's treatment of the variants. At least an overview of the evidence for and discussions of Pauline chronology would also be helpful. Stendahl's concern for the ecumenical implications of Pauline studies in the area of Jewish-Christian dialogue would be a valuable addition to B.'s theological repertoire.

Less conservative interpreters will be perplexed at B.'s rejection of some of the recent gains in Pauline interpretation. It seems historically more probable that the Pauline letters reflect the development of the Pauline school over a period of time than that they were all composed by the apostle himself. The commentaries of J. L. Houlden and, on the Catholic side, R. Karris demonstrate the fruitfulness of that understanding of the pastoral epistles. They represent a careful adaptation of Pauline tradition by later disciples. There is no longer any reason to see such an understanding of the later Pauline writings as a threat to Catholic orthodoxy. Many scholars will also question the wisdom of following Schlier's interpretation of Ephesians. It is at least an even question whether Paul himself composed a letter which has such parallels to Qumran language, seems to have copied sections from Colossians, has a cosmic rather than "salvation history" perspective on the union of Jews and Gentiles in a universal church, and presents a heroic image of the martyr apostle quite different from Paul's usual way of paralleling his sufferings with those of Christ. Here again it seems that one of Paul's associates penned this picture of the Apostle and his teaching to guarantee that Paul's teaching would be preserved in the communities of Asia Minor now that the Apostle himself was no longer present.

B.'s treatment of individual letters shows a peculiar lack of sympathy toward the many studies which show that Paul is often revising earlier formulas (as in 1 Cor 13; 1 Cor 15:51-57; Rom 8:31-39). The refusal to entertain the possibility that Rom 3:24 ff. quotes an early, pre-Pauline formulation of the atoning significance of the death of Christ seems particularly puzzling in a Roman Catholic work, since it demonstrates the early development and importance of the atonement. Similarly, Murphy-O'Connor's extensive discussion of the theological slogans and arguments of Paul's opponents in 1 Corinthians and Horsley's work on the false wisdom spirituality of those same opponents both provide significant insight into the importance of a specifically Christian soteriology and the perception of ethical obligation which motivates Paul's arguments.

In short, the scholar will find this book too out of touch with the more recent perspectives that have been opened up by research to use it with upper-level courses. The general reader who is willing to take the time and the beginning student can learn a great deal about Paul from this clearly-written book. Unfortunately, the length and price are a bit steep for that audience or for adult Bible-study groups who could also benefit from much of B.'s presentation.

Boston College

PHEME PERKINS

PAULINE STUDIES: ESSAYS PRESENTED TO PROFESSOR F. F. BRUCE ON HIS 70TH BIRTHDAY. Edited by Donald A. Hagner and Murray J. Harris.

Grand Rapids: Eerdmans, 1980. Pp. xli + 293. \$19.95.

This collection of scholarly essays on themes related to the Pauline corpus in the NT, written by some of Bruce's former students at the Universities of Sheffield and Manchester, faithfully respects the careful scholarship and conservative stance of the honoree.

In "Observations on Pauline Chronology," Colin J. Hemer argues for a date of Galatians prior to the Jerusalem Council of Acts 15. Paul Garnet, in "Qumran Light on Pauline Soteriology," presents a tendentious attempt to sustain from Galatians 2 the idea that Paul was led to Christianity only because he had been frustrated in trying to keep the law (Phil 3:6b is nowhere mentioned). In perhaps the best essay in the book, E. Margaret Hawe, "Interpretations of Paul in the Acts of Paul and Thecla," writes a sane discussion of Paul's view of women in the ministry of his time, basing that discussion on a solid understanding of the Apostle's intention. "Thanksgiving within the Structure of Pauline Theology," by Peter T. O'Brien, argues that the word "thanksgiving" is equivalent to "praise" and is always seen as a response to God's saving activity. Swee-Haw Quek argues, in "Adam and Christ according to Paul," that the Adam/Christ analogy is important for Paul but is used with great reserve and is not a central concept for his theological understanding. David Wenham's contribution "The Christian Life: A Life of Tension?" would have benefited his discussion of Romans 7 had he spent more time analyzing its context, especially with regard to Romans 6. Wenham argues that Romans 7 represents Christian experience apart from possession of the spirit. Given the amount of space he chose to use, Stephen S. Smalley, in "The Christ-Christian Relationship in Paul and John," presents a necessarily superficial analysis of ten similarities between Paul and John with regard to a believer's personal relationship with Christ. He also notes some differences between them. As in all the other essays, the footnotes indicate a careful consideration of relevant secondary literature.

Tracing some lines of development in the OT of the idea of a returning remnant (Isa 7:3) as a means of reconciling Israel's historic reality with its self-understanding as chosen people of God, Ronald E. Clements, " 'A Remnant Chosen by Grace' (Romans 11:5): The Old Testament Background and Origin of the Remnant Concept," suggests that Paul's idea in Romans 9-11, that faith is the way by which the divine and gracious choice of a remnant becomes effective, is a further fresh development of this major theological theme. Bruce A. Demarest, "Process Theology and the Pauline Doctrine of the Incarnation," writes a thorough critique on process theology, demonstrating conclusively that Paul was not a process theologian, and shows incidentally that process theologians tend to regard Whitehead more highly than they do Holy Writ. Reviewing attempts by

recent Jewish scholars to understand Paul, and noting their increasing tendency to see more and more of Paul's thought derived from Judaism (rather than Hellenism, Jewish or pagan), Donald A. Hagner, "Paul in Modern Jewish Thought," argues that the key to understanding Paul's background in Judaism lies in accepting Paul's statement that Christ is the fulfilment of God's promise to Israel (e.g., 2 Cor 1:20).

In the second part of the volume, entitled "Literary and Exegetical Studies within the Pauline Corpus" (Part 1 was entitled "The Life and Theology of Paul"), Paul Beasley-Murray offers a somewhat pedestrian exegesis of his own improbable (I think) reconstruction of the hymn quoted by Paul (as B.-M. thinks) in Col 1:15-20 ("Colossians 1:15-20 and Early Christian Hymn Celebrating the Lordship of Christ"). Moises Silva, in "The Pauline Style as Lexical Choice," conducts a programmatic examination of a semantic field in Paul ("to know") to find paradigmatic resources and syntagmic patterns in Pauline language, the goal being greater precision in exegetical decisions. The method, I believe, shows considerable promise of positive results. In "Why Did Paul Write Romans?", John W. Drane speculates on the status of the pre-Christian Jewish populace and synagogues in Rome, and then draws inferences from that speculation: the church in Rome was fragmented, although the epistle shows no recognition of that fact; Paul wrote primarily to clarify his own theological thinking. Robert H. Gundry pretty well disproves that Rom 7:14-25 represents Christian experience, but he does not convince one that his alternative—it represents Paul's conscious pre-Christian experience under the law—is the better alternative ("The Moral Frustration of Paul before His Conversion: Sexual Lust in Romans 7:7-25"). In "Justification by Faith in 1 & 2 Corinthians," Ronald Y.-K. Fung, through circuitous exegesis and tenuous results, renders *less* likely his thesis that justification by faith is the "best summarizing concept of Pauline soteriology" (258). Murray J. Harris, "Titus 2:13 and the Deity of Christ," makes a convincing case that the phrase "God and Savior" (Tit 2:13) refers to Christ, although some of the supportive points are dubious: i.e., Paul's experience in Ephesus (Acts 19:28-34) led him to use this expression when he wrote to Titus (267). The volume concludes with indices of reference and of modern authors.

*Union Theological Seminary
Richmond*

PAUL J. ACHEMEIER

DISCLOSURE OF THE ULTIMATE: FUNDAMENTAL THEOLOGY RECONSIDERED. By Richard W. Rousseau, S.J. Lanham, Md.: University Press of America, 1980. Pp. 394. \$21.50; \$13.95 paper.

For the most part, Catholic fundamental theologians have thus far

worked out of a scholastic background, importing modifications either from Cartesian rationalism or, more recently, from transcendental idealism. Without taking issue with Rahner or Lonergan, Rousseau here works by preference out of the Anglo-American philosophical tradition, which is sensitive to the varieties of experience, the influences of social conditioning, and the peculiarities of religious language. Among the names that frequently recur in these pages are Mircea Eliade, Michael Polanyi, Robert Bellah, Thomas Kuhn, John Hick, John E. Smith, Ian Ramsey, and Ian Barbour.

With the help of thinkers such as these, R. re-examines many standard problems of fundamental theology: religious meaning and verifiability, symbol and analogy, models and metaphors. All knowledge, he holds, is experiential; that is to say, it is "an encounter with a disclosing other through indwelling in a framework and the integration of its particulars into a coherent whole" (103, 155, 218). In religious experience, he asserts, the encounter is with ultimate reality and thus with the source and summit of all being and value. Christian revelation in this framework appears as "the fulfilment of man's quest for the ultimate through God's disclosure of himself as love, in events of history, in the life and person of Christ, and in the records, life, and worship of the Church" (254).

R. describes his own theory of knowledge as "disclosive realism" or "intersective realism"—terms which he rather vaguely (to my mind) distinguishes from "symbolic realism," "dialogical realism," and "critical realism." By "intersective" R. seems to mean that knowledge occurs at the intersection between reality and a self-conscious knower. In R.'s system no division occurs between natural and supernatural knowledge of God. The Augustinian formula of faith seeking understanding is preferred to the Thomistic formula of reason as the ground of faith. Unfortunately, Aquinas is read through the eyes of Canon George Smith and John Hick. R. consequently interprets the Thomistic "preambles of faith" as if they included demonstration of the fact of revelation.

For R., God is known through disclosive experience. God he describes as "the One who is encountered in religious experience, both communal and individual, both human and revealed" (314). The traditional arguments for the existence of God, R. holds, are invalid as formal proofs, but they serve to clarify the reasonableness of the act of interpretation whereby we experience the divine presence. R. therefore agrees with John Hick and John Macquarrie in their "retrievals" of the classical proofs. Just as one spontaneously affirms the existence of the physical world or of other persons without being able to prove these realities before experiencing them, so, it is argued, religious persons spontaneously perceive God as a personal presence encountering them.

Although this book makes no dramatic advances beyond the thought

of the authors it summarizes, it makes a positive contribution by sketching a Catholic fundamental theology in the intellectual tradition which is perhaps the one best suited to the contemporary American scene. As R. himself points out, his vision of fundamental theology differs sharply from that of David Tracy, although Tracy relies on some of the same thinkers.

The book might have been more readable if R. had pursued a line of thought proper to himself and brought in other authors only as needed to support his own positions. In its present form the book serves to introduce the reader to a number of significant modern thinkers, but the summaries are so concise and technical that the reader is apt to be mystified. In conclusion, it must be remarked that the work is marred by many minor defects: ungrammatical sentences, faulty Latin phrases, and a vast multitude of misprints. Produced by photo-offset from a camera-ready typescript, the book is inevitably less attractive than a regularly printed work.

Catholic University of America

AVERY DULLES, S.J.

TRINITÄT UND REICH GOTTES. By Jürgen Moltmann. Munich: Kaiser, 1980. Pp. 244. DM 35.

Moltmann's latest theological reflection can best be appreciated by situating it within the context of his own development and within the perspective of the major contributions to Trinitarian theology in this century.

In his early career M. concentrated on the eschatological aspect of Christianity. This led to a theology of hope rooted in the Resurrection. To offset the one-sided character of this presentation of Christianity, M. later tried to show that the Resurrection event is a dialectical one which cannot be understood apart from the cross. The accent thus shifted from the God of the future to the God of history experienced in the cross of Christ. In *The Crucified God* and *The Church in the Power of the Spirit* a guiding motif was "the Trinitarian history of God," which has its focal point in the cross. The Trinitarian understanding of God implied in these two volumes has now been fully developed. This is a Trinitarian theology firmly rooted in God's economy of salvation, particularly in the cross. It is in this way allied to the perspective of Hans Urs von Balthasar and M.'s Tübingen colleague Eberhard Jüngel.

Looking at the history of Trinitarian reflection in this century, one notes that the two most significant models for a Trinitarian theology are those of Barth and Rahner. M.'s work enters into full and respectful, if critical, conversation with both. One disadvantage in both these gigantic efforts is their remoteness from the concrete history of Jesus of Nazareth.

Barth works with the logic of revelation and if in later volumes of the *Church Dogmatics* he fleshes out the structure with the experience of salvation history, the Trinitarian theology of Volume 1 of the *Church Dogmatics* can appear a bit lifeless, as if derived from an idea. Rahner's transcendental approach notably lacks the biblical perspective. M.'s work complements these earlier attempts by thinking through the biblical history in a fully Trinitarian way.

For Moltmann, the doctrine of the Trinity is the only Christian account of God. He is thus trying to steer a middle course between two alternatives. One he calls the doctrine of God as highest substance. This is the philosophical account of God based on the categories of Greek thought. According to this model, God is unchanging and unable to suffer. M. contends that this concept of God is shattered in the event of the cross.

The other account of God is what he calls the doctrine of God as absolute subject. This is the God expressed in German idealism. Essentially this God is monotheistic and cannot be adapted to the Trinitarian experience of the New Testament. M. believes that Barth and Rahner have surrendered the biblical God for the God of German idealism. They treat revelation as God's self-communication, whereas the Bible speaks of God's revelation as the surrender of His Son. Thus the Barthian and Rahnerian account of the Trinity is essentially a subtle version of Sabelianism.

M.'s polemic against the monotheistic dissolution of the doctrine of the Trinity may seem excessively harsh, but his unrelenting critique of it is rooted in the association he makes between monotheism and monarchy. The doctrine of the one God leads to an all-too-easy identification with one Caesar. Christianity becomes a political religion which defends the *status quo*. M. wants a Trinitarian theology based on Christ the servant who died on the cross. Only such a theology can lead to the transvaluation of values and the critique of society which the gospel demands. In this book M. continues to align himself with Metz's version of political theology and with the various models of liberation theology.

What are the chief areas of controversy which M.'s Trinitarian theology is likely to raise? The first is his stress on the history of God. M.'s God is not atemporal or impassible. He speaks of God's history and calls his theory panentheism. In Germany he has already been accused of surrendering to a Hegelian substitution of a becoming God for the God of Christianity. In his book M. specifically dissociates himself from Hegel, but can he adequately reply to the charge leveled against him? His response is in terms of an account of God's freedom. God does not need the world or history to be Himself. But neither can we say that God could have refrained from creating or redeeming the world. Such categories as freedom of choice are completely inadequate to explain God's freedom.

M. appeals to von Hügel's notion that perfect freedom excludes choice. The best model for understanding God's freedom, M. contends, is the overflowing of His goodness.

The other major issue raised by his book is that of tritheism. In rejecting modalism, does M. go to the other extreme of affirming tritheism? Certainly some of his language leaves him open to this charge. He speaks, e.g., of the three "persons" as a community and speaks of their action as the joint working together of three subjects. This sounds tritheistic, but M. replies that the critic has failed to perceive that he is offering us a genuinely social understanding of person. He argues that his account is tritheistic only if one brings to theology the individualistic understanding of person which is the heritage of nineteenth-century liberalism. For M., each of the "persons" of the Trinity is *essentially* related to the others. They can only be what they are in their interrelatedness. M. appeals to the traditional notion of perichoresis to defend his conception and argues that in this way he is able to present for the first time a fully developed social doctrine of the Trinity.

M. will no doubt find his critics. But the clarity of his vision and the breadth of the issues involved make this book a significant one. After more than a decade of intense Christological research, theologians seem to be turning now to the larger questions of the doctrine of God which the Christological issues inevitably raise. *Trinität und Reich Gottes* will certainly make a contribution to this important discussion.

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JOHN O'DONNELL, S.J.

JESUS, LORD AND SAVIOR: A THEOPATHIC CHRISTOLOGY AND SOTERIOLOGY. By William M. Thompson. New York: Paulist, 1980. Pp. ix + 287. \$9.95.

T. presents his book as "the partial completion" of his earlier *Christ and Consciousness: Exploring Christ's Contribution to Human Consciousness*. His first book dealt with Christianity's contribution to the evolution of human consciousness in general; this work deals more directly with an understanding of Christ, especially as the revelation of God as relationality.

The first two chapters, on methodology, situate the work in the context of contemporary Christology and hermeneutics. T. contends that contemporary biblical criticism lacks an adequate theory to deal with objectivity and subjectivity. He attempts to develop such a theory by exploring the role of the interpreter in biblical research. In his chapter on "The Genesis of the Christ-Belief," T. focuses on the Resurrection event as the catalyst for the shift from Jesus as a figure centered on the Father and God's kingdom to the more differentiated comprehension of the kerygma cen-

tered on Jesus and his divine prerogatives. The central place of the Resurrection is reaffirmed in T.'s discussion of the Christ experience later in the book. Christ as risen remains a universal presence and principle of universalizing love. As the source of universal love, the Resurrection is also the foundation of the process that overcomes human alienation and makes possible solidarity and community. T. stresses that the entire life of Jesus discloses the divine, but he focuses his reflection on the Resurrection as both an epistemological and an ontological principle, giving in fact limited attention to the pre-Easter life of Jesus.

The central thesis of the book, however, is developed in the chapter on the Christic God-concept. T. contrasts the Jewish concept of God as involved in history with the Hellenistic God as apathetic and self-enclosed. Jesus radicalizes the Jewish concept of God by revealing God as relational and dialogic, as *pathos*. God is a being of involvement and relationship. Jesus, then, clarifies our concept of God. The notion of the relational self follows from the insight into God as relational and offers a way to understand the self of Jesus in terms of his relationship with God and other people. T. goes further in rethinking the classic conciliar definitions of the God-man unity in terms of these notions. This important project and the later reflections on soteriology are extremely condensed, but they reveal fruitful insights that offer a fresh approach to many classic Christological questions.

T. ends with two superb essays on Bérulle's Christic spirituality and on Thomas Merton's transcultural Christ. In very different contexts, these two theologians confirm T.'s basic insights on the self-as-relational and God-as-relational.

Throughout the book T. employs an unsatisfying and distracting solution to the problem of sexist language. He uses the feminine pronoun in referring to God, but continues to use "men" and "mankind" and then seems to use "his" and "her" at random. He displays a command of a wide range of theological and related writings. He synthesizes a great deal of the relevant literature and consistently pushes the reflection a step further. In the midst of a growing number of significant books on Christology, T.'s work deserves further dialogue and reaction.

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GERALD M. FAGIN, S.J.

DIE LEHRE VON DEN SAKRAMENTEN IM ALLGEMEINEN: VON DER SCHRIFT BIS ZUR SCHOLASTIK. By Josef Finkenzeller. *Handbuch der Dogmengeschichte* 4/1a. Freiburg: Herder, 1980. Pp. 225. DM 78.

Mystērion and *sacramentum* had religious meanings in classical Greek and Latin literature. They were borrowed by early Christians and adapted to express the content of various aspects of the economy of salvation.

Eventually they became preferred terms for celebrations of the faith. However, in the West, as a result of the increasingly frequent use of *sacramentum* as a translation of *mystērion*, the specific meanings of both terms were subsumed under the Latin expression. Augustine was the first Western writer to offer extensive theological reflection on the application of *sacramentum* to the holy signs of the Church. His teaching played an important role in the development of a concept of sacrament which enabled later Western theologians to make a precise distinction between the seven principal rites of the Church and other symbolic expressions of the faith.

This historical data is well known and furnishes the method for this monograph. It begins with a discussion of the classical Greek and Latin use of *mystērion* and *sacramentum* and the subsequent application of these terms in patristic literature. This is followed by a description of Augustine's theology of sacrament and the process by which it was received and reinterpreted in the West up through the prescholastic, early, high, and late scholastic periods.

In the presentation of the historical background to the scholastic treatise *De sacramentis in genere*, F. is necessarily selective. He traces the interdependence of those literary sources which seemingly played the major role. Consequently the names which come to the foreground are, besides Augustine, Isidore of Seville, Berengar of Tours, Hugo of St. Victor, Peter Lombard, and the leading theologians of the 13th-century Dominican and Franciscan schools. The same type of presentation can be found in numerous Catholic theological manuals. But this work is clearly the most extensive and accurate encyclopedic contribution to the subject.

F. seems better acquainted with the sources and secondary literature which relate to the latter part of the lengthy period he surveys. The chapter which deals with Augustine's understanding of sacrament is perhaps the weakest. It is, of course, no small task to attempt to outline Augustine's profound thinking on this subject in some twenty pages. But in a new study of this kind more attention should have been paid to the development of Augustine's thought and to the concrete situations in which his teaching was formulated. Within the scope of these considerations it becomes possible to explain why Augustine himself has provided the grounds for different approaches to the interpretation of the sacraments. In this regard F. does not distinguish clearly enough between Augustine's approach to a systematic theology of sacrament and to problems of concrete ecclesiastical practice. In the former instance his Neoplatonic background, theory of illumination, and theology of faith come to the foreground. In the latter case he underscores the effective and communitarian side of the sacrament (as, e.g., in his doctrine about

the permanent effect [*sigillum*] mediated in baptism also outside the juridical confines of the Church). Greater awareness of this distinction would have enabled F. to improve on his approach to Augustine's theology of the efficacy of the sacraments and, correspondingly, to his profound understanding of the role of the faith of the recipient in the reception of the grace signified by the sacrament, i.e., the *visibile verbum*. On this whole theme the study of C. P. Mayer, *Die Zeichen in der geistlichen Entwicklung und in der Theologie Augustins* 1-2 (Würzburg: Augustinus, 1969, 1974), unexplainably absent from the bibliography, provides helpful insights.

In accord with the policy of the series *Handbuch der Dogmengeschichte*, F. does not offer a critical interpretation of the historical development of the concept of sacrament such as is attempted in F. Schupp's *Glaube-Kultur-Symbol* (Patmos: Dusseldorf, 1974). Some references are made to cultural factors which influenced the reinterpretation of Augustine's teaching in later periods; but they are clues meant for specialists, not sufficiently developed to meet the needs of the average reader. The useful bibliographies attached to each chapter contain chiefly German works; the foreign-language selection could be improved.

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EDWARD J. KILMARTIN, S.J.

GNADENLEHRE VON DER REFORMATION BIS ZUR GEGENWART. By José Martin-Palma. *Handbuch der Dogmengeschichte* 3/5b. Freiburg: Herder, 1980. Pp. 199. DM 68.

Like many German textbooks, the volumes forming this series are far more than a very useful work of reference and pedagogical tool; they constitute an indispensable guide to, and source of insight for, the scholarly study of their subject matter. The latest volume of the manual for the history of dogma fully meets the high standards of quality expected of the genre. Naturally the genre itself conditions to a certain extent the perspective from which facts are selected and presented and within which an interpretation is suggested. And within the chosen limits it was only possible for M. to review in detail the main lines of development and provide bibliographic references for more specialized study. In general, M.'s selections are judicious.

Although the volume covering the period before Luther (still to be published) will contain material illuminating the themes of this volume, the revolutionary views of Luther on justification vis-à-vis the traditional Catholic interpretation of Paul and Augustine constitute the starting point of a distinct period in the history of the dogma of grace. M.'s threefold subdivision of the period— (1) the controversy surrounding the Lutheran doctrine of justification and the position of the magisterium

(Trent); (2) the inner-Catholic and inner-Protestant discussion of grace and freedom after Trent; (3) autonomous reason and dogmatic faith on the correct relation between nature and grace (since the 18th century)—if not the only possible arrangement, certainly reflects the main preoccupations, albeit from opposed positions, of Catholic and Protestant dogmatists after Luther, and within the context of doctrinal-controversial theology the logical shifts of emphasis as the doctrinal and philosophical issues of an age continued to act and react one upon another. This manual, then, is a history not simply of the dogmas but in a real sense of the dogmatic theology, both that which preceded and in a way prepared for the formulation of the dogmas, and that which followed upon their formulation and reflected its implications. Thus the arrangement of the exposition is conditioned by the commonly accepted form and organization of the treatises comprising the corpus of doctrinal or “systematic” theology. M. acknowledges that other approaches might have been possible and useful; but it would hardly seem feasible to have proceeded in any other way in view of the kind of history here presented, viz., not only of the dogma but of the dogmatic treatise.

As M. also notes in his discerning preface, the history of the dogma, though intimately linked with that of the treatise bearing its name, is not identical with it and cannot therefore be understood without some consideration of its links with other parts of theology and articles of faith. He has taken care to broaden the outline and conceptual apparatus of the post-Reformation treatise on grace, but without abandoning its general contours, so as to indicate the links between the history of this dogma and questions of Christology and anthropology. The exposition on this score is balanced, certainly from a Thomistic or Molinistic point of view. Whether the Scotistic-Franciscan contribution to the development of this part of dogmatic theology at the Council of Trent and thereafter, especially in the controversies over actual grace and freedom, has adequately been assessed is open to some question. M. gives little or no indication that Scotistic subtleties vis-à-vis other Catholic theologies of grace might reflect significant insights basic to the whole of the theology of salvation and to the structure of personal freedom and experience. Certainly he has failed to note the close bond between Scotistic Mariology focused on the Immaculate Conception, and Scotistic Christology (primacy of Christ and Christian metaphysics attendant on this), and its consequent ramifications in such areas as grace, sacraments, and church.

Rather than any defective scholarship, these observations merely underscore the point at which the chosen perspective suggests the need and utility of a complement. And M.'s concluding evaluation of Hans Urs von Balthasar's theological aesthetic rejoins in this sense a central concern of

the Franciscan school, viz., the beauty of divine grace, nowhere so full as in the Immaculate One, as the basis for a profounder redirection of the theological response to the original challenge of Luther with its consequences, and therefore in effect marking the close of an era and the beginning of a fresh doctrinal elaboration of the contents of the tradition.

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

"HIERARCHICA COMMUNIO": SIGNIFICATO DELLA FORMULA NELLA "LUMEN GENTIUM." By Gianfranco Ghirlanda, S.J. *Analecta Gregoriana* 216. Rome: Gregorian University, 1980. Pp. xix + 653. L. 30,000.

G.'s work, an edited doctoral dissertation presented to the faculty of canon law of the Gregorian University, proves G. Dejaifve's assertion that Vatican II discussions of episcopal collegiality were a turning point in contemporary ecclesiology because they brought about a new awareness of the Church as mystery, sacrament, and communion (*Un tournant décisif de l'ecclésiologie à Vatican II* [Paris: Beauchesne, 1978] 8). But more than that, it makes a valuable contribution to our understanding of that turning point.

Accompanied by an appendix which is a third of the book and reproduces the pertinent documents from the acts of the Council, the research is presented in two parts. The first covers the period from 1959 to the opening of the Council and analyzes all the preparatory documents. The second is limited to the three sessions in which the various *De ecclesia* texts were discussed and reworked to produce *Lumen gentium*. The whole is copiously documented in the footnotes, some of which are several pages long. G. leaves out all the conciliar polemics and "politicking" to focus his attention on the acts in such a way that the documents, *modi*, votes, and floor addresses speak for themselves. One of the merits of this methodological choice is that it allows him to point to contrary, if not contradictory, positions of individuals and groups, including the Doctrinal Commission, at different stages of the process. He concludes that the doctrine of an inadequately distinct but dual subject—the pope alone and the pope *simul cum episcopis*—of the one, full, and supreme authority over the universal Church must now be harmonized with the Church's preceding magisterium.

Although the term *hierarchica communio* was first used in the Council by Paul VI during his discourse at the opening of the third session, it presupposed a changed ecclesiological perspective. It implied that the invisible and spiritual dimension of the Church had asserted itself over the juridical in such a way that the bishops could speak of the Church as sacrament of communion wherein the invisible *communio* has a wider

extension than the visible, without losing its intimate relationship to the visible. Thus, as G. claims, by insisting that the bishops as a college succeed to the Twelve with Peter as their head (although not under all aspects), and that their *munera sanctificandi, docendi, et gubernandi* (and here, neither fully clarifying the distinction between *officium, munus*, and *potestas*) are *de iure divino* and communicated with sacramental ordination, Paul VI and the bishops were induced to say that *natura sua*, and by the very nature of the Church as a visible-invisible communion, the *munera* must be exercised in hierarchical communion with the bishop of Rome. Moreover, with him and by reason of their divine mission and succession to the college of the Twelve, they share a collegial responsibility for the one and only communion of the whole Church. But this hierarchical communion does not form a body of equals which eliminates the analogical proportion between Peter within the Twelve and the pope within the college (*Nota explicativa praevia*, art. 1).

On the whole, G. strikes a happy balance between doctrinal assertions and their canonical implications. But I suspect that the latter preoccupations lead him to insist on almost a privileged bond between the *munera docendi et gubernandi* and their exercise directly or indirectly mediated by the *missio canonica* (408). Is not the *munus sanctificandi* also to be exercised in that communion which takes concrete form in the *missio canonica*? Although the two former *munera* are intrinsically distinct from the latter, art. 2 of the *Nota* considers all three organically related to the *hierarchica communio*.

G.'s detailed analysis and conclusions should influence not only further research in the area but also the Church's life.

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BERNARD J. PRZEWOZNY, O.F.M.CONV.

THE PHYSIOLOGY OF FAITH: A THEORY OF THEOLOGICAL RELATIVITY.
By John W. Dixon, Jr. San Francisco: Harper & Row, 1979. Pp. xxxvii + 344. \$15.

Dixon has written a fascinating book. In it he attempts to transcend the discredited dualism of Cartesianism and to replace it with a wholeness that brings all of reality into the expression of Christian faith. His task is enormous and his achievement is considerable.

For one thing, D. does not allow himself the doubtful luxury of oversimplification. He does not replace the vacuous simplicities of complete objectivity with the equally vacuous simplicities of complete subjectivity. Though he is committed to developing a theory of relativity, he does not allow it to degenerate into relativism. His emphasis is on relation, and it is here that he places the uniquely Christian view of God as Trinity. Here his meditations on the Christ and on Christ's function

and reality are located. He claims that historically Christianity has usually degenerated into practical and simplistic monotheism, and it is this reduction of God's reality that has been used to justify authoritarianism and the subjugation of human beings. This result, of course, is not so much due to the view of God as it is to the appropriation of God's attributes by the official religious structure of Christianity—more accurately, Christendom.

The "physiology" of the Body of Christ is the expression of the totality of vital processes carried out by the Christian community, which in turn constitutes the reality of our faithfulness to Christ. Conversely, the reality of Christ is manifested in his influence on the way Christians shape their lives. D. sees ongoing commitment to Christ as the only authentic basis of Christian theology. This ongoing commitment alone makes possible the radical reaffirmation of divine initiative, resurrection, and redemptive love. In all of this D. rejects a metaphysics of substance and insists on "relativity," a metaphysics of relationship looking for the wholeness of reality.

D. presents a vision of mankind that is reborn and transformed in Christ. For this vision, faith is not belief but the life of love in the wholeness of being human, and this life is itself identified with the kingdom of God. In such a vision theology is in the service of faith; it becomes in fact a "sacrament," the outward and visible sign of an inward and spiritual grace. Such a theology is an act of love and is radically incarnational, since it mediates Christ through the immediacies of human experience.

All in all, D. has presented an impressive theory. His attempt to establish it is not quite as convincing as it might be. Perhaps this is inevitable, given the broad range his theory attempts to cover. The entire Christian vision of reality is a vast area indeed, and any attempt to present it in new categories is a formidable task.

Despite his many helpful insights, there is at least one glaring problem with D.'s presentation: the uniqueness of Jesus. The Christ as D. presents him is indeed a cosmic figure, but how is he related to Jesus of Nazareth? Somehow it seems that any relationship to Jesus (or for that matter to any really historical individual) is quite incidental. If this is indeed the case, the theory presented in the book is seriously deficient, if not fatally flawed.

Atlanta

WALTER C. McCAULEY, S.J.

IMMEDIACY: THE DIALECTICS OF NON-RATIONAL CONSCIOUSNESS, PROPHET, POET AND PHYSICIST. By Orestes P. Coccia, S.J. Lanham, Md.: University Press of America, 1980. Pp. xix + 357. \$12.

The object of this work is explicitly apologetic: to defend faith from a powerful enemy which, C. believes, has long held it in thrall, not quite destroying it but stripping it of its vitality, not at all denying it, indeed even supporting it, but exacting emasculation as a price. The enemy is that self-interpretation of human nature which began with Greek philosophy but was brought to perfection by scholasticism: the idea that reason defines the specificity of man. But if reason, thus defining itself, deeming itself therefore autonomous and self-sufficient, is the enemy, philosophy is its strategy and metaphysics its deadly weapon. (Epistemology is metaphysics' most powerful missile.) Since faith is the oppressed underdog, it can defend itself only aggressively, by revolt. C.'s apologetics, therefore, takes the form of an attack on the Western philosophical tradition in general, with particular reference to scholasticism, old and new.

It must be stipulated that C. does not deny man's power to reason. He invites us to observe, however, and to abide by the premise that rationality does not ensure reasonableness. Nor does it yield any certitude but that of dogmatism. It is true that by reason man can be critical. On the other hand, reason is self-deluded when it thinks it can generate valid conviction by syllogistic manipulation of data received by the "spectation" of intelligibles. The manipulation is possible, but the participative character of consciousness denies the pretense that the mind's assent to conclusions is necessitated by the natures of things. It is a fact of life that any conviction whatever can be rationalized; philosophy itself is but the rationalization of autonomous, self-sufficient reason. It is C.'s task, therefore, to show that "metaphysics is both *unnecessary* and *undesirable* for critical reasoning, critical consciousness, and for authentic Faith."

Does this not involve C. in the paradox, originally commented upon by Greek philosophy itself, of having to philosophize in order to demonstrate the invalidity of philosophy? It would, if C. attempted to proceed philosophically. But he realizes that this procedure would be, worse than self-contradictory, self-defeating: the demonstration would have to begin by granting that reason can be the valid, self-sufficient source of fundamental conviction. The point is precisely that faith, if properly understood (for philosophical reason distorts faith as thoroughly as it does reason, likening faith to a sort of crippled, God-protected reason), is the only kind of human experience that can provide valid fundamental conviction. C.'s argument, therefore, is at bottom not so much an attempt to convince the philosophical reader that traditional philosophical reason is wrong, as an invitation to the believer reflectively to realize the validity of faith and thus to rest assured that belief can be critically verified at its root. On the other hand, faith can best apprehend critically its own validity by

comparing its self-validation with that which philosophy can give to it. Hence C.'s *demonstrandum* is also that the faith supported by philosophical reason becomes a denatured faith: "it is not religious consciousness that needs metaphysics, but secular consciousness." The secular consciousness of Christian philosophy is a religious consciousness that has perverted itself, because it has allowed itself to be misled by a reason that, to begin with, had deluded itself.

C. is perfectly aware, one imagines, that the foregoing message can scarcely reckon with warm reception except from the believer whose belief has not been deflected by reason from its religious object so as to become belief in religion itself—for that is the belief that philosophical reason's traditional apologetics in reality promotes. C.'s message is receivable only by a believer whose *faith* is autonomous and self-sufficient, a believer who is free from what used to be called "human respect." C. addresses him directly, hoping to encourage him and increase his self-consciousness. Logically enough, C. does this by exhibiting his own unswerving allegiance to the unnamed, unnameable object of religious belief (I say by exhibiting it, not by talking about it) and by making evident his own total lack of "human respect." Like a St. Francis of the intellect, he strips himself of the conventional wisdoms of philosophical and religious authorship so as to expose their vanity in the mirror of his own shocking nakedness. With utter consistency, therefore, he shows in almost every imaginable way—in his undisguised contempt for Thomism and all manner of "Catholic philosophy," in turning his back on fellow academics so as to address the not-yet-corrupted believing youth, in his apophthegmic, take-it-or-leave-it style, in the heavy-footed flight of pedestrian rhetoric, in the double irony of his crypto-Socratic method, even in his elaborately unorthodox typographical fireworks—he shows in every conceivable way that it is really not he but the philosophical emperor, to its shame, who really has no clothes.

C.'s nudity makes him, as he surely knows, vulnerable. People will say—and, to be sure, correctly so—that C. is intemperate, that he is a fideist appealing to unreason (which they will carefully define as opposition, not to their interpretation of reason but to reason itself), that he does not do things *comme il faut*, and that he threatens to destroy the temple and rebuild it in three hundred pages, give or take a few. They may even say, in their ultimate unintended accolade, that C. is no scholar. And they would be right. For C. is no more of a scholar than Kierkegaard. And his service to the cause of *fides quaerens* is hardly more distinguished than that of Thomas à Kempis or Meister Eckhart. All he does, in the end, is to show that faith can become idolatrous and religion immoral. Which, of course, everyone has long and fully realized. The Church in

general, and Christian scholarship in particular, can surely get along without him very well.

To the prospective reader I can only say, therefore, that this book may well prove disturbing. This is only to say that C.'s intention is likely to succeed. Whether the disturbance stirs up bile or more pleasant humors should depend, however, if C. is even partly correct, not really on the reader's rational convictions but on the true nature of his religious belief.

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LESLIE DEWART

LA CHIESA DI PALESTINA E LE CONTROVERSIE CRISTOLOGICHE. By Lorenzo Perrone. Brescia: Paideia, 1980. Pp. 335. L. 12,000.

Most studies of the councils of the Church concentrate on the council itself or the events that immediately precede it. Perrone not only offers insights into what preceded the controversy at Chalcedon but follows the results of the Council, especially as it affected the Church at Jerusalem. He contends that only if we understand the preliminaries to the controversy and see how it affected the Church in subsequent years, will we be able to appreciate the full effects of the conciliar efforts.

P. utilizes a typical critical method in his study, paying close attention to primary sources which, according to him, have been overlooked in the past. The first chapter situates the theology at Chalcedon by studying the religious atmosphere as well as the theology that characterized the period from Ephesus to the middle of the fifth century. His concern is the Church at Jerusalem or in Palestine, but he includes in his study the general theology of Eastern Christianity at the time as it was understood and as it affected Christianity in Palestine and Jerusalem. All the major personalities appear: Cyril of Alexandria, Theodore, Eutyches, Leo, as well as a host of others unknown to this reader but prominent in the Palestinian Church.

The second chapter studies the opposition to the formula of Chalcedon in Palestine, with the various efforts on the part of the Church leaders to bring about a compromise. Chapter 3 studies in particular the influence of Emperor Anastasius. At this time the monks of Palestine were Monophysites supported by the Emperor. His death allowed for the restoration of Church authority and the teaching of Chalcedon. The analysis of the historical questions concludes with the study of the condemnation of Origen and the influence of the Three Chapters. The final chapter returns to P.'s chief interest: the theology and spirituality of monasticism between Chalcedon and Constantinople II. Here P. again studies the writings of theologians relatively unknown in the history of the controversy, in particular the ascetics of Gaza: Father Isaiah, Barsanufius, John of Gaza, and Doroteo of Gaza.

This work is for the specialist. P. studies in great detail many aspects of the Christological controversy often overlooked in a study of Chalcedon, since he concentrates on the effects of the dogmatic decree on a particular church during a limited period. For someone whose first language is not Italian, the work offers further limitations, since it is written in a classical style, highly polished, unlike the spoken language and unlike much of the written language. P. is a classical scholar not only in the study of his subject but also in his choice of language.

At this period of history we are aware of the complexity of the Chalcedonian formula. This work exemplifies that complexity, since it shows the political factions, the theological disputes, and the power of early monasticism. For most students of Christology, the value of the work lies in the awareness of the problems. For the specialist in the period, the work offers a wealth of detailed information relatively unknown.

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JOHN F. O'GRADY

DIE SYNODEN IN CHINA, JAPAN, UND KOREA, 1570-1931. By Josef Metzler. Paderborn: Schöningh, 1980. Pp. xxviii + 324. DM 85.

In recognition of the need for extended study of the history of Catholic missions throughout the world, this volume inaugurates a new series entitled *Konziliengeschichte* (Reihe A: Darstellungen). Since conferences are rarely mentioned in basic reference works concerning mission history, the series is intended to provide a pastoral dimension for the cultural and spiritual implantation of Christianity. The decrees of mission conferences and councils can be considered as witnesses of the awareness of certain problems the Church faced in a given territory and the steps taken to overcome them.

The volume is divided into two unequal parts, primarily because of the more continuous activity of the Church in China over the centuries. The first part covers the preliminary steps of synodal forms in 1600 to the Chinese national council in Shanghai in 1924. The second part encompasses the mission conferences and regional synods in Japan and Korea from 1570 to 1931 and takes into account the great hiatus from the early-seventeenth century to the mid-nineteenth century, when Christianity was proscribed in Japan.

In presenting some data on the conferences held from the entry of Matteo Ricci, the founder of the Catholic missions in China in the modern era, into Peking in 1601 to the Synod of Szechwan (1803), M. all too rapidly covers the basic problems of missiology that the Jesuits and later the Dominicans and Franciscans encountered. The first conferences held within the Jesuit Order indicate the lack of unanimity on the issues in

the Chinese Rites controversy as interpreted by Ricci. But the entry of the Dominicans and Franciscans, chiefly from the Philippines, compounded the problem not only of jurisdictional questions concerning the Portuguese *padroado* versus the Spanish *patronato real*, but also of differences in methods of evangelization used on the mission. The Conference in Canton (1667-68) was the result of the enforced confinements of all missionaries imposed by the Peking authorities due to the persecution started by Yang Kuang-hsien. Among the decisions reached by the members of the three religious orders were that (1) men and women could not receive the sacraments nor be taught catechism nor hear Mass in the same room; (2) the application of chrism could not be done directly by the hand of the priest; and (3) the establishment of rules of fast and abstinence, feast days and fast days in the Chinese calendar, and so on was detailed. All these measures were a common effort intended to adapt the Church to the Chinese milieu.

The focus of the study highlights the Synod of Szechwan (1803), in which only two foreign missionaries, but nineteen Chinese priests, participated. By outlining some of the details of the decrees, M. shows how the customs of administering the sacraments, preaching, teaching, and so forth were adopted by the Chinese clergy according to the French-Italian ecclesiastical pattern. The Synod not only had an impact on later synods in China but was approved by the papacy in 1832 as applicable for China and adjacent lands (i.e., Cochin China, Tonkin, Ava Pegu, and Korea). Yet the vicars apostolic in these areas were allowed to suspend or even to change these decrees, since customs in all these lands were not identical. Moreover, in prescribing Latin-language training in the seminary, the Chinese clergy at the Synod undermined the further development of a Chinese liturgy. The conclusions of the Synod on such issues as the omission of the baptismal ceremonies and the anointing of the sick, the length of time for the catechumenate, the validity of a marriage without the assistance of a priest, all had an impact on the Code of Canon Law in this century.

In 1851 the Bishops' Conference in Shanghai saw a need for assigning resident bishops and archbishops. A policy of shortening the seminary course to get Chinese widowers and older men to become priests was not found acceptable, since they were expected to serve first as catechists, but could be ordained only in exceptional cases. Chinese seminarians should have a perfect command of their language, but were never to be sent to civil universities for academic degrees lest they be forced to participate in honors to Confucius. In conjunction with the First Vatican Council a decade later, the bishops from China objected to the nomination of an apostolic delegate. Their concerns centered on the gradual adoption

of wearing the religious garb in the coastal cities and moving Church feasts to the following Sunday of the week, since the Chinese, already quite poor, faced further hardships by not working during the week. Although this meeting in Rome was not canonically an official synod, it laid the groundwork for the five regional synods held in China a decade later.

The National Council in Shanghai (1924) was an outgrowth of Benedict XV's encyclical *Maximum illud*, that urged the development of a native clergy and native hierarchy. The nomination of an apostolic delegate in 1922 ended the French protectorate system. The Council, attended by Chinese priest-advisers to the bishops, noted that no changes in Chinese customs were to be allowed, that only papal and Chinese flags could be displayed in the churches, that *T'ien-chu chiao* was the only acceptable term for the Catholic religion. Moreover, Chinese style of architecture was to be adopted for church buildings and the moral philosophy of Confucius and Mencius was not to be disparaged.

For Japan before its "closed country" (*sakoku*) policy in 1639, the Jesuits as leaders of the missionary movement held consultations every few years to formulate mission policy. After the opening of Japan in 1854 and the subsequent gift of the Meiji constitution (1889) by the emperor, the First National Synod of Japan and Korea met the following year in Nagasaki. Among its policies were that customs at one time connected with religion and thus superstitious had lost such a nexus and could not be forbidden. Then too, for missionaries command of the Japanese language was absolutely mandatory. But they should also have a wide knowledge of secular subjects, for the Japanese people believed Europeans knew everything. This latter point was once more echoed in the Second Provincial Synod in Tokyo (1924), for if the priest showed his ignorance, not only he but Christianity itself would be discredited. None of these councils addressed the topic of a native episcopacy until the Japanese Minister of Education asked why no Japanese became bishops after the pope had consecrated six Chinese bishops in Rome in 1925. Nor was the role of Japanese Catholics concerning "shrine Shinto" (*jinjakult*) clarified in these sessions. But Japan's creation of Manchukuo in 1932 necessitated a decision from Rome, for the Chinese there and later the Japanese in their homeland learned that Pius XI not only allowed but even urged the Catholics to participate in these civil ceremonies.

The reader unacquainted with the secular history of China, Japan, and Korea will find this volume quite puzzling, since most of that data is absent. Nor is this intended to be a history of the Church in these countries, for the personalities of the participants, their liaison with foreign nations, and other religious issues are not explored. Based chiefly on printed, albeit at times not easily obtainable, materials, the study not

infrequently appears to be a quick guide to Robert Streit *et al.*, eds., *Bibliotheca missionum* (Aachen, 1931 and later). Its significance is the correlation of a number of manuscripts in the Propaganda Fide archives with the printed materials. The most notable exception is that M. had access by papal permission to post-1900 archival material to bring the story up to 1931. Nonetheless, the study is a positive contribution towards understanding the Church's past efforts to develop methods of acculturation to the modern world.

Georgetown University

JOHN W. WITEK, S.J.

HOW THE POPE BECAME INFALLIBLE: PIUS IX AND THE POLITICS OF PERSUASION. By August Bernhard Hasler. Introduction by Hans Küng. Garden City, N.Y.: Doubleday, 1981. Pp. xi + 383. \$14.95.

"As little as possible was passed at the Council—nothing about the Pope which I have not myself always held—but it is impossible to deny that it was done with an imperiousness and overbearing wilfulness, which has been a great scandal." John Henry Newman's contemporary comment about the definition of papal infallibility at Vatican I in 1870 should be borne in mind in assessing the work of Hasler, a Swiss Catholic priest who during his work for the Vatican Unity Secretariat from 1966 to 1971 conceived an all-consuming hatred for the Roman Curia and all its works. In 1977 H. published a two-volume German work designed to prove that "Pope Pius IX and his allies so rigged Vatican I that its actions may not have been valid" (*Time*, Nov. 14, 1977, 92).

A year before his death of leukemia in July 1980, at the age of 43, H. produced a popular version of his work with an introduction by Hans Küng. This contained a deliberately provocative sentence which helped set in train the Vatican's declaration in December 1979 that Küng could no longer be considered a Catholic theologian. Küng wrote: "It has proved impossible up to now to brand the critics of papal infallibility before all the world as un-Catholic." In this English translation of H.'s popular work, Küng's offending sentence has been rendered innocuous: "And so the previous attempt to brand the critics of infallibility before all the world as un-Catholic proved to be a failure" (22).

Though H. has provided, especially in his original work on which this popular version is based, the most thorough documentation to date of what Newman called the "great scandal" of Vatican I, little of what he discloses is really new. H.'s enormous industry has put us permanently in his debt. The manner in which he has arranged and often manipulated his voluminous material, carefully omitting everything which tells against his thesis, has been dealt with already elsewhere: in these pages by John T. Ford (TS 40 [1979] 298–301), and by the reviewers listed on pp. 348–51

in this volume (the fullest and best treatments are by Klaus Schatz, Piet Fransen, and Joseph Hoffmann).

The violence of H.'s polemic produces in conservative Catholics defensiveness so complete as to deprive the Church of that "continual purification" which, according to Vatican II, it needs (*LG* 8), and of which the fearless investigation of the darker pages of ecclesiastical history is a necessary constituent. In this sense H.'s work is counterproductive. Theologically, it is based upon an error shared also by Küng, of which H.'s title is an apt expression. The Catholic Church nowhere teaches that the pope "is infallible." What Vatican I actually said was that under carefully defined and correspondingly rare conditions the pope "is endowed with that infallibility with which the divine Redeemer willed that his Church be equipped for defining doctrine of faith or morals" (*DS* 3074). The nature and scope of the Church's infallibility has never been defined, and is thus left to the free discussion of theologians. It was this realization which enabled Newman to write, upon reading the Council's text: "as little as possible was passed at the Council." Failure, by Catholics and others as well, to give full weight to the strict limits of the Vatican I definition vitiates much of the current debate over infallibility.

St. Louis University

JOHN JAY HUGHES

WILLIAM ELLERY CHANNING: AN ESSAY ON THE LIBERAL SPIRIT IN AMERICA. By Andrew Delbanco. Cambridge: Harvard University, 1981. Pp. xviii + 203. \$15.

"The true object of biography," Channing said, "is to give us an insight into men's characters, such as an intimate acquaintance with them would have furnished." In interpreting C.'s life, Delbanco continues, "I have written with respect not only for his statement but also for his mode of statement. His language, his ways of expression, are my conduits into his mind. The premise of this procedure is the conviction that a man's inner life may be grasped through his public utterance. Biography, I believe, should not make rigid separation between the external and the internal—it is a false distinction because life belies it. But in a work of this length one must inevitably rule out more than one rules in, and I have chosen to abbreviate outward detail, knowing that it is copiously recorded elsewhere, and hoping that of the two it is the more tolerable sacrifice. In treating the first two decades of Channing's life—the years before he became a public man—the narrative rests on private materials, letters, diaries, and the like. Upon ascending his pulpit Channing began the process of choosing what to say to the world and what to withhold from it. I have largely honored his choice. When I do examine private correspondence, it is mainly to test what I have inferred from the public

record. I am not saying that one should believe only what a man publishes but rather that what a man publishes may reveal the private as well as the public self. Finally, I have concentrated on the published work because my hope is to help restore Channing to the canon of American literature; it is his books, not his letters, that justify that hope."

Five areas of attention now engage D.'s shrewd analysis: the realm of nature, Channing's flight from history, his use of language and Scripture, his relationship to slavery and the problem of evil, and the general topic of romanticism.

How well does D. succeed in this admittedly most difficult of tasks? Quite well. He is a thorough master of the relevant background material required to place Channing in proper historical perspective. He has delved deeply into Jonathan Edwards, Charles Chauncy, and other eighteenth-century New England savants, and he has taken considerable pains to understand the New England mind in all of its complexities, not the least of which was a flight from the Calvinistic orthodoxy by so many liberals in the early-nineteenth century. D. takes care to point out that it was not Channing's intention to found a new Unitarian Church; in fact, most of his life he tried to dissociate himself from reform movements of any kind whatever. Only late in life did he become more politically radical. Indeed, C.'s great significance, to my mind, is the number of eminent people who measured their distance from him either to the left (transcendentalism, abolitionism) or to the right (the Andover-Newton people).

Although it is not easy reading, D.'s book is a triumphant success. He neglects only to mention that Mass is celebrated every Sunday in the basement of Channing's church.

Boston College

JOHN RANDOLPH WILLIS, S.J.

UNITY IN THEOLOGY: LONERGAN'S FRAMEWORK FOR THEOLOGY IN ITS NEW CONTEXT. By Michael C. O'Callaghan. Lanham, Md.: University Press of America, 1980. Pp. xlii + 553. \$24.50; \$16.75 paper.

Most works on Lonergan make for more difficult reading than his writings. This is an exception. The personal quality in O'Callaghan's writing captures without paraphrase the essentially personal thrust of Lonergan's thought.

One of the characteristics of an effective model is its "heuristic power," i.e., its capacity to deal with and explain more and more elements—including its critiques—in the course of its growth. O. here takes three major German theologians—Pannenberg, Rahner, and Metz—and shows that an adequate understanding of Lonergan's work not only makes room for their differing concerns but also provides a method for understanding

the connections between them. Without such an underlying framework, theology tends to become a series of disparate studies.

Pannenberg insists on the *Wissenschaftlichkeit* of theology, its openness to revelation known through employing the exigent resources of scientific history; he insists on theology taking its place alongside other academic disciplines. On the other hand, Rahner insists on religious experience of divine mystery and the *Kirchlichkeit* of theological reflection: its role in the community of believers. Metz insists on the priority of *Zeitoffenheit*: the centrality of theological reflection on involvement in secular concerns, the praxis orientation of Christian theology. O. describes the foundations of these three orientations and relates them to Lonergan's interest in the foundations of all theology: "Pannenberg would employ a foundation in history to explain both revelation and praxis. Karl Rahner would employ a foundation in revelation to explain both history and praxis. Metz would employ a foundation in praxis to explain both history and revelation. Lonergan would employ the foundation common to history, revelation, and praxis to understand all three and to relate each to the others" (19).

O. begins with a description of the problem of pluralism in theology, especially the pluralism of fundamental theologies. Following Lonergan's lead, he traces the increasing specialization of theology from medieval theory to the rise of endless empirical religious studies in modern times. His third chapter focuses on the foundational questions of religious experience, the religious subject, faith and beliefs, and generalized and specialized reflection on religion. His fourth chapter follows Lonergan's lead of relating the various methods of theological reflection to the transcendental method that objectifies conscious activity. Whether one agrees with Lonergan's analysis or not, without some such basic and unifying method one is at a loss to explain the fact that concretely theologians are working on the presumably related specializations of research, interpretation, history, ecumenical theology, foundations, doctrines, systematics, and communications. Finally, O. shows the operative nature of a methodically unified theology as it contributes to the proclamation of the Word of God in the contemporary world. The aim is irenic: there is an intrinsic core to the authentic unfolding of theology, and an understanding of such an unfolding can contribute immensely to a unified witness to the Word in our day.

O. adds some final reflections on the linguistic difficulties in "translating" Lonergan's technically determined vocabulary into terms understandable to those influenced by another cultural and philosophic heritage, e.g., the German. Though I concede the difficulty, I would also make two observations. (1) A more differentiated consciousness can understand a lesser, but the opposite is not true. Why is it that scholars

deeply influenced by Lonergan can understand the works of people from various philosophic heritages—Pannenberg, Rahner, Ricoeur, Langer—while so often he remains such a puzzle to them? (2) Perhaps the root difficulty can be located in dialectically opposed horizons; and for this the only solution is intellectual conversion.

An excellent work.

North American College, Rome

RICHARD M. LIDDY

THE MIND OF JOHN PAUL II: ORIGINS OF HIS THOUGHT AND ACTION.
By George Hunston Williams. New York: Seabury, 1981. Pp. xvi + 415.
\$26.95.

Among the books proliferating on John Paul II, Williams has written the most substantial by far. At another time it might have been ironic that a Yankee Harvard don would perform such a service for Catholics. But given the complexity of the Pope and the controversial nature of some of his positions, no Catholic, and certainly no Catholic of Polish background, could have done it. As a Protestant, distinguished historian, and seasoned ecumenist, W. brings a friendly but critical objectivity to his subject. His familiarity with Polish history, language, and culture, gleaned from his earlier work on the Radical Reformation and Polish Brethren, permits him to throw light on the origins and development of the Pope's thought.

The first part treats of Poland and explains how the peculiarities of its history and culture have contributed to the uniqueness of John Paul. After sketching Poland's political and ecclesiastical history, W. describes in some detail six motifs of Polish Catholicism: the close historical bond between Church and nation; Poland's history of tolerance and defense of liberty; the cohabitation for centuries of Catholics and Orthodox; Marian devotion; Polish messianism; and the links between religion and nature. Both for understanding the Pope and current events in Poland, American readers will appreciate the insight into the messianic thinking of several nineteenth-century Polish poets who identified their homeland with a Christ crucified between thieves but destined for resurrection and a salvific mission.

The second part is undoubtedly the most valuable contribution. After examining several early influences on the Pope's life, W. summarizes many of the untranslated writings of Father/Bishop/Cardinal Wojtyla, not only books but numerous articles as well. W. refuses to take anything for granted and provides background information on issues ranging from transcendental Thomism and phenomenology to the alarmed criticism of postconciliar Catholicism represented by the French neoconservative Gérard Soulages. W. appears determined not to leave any detail unmen-

tioned, lest it prove to be a key to unlock some mystery about an aspect of the Pope's thinking, whether already expressed or yet to come.

The last third of the book examines several recurrent themes in the Pope's pronouncements, among them his emphasis on human dignity, discipline, and asceticism. A compelling case is made for an "almost martial conception of the priesthood" (86) on the Pope's part. W. describes the Pope as seeing himself as a role model for bishops and priests, combining persuasive good will and calculated severity to impose greater unity on both clergy and Church.

W. is generous in his praise of the Pope, whom he describes variously as brilliant, winsome, and a mystic, a man of prayer and piety, broad scholarship and enormous energy. But he respectfully takes exception to the Pope's strict constructionist view of Vatican II, his lack of sympathy for the contribution a loyal opposition can play within the Catholic Church, and the virtual demotion of Protestants from separated brethren to "speaking cousins." He takes umbrage at what appears to be the Pope's tendency to view Protestants as among other people "of good will," while "not acknowledging their contribution to shaping the mind and conscience of the Catholic Church as it has become today" (332-33). The Harvard historian sympathizes with theologians, who "often wear a hair shirt more prickling than anything known to the saints" (345), and criticizes the Pope for "seriously limiting the degree of initiative that can be taken by scholarly priests" (347).

Whether expounding a fine point of philosophy or Polish grammar, W.'s erudition is consistently impressive, his insights into the Pope exceptionally accurate. If a purchaser were limited to just one book about the Pope for a theological library, thus far at least, this should be it.

St. Louis University

RONALD MODRAS

MARRIAGE STUDIES: REFLECTIONS IN CANON LAW AND THEOLOGY 1.
 Edited by Thomas P. Doyle. Toledo: Canon Law Society of America, 1980. Pp. 155.

This volume is the first in a series of studies to be published by the Canon Law Society of America concerning the doctrine and law of Christian marriage. It contains four separate, even disparate, pieces. The first is on marriage-preparation programs and their canonical foundations; five authors contributed to it. The second is a "Select Bibliography on the Sacrament of Marriage." The third is an article on the "competent forum"—in the common law of the Church and in the American norms—a work of co-operation by two authors. The fourth consists of reflections on canon 1014 ("marriage enjoys the favor of law") by Robert Thrasher.

To offer good opportunities of preparation for marriage is clearly an

important task that the Church must not neglect; in fact, it should put much more time and work into it than it has done hitherto. This book puts the emphasis mostly on the proximate preparation of the couple before the wedding; it gives less attention to remote preparation in the community through preaching and teaching, or whatever other means are available. In the long run, it is just as important to create the right environment for good marriages as it is to instruct the couple. The preparation of the couple is discussed, not exclusively but to a large extent, in a psychological context. If it can be done by experts, all well and good. But frankly, I would fear preparations conducted on a psychological basis by persons, even clergy, untrained in psychology.

The selected bibliography has serious shortcomings. The criteria of selection are not given, nor can they be found out easily: e.g., both Augustine and Schmalzgrueber are listed under "primary sources." Some entries are all too general to be useful: e.g., everybody knows that in *Corpus christianorum* and *Corpus scriptorum ecclesiasticorum latinorum* there are many passages on marriage; precise references to authors and works are needed to help the researcher. References to modern literature are incomplete: e.g., the most significant publications on mixed marriages are in German, yet I could not find a single entry on these apart from a short article of Küng translated into English. French works fared somewhat better. Further, annotations to the titles listed seem to be necessary nowadays, since the production has increased to the point where the ordinary person is buried under the avalanche and does not know which way to turn.

The third piece in the book, on competent forum, contains good information about the universal law of the Church and the particular law of the United States, with useful documentation added. The last piece, on canon 1014, raises more questions than it answers. The author proposes that the rule of presumption in canon 1014 should be reversed and marriage should not enjoy the favor of law. But can this be done without touching a central nerve in our whole legal system? After all, canon 1014 is no more than a particular application of a general principle that runs through the Code: a duly performed legal act should be held for valid until the contrary is proved. Could there be an exception for marriage without applying the same exception throughout, e.g., for appointments, contracts, etc.? But even if exception were granted for marriage, would it be fair and just? If doubt arises about the consent of one, would it be right to inform the other, who gave himself/herself unreservedly, that now all rights and duties are terminated—on the basis of a doubt, reasonable as that doubt might be? What would be the impact of such solutions on the Christian community and on the human family at large? One problem solved, a dozen others born. At any rate, the issue is likely

to be merely academic for some time to come. Canon 1014 is in the Schema of the new Code—unchanged.

For subsequent volumes of the series, the following proposals could be submitted to the editor: (a) there should be more cohesion in a given volume—perhaps the studies in each could be organized around a common theme; (b) the overall methodology should be tightened up; (c) the content should represent detached critical scholarship that is able to weigh every side of an issue.

Even if this volume did no more than to provoke healthy discussions, it was worth the expense. There are reasons to think that the series, once well under way, will do more. It will help us all to understand our traditions with greater depth. No mean achievement that; no effort should be spared in bringing it about.

Catholic University of America

LADISLAS ORSY, S.J.

HOW BRAVE A NEW WORLD: DILEMMAS IN BIOETHICS. By Richard A. McCormick, S.J. Garden City, N.Y.: Doubleday, 1981. Pp. xiv + 440. \$15.95.

McC. needs no introduction to the readers of this journal, where his "Notes on Moral Theology" and other occasional articles have been eagerly read over the years. *How Brave a New World* offers twenty-two chapters and an appendix, all but one previously published, a kind of "best of McC." The articles have been deliberately left unchanged from their original form; this leads to some repetition, but it has the benefit of giving the reader the opportunity to see the evolution of McC.'s thought on some issues, e.g., on the morality of *in vitro* fertilization.

The value of the volume is obviously to have in one convenient place and gathered together under topical headings the thought of this leading moral theologian and bioethicist. The topic areas include: general methodological reflections; experimentation and the incompetent; abortion, morality, and public policy; contraceptive interventions; reproductive technological genetics; the preservation of life; the quality of life; and the principle of the double effect.

A number of old favorites reappear here. "The Abortion Dossier" (from *TS* 34 [1974] 312 ff.), though somewhat dated, still remains an unrivaled summary of the major facets of a terribly complex issue; "Public Policy on Abortion" (from *Hospital Progress* 60 [Feb. 1979] 36 ff.) is an essay that should be required reading for all who still hope that rationality can return to the abortion debate; "Genetic Medicine: Notes on the Moral Literature" (from *TS* 33 [1972] 531 ff.) contains a masterful examination of the ethical methodologies of deontology, consequentialism, and moderate consequentialism. And there are many more.

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In his preface McC. explains that he is offering his reflections, as a moral theologian standing in the Roman Catholic tradition, to a wider audience that might not have read the original articles. His carefully-thought-out and articulated views are put forward not as the last word to be said on the intricate and wide-ranging issues with which he grapples, but in "eager anticipation of constructive criticism." This point is to be noted, since McC. has had more than his share of unconstructive criticism from those whose precision of thought and language and intellectual humility are considerably less than his. One of the delights of reading (or, in this case, rereading) McC. is to be in touch with a scholar capable of masterful analysis of intricate bioethical problems and a writer skilled in expressing himself clearly, but always doing so with honesty, courtesy, and an awareness of the limitations of his own insights. A colleague has rightly said of McC., "In a pilgrim Church he is a pilgrim theologian."

Underlying many of the individual essays are a number of key concerns for McC., orientations that provide guidance through the complexities of specific issues. Among those that seem to this reviewer to be of prime importance are: a concern for the person and a resistance to the use of any merely functional or utilitarian yardstick to value the person, especially the "voiceless"; a sensitivity to the social dimension of human existence and to the dangers of individualism; a respect for the Catholic ethical tradition not as an "answer-giver" but as a "value-raiser," and consequently an endeavor to "unpack" and reinterpret the values represented by the tradition in the light of new circumstances; opposition to any ethical decision-making that is exclusively concerned with rules or "moralism"; balancing respect for the Church's magisterium and the place of honest dissent; clarifying the "sanctity of life" and "quality of life" question; elucidating the relationship of morality and public policy, their similarities and differences; and illuminating the notion of premoral (ontic or *prima-facie*) evil.

Avery Dulles, in his presidential address to the Catholic Theological Society of America in June 1976, said: "Recognizing the stern demands of intellectual integrity, theology must pursue truth for its own sake no matter who may be inconvenienced by the discovery. Unless we are true to this vocation, we shall not help the Church to live up to its calling to become, more than ever before, a zone of truth." *How Brave a New World* is exhibit A of just such theology in the burgeoning field of bioethics. We all stand in McC.'s debt.

King's College, Wilkes-Barre, Pa.

JAMES J. DOYLE, C.S.C.

HUMAN SEXUALITY AND PERSONHOOD: PROCEEDINGS OF THE WORKSHOP FOR THE HIERARCHIES OF THE UNITED STATES AND CANADA

SPONSORED BY THE POPE JOHN CENTER. St. Louis: Pope John Center, 1981. Pp. 254. \$9.95.

In his introduction James J. Gill, S.J., urges the bishops to play a service role in dealing with the sexual problems of the faithful. Too often they are seen as people who impose burdens rather than as possible sources of assistance in carrying the burdens the Christian life involves.

The first group of papers deals with the historical aspect of Christian sexual norms. Joseph Jensen, O.S.B., looks first at human sexuality in Scripture, and although he finds much that is relevant to sexual morality, he is obviously not able to come up with a complete list of "dos and don'ts." The history of early Christianity is then pursued by Francis Firth, C.S.B., and the subsequent development is treated by James Hitchcock. These authors were at a disadvantage because of the lack of any adequate history of the development of moral thought regarding sexuality in the Christian era. They did well considering what they had to work with, but as anyone knows who has worked in this area, much of the interpretation of history that has been done is questionable.

The second section deals with human sexuality from a physiological, psychological, and philosophical viewpoint. James A. Monteleone, M.D., discusses sex development in its genetic, physiological, and psychological aspect and its relation to abnormal sexual behavior. Michael R. Peterson, M.D., suggests that in some abnormalities, e.g., transsexualism, a prenatal programing may occur. Both embryonic and brain development are initially dimorphic. In the normal person "brain sex" will follow embryonic sex, but he suggests that in abnormal cases, such as the above, the brain development may be in a direction opposite to embryonic development.

In discussing human sexuality from the philosophical viewpoint, Ambrose McNichol, O.P., traces the modern approach to sexuality to two factors in today's mentality. The first factor is the substitution of a dynamic and evolutionary approach for one which assumed that beings do not change essentially. The second is the loss of an ontological awareness. These are obviously related factors. This kind of mentality clearly leaves man more open to change in sexual standards. But since not all change is for the better, total openness may be harmful. McNichol argues that holding on to such abiding entities as substance and nature, and the concept of person built on them, will give one the stability and reserve necessary to resist unhealthy change.

Paul Peachey discusses the possibility that a sexual revolution is going on. He is of the opinion that although the sex behavior of many has undergone a change, it is too early to say as yet whether the culture itself is changing. Behavioral changes may have weakened older norms, but newer norms have not yet developed. He states that there is more decay

than growth, and that genuine cultural change takes place more slowly.

Francis Meehan points to two developments of our times, intrinsicism and personalism, and applies them to the moral assessment of sexual acts. According to intrinsicism, these acts are not judged moral or immoral by reason of the will of some superior. The judgment is not nominalistic. It is based rather on the intrinsic meaning of the act, i.e., whether it is hurtful (or helpful). The personalist approach puts the stress on the meaning of the act in terms of the person. In the area of sexuality this would make adultery, e.g., wrong not because it is forbidden but because it is hurtful to the person(s). In sexual morality the emphasis on the person has focused attention on the personal benefits of sexual relations, an aspect previously neglected, or at least underestimated when compared with procreation. But Meehan does not consider the procreative aspect of sex something merely extrinsic. It is something intrinsic to the expression of conjugal love in this act. M. also observes that while the distinction between moral theology and pastoral theology is a valid one, pastoral solutions of cases regarding the use of contraceptives often go contrary to stated claims that one is following the moral norms of *Humanae vitae*.

Without detracting from the value of intrinsicism, I would like to caution against an identification of extrinsicism with nominalism. In the covenant morality of the OT (and the NT) there is certainly an element of extrinsicism. But covenant morality was not voluntaristic, and hence not nominalistic. Also, I think it would be a serious error to regard the approach of the classic moralists from the sixteenth century on as nominalist. Even though this moral theology was built around the commandments, forbidden acts were never considered merely *mala quia prohibita*.

Paul McKeever deals with the proportionalist approach to human sexuality. He would not like to see this discussion closed out. From a theoretical standpoint I think one could agree with him, but it might have been wise to point out the practical dangers of this approach, particular in the area of sexuality.

Benedict Ashley, O.P., argues that the principle of inseparability (of the unitive and procreative aspect of the conjugal act) is a part of Christian revelation. He feels, then, that it should be preached in season and out of season. But he cautions that one cannot conclude that the whole array of concrete moral norms is infallible. On the other hand, the fact that such norms are not infallible does not justify ignoring or even minimizing them. In presenting them, however, bishops and others should not lose sight of the difficulties the faithful may have in following them in this disordered world in which we live.

Human sexuality is a large subject to cover in any workshop, but within

the limits to which the papers were confined they provided as comprehensive and as competent a treatment as one could expect. Although intended as food for bishops, they will undoubtedly enrich the diet of a much larger reading public.

Loyola University of Chicago

JOHN R. CONNERY, S.J.

CONSCIENCE: DEVELOPMENT AND SELF-TRANSCENDENCE. By Walter E. Conn. Birmingham: Religious Education Press, 1981. Pp. xi + 230. \$11.95.

This stimulating book, a development of Conn's doctoral dissertation (1973), argues that conscience can best be understood as personal moral consciousness, as "the dynamic thrust toward self-transcendence at the core of a person's very subjectivity" (205). As such, conscience is the major foundation for theological ethics.

C. builds his argument carefully, basing his work on the developmental psychologies of Erikson, Piaget, and Kohlberg and on the transcendental method of Lonergan. He notes that his approach has little in common with those who see conscience as a power or faculty, and he offers little critical historical study of the various efforts to define and elaborate theories of conscience. Rather, he presents a constructive theory which attempts to consider conscience within the framework of authenticity and responsibility.

The opening chapter discusses the problematic nature of conscience and presents the central issues for study. In his second chapter C. exposes the developmental stages of Erikson, Piaget, and Kohlberg and relates them to one another. He contends that "self-transcendence is implicitly operative as a fundamental criterion in their theories of development" (34). These theories, while not proving or providing the basis for the subsequent philosophical analysis, seem to converge with and offer a context for such analysis. The following chapter gives an extended and nuanced presentation of Lonergan's views on self-transcending subjectivity and on conversion. Here C. notes in particular that objectivity flows from the self-transcendence of genuine subjectivity. In addition, he elaborates on and modifies Lonergan's ideas on conversion by distinguishing critical from uncritical (turning toward and accepting a given set of values uncritically) moral conversion. The first presupposes at least an implicit intellectual conversion, while the second includes no intellectual conversion at all. An implicit intellectual conversion is not accidental but "occurs along with, within, and as part of a moral conversion upon which attention is focused" (193). C. concludes his work with a short chapter indicating the breadth of his normative interpretation of conscience and the positive thrust which this might give to ethics.

C.'s argument, while carefully delineated, might be enhanced by some attention to the presuppositions of the various authors. Piaget and Kohlberg have been influenced by Kant in their conceptualizations, as has Lonergan. Likewise, as C. himself notes (129), Piaget has had an impact on some of Lonergan's work. Clarification of the precise relation of the psychological data to its conceptualization and of the exact nature of the Kantian influence would further illumine the significance of the convergence of the work of Piaget, Kohlberg, and Lonergan. Moreover, some recent psychological studies point to the stability of personality over the life cycle rather than to developmental change. Consideration of unchanging as well as transcending factors might add further nuance to C.'s ethical paradigm.

The significance of the convergence of the philosophical and psychological approaches diminishes somewhat if one notes that Piaget's last stage (formal operations) is basically an adolescent stage, while Kohlberg's later (postconventional) stages are the most problematic in his theory and Erikson's stages of adulthood seem to be appreciably altered by recent studies of adult development. The philosophical analysis presented by C. seems to converge most clearly with the developmental data available for childhood and adolescence.

Conn's study will certainly be of continuing interest to those concerned with conscience, ethical foundations, transcendental method, and developmental psychology.

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

ABOVE EVERY NAME: THE LORDSHIP OF CHRIST AND SOCIAL SYSTEMS. Edited by Thomas E. Clarke, S.J. *Woodstock Studies* 5. New York: Paulist, 1980. Pp. 308, \$7.95.

This volume is a collection of eleven essays developed in a collaboration sponsored by the Woodstock Theological Center. A sustained effort to overcome privatized interpretations of the Lordship of Christ, the work offers a series of arguments that the central religious meaning of that confession has immediate and not merely derivative social and political implications.

The essays are grouped in three clusters. The first, on the person and role of Christ, offers studies on the relationship between various types of Christology and attitudes towards social systems (Monika Hellwig), on the political meaning of the Lordship of Yahweh and of Christ (J. P. M. Walsh), on Christ's victory over principalities and powers (Joseph Weber), and on the liberating imagination displayed in Jesus' parables of the kingdom (Brian McDermott). The second group focuses on the

Church as a redeemed and redemptive social system insofar as this can be clarified by Paul's criticism of the Corinthians' Eucharist (John Haughey), by a theological anthropology of personal and social embodiment (Otto Hentz), and by the dialectics of charism and institution in the Church (Avery Dulles). After a study of nascent Christendom in the political theology of Eusebius (Francine Cardman), the third section relates Christ's Lordship to modern economic orders (Philip Land), to the American health system (Thomas Clarke), and to the quest for peace (John Farrelly). Brief comments introduce and conclude the volume.

While the essays differ a good deal in methodological rigor and persuasiveness of argument, they form an impressive, coherent, and largely convincing whole. Readers who are looking for arguments against those who confine the authority of the NT to the private and the "spiritual" will be greatly helped.

Rather than comment on particular essays, I would like to make a few general comments that are in part criticisms but chiefly are suggestions for future work prompted by a reading of the volume. From a strictly theological point of view, I note the absence of any use of the growing body of literature on the sociology of primitive Christianity. It would be very helpful to have a study, parallel to Walsh's careful interpretation of ancient Israel, of the concrete and often conflicting ways in which the early churches dealt with the actual social systems of their times (e.g., family, state, slavery). There are brief references to these, but no critical study.

Apart from Cardman's essay, there is no study of post-New Testament relationships between the Church and social systems. Such a study is particularly needed since the secularization of those systems is unintelligible without knowing from what sort of religious domination modern society has so successfully sought to emancipate itself. From the essays in this book it is not clear how the Church can serve the Lordship of Christ under the conditions of a pluralistic and secularized society.

The volume is heavily weighted in favor of systematic theology, in which seven of its authors specialize. Two others are Scripture scholars and one is a historian. There are no moral theologians, no philosophers, no political theorists; and only one of the contributors has a background in modern social science. I mention this because, if one of the strengths of the book is its theological character, this is also one of its weaknesses. While reading several of the essays, I found myself asking, "What would your typical American economist, sociologist, politician make of this?" I finished the book convinced that a great deal of work is necessary to mediate the types of language and method here employed to those who, Christians or not, are engaged in the theoretical and practical disciplines and endeavors that are chiefly determining the character of the social

systems in which we live today. Nor is the challenge only one of communicating already established theological analyses or conclusions; I do not believe that the theological task itself can be critically performed without the active participation of other scholars and scientists in the collaborative effort. For that to be possible, of course, a particularly urgent necessity is for a foundational and not specifically theological anthropology.

Finally, a suggestion for future editors in this series: that they consider including in the volumes a description and even a critique of the collaborative process that produced them. There is a general agreement, I think, that the sort of collaboration exemplified in the volume under review is essential today; but we are still learning how to do that, and we surely can learn from the experiences of those who have attempted it.

Catholic University of America

JOSEPH A. KOMONCHAK

TRUE PRAYER: AN INVITATION TO CHRISTIAN SPIRITUALITY. By Kenneth Leech. San Francisco: Harper & Row, 1980. Pp. 202. \$10.95.

This book is very comprehensive. Vocal prayer, meditation, contemplation, liturgical prayer, solitary prayer, group prayer, charismatic prayer, and most other kinds of prayer one could think of are considered. The "stages" of spiritual development, the relation of prayer and spirituality to our bodiliness and to politics, aridity in prayer and depression, spiritual growth through illness, and countless other possible factors in our life of prayer and our spiritual journeys are treated. This slim volume reminds one of massive two-volume works on the spiritual life in pre-Vatican II days, such as Garrigou-Lagrange's *The Three Ages of the Interior Life* or Arintero's *The Mystical Evolution*. The comparison reveals a weakness in Leech's work: the treatment of some aspects of prayer and the spiritual life is very brief or matter-of-fact reporting. But, according to the subtitle, the book is only an "invitation" to Christian spirituality.

No attempt is made to argue the reasonableness of Christian prayer and practices in the twentieth century. The book presupposes Christian faith—or inspired curiosity—and a desire to know more about Christian understanding and ways. To this end, L. quotes a wide range of Christian writers, Eastern and Western, ancient, medieval, modern—but rarely contemporary.

A characteristic of this treatise is its integral understanding of spirituality. Though the title might suggest that prayer is spirituality and vice versa, the work thoroughly disabuses readers of that equation. L. forcefully drives home the fact that spirituality involves the body, neighbors, this world, society, church politics, social justice, and the trials of daily

life confronted and dealt with, not escaped from. "True" prayer entails much more than "prayers."

The relationship between liturgical prayer on the one hand and, on the other, different forms of prayer and all the elements of spirituality is demonstrated by interweaving treatment of various parts of the liturgy throughout the book, rather than considering liturgical prayer in one chapter. Thus the impression is subtly but forcefully conveyed that the liturgy is the backbone, as it were, of prayer and spirituality.

L. does not organize his material according to stages of prayer or spiritual development. All his chapters are about prayer and some other aspect of life: prayer and God, prayer and holiness, then prayer and politics, and communion, and penitence, and conflict, and progress. This approach reflects more accurately the ups and downs, diversity, seeming chaos, and real complexity of the spiritual life. A neat developmental theory of stages can be unrealistic. On the other hand, L.'s organization may be confusing to someone interested in taking up the spiritual journey. His organization also entails some repetition of themes, though admittedly not in the manner of treating them; and the repetitions are a way of stressing certain values and tying topics together which might otherwise remain unrelated.

In summary, this is a useful book, very rich in content, but, as in so many cases, not quite as great as the dust jacket claims.

Aquinas Institute, St. Louis

CHRISTOPHER KIESLING, O.P.

THE ART OF GOD INCARNATE: THEOLOGY AND SYMBOL FROM GENESIS TO THE TWENTIETH CENTURY. By Aidan Nichols, O.P. New York: Paulist, 1980. Pp. 192-13 illustrations. \$7.95.

Nichols' text examines the relationship between art and theology in the Christian tradition from the perspective of revelation. He finds in the aesthetic certain guidelines which permit us to understand the meaning and presence of Jesus Christ in our lives. He relates his interpretation of aesthetic theory to the contemporary understandings of revelation in the Christian tradition. His careful and scholarly text develops his thesis from the earliest Christian tradition as he delves into the meaning of art, revelation, and Jesus as the Christ in the writings of the Church Fathers. He contrasts the Hebraic tradition of a "theomorphic anthropology" to the early Christian "anthropomorphic theology." In this contrast he sees not only the Christian tradition as the fulfilment of the Hebrew Scriptures, but also an argument for the iconographic tradition of art as the way to understand Jesus as the Christ. N. argues that there has been a consistent and validating theological structure for art in the Christian tradition. He sees the development of contemporary aesthetic and communication theories as natural outgrowths of the development of human

thought as our renewed understandings of revelation theology. The insights of Heidegger, Balthasar, and Rahner are evident throughout.

N. presents a clear and coherent interpretation of the iconoclastic controversy and the role of the icon in Orthodox theology. The richness of the Christian tradition is apparent during such a contrast and comparison. The clarity towards an understanding of the possible role of art in the Christian tradition emerges from these passages.

However, it is the undercurrent thesis of N.'s text that is exciting. Instead of considering the possibility that art has usurped religion's role or that art is an alternative form of religion, he challenges us to consider that religion should be viewed and experienced like art. So for the Christian tradition, Jesus as the Christ should be considered by the same criteria of discernment and judgment that one would encounter a masterpiece by El Greco or Michelangelo. N. would maintain that if we view Christian theology, and Jesus Christ in particular, in this way, we are better able to understand and interpret their meaning for our lives.

N.'s predominant thesis, that the relationship between art and Christian theology is grounded in revelation, is cogently presented. His emphasis on revelation is understood within the context of contemporary aesthetic theory: art is harmonious communication. Contemporary art is understood as having a new structure and language which requires initiation. Such an interpretation parallels an understanding of Christian faith. One is initiated into the teachings and practices of the Christian faith. The result of both initiation experiences is that a new way-of-being-in-the-world emerges for the initiates.

N.'s text is an erudite attempt to develop a contemporary Catholic theological aesthetic. His understanding of art as symbolic and sacramental is grounded firmly in a compatible aesthetic and theological approach. The sexist language is bothersome, but the merits of N.'s text far outweigh all demerits. Here is an invaluable methodological inquiry into the contemporary understanding of Catholic theology and art.

George Washington University DIANE APOSTOLOS-CAPPADONA

THE TESTAMENT OF GOD. By Bernard-Henri Levy. Translated from the French by George Holoch. New York: Harper & Row, 1980. Pp. xii + 302. \$15.95.

Since Solzhenitsyn's entry into the West, renewed concern has arisen over the threat of totalitarianism. Levy, a French philosopher, has joined these voices of concern with a thesis that should interest all Christians: only a radical individualism grounded in biblical monotheism can effectively resist totalitarianism.

L. begins by arguing that an ethic which effectively resists totalitarianism must sharply focus on the individual. This focus on the individual

has two implications. First, the state must be limited to make room for ethics. The power of the state must be radically limited so that the individual can free himself from the quagmire of politics and become a responsible ethical actor. Second, not only must the state be limited, but the individual must withdraw from any close identity with the state. The individual becomes the starting point for all thought and praxis about the state. He must view the state critically from afar, a kind of prophetic resister in voluntary exile.

Next, L. turns to his most interesting theme. An ethic of totalitarian resistance must be grounded in a "God" or "Law" that ultimately validates the individual. The only record of such a Law is the monotheistic Old Testament. The absolute Law validates the individual in two ways. The Law limits the state by bringing it radically into question. Thus the leader of the limited state, like Moses, meditates on the Law daily. Also, the Law affirms the absolute value of the individual as a responsible, free resister, rising above all attempts by the state to reduce him to a "member" of the masses. This is reminiscent of Bellah's *The Broken Covenant*, which argues that American personal freedom comes from the Judeo-Christian assertion that absolute right and wrong exist. The Law also preserves a tension between withdrawal from and participation in the state. Since the one Law is the same for all people, complete withdrawal from society is discouraged. Yet, because the Law transcends every state, participation in the state never leads to total absorption. Thus the Hebrew people have always critically engaged the world, while retaining their distinctiveness as the "chosen people."

L.'s intriguing book has problems. His Law is impersonal. How can such an abstract Law personally confront the individual as does the God of the Old Testament? What prevents the Law from becoming another impersonal system? One must question L.'s radical separation of the individual from politics. To what extent, if at all, can the resister participate in a state that even L. admits is necessary to keep order? Can society survive if we are all resisters? Finally, L. oversimplifies the Christian view of violence. He argues that because Christianity advocates absolute love, while Judaism does not, it is unable to fight totalitarianism. Yet there is no inherent link between absolute love and nonviolence. In a fallen world absolute love may have to choose violence to prevent greater violence. And when absolute love *is* nonviolent, it opposes evil by transforming it through self-sacrifice.

Despite oversimplifications and some lack of clarity, L. raises critical issues about the need to oppose totalitarianism. We should take heed of his words. 1984 is near.

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JULIAN NEWHOUSE

SHORTER NOTICES

JOSHUA, MOSES AND THE LAND: TETRATEUCH-PENTATEUCH-HEXATEUCH IN A GENERATION SINCE 1938. By A. Graeme Auld. Edinburgh: T. & T. Clark, 1980. Pp. vii + 144. £7.95.

If proof were needed that studies in the Pentateuch and Joshua are still flourishing long after the contributions of von Rad, Noth, and Mowinkel, it will be found in this slender volume by the Lecturer in Hebrew and Old Testament Studies in Edinburgh University. That this is not an easy book to read, much less to review, stems perhaps from the variety of its contents. The first three chapters give an overview of scholarly work on the problem, with special attention to Noth's great commentary on Joshua (1938; 2nd ed., 1953), in which he challenged the existence of a Hexateuch as an acquired result of literary scholarship, replacing it with his own theory of a Deuteronomistic Historical Work.

There follows, in three chapters, a detailed study of the biblical texts describing the distribution of the land among the tribes in Josh 13-22 and then in Num 26-36. We note in passing that A. makes the LXX version of Joshua, which he takes to reflect, generally, an earlier edition than our Hebrew text (MT), the basis for his discussion of Joshua. His painstaking analysis leads to the conclusion that the material in Numbers is "something of an appendix, which assumes the book of Joshua at all points" (115; hence the title of his book). The wider implications of his textual conclusions make up the seventh and last chapter. The book ends with a question: "Have we succeeded in broadening the empirical basis of Pentateuchal analysis?" I believe an affirmative answer is indicated.

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

JEWISH MONOTHEISM AND CHRISTIAN TRINITARIAN DOCTRINE. By Pinchas Lapide and Jürgen Moltmann. Translated by Leonard Swidler. Philadelphia: Fortress, 1981. Pp. 93. \$4.50.

An actual dialog in W. Germany, May 22, 1978, between Lapide and Moltmann. Because the sociology of knowledge recognizes the limits of language and the historical position of truth, this ecumenical exchange is meaningful, says Swidler in his introduction. At the heart of L.'s concern is a holy conviction of God's oneness. He clarifies this as "neither a mathematical nor a quantitative oneness . . . but rather a living dynamic Oneness out of whose inner essence the becoming-one of humanity in the reconciliation of the all-embracing Shalom comes forth" (29). L. sees the problem about the Christian doctrine of the Trinity as likely to be misunderstood by the Jews as polytheism. M. refers to Heschel's "theology of divine pathos" to explain that the Jewish tradition recognizes God's sympathy as present in different persons and events through history. The divine sympathy is experienced in different ways. The differences will be unified in the end. Thus the oneness of God is an eschatological concept of hope.

Christians proclaim that God gives of Himself in Christ. So Christ is a moment of God's self-distinction (Rosenzweig). Jesus represents the encounter of the Father's love. Because Jesus was in this world, the world is to be united with the Father in the Holy Spirit so that "God can become all in all things" (1 Cor 15:24). This is not Hellenic philosophy, it applies Jewish theology to help understand the Christian Trinity. L. affirms Christianity as "a God-willed way of salvation" (59). He does not recognize that the transcendence of God became immanent in

Jesus. Jesus did encounter God's love but he did not hypostatize it, as M. believes. L. emerges as thoroughly permeated by the core of the Jewish tradition. M. characterizes himself as a Gentile Christian who is different from a Jewish Christian (Paul) or a Jew in his historical perception of Jesus. This historical consciousness underlies the true exchange of fundamental insights pertaining to the mutual enlightenment about Jesus. Two learned authorities bring into dialog an immense background of Jewish and Christian theological growth. This booklet is a precious monument of ecumenical integrity.

WILLIAM P. FROST
University of Dayton

JESUS IN THE TIDE OF TIME: AN HISTORICAL STUDY. By John Ferguson. Boston: Routledge and Kegan Paul, 1980. Pp. xi + 249. \$22.50.

The title of F.'s work might be misleading. The book is not a historical study of Jesus as much as a study of the effect of Christian belief on history and culture. It contains numerous references to art, hymns, and the confrontation with different cultures by Christian faith.

Chap. 1 is a review of Jewish history creating a setting for the coming of Jesus and includes a summary of Roman and Jewish traditions at the time of Jesus. Chap. 2 is a summary of the origin of the Gospels not always particularly accurate. For example, F. believes Acts was written before Paul died because it ends with Paul in Rome, and the Gospel of John was written by John the Elder. Chap. 3 deals with some titles of Jesus: the Son of Man emphasizes his humanity, the Son of God his divinity. Chap. 4 deals with the actual physical appearance of Jesus and studies some of the titles: e.g., F. concludes that Logos is basically a Greek title taken over by the author of John. Chap. 5 is devoted completely to a sum-

mary of H. Richard Niebuhr's *Christ and Culture*. The final chapters deal with the influence of an appreciation of the humanity of Jesus on culture as well as the divinity.

I find it difficult to evaluate this work. It contains a wealth of information and manifests F.'s broad interests. Often, however, the information is not accurate in biblical scholarship, and some sections do not easily fit together. I do not know what particular group of readers would find it helpful—perhaps someone interested in a work that covers in broad strokes some cultural influences of Christianity. Unfortunately, F. does not limit himself to this topic.

JOHN F. O'GRADY
Duquesne University

DISPUT UM JESUS UND UM KIRCHE. By Walter Kern. Innsbruck: Tyrolia, 1980. Pp. 196. DM 36.

A collection of seven previously published articles, addresses, and book reviews by K., who teaches at Innsbruck. The first article provides an overview of Marxist and psychological interpretations of Jesus, similar to those found elsewhere in the literature. The second article combines three book reviews: of Küng's *On Being a Christian*, Kasper's *Jesus the Christ*, and Rahner's *Foundations of Christian Faith*.

After a short chapter on the role of historical-critical research in understanding a contemporary experience of Jesus, K. presents what is perhaps the most useful of his essays, a review of the history of the *nulla salus extra ecclesiam* concept as it has interacted with the awareness of God's wider saving will and activity. He frames his own opinion in the Vatican II *sacramentum mundi* concept, but does not develop this in much detail.

A meditation on the meaning of faith in Romans follows, originally intended for a religious education congress. An extended essay on the history of the Church's understanding of human

rights follows, with special attention to the last two centuries. K. makes an interesting contribution in tracing how the Church preserved Stoic senses of the value of the individual and how this contributed to the growth of the understanding of human rights. The final essay is a rambling presentation (two different articles stitched together) on the concept of ideology.

The articles are written in lucid prose, well documented, and careful in their statement. But one wonders if the theological community is served by bringing together this kind of previously published material without extensive editing to warrant their reissue in this form. There is no overarching theme here, no one or two central points to be made.

ROBERT J. SCHREITER, C.P.P.S.
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DOORS TO THE SACRED: A HISTORICAL INTRODUCTION TO SACRAMENTS IN THE CATHOLIC CHURCH. By Joseph Martos. Garden City, N.Y.: Doubleday, 1981. Pp. xiii + 531. \$15.95.

In the preface to this rather ambitious undertaking, Bernard Cooke states that an important reason for the "unsettled state of current sacramental practice" is the minimal "application of historical study." Noting that possession of "the historical facts" and the ability to "gather the historical data into a coherent whole" are the criteria for the author's success, he concludes that Martos has "helped us take a long step in understanding . . . sacramentalism of our Christian existence."

This popular history of the Catholic Church's understanding and practice of the seven sacraments is divided into two parts. An outline of the theological development of the concept "sacrament" through twenty centuries is followed by essays on the history and theology of the individual sacraments. M. writes in a pleasing style and avoids,

where possible, technical theological language. Brief bibliographies appended to each chapter include popular and scientific literature written in English. No index of subjects or names is given.

M., professor of theology and philosophy at Briar Cliff College in Sioux City, Iowa, is to be commended for the attempt to write the history of a very complex subject. But if one may wish to call this lengthy work a history of the theology and practice of the sacraments, it is certainly not a new history. Except for a few marginal trimmings, the factual content of the sections dealing with the first fifteen centuries, which takes up the major part of the work, corresponds to that which is found in early-twentieth-century scholastic manuals. Consequently, the questions M. asks about this data are only superficially different from those of the older scholastic theologians. Undoubtedly the greatest single weakness of this book, apart from the frequently quite banal theological reflections and conclusions, is the failure to make use of the newer findings of historical scholarship for the patristic and medieval periods. Thereby the whole work is undermined.

Certainly a new popular history of the sacraments of the Catholic Church is highly desirable, especially as an aid to pastors and seminarians. While many sections of this book can be recommended, unfortunately it does not fill this precise need.

EDWARD J. KILMARTIN, S.J.
University of Notre Dame

AMERICAN LUTHERANS AND ROMAN CATHOLICS IN DIALOGUE ON THE EUCHARIST: A METHODOLOGICAL CRITIQUE AND PROPOSAL. By Kevin W. Irwin. *Studia Anselmiana* 76. Rome: Editrice Anselmiana, 1979. Pp. 191.

The title is somewhat misleading. Though the book does develop an assessment of the American Lutheran-

Catholic dialogue on the Eucharist as sacrifice, I.'s primary interest is to develop an alternative method for ecumenical theology and dialogue, particularly as it focuses on the Eucharist.

Though he speaks very positively of the proceedings of the dialogue, *The Eucharist as Sacrifice* (1967), he has a number of major criticisms to make. These are unfortunately made in general terms and for the most part without specific references. The dialogue is faulted for a lack of self-criticism, for isolating the past from the present, using an exclusively comparative method, failing to acknowledge common shortcomings, and lack of a liturgical theology. Some of these seem simply wrong, some seem more substantial, but the wheat and chaff can hardly be separated in a brief review.

I. then develops his own proposal for a Lutheran-Catholic approach to Eucharistic theology. He wants to make the *lex orandi* central—which makes sense; though if one applies it seriously, one can make a reasonably good case for the Reformation claim that the Church of the fourteenth and fifteenth centuries had been heretical. Also, he tends to identify liturgy with liturgical texts, at least when speaking of Roman Catholic liturgical reform. His proposal is not so much an alternative to what has been done as an attempt to create a larger context. As such, it suggests ways in which Lutheran and Roman Catholic convergence can be recognized and fostered; but he is hardly outlining a task that could have been accomplished by the Lutheran-Catholic dialogue group, which had been given the task of assessing the issues that had traditionally been seen as divisive. Since these two communities have so pointed and specific a history of disagreement, the rather detailed, plodding, and ungrandiose approach of *The Eucharist as Sacrifice* still seems basically sound, though quite clearly limited. Irwin's proposal deserves to be

followed through, but this is a task for the churches and the theological communities, not the "committee of fourteen."

JAMES C. MCCUE
University of Iowa

THEOLOGY FOR THE 1980's. By John Carmody. Philadelphia: Westminster, 1980. Pp. 192. \$9.50.

C. wishes to set forth the tasks to be carried out by Christian theologians in the 1980's in the service of their faith. These tasks turn out to be the unfinished agenda of recent years. Theologians are called to support a radical renewal and transformation of the Church and the world. His method is to devote most of his book to a survey of recent theological literature under the following headings: nature, society, self, God, and Jesus. The reader is in good hands. It is hard to think of an area in which C. has not read widely. He presents the reader with a reliable account of many issues and authors along with his critical comments. In fact, the book is very useful for these summary treatments and for the numerous bibliographical leads to follow.

The final chapter outlines an extensive program to be carried out by theology in the coming decade. Theologians must deal with Christology and ecology; they must work toward the elimination of racism, sexism, and Western provincialism; they should see it as their function to elucidate certain convictions, such as that our culture's economic basis (the profit motive) renders it necessarily unchristian, because such a basis is incompatible with the biblical call for justice and with the NT commandment of love.

Theology, then, is to be at the service of a faith which should be characterized as "radical contemplation" (passionate attention to God as Mystery) and "radical politics" (transforming the world out of a passionate love of God and neighbor). C. is well aware that such a

faith will be swimming against powerful currents in our culture.

WILLIAM C. MCFADDEN, S.J.
Georgetown University

LINGUISTICS AND THEOLOGY: THE SIGNIFICANCE OF NOAM CHOMSKY FOR THEOLOGICAL CONSTRUCTION. By Irene Lawrence. Metuchen, N.J.: Scarecrow, 1980. Pp. xvi + 196. \$12.50.

L.'s Berkeley dissertation suggests that theologians might use Transformational-Generative Grammar to analyze and solve vexing theological problems. Six chapters introduce clearly the evolution of linguistics through American structuralism, discuss lucidly the phases and factions in the development of Chomsky's linguistics, highlight C.'s border clashes with ordinary language philosophy and behaviorist psychology, exemplify desultorily theologians' historic concerns with language, suggest that a single deep structure lay behind the surface structures of "enormous diversity ... in the Old Testament, the New Testament, and early Christianity" (118), and argue that exposing the hierarchical preference structure implicit in a speaker's set of utterances will reveal that speaker's god, thus offering insight into the problem of god-language. L. displays an understanding of a wide range of theological issues and complements this with a clear grasp of Chomskyan linguistics.

The first half of this programmatic essay splendidly introduces the historical antecedents and current issues in linguistics from a Chomskyan viewpoint. Yet the penultimate chapter offers neither rigorous argument nor sample analyses to show how its postulating an eternally elusive "deep structure" *explains* the emergence of diverse religious expressions or can *guide* the evaluation of modern expressions. The last chapter states that analyzing the "semantical moods" of a person's utterances will reveal his/her ultimate preferences, but neither ana-

lyzes any speaker's performances nor argues how this contributes to understanding the god-language problem other than by stipulating a definition of "god" as "ultimate preference" and showing that language can function to express that preference without the explicit use of the lexical item "god."

In sum, L. has shown that a theologian might use Chomsky's work, but has not demonstrated that C.'s linguistics can significantly advance theological construction nor used the method outlined to solve any problems.

TERRENCE W. TILLEY
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ŚABDAPRĀMĀNYAM IN ŚABARA AND KUMĀRILA: TOWARDS A STUDY OF THE MĪMĀMSĀ EXPERIENCE OF LANGUAGE. By Francis X. D'Sa, S.J. Vienna: Institut für Indologie, 1980. Pp. 218. AS 270.

Christian theology arrived late in the history of religious speculation. It could not have existed without the aid of previous speculative traditions like the Hellenic, or developed unassisted by later ones like the Muslim. But there are still other traditions in world theology as yet insufficiently utilized by Christian thought; for their contribution has only been imperfectly recovered from semantic obscurity, critically evaluated, and made available to Christian thinkers in comprehensible terms. Hindu thought is of supreme importance among these other traditions, because its pioneers are the undoubted creators of theology as an exact discipline. Among them is Bādarāyaṇa (5th c. B.C.?), the world's first systematician, believed to be the teacher of Jaimini, the reputed founder of the Mīmāṃsā, or "The (Precedent) Inquiry (into Revelation's Meaning)," the system examined by Sa in his book.

The understanding of some of the Mīmāṃsā's themes is Sa's objective, and it is realized in three stages. In the first, he seeks to situate these themes in the Mīmāṃsā's own context, in par-

ticular the theme of the *Śabdaprāmāṇyam*, or "Normativeness of Word" (in other terms, the authority of Scripture). In the second, he examines the theme as developed in the early Mīmāṃsā, whose chief theologian is Śābara, when its doctrines originated less from internal exigency than in response to external attack, from foes like Buddhism. In the third stage, he discusses the theme as found in the later Mīmāṃsā and as integrated by its systematizer Kumārila, Buddhism's most skilful opponent. Śa unfortunately leaves the technical terms untranslated and so incomprehensible to scholars innocent of Sanskrit. It is to be hoped that Śa, who has so scrupulously endeavored to understand the Mīmāṃsā's doctrines, will now strive to make them intelligible to scholars (and theologians) competent in fields other than Indology or Indic languages.

JOSÉ PEREIRA
Fordham University

THE CULT OF THE SAINTS: ITS RISE AND FUNCTION IN LATIN CHRISTIANITY. By Peter Brown. Chicago: University of Chicago, 1981. Pp. xv. + 187. \$15.

In his six chapters B. proffers a slightly expanded version of the Haskell Lectures delivered at the School of Divinity at the University of Chicago in 1978. Ardent devotion to the saints, B. demonstrates, constituted part of the spirituality of the finest minds in the ancient Church and elicited exquisite achievements in art, literature, and ceremonial; such devotion was not, contends B., mere superstition among only the lower classes nor the half-comprehended remnants of the worship of the old pagan gods. He traces the development of the cult of the saints within its social, political, economic, and architectural context. At the grave heaven joined earth; graves of saints became centers of the ecclesiastical life of their region; great architecture flourished in

cemeteries. Eventually tomb and altar were joined as bishops and clergy offered public worship nearby. The presence and power of the saints prevailed.

Changes in the cult of saints reflected changes in quality of Church leadership; bishops moved relics of martyrs to the episcopal church; martyrs became the invisible patron of a visible patron. Women of prominent Christian families founded shrines and gave alms to the poor. Christianity assimilated the non-Christian peoples of the West around shrines, pilgrimages, and relics.

A piece of excellent research, at times witty, the book will appeal more to those interested in the development of movements than to those seeking inspiration from the heroic, charitable lives of the saints. Other books on the cult of the saints in late antiquity B. leaves to be written: books covering the Christianity of Byzantium and the Near East; those doing ample justice to the poor, the sick, the women, and the pilgrims. B. has made a selective, scholarly beginning. For a balanced and comprehensive view of the Church of antiquity, the others are needed.

PRUDENCE M. CROKE, R.S.M.
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IRENÄUS VON LYON: "DIE UNGESCHMINKTE WAHRHEIT." By Hans-Jochen Jaschke. *Eirenaïos* 2. Rome: Editiones Academiae Alfonsianae, 1980. Pp. 155.

The series *Eirenaïos* is edited by Réal Tremblay and Hans-Jochen Jaschke. They founded it to elucidate the many problems still found in the wealth of Irenaeus theology, and ultimately to produce a full-sized treatise on that theology. Each number will contain three or four essays, plus a book review on a worthwhile recent study in Irenaeus. The present volume has a rather laudatory review of *Adversus haereses* 1 in *Sources chrétiennes*.

The first essay deals with the important topic of truth and heresy. The

Gnostics can have no real truth because each one of them is his own judge on what is truth. For Christians, however, the truth was revealed by God, is handed down in tradition, and is safeguarded by the bishops' "charism of truth." This truth is always rooted in the inspired Scriptures. The second essay treats the timely topic of Christian morality. Over against the Gnostics, who boasted of possessing the "spirit" and were therefore automatically saved, Irenaeus insists on the union of spirit and body and the eventual glorification of both, provided the person lives a moral life in Christ through the Holy Spirit according to God's commandments. For Irenaeus, there is definitely a morality that is proper to Christians. In the third essay J. discusses the Gnostics' misuse of John's Gospel and contrasts that with Irenaeus' interpretation of it.

For research scholars there is nothing really new in these essays; yet they gather together and co-ordinate all pertinent Irenaeian texts on a given point. Such a summary is welcome. One notes with regret that the bibliography is unbalanced; works in English on Irenaeus were used very sparingly.

DOMINIC J. UNGER, O.F.M.CAP.
St. Louis

AL-GHAZĀLĪ ON ISLAMIC GUIDANCE. By Muhammad Abul Quasem. Bangi, Malaysia: Universiti Kebangsaan Malaysia, 1979. Pp. 124. \$9.95.

THE RECITATION AND INTERPRETATION OF THE QUR'AN: AL-GHAZĀLĪ'S THEORY. By Muhammad Abul Quasem. Bangi, Malaysia: Universiti Kebangsaan Malaysia, 1979. Pp. 121. \$9.95.

The titles of these works are somewhat misleading. The two books are not studies on Al-Ghazālī's theories of Islamic guidance and Qur'an recitation, but rather translations from the Arabic of works by the great Muslim theologian himself. The first is a translation

of his *Bidāyat al-Hidāya* (The Beginning of Guidance), the second translates the eighth book of his *summa* of Islamic life and spirituality, the *Ihyā' 'Ulūm al-Dīn* (Bringing to Life the Sciences of Religion).

According to Al-Ghazālī, God guides mankind to Himself in two stages. The first stage, the "beginning," is through external conformity of the Muslim to Islamic legislation and forms the subject matter of *Islamic Guidance*. Al-Ghazālī takes the Muslim step by step through the day, offering instruction on the proper manner of prayer, eating, washing, work, and recreation. His treatment is a good introduction for those interested in learning the rationale and the inner commitment behind what can sometimes appear in Islam as a legalistic mentality and a preoccupation with externals.

The first stage must be completed by the second, the Muslim's interiorization of the spirit and purpose of the rules for external behavior. This inner purification of the person from evil qualities and the approach to God through supererogatory and mystical practices is the principal theme of the *Ihyā' 'Ulūm al-Dīn*. The section translated in the second work deals with the external and internal rules for reciting and interpreting the Qur'an. Al-Ghazālī's characteristic method is in evidence in his treatment: he begins with prosaic advice on how to sit and the proper times and places for reciting the Qur'an, and leads the reader gradually to mystical union with the uncreated word of God.

From a theological point of view, the final chapters are the most interesting; for in them Al-Ghazālī raises the question of private interpretation of the Qur'an. He denies that Muslims are bound to the exegesis given by the "early Fathers" of Islam and makes a strong case for ongoing personal interpretation.

The translation is good enough, but

the introductions and many footnotes are not particularly helpful. We still await a critical edition and definitive translation into English of these important works of Islamic theology.

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LUTHER AND STAUPITZ: AN ESSAY IN THE INTELLECTUAL ORIGINS OF THE PROTESTANT REFORMATION. By David C. Steinmetz. Durham: Duke University, 1980. Pp. x + 149. \$16.75.

S.'s book contributes substantially toward understanding the nebulous relationship between Luther and his Augustinian superior, confessor, and friend Johannes Staupitz. That Staupitz influenced the personal and professional development of his young, troubled protégé is beyond doubt. Commentators, however, at times have extended the scope of this influence to such a degree that Luther is understood even as a theological disciple of Staupitz. S. exposes the inadequacy of this view and argues that Luther developed a theology different from Staupitz' in content, method, and style.

S.'s admirable scholarly restraint and interpretative sensitivity are responsible for the success of his work. He pursues his inquiry in full recognition of the lack of textual evidence needed to support those who claim Luther's theological indebtedness to Staupitz. Reminiscences of their relationship culled from the old Luther's *Tischreden* are colored by temporal distance and Luther's fondness for Staupitz. The only admissible literary source, the occasional Luther-Staupitz correspondence of 1512-24, is fragmentary at best. Faced with these limitations, S. conducts a comparative analysis of Luther's and Staupitz' treatments of several theological themes: hermeneutic and OT interpretation, humility and justification, the mind of Paul, and religious ecstasy.

The strength of S.'s essay lies in its

meticulous documentation of these themes in the respective theologies of Luther and Staupitz. While setting the principals' work in the pluralistic medieval intellectual heritage from which it emerged, he argues cogently that Staupitz' influence on Luther was pastoral in nature. From S.'s attention to detail, the reader is intrigued by the divergence between Luther and Staupitz in their respective responses to the theological task, if not surprised to learn that this divergence was grounded on Luther's growing appreciation of the dimensions of the faith experience (66, 95, 124, 140). The book is read most fruitfully as a companion volume to S.'s earlier *Misericordia Dei: The Theology of Johannes von Staupitz in Its Late Medieval Setting* (Leiden, 1968).

JOHN E. THIEL
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PETER MARTYR VERMIGLI AND ITALIAN REFORM. Edited by Joseph C. McLelland. Waterloo, Ont.: Wilfrid Laurier University, 1980. Pp. 155. \$8.

Ten papers presented at the conference "The Cultural Impact of Italian Reformers" held at McGill University in Montreal, September 1977, of which five treat the Reformation in Italy and five deal with Vermigli. The essays on Italian reform touch a variety of topics: Pier Paolo Vergerio's trial (A. Santosuoso), how the form *Loci communes* is related to the rhetorical-dialectical traditions (C. Vasoli), and how Nicomedism, or religious dissimulation, was not a unified European phenomenon (R. Belladonna). Of special interest are P. Grendler's "Circulation of Protestant Books in Italy," describing how the works of northern Reformers were smuggled into Venice and then distributed throughout the country, and A. D'Andrea's "Geneva 1576-78: The Italian Community and the Myth of Italy," discussing French prejudice, especially that of I. Gentillet, against the Italians.

Among the essays on Vermigli, sur-

prisingly, there is none on his theology. R. Kingdon résumés V.'s political thought and J. P. Donnelly summarizes his social and ethical thought. P. McNair sketches V.'s career in England, and it is hoped that this is the beginning of a companion volume to his excellent *Peter Martyr in Italy* (Oxford, 1967). The question whether V. was a "humanist" or a "Protestant scholastic" is touched upon by two authors. M. Anderson rejects any scholasticism in V. and insists he was a "Protestant humanist." J. McLelland, on the other hand, views him as humanist and scholastic and sees no contradiction in his being both. Since V. had been trained in the scholastic method, it is difficult to see how he could have cast it off with the same ease as he had his allegiance to Rome. This reviewer agrees with McLelland, McNair, and Donnelly that V. was a blend of humanist and scholastic, which in no way vitiated his Protestantism.

JOSEPH N. TYLEND, S.J.
Georgetown University

NEWMAN: A BIBLIOGRAPHY OF SECONDARY STUDIES. By John R. Griffin. Front Royal, Va.: Christendom College, 1980. Pp. 145.

THE OXFORD MOVEMENT: A REVISION. By John R. Griffin. Front Royal, Va.: Christendom College, 1980. Pp. 100.

Bibliographies are useful in different ways. Griffin does not set out to evaluate the merits of the entries nor to indicate the more useful ones. Rather he divides the entries into two main categories: "On the Man" and "On the Works." The first category is subdivided into twenty-eight headings such as "Biographies," "Newman and the Oxford Movement," "Newman as a Religious Thinker," "Newman as a Philosopher," "Newman as a Theologian." Under the second heading there are divisions such as "The Sermons, Anglican and Catholic," "Essay on Development," "The Idea of a University,"

"The Apologia and Other Autobiographical Writings." One of the merits of the compilation is the inclusion of theses, which should prove useful to graduate students.

The second work is an attempt to correct what G. believes is an inaccurate view on the part of historians of the Oxford Movement of the political and social thought of its leaders. His short work is a series of discrete essays on Keble, Newman, Froude, and Pusey rather than the presentation of a clearly enunciated thesis argued and proved through successive chapters of a book. In his concentration on the politics and social views, the theological issues which formed the soul of the Movement are somewhat put out of their traditional perspective. The work is not, therefore, a history of the Oxford Movement nor, in the opinion of this reviewer, likely to alter radically the view of the Movement hitherto presented by historians. It will, however, force the reader to re-examine aspects of the Movement.

VINCENT FERRER BLEHL, S.J.
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ON THE WING: THE STORY OF THE PITTSBURGH SISTERS OF MERCY 1843-1968. By Sister M. Jerome McHale. New York: Seabury, 1980. Pp. 406. \$15.

This is a straightforward account, rich in factual details, of the history of the congregation which represents the first foundation in the United States, in 1843, of the Sisters of Mercy. Frances Warde, the American foundress of the community begun in Ireland by Catherine McAuley, was subsequently to establish over a hundred houses, from which many distinct Mercy congregations arose. Her remarkable accomplishments were ably described by Kathleen Healy several years ago, but the present volume appears to be the first published history of the Pittsburgh congregation.

Though most of these pages simply

chronicle the inspiring but prosaic growth of the community and offer brief biographies of scores of the members, there are moments of high drama and conflict, dealing, e.g., with the overcoming of early anti-Catholic bias and with the unsuccessful effort of Bishop Domenec of Pittsburgh to dominate and divide the congregation. This painstaking and clear account is a significant piece in the larger mosaic of the story of pioneering women religious in the United States, especially in the nineteenth century.

THOMAS E. CLARKE, S.J.
Woodstock Theological Center
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SOURCES OF RENEWAL: THE IMPLEMENTATION OF THE SECOND VATICAN COUNCIL. By Cardinal Karol Wojtyla (Pope John Paul II). Translated from the Polish edition by P. S. Falla. San Francisco: Harper & Row, 1980. Pp. 437. \$14.95.

This is a very interesting book for those who desire a tightly structured, systematic overview of the documents of Vatican II. As Adam Kubis, editor of the Polish edition, sums up its methodology, "Cardinal Wojtyla did not address himself directly to the problem of how to implement Vatican II. . . . The Author's intention in this book . . . was to concentrate on defining exactly what was to be put into effect . . ." (ii). The book, therefore, is neither a history of, nor a commentary on, the documents. It is "a synopsis and rearrangement of selected Conciliar texts" (iii). It seems to this reviewer that the author might have been dismayed by various commentaries on the documents that appeared in print in the late 1960's and wanted to set the record straight by showing to the world, as a Council father, what to see in the documents and how to interpret them. At least this is the image created in the reader by the introductory statement, "Apart from

other meanings that have been or will be read into the Council, it has a unique and unrepeatable meaning for all who took part, and most particularly for the bishops who were Fathers of the Council" (9). This stance has determined the basic tone of the entire book by making it look a bit a priori in its framework, authoritative in its tone, and rationalistic in its purpose. It is built on the principle of the enrichment of faith which gains expression in both the consciousness of man's vocation in general and the concrete and particular vocations delineated in the structure of the Church as the People of God. Accordingly, the book is divided into three principal sections: the basic significance of conciliar initiation, the formation of consciousness, and the formation of attitudes. The list of conciliar documents and a topical index complete the work.

It goes without saying that *Sources of Renewal* should be considered an interesting and even important contribution to the ever-growing literature on Vatican II. Particularly noteworthy are those passages which deal with the social awareness of the Church: e.g., the beautiful passage on the Church's social calling (61) and the Church's understanding of its own constitution in light of the evolution of the world's social life (172-74). It is, nevertheless, regrettable that catholicity is equated with universality; that no encouraging word is found in the book concerning dialogue *within* the Roman Catholic Church, creating the impression that internal dialoguing could hardly be considered a legitimate process of learning; that the entire book is very repetitious; that the many mistakes of printing and/or translating make the reading tedious and tiresome. It can, however, serve the purpose of the author: to be a vade mecum for those who find themselves confused by the documents of Vatican II.

SABBAS J. KILIAN, O.F.M.
Fordham University

AN INCONSISTENT ETHIC? TEACHINGS OF THE AMERICAN CATHOLIC BISHOPS. By Kenneth R. Overberg. Lanham, Md.: University Press of America, 1980. Pp. 210. \$17.75; \$9.75 paper.

O. devotes himself to a critique of *To Live in Christ Jesus*, a pastoral reflection on the moral life published by the National Conference of Catholic Bishops (U.S.). Although the document is not explicitly divided along these lines, the author finds an inconsistency between the individual and the social ethic it presents. The approach to social ethics has an openness, a flexibility, and a dynamism obviously to his liking. The approach to individual morality he characterizes as legalistic, static, and biologicistic. Anyone familiar with recent writing on morality will recognize this as the language of disapproval. O. rightly comments that the inconsistency he finds in the document does not originate with the bishops themselves but with the general teaching of the Church on which it is based. Church teaching is conservative in individual morality, liberal in social morality.

One of the examples of inconsistency he cites (171) is the statement the American bishops made on contraception and conscientious objection to the war in Viet Nam (1968). R. Springer had pointed out that the statement was inconsistent because the bishops allowed pluralism regarding the war in Viet Nam but not regarding contraception. After reviewing this statement, I have some doubts about this charge. In both cases the bishops were starting with a traditional principle, the principle of the just war and that governing the morality of conjugal relations. There was no pluralism involved. Conscientious objection was allowed regarding the war in Viet Nam, not on the basis of some alternate principle but precisely because of doubt that the conditions of the just war were fulfilled.

In general, this reviewer would have liked more discussion of possible warrants for a difference in approach to individual and social morality. The fact that the approach is different is not in itself objectionable. It would be so only if the difference was purely arbitrary, that is, without justification. A charge of inconsistency will be meaningful only if one can rule out reasons that will justify, or perhaps even demand, a different approach.

As a solution to the problem he has with Church teaching on individual morality, he suggests dialogue with theologians as well as with the faithful. This is certainly salutary advice. Ultimately, however, it is neither the opinion of theologians nor the wishes of the faithful that the magisterium must reflect, but the teaching of Christ. Hopefully these will coincide, but there is no universal guarantee that they will.

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CARMELITE STUDIES 1: SPIRITUAL DIRECTION. Edited by John Sullivan, O.C.D. Washington, D.C.: Institute of Carmelite Studies, 1980. Pp. x + 230. \$6.95.

Over the past ten years the Institute of Carmelite Studies has published quality translations of the works of the great Carmelite spiritual masters. This volume inaugurates an annual publication, the purpose of which is to make available to an English-language reading audience commentaries on these texts which will serve as aids in understanding them.

The contents of each volume will be divided into two parts. The first part will be centered around a theme of current interest: e.g., in the present volume it focuses on spiritual direction in the lives and writings of John of the Cross, Teresa of Avila, and Thérèse of Lisieux; the second part will be a miscellany of essays, the only common denominator being that they treat Car-

melite topics. Moreover, both sections will be comprised of original articles as well as of translations of significant writings, principally by European authors, which are otherwise inaccessible to an English-speaking audience. Accordingly, in this initial volume there are translations of such worthwhile pieces as Hans Urs von Balthasar's conference "The Timeliness of Lisieux," given in Notre Dame Cathedral as part of the 1973 centenary celebration of St. Thérèse, and the major portion of Teófanés Egido's contribution to the recent *Introducción a la lectura de Santa Teresa* (1978) on the historical setting of Teresa of Avila's life, which makes available to a wider audience the findings of contemporary scholarship on her Jewish ancestry.

In short, *Carmelite Studies* is off to an auspicious start. It promises, and delivers, a great deal at a minimal price. Finally, it should prove especially helpful to teachers of spiritual theology, who are often faced with a dearth of substantial secondary-source reading material in English to supplement the study of the primary texts.

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SPIRITUALITY OF THE BEATITUDES: MATTHEW'S CHALLENGE FOR FIRST WORLD CHRISTIANS. By Michael H. Crosby, O.F.M.Cap. Maryknoll, N.Y.: Orbis, 1981. Pp. 244. \$7.95.

A work of popular social spirituality much more than of professional exegesis or systematic theology, this volume builds on C.'s previous *Thy Will Be Done: The Our Father as Subversive Activity* (Maryknoll: Orbis, 1977). The Matthean beatitudes provide its basic structure, but its scriptural component is more broadly based in the entire first Gospel as rooted in the OT. Though the introductory chapter highlights the importance of structural

analysis for biblical spirituality, what is offered is the conclusions of analyses currently made or accepted in progressive Christian circles rather than actual analysis.

In humble and attractive fashion C. draws upon his own personal history to illustrate the kind of conversion called for by each beatitude. He supports his views with the help of respectable biblical scholarship and various criticisms of capitalism and Western society today. Unlike the Gospel of Matthew itself, it is randomness and spontaneous interest, rather than clear order and structure, which characterize the flow of thought here. More hortatory than analytical in tone, the volume is not apt to generate many conversions among those suspicious of social spirituality. But its basic positions and challenges are solidly grounded in present reality and in the Church's social teaching, and C. is skilled in recognizing and articulating the biblical themes relevant to today's concerns. These compassionate and strong meditations of a committed activist will do much to confirm and console those who share his passion for the realization of the blessings of the beatitudes in our history.

THOMAS E. CLARKE, S.J.

*Woodstock Theological Center
D.C.*

SIGNS OF OUR TIMES: THEOLOGICAL ESSAYS ON ART IN THE TWENTIETH CENTURY. By George S. Heyer. Grand Rapids: Eerdmans, 1980. Pp. 70 + 29 plates. \$15.95.

H. contributes a contemporary Calvinist interpretation of modern art to the ongoing dialogue between Christianity and culture. *Signs of Our Times* may prove to be disjunctive in light of the commonly accepted understanding of the relationship (i.e., nonrelationship) between Calvinism and the arts. H. maintains that Calvin has been misread and misinterpreted, that he does,

in fact, leave room for and encourage the production of the arts as God's good gifts. It is not art per se that Calvin objects to, but the ways that art has been misused for symbolic possibilities. H. offers his interpretation of this relationship as influenced by neo-Barthian theology.

H. raises several interesting questions which revolve around one's interpretation of beauty—therefore, of "art." He understands the most meaningful and theologically adequate art of the twentieth century to be Henri Matisse's paintings. Although the claim falls back on H.'s understanding of beauty, and the relationship of art and theology as dependent upon the creation and the Incarnation, clearly Matisse is the most sensual, therefore humanistic, of all the early twentieth-century artists. These questions indicate that the weakness with H.'s text is its brevity, not his theological approach nor his interpretation of art.

Although consistent with his theological approach, it is H.'s understanding of art which is most open to criticism. Art is nonsymbolic, showing only the goodness of creation. This denial of the meaning of art, particularly its symbolic possibilities, limits our use of this book. Rather than a "discursus" on the relationship of theology and art, H.'s text serves as a methodological inquiry on his own theological relationship to art.

The sexist language is especially evident in the discussion of the Eastern Orthodox understanding of the Holy Spirit and icon. However, these passages highlight the clarity which can result from an encounter among the different Christian traditions. The text also suffers from the lack of an index and bibliography.

Heyer's book is a challenging beginning towards a reinterpretation of contemporary Calvinist theology (albeit neo-Barthian), especially as applied towards art. He presents a fine introduc-

tion into the controversy and problems of the evolving field of theology and the arts.

DIANE APOSTOLOS-CAPPADONA
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JOHN UPDIKE AND THE THREE GREAT SECRET THINGS: SEX, RELIGION, AND ART. By George Hunt, S.J. Grand Rapids: Eerdmans, 1980. Pp. x + 232. \$13.95.

Hunt, associate professor and chairman of the religious studies department of LeMoyne College, has done a careful, comprehensive, and highly literate study of Updike's novels. He pursues and unites Updike's major themes of sex, religion, and art not by merely cataloguing their presence and clarifying their meaning; he elucidates their constant and subtle intertwining, their wholeness as a core running through and integrating the full range of Updike's fiction.

H.'s method is direct and highly logical. He begins with a splendid treatment of Kirkegaard and Barth and Updike's relation to and development from them. Even those not completely familiar with the full range of Updike's fiction will find the strictly theological material interesting, and such readers will find Updike an important religious and even theological thinker. H. then proceeds to treat Updike's novels chronologically. At each stage he reverts to autobiographical materials and constantly cites major critics. He emphasizes Updike's dialectical method. As each novel (and much short fiction) is analyzed, its thematic treatment is reweaved into the consideration of the subsequent novels. A dialectical process is revealed uniting Updike's work. The critical process is continuously theological and explicative. Individual novels grow in clarity and several emerge as far stronger works than this reviewer originally saw them. Especially beneficial is the clarification given to Updike characterization.

One may quarrel with points of emphasis, with evaluations (the treatment of *Month of Sundays* is especially interesting), but no reader will be disappointed for a lack of scrutiny. The fourteen pages of notes provide an extensive Updike bibliography and a rich commentary thereon. One of the book's many merits is the careful marriage of thematic and intellectual analysis with scrupulously balanced stylistic study. Updike the thinker and Updike the artist are carefully revealed from Updike's own texts.

RICHARD W. CLANCEY
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CRY OF THE PEOPLE: UNITED STATES INVOLVEMENT IN THE RISE OF FASCISM, TORTURE, AND MURDER AND THE PERSECUTION OF THE CATHOLIC CHURCH IN LATIN AMERICA. By Penny Lernoux. Garden City: Doubleday, 1980. Pp. xiv + 535. \$12.95.

L.'s book is primarily a study of the recent history of the Church in Latin America, with some pertinent references to its past. The first part, "Return to the Catacombs," presents a harrowing account of the struggle, suffering, and often death of Christians under oppressive regimes during the past fifteen years, which has transformed the Church from complicity with the powerful to a Church of martyrs. The second part is a detailed and bitingly critical account of U.S. involvement in these crimes. On the part of the U.S. government, L. carefully delineates the economic and political support of ruthless dictators, as well as the involvement of the Central Intelligence Agency and other institutions in opposition to urgently needed reforms. Masses of additional evidence are marshaled regarding the baneful influence of the multinational corporations and also the role of the German Church in financing and thus supporting repression. Part 3, "The Awakening," returns to the graphic depiction of oppression

in various countries, then moves on to an analysis of the changes and continuing divisions within the Latin American Church and a disappointingly brief chapter on the implications of all of this for churches in the U.S.

I have a few reservations about the book. Some of L.'s broad-brush strokes on Latin American history appear to be superficial or simply false, but a judgment on that can be left to specialists in the field. Also, although the style is very readable, it is also highly polemical, sometimes bitter, which may turn away some potential readers. Despite all this, I highly recommend the book for Christians in the U.S. and Canada. To read the painstakingly accumulated evidence of the terrible suffering of a sister church can be a shocking and also sobering conversion experience. The additional evidence for U.S. complicity in this suffering should also supply some essential raw data for those who are interested in formulating a North American political theology, while at the same time challenging the conscience of all Christians and others who are committed to a responsible and humane foreign policy. A recent Spanish book on the life of Archbishop Oscar Romero is entitled *The Voice of Those without a Voice*; L.'s book fits squarely in that same category.

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