

Theological Studies

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**Infallibility: Rapprochement between Küng and
the Official Church?**

PETER CHIRICO, S.S.

The Christology of the Mystics

GEORGE H. TAVARD

On Validity and Invalidity of Sacraments

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Teleology, Utilitarianism, and Christian Ethics

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3:7—4:6) and a Palestinian Jewish Motif**

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**A Church for the Poor and the World: At Issue
with Moltmann's Ecclesiology**

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**The Parable of the Pounds and Lucan
Anti-Semitism**

JACK T. SANDERS

BOOK REVIEWS

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TS's December 1981 issue comprises two ecclesiological essays, two biblical pieces, and papers on Christology, sacraments, and theological ethics.

Infallibility: Rapprochement between Küng and the Official Church? argues that, though Hans Küng misinterprets Vatican I and disagrees with aspects of traditional Roman Catholic teaching on infallibility, his overall position contains many constructive elements which, if developed, could lead to an enriched traditional position and bring Roman magisterium and Swiss theologian into closer harmony in this significant area. PETER CHIRICO, S.S., S.T.D. from Rome's Gregorian University, is theologian-in-residence of the Archdiocese of Seattle. He has for years been profoundly concerned with ecclesiology, especially infallibility, the magisterium, ministry, and development of doctrine. He is preparing a volume on the evolution of ecclesial teaching as it parallels teaching and understanding outside the Church.

The Christology of the Mystics, correcting a seeming imbalance in contemporary Christologies, introduces one neglected dimension. It reveals that from the Early Middle Ages to the 18th century Christian mystics have stressed the centrality of Christ in spiritual life and the presence of Christ as spiritual inner presence. In this, the Lord's divinity and humanity are united as one in the experience of Christ. GEORGE H. TAVARD, S.T.D. from the Facultés catholiques de Lyon, professor at the Methodist School of Theology in Ohio since 1970, contributes his eighth article to *TS*. His extensive competence ranges from the Trinity, through Scripture and tradition, to ecumenism and theological sexism.

On Validity and Invalidity of Sacraments is an unusual effort to use legal principles concerning the validity and invalidity of transactions to shed light on what it means for a sacrament to be valid or invalid, or what consequences of a valid sacrament may also attach to an invalid one or to a nonsacramental transaction. ROBERT E. RODES, Harvard J.D., is professor of law at Notre Dame Law School, with special competence in jurisprudence and in English legal and ecclesiastical history. His published work includes *The Legal Enterprise* (1976) and *Ecclesiastical Administration in Medieval England* (1977). He is currently working on the second volume of his trilogy on the legal history of the English ecclesiastical establishment.

Teleology, Utilitarianism, and Christian Ethics has for context a focus of the contemporary Catholic re-examination of moral norms: the principle of double effect, which some claim can be reduced to the criterion of proportion between an act's good and evil consequences. The article locates this claim within the teleological model of ethics, but distinguishes the theory from utilitarianism. LISA SOWLE CAHILL, Ph.D. from the University of Chicago Divinity School, is assistant professor of theology at Boston College, with special competence in theological ethics.

Her more recent articles have appeared in the *Journal of Medicine and Philosophy* and *Chicago Studies*.

Glory Reflected on the Face of Christ (2 Cor 3:7—4:6) and a Palestinian Jewish Motif points out that though the transformation of the Christian who turns to Christ by degrees of glory reflected on his risen face has often been considered a Hellenistic motif of transfiguration by vision, several Qumran texts tell of the illumination by God of the face of the Teacher of Righteousness (and of the priests in the community), who in turn illumines the face of the Many. In consequence, the motif may well be Palestinian Jewish. JOSEPH A. FITZMYER, S.J., Ph.D. from Johns Hopkins, is professor of New Testament in Catholic University's Department of Biblical Studies. Internationally recognized as an authority on the NT and its Semitic background (especially Aramaic and Qumran), he has published three books in 1981 alone: *An Introductory Bibliography for the Study of Scripture* (rev. ed.; Biblical Institute), *To Advance the Gospel: New Testament Studies* (Crossroad), and *The Gospel according to Luke I-IX* (Anchor Bible 28; Doubleday).

A Church for the Poor and the World: At Issue with Moltmann's Ecclesiology disagrees with Moltmann's exegesis of Mt 25:31-46 and the meaning and role of the "poor" in the life of the Church, accepts his position on the place of the Church in the political world, but suggests that the world may find its fulfilment through the life of the community rather than the community through the world. MARTIN R. TRIPOLE, S.J., S.T.D. from Paris' Institut Catholique, is assistant professor of theology at St. Joseph's University, Philadelphia, with deep interest in ecclesiology, biblical Christology, and the theology of hope. His book *The Jesus Event and Our Response* appeared in 1980.

The Parable of the Pounds and Lucan Anti-Semitism presents alternatives for evaluating Luke's attitude toward the Jews, discusses the climactic role of the parable within his Gospel, and concludes from an analysis of the parable that Luke has allegorized it to offer the anti-Semitic formula: The Jews reject Christ; they will be destroyed. JACK T. SANDERS, Ph.D. from Claremont, is professor of religious studies at the University of Oregon. His major areas of research are the New Testament and Hellenistic Judaism. His *Ethics in the New Testament: Change and Development* appeared in 1975.

The first *TS* index, comprising Vols. 1-40 (1940-79) will be ready in early 1982. Prices (payment in advance): if ordered before Dec. 31, 1981, \$12 in US, \$13 foreign; after Dec. 31, \$15 in US, \$16 foreign. Kindly address orders to Theological Studies, Georgetown University, Washington, D.C. 20057.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

JEWISH LITERATURE BETWEEN THE BIBLE AND THE MISHNAH: A HISTORICAL AND LITERARY INTRODUCTION. By George W. E. Nickelsburg. Philadelphia: Fortress, 1981. Pp. xx + 332. \$19.95.

Nickelsburg, professor of religion at the University of Iowa and author of *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (1972), intends this introduction to the Jewish literature of the so-called intertestamental period for students, clergy, and lay people having some familiarity with the methods of modern biblical interpretation. He arranges his discussions of almost all the Apocrypha and Pseudepigrapha of the OT and some of the Dead Sea scrolls in a chronological order that runs from the late Persian period to the Second Jewish Revolt (ca. 400 B.C. to A.D. 140).

The following outline is adopted: tales of the Dispersion (Daniel 1-6, additions to Daniel, Tobit, Epistle of Jeremiah), Palestine in the wake of Alexander the Great (1 Enoch 72-82, 1 Enoch 1-36, Sirach), reform-repression-revolt (Jubilees, Testament of Moses, Daniel 7-12, 1 Enoch 83-90), the Hasmoneans and their opponents (Judith, Baruch, 1-2 Maccabees, Qumran scrolls, Martyrdom of Isaiah, 1 Enoch 92-105), Israel in Egypt (Sibylline Oracles, Aristeas, 3 Maccabees, additions to Esther, Wisdom, 2 Enoch), the Romans and the house of Herod (Psalms of Solomon, revision of Testament of Moses, 1 Enoch 37-71, 4 Maccabees), the exposition of Israel's Scriptures (Testaments of the Twelve Patriarchs, Testament of Job, Testament of Abraham, Apocalypse of Moses, Life of Adam and Eve, Joseph and Aseneth, Genesis Apocryphon, Biblical Antiquities), revolt-destruction-reconstruction (2 Baruch, 4 Ezra, Apocalypse of Abraham, 3 Baruch, Matthew), and the Second Revolt (Paraleipomena of Jeremiah).

N. has given us a splendid guidebook for the study of some very difficult literature. He provides a survey of the content of each book, focuses on the significant theological themes, places the book in its historical setting, indicates its importance for understanding Judaism and early Christianity, and adds some helpful bibliographical suggestions. He frequently calls upon his own research and that of his collaborators in the Society of Biblical Literature's Pseudepigrapha Group. Where that is not possible, he makes use of the best in modern scholarship on the documents. The discussions of the individual books are marked by clarity, economy, and balance.

The decision to present the material according to a chronological sequence was both courageous and wise. Individual scholars can always object that this or that book does not belong in the chapter in which it

has been placed. Whatever the merits of such objections may be, the strength of this introduction to the OT Apocrypha and Pseudepigrapha (and the Qumran scrolls) is that it attempts to tie the literature to specific historical events and movements. N.'s organization of the material is certainly plausible, and it allows easy access for biblical specialists and theologians to a fascinating corpus of religious literature. He has written just the kind of book that students of the Apocrypha and Pseudepigrapha have needed for a long time. He deserves our congratulations and thanks.

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

LUC LE THÉOLOGIEN: VINGT-CINQ ANS DE RECHERCHES (1950-1975). By François Bovon. Neuchâtel/Paris: Delachaux et Niestlé, 1978. Pp. 474. 60 fr.

Bovon, dean of the faculty of theology at the University of Geneva, has written a much-needed survey of research into the theology of Luke-Acts in the quarter century beginning with 1950. That is roughly the period of work on Luke-Acts dominated by P. Vielhauer, E. Käsemann, H. Conzelmann, and E. Haenchen (not to mention other students of Bultmann who have contributed to it). He has restricted his survey largely to the theology of Luke-Acts, paying less attention to studies in literary analysis or historical and textual problems in these NT writings.

B. has divided his topic into seven chapters, each one of which consists of several pages of bibliography, chronologically arranged according to years, and a comprehensive essay discussing the views of various authors who have contributed to the study of the aspect of Lucan theology to which the chapter is devoted. Each chapter ends with a summary conclusion which gives more or less the state of the question on the aspect discussed. Chap. 1 is devoted to God's plan, salvation history, and eschatology; chap. 2 to the Lucan interpretation of the OT; chap. 3 to Christology; chap. 4 to the Holy Spirit; chap. 5 to salvation; chap. 6 to the reception of salvation; and chap. 7 to the Church. The number of subdivisions in each chapter varies with the intricacy of the aspect of Lucan theology treated. Useful indexes (to biblical quotations and ancient writers, topics, and modern authors) conclude the volume and facilitate the use of it.

The first part of that quarter of the century was dominated by the proposals of those mentioned above, so that W. C. van Unnik could write in 1966 that "the real debate" about the issues in Lucan theology had "hardly started" ("Luke-Acts, a Storm Center in Contemporary Scholarship," *Studies in Luke-Acts: Essays Presented in Honor of Paul Schubert* [ed. L. E. Keck and J. L. Martyn; Nashville: Abingdon, 1966] 17). The debate has indeed shaped up, and it is the value of Bovon's comprehensive

study of these twenty-five years to be a record of it. No one who turns to the study of Lucan theology in the future will be able to do without this survey. I only wish that I had it available when I prepared my own Sketch of Lucan Theology (*The Gospel according to Luke I-IX* [AB 28; Garden City, N.Y.: Doubleday, 1981] 143-270). I was able to add only fleeting references to it in the last draft.

B. has done well to begin his discussion with the question of salvation history and eschatology, because this has been the issue in the study of Luke-Acts which has dominated all the other aspects of their theology. He has rightly shown that the Lucan emphasis is neither on salvation history as a substitute for the early Christian kerygma nor on the Spirit as the *Ersatz* for the delayed parousia, but that for Luke the events (*pragmata*, Lk 1:1) which he recounts not only have co-ordinates in time and space but that God's word has invested these events of human history with an inherent salvific character. The content of the gospel which has evoked the recital of the events (what has happened—*egeneto*) is "the word of God" (*rhēma theou*) and behind that God's plan (*hē boulē tou theou*). Such an interpretation of Lucan salvation history is a far cry from the Vielhauer-Conzelmann-Käsemann view of it in the 1950s and 1960s. But B.'s sketch and summary of the ongoing debate has well illustrated how such a rehabilitation of Luke and his theology has come about.

B.'s fourth chapter, devoted to the Holy Spirit, discusses the contributions of H. von Baer, G. W. Lampe, E. Schweizer, and J. H. E. Hull to the generic Lucan pneumatology. Two subsections in it survey the contributions of modern authors to the study of the Pentecost scene of Acts 2 (N. Adler, E. Lohse, G. Kretschmar, E. Haenchen, P. Brunner, J. Potin, and J. Kremer) and of the relation of the Spirit to the laying on of hands (von Baer, Adler, Käsemann, Lampe, Schweizer, J. D. G. Dunn). As elsewhere in the book, B. often uses the labels Catholic and Protestant of various interpretations that he surveys. He is at pains to steer a median course between such interpretations that he should have labeled more clearly as anachronistic. Part of the problem here is that he is dealing with authors who often label Lucan pneumatology as *frühkatholisch* or *protocatholique*.

The reading of this book is not easy. B.'s sketch is dense and sometimes presupposes more of an acquaintance with the different writings that he is surveying than most readers would have. We are grateful for his comments on the theses of the various scholars represented in his survey, but the mingling of them with his recital of the theses does not always make for clarity of exposition. Even so, the book is a rich and rewarding summary of Lucan theology in its own way.

THE BEING OF GOD: THEOLOGY AND THE EXPERIENCE OF TRUTH. By Robert P. Scharlemann. New York: Seabury, 1981. Pp. xii + 204. \$14.95.

The author is professor of religion at the University of Iowa and has previously published studies in speculative theology, most recently on reflection and doubt in Paul Tillich. His central concern here is with the act of the mind as it perceives God and its relationship to the objective reality of God.

In the course of four closely reasoned chapters S. deals with the following issues. First, how can the experience of truth be analyzed? For S., it is not mere thought or sensation but an act of comparing an understood meaning with a perceived datum, i.e., an "identity in difference." Such an experience is "reflective" in nature and is itself able to be the datum for further reflection. This establishes the atmosphere of speculative idealism which characterizes the whole work, based on the nineteenth-century theologian Karl Daub. S. shares Daub's convictions about the legitimacy of Kant's criticisms of metaphysics and affirms his own belief in our ability to grasp the immanent nature of thought. Next, following Daub's analysis, S. takes a look at the possibilities and limitations of our knowledge of God. While it is impossible to know anything about the nature of God, still, given the Kantian limitations of our thought, we can reflect on the very word "God" as an object of thought. In particular, by noting what relation the elements of naming, meaning, and signifying have to one another in the name "God" itself, we can conclude that this word occupies a privileged place in language by disclosing to us a sphere which is not that of subject or object. It discloses, in other words, both the reflexivity and the absolute nature of human thought.

The basic methodological conflict in the book is its somewhat awkward juxtaposition of epistemology and metaphysics. This philosophical balancing act then generates the confusion surrounding the really central issue of the understanding of God. S. opts for a rigorously negative theology on the one hand, clearly stating that "God" is not an entity or attribute. On the other hand, his epistemological bias seems to be that God is identifiable with human thought.

None of this is particularly surprising, given the author's admitted roots in German idealism and his acceptance of the liberal Protestant thought of the past thirty years as stated by writers like Altizer and Tillich. But it poses fundamental difficulties if one disagrees with Daub's contention that the sheer name "God" can, by itself, reveal the dynamics of human thought, and if one believes that human thought is not only the measure of, but is also measured by, what it knows; if one, in other words, maintains a position of noetic realism. One then has to ask: Is

thought the primary object of thought? Thought is what is absolute here. What then is God? S.'s answer seems clear enough: "the idea of God is God" (19, emphasis in text); "God is the unity of thinking and being" (170). Being, therefore, has no force as an extramental reality.

The idealistic bias of this kind of thinking seems to lead to an agnosticism which hardly squares with revelation. But even on the philosophical level there is no adequate examination of metaphysical positions not based on German idealism. S.'s metaphysics, produced out of an epistemology, would seem to be an apologia for a kind of atheism that is not so much intended as inevitably deduced. The intellectual attraction of S.'s work and his unquestionable integrity make it all the more imperative that it not be confused with any kind of definitive answer to the problem he is addressing.

Newman Hall, Berkeley, Calif.

BASIL DE PINTO, O.S.B.

THE VISION OF THE TRINITY. By George H. Tavard. Washington, D.C.: University Press of America, 1981. Pp. viii + 158. \$17.75; \$8.75 paper.

Tavard has furnished a compact, dense, and insightful reflection on the doctrine of the Trinity by regarding it principally as an image or vision whose meaning originates in and is sustained by experience. Only secondarily is it significant as a doctrine requiring intellectual grasp.

T. begins with the "Revealer" of the NT and seeks to circumvent the narrowness of much contemporary exegesis which views Christology apart from Trinitarian theology, or which concentrates on historical questions about Jesus while neglecting his spiritual identity. T. sees Trinitarian theology not as an abstraction but as the only means of grasping the implications of Jesus' use of *Abba* as the key to understanding his unique relation to *ho theos*. Jesus does not "reveal" the Trinity as such, but all the events of his birth, life, death, and resurrection demonstrate that when Jesus said "Before Abraham was, *I am*," he indicated his pre-existence as the beloved Son of the eternal Father. Thus the NT merely adumbrates the later conciliar development of the doctrine as we now know it.

T. then looks at the Trinity as a vision in early Christian and medieval art and Oriental iconography. His thesis—that the life of God, before becoming doctrine, gives rise to a vision—is convincingly argued by his analysis of such artifacts. One regrets only that no illustrations are provided of the sarcophagi, sculptures, and paintings which occupy this portion of his book.

It is mere interlude, then, when he succinctly and acutely traces the speculative development of Trinitarian doctrine; obviously the speculative and historical facets are not his principal concern, since he is occupied

with Trinitarian faith as a vision which reveals the "inscape" of God. As he concludes, analogy finds purpose in anagogy. This conviction spurs him to "interrogate the mystics," which is really the core of the work, as the title indicates. T. cautiously notes nascent Trinitarian visions among non-Christians, but studies chiefly the representative Christian mystics, whose visions are, of course, explicitly Trinitarian. As elsewhere, T. urges the point that Trinitarian doctrine is not primarily an intellectual teaching but a path to union with God. Those several who do not enjoy mystical union with God's inner triuneness still have the fulfilment of the promise in Jn 14:23, that the "we" will "make our dwelling" in him/her who believes.

Finally, in the chapter entitled "The Discourse," T. presses forward to develop an extremely interesting and contemporary Trinitarian synthesis based on linguistics and anthropology. He reworks the Johannine analogy of the Word by translating *Logos* as Discourse. He examines the *external* structure of human communication, which is comprised of speaker, addressee, and the semiotic system bridging them. The divine analogy is this: Father as Speaker expresses Himself by the Word as His eternal Wisdom and Image. The Expressed Expression is the Son, and the addressee, the Spirit. The *internal* structure of communication has two aspects: syntactic and semantic. Both the rules governing language units (syntax) and their interpretation (semantics) mirror the trinitarian structure of reality: there is always an addressor, a message, and an addressee. Based on his analysis of these linguistic structures, T. sees possibilities for solving traditional problems of personhood in God, the *Filioque*, and the quaternity.

Because of the numerous trinitarian images in nature, thought, discourse, and experience, T. is not exaggerating (nor, I think, is he mistaken) when he declares that trinitarianism is the key to understanding all of heaven and earth. Despite Feuerbachian and Marxian critiques to the effect that the Trinitarian doctrine mirrors the world, and not vice versa, Tavard's thesis holds fast: for Christians, there is an experience of God, of God's own triune inner life, quite before it becomes a logical or even theo-logical construct on our part.

University of Notre Dame

CATHERINE M. LACUGNA

JE CROIS EN L'ESPRIT SAINT 3: LE FLEUVE DE VIE COULE EN ORIENT ET EN OCCIDENT. By Yves M.-J. Congar. Paris: Cerf, 1980. Pp. 356.

This book is the last of Congar's three-volume work on the Holy Spirit. The earlier volumes were reviewed in *TS* 41 (1980) 201-2 and 404-5. The present book treats theologies of the Holy Spirit, particularly within the

context of the differences between the classical Orthodox and Western Christian theologies of the Holy Spirit.

In the first part, C. reflects on our access to knowledge of the Holy Spirit through His mission and effects in the economy of salvation, and then shows the stages and forms of theologies of the Holy Spirit in the East and the West, with particular attention given to the controversies surrounding the *Filioque*. He offers his own meditation on the Holy Spirit, which includes an interesting treatment on "maternity in God and the femininity of the Holy Spirit." Here C. cites some of the literature on this subject sympathetically, without developing the theme critically. Finally, he reviews dialogues between Orthodoxy and Christians of the West on the question of the Holy Spirit, and he points out many elements that increase our understanding of the unity of faith and difference in theologies that exist between us. For example, the Latin word that expresses the Spirit's proceeding from the Father and the Son (*procedo*) does not have the specificity of meaning found in the Greek term (*ekporeuomai*); and thus some Greek Fathers are willing to say the Spirit receives from the Son but not that He proceeds from the Son. The Greeks and Latins had different contexts and starting points in reflecting on the Trinity and different ways of preserving the distinctness of the persons. C. suggests that the West suppress the *Filioque* in the Nicene-Constantinopolitan Creed because of the noncanonical way in which it was added, but only on the condition that the Orthodox recognize the nonheretical character of the theology that this word articulates and that the members of the Church be prepared for this change.

In the second and much shorter part, C. treats the Holy Spirit and the sacraments, particularly in reference to the question of the epiclesis. Here too C. draws from his enormously rich familiarity with the relevant literature to bring out historical facts that put the differences between East and West in a new light. For example, he documents the multiple meanings of the epiclesis in early Eastern interpretations of the Eucharist, and he acknowledges that in the Middle Ages Western theologians excessively isolated the consecration in the anaphora as a whole.

The documentation is rich indeed, and it will be of help in the renewed dialogue between the Catholic Church and Orthodoxy. However, the context for a contemporary theology of the Holy Spirit has to be larger than C. offers us, because the relevant questions today are more radical than in classical theologies of the East or the West. For example, some theologians who use a hermeneutical approach to the interpretation of the symbol of the Spirit would question whether it refers to the One who brings about the changes in the life of the individual Christian or the Christian community that are ascribed to the Spirit in Scripture, because

they do not hold that such symbols have transcendent reference as distinct from existential meaning. C.'s book is of great value, however, for the context within which he treats the theology of the Holy Spirit.

De Sales Hall School of Theology
Washington, D.C.

JOHN FARRELLY, O.S.B.

MODELS OF JESUS. By John F. O'Grady. Garden City, N.Y.: Doubleday, 1981. Pp. 190. \$10.95.

Following the pattern of Dulles' *Models of the Church*, O. outlines six approaches to Christology within the contemporary pluralism of Christological reflection. Each approach begins with an exposition based on important authors using the approach, followed by a brief evaluation of the strengths and weaknesses of this way of reflecting on Jesus. The six "models" are (1) the classic Christology of the hypostatic union ("Jesus as the Incarnation of the Second Person of the Blessed Trinity"); (2) Bultmannian Christologies ("The Mythological Christ"); (3) liberation Christologies ("Jesus the Ethical Liberator"); (4) the Christologies "from below" of Schoonenberg, Schillebeeckx, Küng, *et al.* ("The Human Face of God"); (5) Bonhoeffer's Christology ("The Man for Others"); and (6) charismatic Christologies ("Jesus, Personal Savior").

In each instance O. presents a clear and sympathetic treatment of the Christology. For this reason, this book can be quite valuable as an undergraduate resource for contemporary Christologies, or for adult-education courses. His evaluation of the strengths and weaknesses of each Christology seems aimed especially at such audiences. The evaluative sections do not show the same strength as the expository, and could have drawn more on scholarship in that regard (e.g., the evaluation of the "Man for Others" Christology makes no mention of its impact upon secularization and death-of-God theologies, certainly important though short-lived developments within U.S. culture). Such strengthening of these sections would have made the book more valuable for helping readers assess for themselves the relative merit of the different Christological approaches.

The six models are followed by a chapter on NT Christologies, where O. reaffirms the pluralism of the NT in this matter and sketches out the principal shapes of Christology in each of the four Gospels.

In a final chapter, O. addresses the overall evaluation of the six models, and future directions of Christology. He realizes that there is no overarching model or paradigm which will encompass the other six, and offers a sevenfold criterion system for evaluating any model (faithfulness to Scripture, consonance with tradition, relevance for contemporary problems of belief, ability to give direction to Christian mission, correspond-

ence with contemporary religious experience, theological fruitfulness, and soundness of anthropology). Each model has its strengths and weaknesses; O. finds the "Human Face of God" perhaps providing the best promise for the future.

All in all, O.'s book will be of service for the audience for which it seems intended. There is some problem with his term "models of Jesus." Models in the sociological sense refer to patterns of thought or to institutions; more often than not, O. ends up referring to "models of Christology," a more proper usage. The book could have been made more useful by relating the six models more closely to other models of thought prevalent in contemporary cultures. In so doing, the reader would have been able to grasp better the import of the models approach and have a firmer basis for evaluating them. The historical background given in the first two models should have been continued for the other four. O. does provide a larger number of anthropological comments which meet these needs to some extent.

One erratum: the *Tomus ad Flavianum* is mistakenly referred to as the *Tomus ad Fulvium* throughout.

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ROBERT J. SCHREITER, C.P.P.S.

LA CRÉATION: ESSAI SUR LA LIBERTÉ ET LA NÉCESSITÉ, L'HISTOIRE ET LA LOI, L'HOMME, LE MAL ET DIEU. By Pierre Gisel. Geneva: Labor et Fides, 1980. Pp. 313.

There can be no doubt about the crucial importance of the subject of this essay: a study of the world primarily as creation. G. sees clearly that the denial and rejection of the world in this sense is the basis for the total secularism—and its obverse, deism: a God without creation and a world without God, whose most characteristic feature is the privatization of religion and the enslavement of the person to inhuman ideologies and totalitarianisms. The root justification for the assumptions of this "philosophy," viz., the reputed autonomy of critical reason and historical study, is in fact nothing but an option for death. Conversely, the affirmation and acceptance of the world as creation is precisely the affirmation and acceptance of the primary condition for life. Herein is manifested the a priori significance of the discussion for fundamental theology and for every aspect of Christian ethics. The human is at the center of creation; and the context of the human is the world as creation. The precise role of the visible-historical creation is the discovery of the invisible-eternal God who reveals Himself fully in the Incarnate Word through whose saving work we are saved.

G.'s aim is to sketch the basis for a reformulation of the ontology or

metaphysics that this truth about the world as creation entails, in a manner more faithful to the scriptural-patristic tradition and less dependent on Aristotelian thought, so prone, thinks G., to conceiving the origin of the world merely as a first point among other points, and the reality of the world simply as the "objectified" substance unrelated to the "existential" and the mystery of freedom. Far from abandoning the critical and historical to the secularist technocrat and ideologue, G. introduces his reformulated ontology of creation by way of a study of the history of the question in Scripture and tradition, both patristic and scholastic, and of an analytical critique of modern positions opposed to the Christian view. G. himself proceeds from a Calvinist tradition but devotes considerable and sympathetic treatment to the views of St. Thomas.

It would be unreasonable to expect in a study of this kind a fully adequate treatment of every aspect of the theme. One may, however, wonder whether G. has completely escaped the influence of the modern denial of creation at every point of his presentation. In his exposition of Genesis many will think that he concedes far too much to the opposition in relegating the "factual" truth of the narrative merely to the status of a "myth." So, too, in his anxiety to avoid the corruption of Christian truth by a faulty use of Aristotle (a problem not unfamiliar to the great scholastics), he does not seem to have appreciated the positive and quite indispensable role of such categories as real and possible, substance and accident, and perhaps is reading St. Thomas in too one-sided an "existentialist" fashion. In places he expresses himself in accents strongly suggesting agreement with process theology. Finally, from a Catholic point of view, and especially from that of Scotus (whose views on necessity and freedom might be of interest in the context, but whom G. does not seem to have utilized in any significant way), the discussion of nature and grace seems at once to distinguish them too sharply and identify them too closely. Nonetheless, G. is a stimulating writer, and this study, if only to focus certain basic questions, will repay an attentive reading.

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

MINISTRY: LEADERSHIP IN THE COMMUNITY OF JESUS CHRIST. By Edward Schillebeeckx. Translated by John Bowden. New York: Crossroad, 1981. Pp. ix + 165. \$12.95.

Schillebeeckx has been interested in the problems surrounding priesthood and ministry through much of his career. Here he brings together some of his recent shorter studies in a reworked form. A central concern

of the book is the growing shortage of priests, the growing number of communities without the Eucharist because they have no priests, and what this means for our notions of priesthood, ministry, and community-building.

Over half the book is devoted to a series of historical studies on the evolution of forms of ministry from NT times through the Council of Trent, where current patterns were set up. S. points out that in apostolic times, and through a good part of the first millennium, the basic issue was leadership of the community, centering in upon preaching, admonition, and teaching. In the early period, whoever was responsible in these areas functioned as leader of the community and therefore was also the person to preside at the Eucharist. Leadership tended to be somewhat fluid and functional in form: it followed the particular needs of the community.

Chalcedon condemned the idea of absolute ordination; one was always ordained to leadership within a particular community. It was not until the second millennium, at the Third and Fourth Lateran Councils, that feudal patterns of society, including distinctions between ordination and jurisdiction, started to obtrude upon the older patterns. The cultic priesthood begins to predominate in the West from this period, and is consolidated in the period immediately before Trent.

S. goes on to discuss the imposition of clerical celibacy, the notion of the sacramental character, and other issues surrounding priesthood from the perspective of this history. Throughout he shows great care in his interpretive framework of this history. He is careful not to become romantic or primitivist in his interpretation. At the same time, he wants to free current discussions from the ideological overtones that current church order has always been as it is now.

In a final section he reviews the 1971 Synod and recent letters directed to church authorities on the crisis of the shortage of priests. He closes with some observations about the future. We need to consider returning to something of the freedom of the first millennium as we allow community leadership to be reshaped by our current needs. The many leadership roles which have been fused into a single one, that of priesthood deriving from the bishop, need to be separated out again for the good of the community. As S. notes, the thought that a community would be denied the Eucharist because it did not have a priest would have struck much of the early Church as odd.

S.'s presentation is sure to stir discussion. The historical sections are well presented and heavily documented. The discussion of the 1971 Synod does not have the same kind of rigor. S. is aware that his proposals are controversial, but, as he says in his introduction, "historical arguments can only be countered by historical arguments to the contrary." S. argues

that illegal practices in grass-roots communities often get sanctioned later by church authority and that we may be seeing something of the same thing happening in the area of church ministry. All of this deserves serious consideration and continued discussion.

The translation is generally good, often an improvement over sections previously translated into English. A couple of items should be noted, however: on p. 38, 5, "legalistic" should read "legal"; on p. 50, 36, "perverse" should read "stated wrongly." And throughout the work "charisma" should read "charism."

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EL SACRAMENTO DE LA PENITENCIA: EDICIÓN Y ESTUDIO HISTÓRICO-TEOLÓGICO DE UN TEXTO INÉDITO DE FR. BARTOLOMÉ CARRANZA O.P. By Juan Antonio Reig Pla. Valencia: Edilva, 1980. Pp. 462. 1,500 ptas.

This volume contains an edition of the ms. Vat. Lat. 4646, ff. 157r-234r: a commentary on Thomas Aquinas' *Summa theologiae* 3, qq. 84-90, *Supplementum*, qq. 1-20, written by Bartolomé Carranza de Miranda while he was professor on the faculty of San Gregorio, Valladolid (1539-45). The introductory studies include an analysis of Carranza's theology of penance which pays special attention to its relationship to the subsequent teaching of Trent, to C.'s criticism of the new theology of Martin Luther and his originality vis-à-vis Francisco de Vitoria, Domingo de Soto, and Melchior Cano of the School of Salamanca. The editor has produced a first-class work which should be of particular interest to historians and systematic theologians.

Carranza's *Summa conciliorum et quattuor controversiae* (Venice, 1546) re-edited about thirty times in Spain, Italy, France, and Germany as well as the Low Countries, provided an indispensable tool for generations of theologians. It is the fruit of his preoccupation with the method of positive theology which, especially under the influence of Cano's *De locis theologicis* (Salamanca, 1563), was to dominate scholastic theology down to the twentieth century. The *De sacramento poenitentiae* is a good example of how C. uses this method and why he must be counted as an important contributor to its popularity. Historians of the Inquisition will welcome this publication for the light it sheds on C.'s theology. His presentation of the sacrament of penance is certainly to be ranked with the best of the day and is completely in harmony with the received Catholic tradition. Thus it affords an important witness to C.'s orthodoxy, which was called into question in the latter part of his life.

Carranza is best known as a victim of the zeal of the Spanish Inquisition. He had served as imperial theologian during the first and second sessions

of Trent, first in the company of Soto and then with Cano. Afterwards he worked for three years to promote the Catholic restoration in England (1554-57) and became archbishop of Toledo, the primatial see of Spain, in 1558. However, his controversial *Commentarios sobre el catechismo cristiano* (1558) and his moderate approach to reform in the Archdiocese of Toledo met with the disapproval of the Grand Inquisitor, Don Fernando de Valdes, as well as that of his fellow Dominican Cano. Imprisoned by the Inquisition, the "Lutheran" Archbishop began a trial which continued for seventeen years. The Inquisition finally had its way when Gregory XIII ordered the dying man to reject sixteen theological propositions which were "strongly suspect of heresy." He died the next day, April 15, 1576. However, the same Pope also ordered that C.'s tomb in Santa Maria sopra Minerva bear the inscription "Viro genere, vita, doctrina, contione atque elemosinis, claro."

In recent years renewed interest in this frail Dominican has been stimulated by the more than fifty studies of José Ignatio Tellechea, above all by his publication of C.'s *Commentarios sobre el catechismo cristiano* (Madrid, 1972). Nevertheless, a great part of his theological, ascetical, biblical, and pastoral works has not been edited. The present volume is an important contribution to remedying this deficiency.

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EDWARD J. KILMARTIN, S.J.

SCHRIFTEN ZUR THEOLOGIE 14: IN SORGE UM DIE KIRCHE. By Karl Rahner, S.J. Zurich: Benziger, 1980. Pp. 484. DM 58.

This volume of twenty-eight essays written from 1975-79 focuses upon the contemporary climate in the Church and in theology. The five sections (Faith and Church, Priesthood, Church Life, The Future of the Church, Guilt and Suffering) offer a creative reworking of many of R.'s favorite themes as well as a new look at several current, concrete issues.

In what is perhaps the most important and most controversial section, R. denies that priestly office and duties should be determined solely from the power to forgive sins and to consecrate. He locates the essence of the priesthood in being a pastor. With seemingly circular reasoning, R. argues that since "pastoral assistants" frequently do everything priests do except hear confessions and say Mass, they should be ordained to express sacramentally what they in fact are: priests. Although priests represent the universal Church, R. proposes in some cases a "relative ordination," i.e., ordination for leadership in a *specific* community. If the Church, moreover, is to be a world Church accepting cultural differences and learning from the Asian, African, and South American churches, Rome could (should?) leave questions of priestly celibacy, the ordination of women, etc., up to individual Church regions.

R. speaks of a new spirituality flowing from Vatican II and the contemporary situation. If the older theology asked who could be saved from the *massa damnata*, today's asks: Cannot one hope that all will be saved? Today's priest and Church must live the spiritual classics in a radically new way by emphasizing Christianity's absolutely basic elements. Both the priest and the Christian must be mystics, i.e., persons who experience the Holy Spirit at the core of their beings and assume the lonely responsibility for a faith lived in an increasingly secular and technical world. Today's priest must identify more with the poor, be a countersign to clericalism, and more open to society's outcasts. His spirituality must be that of a "grass-roots community" which fosters a communal experience of God and brotherly love. Although pastoral activity for R. is theology's starting point, today's priest needs theology for a "second naiveté" and to preach meaningfully in an increasingly pluralistic society.

R. strongly rejects the innerworldly humanistic reduction of his well-known thesis of the unity of the love of God and the neighbor. In another essay, R. explains why he is a Christian and presents a very personal, yet unself-conscious, confession of faith and an indirect summary of his theology and spirituality. His "Dream about the Church" essay presents a good summary of his views on the Petrine office. Worth noting, too, is R.'s reconsideration of his best-selling *Foundations of the Christian Faith*.

In this age of neo-pentecostalism and "underground churches," R.'s balanced assessment of grass-roots communities is especially cogent. So, too, his penetrating treatment of purgatory as the depth and intensity of the act of dying itself. The last essay is a powerful placing of the mystery of suffering in the mystery of God. I am not certain, however, that R. does justice on this issue to the misuse of created human freedom in conjunction with his own profound theology of the unity of the human race.

R. says that this is his *last* volume in a series in which he has written about 7,500 pages. He says: Enough! I say congratulations for giving the Church such a fine theological orientation.

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HARVEY D. EGAN, S.J.

INTRODUCTION À L'HISTOIRE DE L'EXÉGÈSE 1: LES PÈRES GRECS ET ORIENTAUX. By Bertrand de Margerie, S.J. Paris: Cerf, 1980. Pp. vii + 328.

This book is the first of two projected volumes, the second of which will deal with the Latin Fathers. The author examines the work of Justin, Irenaeus, Clement of Alexandria, Origen, Athanasius, Ephraim, the school of Antioch, John Chrysostom, Gregory of Nyssa, and Cyril of Alexandria.

There is no formal bibliography, but numerous patristic texts and a substantial number of relatively recent works are cited. The author is greatly influenced by the writings of Jean Daniélou, and, in questions of exegesis and tradition, by Pius XII.

The book is explicitly intended to be an introduction and not a definitive study; yet the title is somewhat misleading, for de Margerie describes his methodology as "historico-systématique" (13), so that his work perhaps could be better described as an introduction to the history of *doctrinal* exegesis and of doctrine. Thus exegesis is discussed in connection with each author's theology, as directed toward the sanctification of the audience. In fact, the unifying concept of almost every chapter is either the close relationship between the OT and the NT, or the author's dominant Christological theme; in other words, it is the Messiah as foretold or as present and active. The exegesis of Cyril of Alexandria, for example, stresses the anti-Nestorian theme of the unity of the divine Word with His flesh.

The Fathers, of course, did not generally view exegesis as an end in itself; their goal was almost always the personal holiness of their audience in the context of preaching or catechesis. The meaning they sought in Scripture was therefore orientated toward this goal, and de M. distinguishes well the different approaches which they developed to find the true "sense" of Scripture. It is clear that de M. prefers what he calls, with Pius XII, the "literal theological sense" (272); at the same time, he seems to imply that, to be meaningful, contemporary exegesis must follow the same path. His wish that the book will be of use, not only to theologians and exegetes, but also to preachers and catechists (36) is laudable, but it does seem to hint at a mistrust and even a denigration of strictly scientific exegesis. He is aware of this tension and frequently explains why his discussion of exegesis is strongly linked to questions of doctrine and personal holiness. The procedure is consistent with de M.'s avowed purpose, since he feels that the goal of exegesis is precisely the one attributed to the Fathers above; but he moves beyond his own aims in expressing value judgments on methodologies and results unlike his own.

One must mention, then, the negative tone which recurs in respect to certain contemporary work. For example: reference to contemporary exegetes not in harmony with the Church (p. 60, n. 2); accusations of Arianism today (p. 142, n. 16; p. 178, where modern failure to understand Ephraim is attributed to rationalism and Arianism); an apparently sarcastic comment concerning the Jerusalem Bible and John Chrysostom (203-4); the assertion that the rationalism of Theodore of Mopsuestia is different from the "rationalisme exégétique" of our time (208). These may be legitimate concerns for a dogmatic-polemical study, but they are not appropriate in a historical introduction.

The context in which de M. rightly sets patristic exegesis is tradition, the life of the Church in which the Fathers read and interpreted Scripture. For him this tradition is linked primarily with a charism based on the episcopacy, or at least the priesthood; it is therefore the equivalent of doctrine, was received from the author's predecessors (and ultimately from the apostles), and is to be handed on intact. This links exegesis with the magisterium, and de M. says, for example, that the Church could, if it wished to, define the literally messianic meaning of Isaiah 7:14, for it represents a case of "consentement exégétique et unanime des Pères" (83 ff.). In almost every chapter the statements of postpatristic and modern popes and councils are used to support a judgment of validity (or unacceptability) on patristic techniques and concepts. At the end of his study de M. calls for the publication of more patristic commentaries on Scripture (an excellent suggestion); only those commentaries would be chosen which are "en harmonie avec les critères exégétiques contenus dans l'encyclique *Divino Afflante Spiritu*, de Pie XII, et dans la constitution *Dei Verbum*, de Vatican II" (307).

There are very few misspellings, but "monothéisme" for "monothélisme" (V) is critical; the quote on p. 94, n. 73 is not wholly accurate and is found only on page 38 of the work cited. One could also note that it is anachronistic to call John Chrysostom, Nestorius, and Cyril of Alexandria "patriarchs"; finally, the index of authors cited is not exhaustive.

The primary goal of this book seems to be inspirational; as a result it is a blend of scholarship and religious devotion, which can serve those who are aware of its aims and methodology as a very basic introduction to the doctrinal exegesis (and to the doctrine) of the Eastern Fathers.

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GERARD H. ETTLINGER, S.J.

EARLY ARIANISM: A VIEW OF SALVATION. By Robert C. Gregg and Dennis E. Groh. Philadelphia: Fortress, 1981. Pp. xiv + 209. \$24.95.

Was there a time before "There was when he was not" set forth the main point of Arianism? G. and G. think so and undertake here to amplify their groundbreaking article "The Centrality of Soteriology in Early Arianism," *Anglican Theological Review* 59 (1977) 260-78. On their theory, Arius, Eusebius of Nicomedia, and Asterius taught a doctrine of salvation through the saving imitation of a fellow creature, the Son; by our progress in virtue we can win the same adopted sonship which he achieved by his progress. This doctrine stood against that of the "Alexandrian episcopal orthodoxy," represented by Alexander and Athanasius, which taught that the divine Son establishes us by grace in that divine imperturbability which He possesses by nature. For G.-G., the latter soteriology is even more novel than the Arian one, which at least has a

precedent in the classical ideal of human perfectibility; both soteriologies are attempts to cope with the new mentality of Roman late antiquity, in which a sense of the personal nature of power intensified both ambition and fear of failure.

The debate between Arian and orthodox moved to the contrasting views of God and Jesus demanded by their respective soteriologies: the Arians needed a freely created, freely obedient Son as a model for human striving, while the bishops exalted the essential connection between God and Jesus which guaranteed the certainty of salvation given by the latter. G.-G. see this debate as extending beyond the professedly polemical literature into a work such as *The Life of Antony*, where they believe Athanasius tried to prevent the saint from becoming a model of Arian piety.

G.-G. propose, in short, an entirely new way of looking at early Arianism (this book does not deal with Aëtius, Eunomius, and the later form of Arianism). Though they write with assurance and after years of consideration, this book is a first word, not the last word, in what will probably be a major theological discussion during the 1980's. The general credibility of their reconstruction of the controversy is open to such questions as the following: If creaturehood is a necessary condition for the Son's enjoyment of free will, how did the Arians defend God's freedom to create? Why are we all not fully Sons from the beginning of time by God's foreknowledge, if the sonship we can win by our progress is not less than Christ's? Since so little Arian soteriology is preserved by its opponents, would not rhetorical analysis suggest that on this score, as in baptismal practice (48), there was overall agreement between the doctrinal parties? Other, more detailed questions concern G.-G.'s interpretation of texts. For example, the line from the *Thalia* which seems to say that God can make others equal to the Son does not say that there could have been other Sons or other redeemers (30, 168). Eusebius' letter to Paulinus of Tyre points out that the word "beget" in Scripture implies no commonality of substance between begetter and begotten; he does not deny that God's nature can be deduced from His effects (9, 98). Readers will want to refer regularly to Opitz' collection of documents on early Arianism and make their own judgments on questions like these. But G.-G. have sent us all back to the texts with fresh, provocative, and important questions, and for that we should be profoundly grateful. Reconstructing the Arian view of salvation may be extremely difficult, but it must be done if we are going to understand the rest of the controversy, and G.-G. have put us well on the road.

THE HIDDEN CENTER: SPIRITUALITY AND SPECULATIVE CHRISTOLOGY IN ST. BONAVENTURE. By Zachary Hayes, O.F.M. New York: Paulist, 1981. Pp. x + 225. \$7.95.

This interesting volume studies the Christology developed in both the speculative and the spiritual writings of Bonaventure. After a first chapter which briefly explains some dominant themes of Bonaventure's theology, Hayes describes the spirituality of the imitation of Christ (chap. 2), the ontology of the hypostatic union (3), Christ as mystery of grace (4), the psychological dimension of the hypostatic union (5), the theology of the hypostatic union as seen in the writings in defense of the mendicant orders (6), soteriology (7), the theme of Christ as universal center (8). The conclusion is fashioned of reflections which are mainly methodological. Thus the reader is led through Bonaventure's spiritual writings, biblical commentaries, and sermons (chap. 1), the *Commentary on the Sentences* (2, 4, 5, 7), some of the Disputed Questions (6), the conferences on the hexaëmeron (8). This is, of course, not exclusive. But as H. relates other material to each of these chapters, he does not escape the dilemma of Bonaventurian scholarship: Are Bonaventure's main insights expressed in his early theological works (the biblical commentaries, the *Commentary on the Sentences*, the *Breviloquium*, Disputed Questions), in his later theological works (the *Collationes*), or in his spiritual opuscula, his Franciscan writings and his sermons? Whatever choice one makes will be related to a fundamental question: Did Bonaventure's thought evolve, or was it fully formed, at least in its major lines, in the early works?

H. treads a middle path: all the ideas would be in the early works, yet there would be a greater stress on Christ as the center of all in the last *collationes*. This is indeed defensible, though one may still wonder if the stress of the last works affects the substance or only the style of Bonaventure's thought. And thus one may ask: Did Bonaventure's comprehensive Christology in the *Collationes in Hexaëmeron* ever contradict the theology of his *Commentary*?

The relevance of this question in regard to Christology appears when H. describes the Incarnation, in Bonaventure's view, as "a true coincidence of opposites at a number of levels," a coincidence which he paraphrases as "a relation of complementarity" (93). This is admittedly not Bonaventure's wording; it is, at best, an interpretation of his thought in a conceptualization that was foreign to him. Yet, on another page, H. sums up the Christology of the *Commentary* in these words: "The relation between God and creature is a real relation of absolute dependence of the creature on God; it is a non-mutual relation which involves no change or dependence on the part of God" (78). Strangely enough, H. has not noticed that if this is a universal principle—as I think it is—then it

necessarily excludes all relation of complementarity and all coincidence of opposites between God and the creaturely order.

Apart from this wavering between Bonaventure's own doctrine and a dubious reinterpretation, one can find little fault with H.'s study. Yet I would suggest two points. The first is linguistic: the Latin word *vel* does not mean only "or" in the sense of equivalence, or "or" in the sense of alternative (as on p. 116 and n. 40); it can also mean "even." And this is the sense here: Bonaventure's text has *vel etiam*, which lifts all ambiguity. The meaning is: the humanity of Christ knew things infinite only through a *habitus* (which was not always actuated), and even (at times) by ecstatic knowledge. My second point is bibliographical: the last chapter would have gained from acquaintance with Henri de Lubac's *La postérité spirituelle de Joachim de Flore* 1 (Paris, 1979); here Bonaventure is shown to have been more critical of Joachimism than H. sees him.

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GEORGE H. TAVARD

ADRIANUS SARAVIA (c. 1532-1613): DUTCH CALVINIST, FIRST REFORMED DEFENDER OF THE ENGLISH EPISCOPAL CHURCH ORDER ON THE BASIS OF THE "IUS DIVINUM." By William Nijenhuis. *Studies in the History of Christian Thought* 21. Leiden: Brill, 1980. Pp. 404. 104 glds.

Adrianus Saravia was "a convinced Dutch Calvinist who served the Reformed church in his native land for many years, [and yet] became the first in England to defend Episcopal church order by an appeal not only to tradition but to the 'ius divinum' . . . without in any way denying his doctrinal convictions." While N. finds this situation "fascinating," a less enthusiastic appraisal might find it merely "curious." According to N., the continuing ecumenical importance of the debate between the Presbyterian and Episcopal forms of church polity, which obviously has a historical background, provides some additional interest for considering the life and thought of a man who was a Calvinist, yet preferred the Episcopal church structure.

The book is divided into three parts: (1) a biographical account of Saravia's life and work in the Netherlands and in England; (2) his theology; (3) a selection of documents. The section on Saravia's life and work deals with his preparation (ca. 1532-78), ministry, and professorship in the Netherlands (1578-87) and his service in England (1588-1613). Saravia had been a Franciscan friar before he joined a Reformed congregation, sharing their faith and regarding their confession (*Confessio Belgica*) "as an authoritative exposition of the Scriptures." His learning and linguistic ability brought him great prestige in the Netherlands and later in England.

When Saravia moved to England, some have supposed that he was reordained because of his opposition to Calvin's views of the ministerial office in favor of the Episcopal. However, there is no record of his reordination and Saravia's objections to Calvinist theory and practice do not imply that he thought the ministerial office in Calvinism was invalid. Saravia writes: "Although I am of the opinion that the ordination of the Church's ministers is properly the work of bishops, yet it is necessary that where these are lacking and cannot be had, orthodox presbyters can in necessity ordain a presbyter. Therefore his ordination, although it is opposed to the order which has been received since the apostles' time, is justified by the unavoidable circumstances" (113).

Concerning Saravia's theology, N. treats the problem of authority, the sacraments, the Church, and the state. N. does not claim that Saravia was an original thinker, only that he had absorbed a great deal of Continental thought. In England Saravia did not repudiate his Calvinism, but he did oppose Beza's view of church government. This opposition he called "friendly and brotherly" because "not a single difference exists between us on religion but only on the manner in which it can best be preserved inviolate and expanded" (167).

In seeking to ground authority in the Church on the Bible, Saravia opposed both the Roman Catholic and the Puritan views; but he differed from the Continental Reformers by (1) his rather uncritical appreciation of the Fathers and (2) in the conviction that the Church of England had fully applied the Scripture to church government. Saravia agreed with Beza that the three marks of the true Church were the preaching of the gospel, the right administration of the sacraments, and church government, but he understood the third mark to require episcopal order.

Apparently Saravia's theology is best understood against the background of Reformed theology. Thus it is all the more peculiar (N. calls it "striking") that he would so vigorously oppose Calvinism on church order and government.

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CHARLES PARTEE

DER PHILOSOPHISCH-THEOLOGISCHE ANSATZ BEI JOHANN EVANGELIST KUHN. By Hans Günther Türk. Frankfurt: Peter D. Lang, 1979. Pp. 460. Sfr. 72.

Studies on the Tübingen School have often reflected the theological climate of their own times. In the early part of this century, they depicted the Catholic Tübingen School as a predecessor of Modernism and they uncovered its dependence upon Protestant theology. In the middle of the century, Josef Geiselman sought to counter this line of interpretation

by underscoring the Catholic background to the Tübingen School and by pointing to the philosophical influence of Friedrich Wilhelm Joseph Schelling. Since the present situation demands neither polemic nor apologetic, impartial studies on the theological direction and background of Tübingen have emerged.

Türk's book, a Munich doctoral dissertation directed by Heinrich Fries, stands within this recent direction, for he argues that the fundamental roots of Kuhn's philosophical approach can be traced to Jacobi. This influence explains his closeness to Schleiermacher (despite all criticisms) and his criticisms of Schelling and Hegel. Although the central significance of Jacobi has been well known ever since Weindel's essay in the 1950 Tillmann Festschrift, it has not until T. been systematically exploited in order to present a total interpretation of Kuhn's philosophical theology.

T. divides his treatment into four sections. The first analyzes Kuhn's monograph "Jacobi and the Philosophy of His Time," which had been completed in 1830 but was only published in 1834. The second section studies Kuhn's essay in 1832 on the notion of essence of speculative theology or Christian philosophy and compares it with the approaches of Rahner, Pannenberg, and Drey. In the third section the foundational significance for theology of the "immediate notion of God" in humans is analyzed on the basis of the first two editions of the dogmatics. The final section discusses the controversies surrounding the relation between faith and knowledge within theology.

From the very beginning one problem moves Kuhn: What is the correct balance between the claims of faith and the claims of rationality? In his Jacobi monograph Kuhn approaches this problem by analyzing how philosophical rationality is dependent upon what lies outside of it. The starting point of philosophy is not based upon a principle above the limitations of experience and life, but is rooted in an immediacy. The relationship between the immediacy within faith and knowledge and the conceptual mediation of this immediacy is the focus of his first monograph. The essay of 1832 extends these reflections to the problem of history in relation to philosophy and theology. T. underscores how Kuhn's insight into the finitude of human reason provides the standpoint from which he will criticize the transcendental philosophy of his day (for Kuhn: Kant, Fichte, and Schelling). Moreover, this same insight comes to the fore in Kuhn's differentiation from Johann Sebastian von Drey. Whereas Drey emphasizes the necessary relation between the ideal and the real within history, Kuhn backs off from this idealistic interpretation that Drey had taken over from Schelling.

In tracing Kuhn's development of his philosophical approach, T. has

focused very much upon the foundational issues of the knowledge of God and of the relation between faith and knowledge. In this respect his book is the most comprehensive treatment to date. Although several excellent monographs have recently been published on Kuhn, they have been much more limited in scope. Courth (1975) was limited to the Strauss controversy, just as Mattes (1968) focused on the Neo-Scholastic debate about grace. Only Wolfinger's (1972) study of faith approaches T., but its limited contextualization and its atomization of periods of development make it a much inferior study. On one point, however, T.'s analysis comes too short. There is an important shift between the two introductions of Kuhn's dogmatics. Whereas the 1846 edition is much more speculative and philosophical, the 1859 edition is much more historical and is much more concerned with systematic than foundational topics. Although T. alludes to these differences, his emphasis upon the working out of the implications of the original philosophical confrontation with Jacobi leads him to downplay them. But this reservation does not prevent T.'s monograph from occupying the place of honor as the best and most comprehensive introduction to Kuhn's theology.

Catholic University of America

FRANCIS SCHÜSSLER FIORENZA

TEILHARD, SCRIPTURE, AND REVELATION: A STUDY OF TEILHARD DE CHARDIN'S REINTERPRETATION OF PAULINE THEMES. By Richard W. Kropf. Rutherford, N.J.: Fairleigh Dickinson University, 1980. Pp. 351. \$20.

K. has gone through all the published and unpublished material available and found that in Teilhard's essays (as opposed to letters and notebooks) there are 263 scriptural citations. It was sometimes difficult for K. to determine when a quotation was intended, as Teilhard generally cites only brief phrases and usually did not give the reference. The majority of Teilhard's citations are in Latin and the wording is often inexact or modified; usually he seems to have been quoting from memory. He often urged that others take St. Paul in a literal sense when Paul was speaking of the Body of Christ. But for the most part Teilhard did not hold himself to the literal sense nor did he show much awareness of continuing exegesis. He did not explain his own particular usage, but he often used phrases in an applied sense that developed out of his own devotions. K. tells of Teilhard being very impressed by Newman's *Development of Christian Doctrine* and suggests that the "mystical" sense of Scripture that Newman found in many Church Fathers might have influenced Teilhard. But K. would argue that Teilhard's usage was not significantly different than that of many other systematic theologians: "biblical sources, taken originally in a freely inspirational function, end

up as being considered proofs of the theological systematization that has been erected."

Each of the key passages of Paul to which Teilhard made significant appeal is studied at length and conclusions are drawn from Teilhard's patterns of usage. For example, Teilhard quotes Rom 8:22 ("omnis creatura ingemiscit et parturit") eight times with diminishing frequency from 1916 to 1936 and never thereafter. K. treats each of these citations in context and explains the decreasing frequency by saying that from 1920 onwards Teilhard had increasing difficulty with sin in Paul's cosmology. Rom 8:22 is said to be so involved in this sin-cosmology that did not allow for cosmogenesis that Teilhard stopped citing it, though he would continue to appeal to Paul for his cosmic Christology. Perhaps in this case K. presses the evidence too far; a simpler explanation would be that Teilhard wrote increasingly for a secular audience that would not be impressed by devotional references to Scripture.

K.'s thorough study has uncovered material on the professors Teilhard had in the seminary at Hastings (Condamin and Durand in Scripture), and it includes numerous citations from commentaries Teilhard might have consulted while studying theology (Lapide and Prat). Then K. offers contemporary interpretations of significant Pauline material. The title of K.'s work would seem more accurate than the subtitle, for the book also treats Johannine passages used by Teilhard and sets Teilhard's understanding of revelation in the context of official Church teachings. The Appendix contains tables and lists which serve as a good context to follow K.'s argument and as a good reference for further studies of Teilhard. Many Teilhardians will be surprised by the variety of passages to which Teilhard referred and to learn that there are thirty-six citations from Matthew's Gospel and only thirty-one from John's. K.'s positions are carefully argued, extensively researched, and abundantly documented. It is difficult to imagine a more thorough presentation.

Georgetown University

THOMAS M. KING, S.J.

DIE KIRCHLICHE LEHRAUTORITÄT IN FRAGEN DER MORAL NACH DEN AUSSAGEN DES ERSTEN VATIKANISCHEN KONZILS. By Alfons Riedl. *Freiburger theologische Studien* 117. Freiburg: Herder, 1979. Pp. x + 534. DM 68.

On July 19, 1870, the First Vatican Council solemnly proclaimed that the infallibility with which the divine Redeemer endowed His Church is exercised by the Roman pontiff when, as pastor and teacher of all Christians, he defines with his supreme apostolic authority a doctrine concerning faith or *mores* that must be held by the universal Church (DS 3074). Only a week earlier, the spokesman for the Council's doctrinal

commission, Bishop Vinzenz Gasser, commented, in response to a proposed textual emendation, that every theologian knows how the words *doctrina de fide vel moribus* should be understood (Mansi 52, 1224A).

However clear the meaning may have been to the prelates attending Vatican I, recent theologians have differed substantially in their interpretations of this expression in general and of *mores* in particular. On the one side, e.g., are those who have understood *mores* to include not only general moral behavior along with moral principles, but also specific ethical teachings, including matters of natural law, and even particular questions of Christian life-style (such as the approbation of the rules of religious communities); on the other hand are those who have restricted the ambit of *mores* to morality insofar as it is a matter of divine revelation.

The present volume, originally a Bonn dissertation, attempts to rediscover the meaning of *mores* immediately prior to and during Vatican I. First, the definition of the Immaculate Conception (1854), the declarations of contemporary provincial councils, the encyclical *Quanta cura* (1864) and its companion piece the "Syllabus of Errors" are examined; next, after considering the Council's preparatory discussions and documentation, there is a detailed examination of *mores* in *Dei filius* (the conciliar constitution on creation, revelation, and faith), the schema on the Church (which was discussed but not adopted by the Council), and *Pastor aeternus* (the constitution on the institution, perpetuity, and nature of the Roman primacy, and the infallible magisterium of the Roman pontiff).

From this extensive analysis it is evident that Vatican I considered *mores*, in complement with *fides*, as the "object of infallibility"; in other words, the (papal) magisterium can infallibly define not only "matters of faith" but also the "practice" of that faith. In general, then, Vatican I delineated a relationship between the magisterium and "moral behavior" within the sphere of ecclesial life and Christian conduct: first, those aspects of morality which are divinely revealed are appropriate "objects" for the exercise of infallibility; secondly, the scope of the Church's formal teaching is not restricted to what has been directly revealed; thus, the magisterium can teach (though not necessarily under the aegis of infallibility) in moral matters that are only (indirectly) related to Christian revelation; thirdly, the Council did not claim magisterial competence in areas unrelated to revelation. In spite of this careful delineation, there are some important and interrelated ambiguities: the Council did not adequately clarify how one can determine the "revelation-relatedness" of specific "moral behavior"; also, the Council did not sufficiently distinguish between those areas where the magisterium can teach infallibly from those where the magisterium can teach only authoritatively (and so not infallibly).

Although R.'s prose tends to be convoluted, his presentation is generally characterized by consummate Teutonic thoroughness and exactness: e.g., he carefully notes that Vatican I did not teach that "the pope is infallible" or that "definitions *ex cathedra* are infallible"; rather, the Council affirmed that "the pope (under stipulated conditions) exercises the infallibility of the Church" and "the resulting definitions are irreformable." Similarly, R. is usually attentive to the pertinent historical factors, though there are a couple surprising oversights: e.g., in treating the Syllabus, no consideration is given to Bishop Dupanloup's influential interpretation, and in analyzing the pivotal phrase *ex sese non autem ex consensu ecclesiae* (DS 3074) a discussion of the influence of the Fourth Gallican Article (1682) is missing. Also lacking is an exploration of the hermeneutics of conciliar teaching: e.g., what interpretive weight should be given, respectively, to such diverse elements as preparatory schemata, episcopal emendations, and the doctrinal commission's recommendations? In addition, granted that there were different theological interpretations of infallibility among the prelates who approved *Pastor aeternus*, should not the conciliar statement be treated as a "consensus" document? Finally, granted that current theological perspectives are vastly different from those at Vatican I, how can one provide for what Congar has termed a "rereception" of the Council's teaching on infallibility? Admittedly, however, such questions go beyond the stated scope of R.'s study.

On the whole, this volume provides readers with detailed data carefully culled (primarily from Mansi) and thematically organized in a way that should prove helpful to the ongoing discussion of the meaning of infallibility.

Catholic University of America

JOHN T. FORD, C.S.C.

GRUNDRISS DES NACHKONZILIAREN KIRCHENRECHTS. Edited by Joseph Listl, Hubert Müller, and Heribert Schmitz. Regensburg: Pustet, 1980. Pp. xli + 969. DM 68.

This "Manual of Postconciliar Canon Law" (a loose translation of the German title, but just how do you render *Grundriss* correctly?) is more than an elementary introduction into the world of canon law, but it is less than a corpus or a digest (in the Justinian sense) of ecclesiastical laws. It is best described as a sophisticated *summa*, concise yet covering all important issues, reflecting throughout the depth and breadth of the authors' learning. Forty-six scholars contributed to it, most of them professors of canon law in Germany, Austria, and Switzerland. Their goal was obviously to produce an intelligent and reliable reference book at a time when much of the Code of 1917 has become obsolete, when there is a great deal of diffused legislation, when the new Code is still in prepa-

ration. Such uncertain times, however, can favor healthy development in a legal system; obsolescence opens the door for initiative, and obscurity encourages interpretation. Indeed, the authors do more than give us the presently valid laws in one volume. Throughout the whole work they keep demonstrating the evolutionary character of canon law; they show its gradual transformation under the doctrinal impact of Vatican II. They keep referring also to the schemata of the projected new Code, so that past, present, and future are continuously in sight. Such a presentation brings out forcefully how much the seemingly static laws are embedded in history—and changing.

The book divides into four parts: (1) doctrinal foundations and principles of interpretation; (2) the constitutional and administrative structures of the universal Church and of the particular churches; (3) norms conceived to help the Church in the fulfilment of its mission; (4) structures which regulate the relations between Church and state.

On the whole, the book shows that the science of canon law is in a healthy and vigorous state in German-speaking countries. No wonder, since canon law is part of the ordinary curriculum in every civil-law school, and the public authorities provide the necessary funds for teaching and research. Thus scholarship can flourish; there is no academic discrimination against an ancient and venerable discipline.

The approach of the authors is more by way of synthesis than analysis. They group the laws into 117 headings, each constituting a logical unit. Such a method gives less, if any, opportunity for refinement in interpretation through exegesis of relevant texts, which is a limitation in the book.

The historical and theological introductions to the canonical problems are especially well done in Parts 1 and 2, namely, in the chapters dealing with the nature of canon law and its role in the life of the Church. In Parts 3 and 4, recent developments in philosophy and theology have not been taken into account to the same extent. The chapters on marriage report rightly on doctrinal developments concerning the ends of marriage, but they restate uncritically the norms which must presently govern all judgments about the validity of marital contract and consent. The problem is that those norms are based on medieval philosophical and psychological theories that hardly any psychologist or philosopher can support today. Clearly, it was not the intention of the authors to evaluate systematically the laws they explain. This is a weakness, since this work will be widely used as a textbook in seminaries and universities. As such, it should contribute to the students' legal education by introducing them into the science and art of the intelligent and responsible evaluation of our laws. It should help them to grasp the value the law intends to uphold and to assess the suitability of the norm to achieve that goal. Thus, when

the time comes for it, they in their turn will be able to lead their fellow Christians to the intelligent and free acceptance of the laws. There is no other way to build respect for canon law in the Christian community.

The bibliographical references to works published in German are superb in their completeness and orderliness. The same cannot be said of references to publications in French, Italian, and Spanish; at most, they constitute a mediocre guide for the researcher. References to English literature are haphazard and even misleading; while a few out-of-date and minor pieces are quoted, many recent and major contributions are omitted. This is a serious deficiency to be remedied in subsequent editions, or in an intended commentary on the new law. After all, canon law is an international science.

There is a great deal to be admired in this volume, in spite of its limitations. Overall, it is the best comprehensive reference work on canon law in these postconciliar times. Even when it will become out of date as a manual of law, it will remain a valuable historical documentation of the life of the Church in our changing times.

Catholic University of America

LADISLAS ORSY, S.J.

STANDING BEFORE GOD: STUDIES ON PRAYER IN SCRIPTURE AND IN TRADITION WITH ESSAYS IN HONOR OF JOHN M. OESTERREICHER. Edited by Asher Finkel and Lawrence Frizzell. New York: Ktav, 1981. Pp. 410. \$29.50.

This collected volume of essays is a tribute to the pioneering work of Msgr. John M. Oesterreicher assembled by a Jewish and a Catholic scholar who have worked closely with him the last several years at Seton Hall University. A wide variety of North American and European scholars have provided contributions in honor of O., who deserves praise for his groundbreaking, often lonely, efforts at improving the image of the Jewish people among Christians. A brief chronology of O.'s life and a complete bibliography of his many writings on Christian-Jewish relations have also been added by the editors.

The entries are divided into three major sections. The first, "Worship in Scriptures," contains among others a study of a hymn of creation in Daniel by coeditor Frizzell, reflections on Jn 4: 20-26 (worshiping God in spirit and truth) by O. Betz, and a provocative interreligious piece by G. S. Sloyan asking "who are the People of God?"—certainly a central question in the ongoing Christian-Jewish dialogue.

In the second section, "Prayer in Tradition," we find intriguing essays by D. Zeller and A. Finkel on the Our Father and one dealing with the concept of *shekhinah* as it relates to Mt 18:20 by J. Sievers. C. Thoma and J. Petuchowski provide some interesting reflections on Jewish liturgy,

and R. M. Nardone describes the liturgical calendar of the Jerusalem Church. Cumulatively, these essays reveal the deep ties between Jewish spirituality/liturgy and their Christian counterparts.

Section 3, simply called "Reflections," brings together a variety of subject areas from a discussion of Anselm's *Proslogion* by E. Synan to a cycle of Holocaust songs by M. Hellwig to H. Weiner's presentation on the mystery of eating as described by the Israeli mystical writer R. A. I. Kuk. The contribution by J. Agus on Judaism's view of world community and M. Wyschogrod's observations on the strengths and weaknesses of the Christian notion of conscience and its possible appropriation by contemporary Jewish ethics are both marked by the kind of interreligious openness that O.'s life and work have encouraged. Overall, the range of essays in this volume reflects well the major religious concerns which have dominated O.'s perspective.

Despite the firm belief that O. truly deserves a published testimonial and that many of the essays contained here are quite valuable in themselves, in my view a somewhat different approach would have proven more valuable. The volume lacks any real co-ordinating focus. Its price will keep it confined to library shelves. And I am afraid that many of the essays would have reached a wider audience if published in specialized biblical, liturgical, and philosophical journals. Somewhat to my surprise, the volume contains no entry by O. himself nor any critical appraisal of his writings. He is a major figure. But like all pioneers some of his positions, while respected, are no longer accepted by a subsequent generation of scholars in the Christian-Jewish dialogue. A genuinely critical volume, with contributions by both supporters and friendly critics, would have provided a more lasting tribute to the permanence of O.'s thought than the widely diverse collection of unrelated essays. A major response to these evaluations by O. would have provided him the opportunity to bring the advantage of years of experience to bear on the ongoing issues in the dialogue. It would have provided a major new resource as those of us provoked by O. to rethink the Christian-Jewish relationship continue our task. I hope the latter kind of volume might still be put together by O.'s friends at Seton Hall.

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JOHN T. PAWLIKOWSKI, O.S.M.

CONTEMPLATION ET VIE CONTEMPLATIVE EN CHRISTIANISME. By Jean-Hervé Nicolas, O.P. Fribourg: Editions Universitaires, 1980. Pp. xxxi + 429.

The title of this stout volume represents accurately what it contains. N. deals with the subjects one would expect: mysticism and contemplation

with their relations to eternal life, grace, incarnation, purification, prayer, states in life. He distinguishes prayer (*prière*), inner and outer words addressed to God, from contemplation, union with God. The first is an act of the virtue of religion, the second an act of theological faith penetrated by charity. As to the relation between meditation and contemplation, N. felicitously remarks that "la méditation par laquelle on s'efforce de 'saisir' la Trinité en Jésus Christ dispose à se laisser saisir" (296). He rightly notes that non-Christian religions have elaborated efficacious techniques to bring one "to a perfect immersion in oneself," whereas Christian meditation is a quest for the supreme Other and far from a pure seeking of one's "true self" (83).

N. explains the compatibility, indeed the necessary connection, between disinterested love and interested hope (114-17), and he is on target in pointing out that not every inner suffering that lacks an apparent exterior cause is a mystical dark night, even if the suffering serves to purify the one who embraces it with love (151). In the course of developing the relations between the cross and contemplation, N. takes occasion to reject the changeable God of process theology. The suffering God of Moltmann he considers to be not only mysterious but impossible. To say that an utterly simple being is both mutable and immutable is to speak a contradiction, for incompatible traits in absolute simplicity are unintelligible (165).

N. is clear and thorough, but I do have some problems with his thought. It is not obvious to me why he devotes thirty pages of a book on contemplation to the mystery of eternal damnation. His explanation of continual prayer does not satisfy my understanding of the richness of the biblical message and usage. But my main difficulty is his position that mystical contemplation is not meant for all (36 f.). N. does not discuss the many phenomena spoken of in Scripture that can be explained adequately only in terms of what we now call infused prayer: tasting the Lord, gazing on His beauty, indescribable joy, perfect wisdom, living through love, filled with the utter fulness of God (Pss 34:8; 27:4; 1 Pet 1:8; Col 1:9; Eph 1:4; 3:19). All this is assumed to be for everyone. Nor does he seem aware of Vatican II's strong statements that the faithful burn with love during the liturgy and experience divine realities in their contemplation (*SC* 10; *DV* 8). He does not discuss the conciliar teaching that both diocesan and religious priests are to work from "an abundance of contemplation," and that active religious are to be thoroughly enriched with mystical treasures (*LG* 41; *AG* 18). Nor can I reconcile N.'s thesis with other remarks elsewhere in his book. He rightly explains that we cannot, despite our best efforts, come to the perfect purity which total union with God demands. It is the Holy Spirit alone who can burn away

the deepest roots of our egoism (138–41). Yet St. John of the Cross teaches that this purification is effected by infused contemplation, which therefore must be meant for all. N. says that the cross and contemplation are inseparable, for they mutually nourish each other (157); it would appear, then, that they must be found in every life. The contemplative is the one in whom Christian grace has come to its maturity (211); I would surely agree, but everyone is to grow to maturity. Contemplation is the “supreme expression of the vitality of grace” (255), the point of the highest intensity of life in the Lord (300). Given the universal call to holiness, how then could it rightly be denied to anyone? Perhaps it is considerations such as these that prompt N. at times to seem to weaken in holding to his position (cf. 76, 311–12, 335).

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THOMAS DUBAY, S.M.

DISCIPLESHIP: TOWARDS AN UNDERSTANDING OF RELIGIOUS LIFE. By John M. Lozano, C.M.F. Translated from the first Italian edition by Beatrice Wilczynski. Chicago: Claret Center for Resources in Spirituality, 1980. Pp. xv + 371.

A healthy sense of the historical growth and development of religious life is always enlightening, and it can be liberating and challenging too. An awareness both of the variety of forms of religious life over the centuries and of the inner development through these forms can avoid a stubbornly rigid exaggeration, while providing a realistic feel for the heart of religious life revealed in its development—something which must always underlie and inform present choices regarding the contemporary understanding and development of religious life in the Church.

This book, a very helpful, synthetic collection of scriptural evidence, historical data, and theological reflection, is the work of one who has taught the theology and history of religious life for many years. Its value lies in its collection of so much material, well ordered and clearly presented, leading up to an understanding of contemporary religious life after a fifteen-year effort to integrate the insights of Vatican II on the nature of the Church and the universal call to holiness in a radical discipleship of Jesus. As a result, L. sees as unacceptable today any treatment of a historical order of states of life which could make religious life *more* perfect than lay, secular life and which would reserve the evangelical counsels for religious *only*. Such a hierarchical view of life styles results from a Hellenistic dichotomy between God and the world which is not found in Scripture. Although the very subtitle of his book admits its tentativeness and the need for further research and reflection, L. is forthright, clear, and brief in presenting the evidence that supports the understanding of religious life which he sees as called for after Vatican

II. And the tentativeness mentioned is justified, because there is some ambiguity and contrast within Vatican II's statements on religious life, and L. is right in seeing the need for further research and reflection.

Each chapter leads to some conclusions as a result of scriptural, historical, and theological evidence. In the first four chapters L. gradually delineates his view of religious life as "making visible through one's very lifestyle, the common calling to follow Christ, and that eschatological situation which makes each Christian confront the Kingdom above and beyond all that is good in this world" (123). While religious life, as we have concretely known it, is not found explicitly described in the Scriptures nor explicitly demonstrated in the earthly life of Jesus, a study of the cases of Antony, Augustine, Benedict, and Francis reveals that religious life as a specific life style "is born from an impulse of the Spirit, under the inspiration of the Scriptures, as an answer to the needs of the Church" (25). L.'s approach here, careful and balanced in avoiding any scriptural fundamentalism or rationalizing away of historical fact and influence, finally motivates the religious call, as is true of any Christian call, in the attractiveness of the very person of Jesus.

The remaining five chapters, on celibacy, poverty, community, obedience, and the religious vow as such, are even more enlightening, especially in each chapter's quick summary of how these elements of religious life gradually entered and developed through people like Basil, Augustine, Benedict, Francis, and Ignatius. Celibacy, as the only element which can be rooted as a charism in the NT, "constitutes the basic charism of religious life, the one that makes it possible" (125). When treating of celibacy as a sign of transcendent grace visibly structured into a life style, L. is careful always to avoid any comparative superiority for religious life. But he does point to celibacy as a choice of what I would call that more direct orientation to God which today we often avoid speaking of for fear of downplaying the great dignity of the marital orientation to God mediated by husband and wife. Rather, L.'s point here, even if more explicitly stated, simply refers to a specific difference, not a superiority.

L.'s chapter title "The Religious Profession of Christian Poverty" reveals how sensitive and subtle his treatment is, stressing religious poverty as a special public profession of the poverty meant to be characteristic of all Christian life. Demonstrating a great care for the legitimate variety of the religious profession of poverty, L. challenges us beyond easy traditional rationalizations, especially regarding the witness which communally lived poverty is.

A book like this can be especially helpful today as religious life looks to the next century. Too often new developments seem "just to happen" and then we feel stuck with what has happened; we feel cheated. Though the work of the Spirit will always surpass our own conscious human

thoughts and choices, still our own understanding of the past development of religious life from Antony to Thomas Merton and Mother Teresa can help us to an informed evaluation of present possibilities, and thus our co-operation can play a major part in the development of religious life.

I would make one small criticism. In tracing the historical data in each chapter, the formal development comes up to Francis and the mendicant tradition. Though there are individual references here and there to Ignatius and the Society of Jesus, it would have been more helpful if the formal development came up at least through Ignatius and the whole new form of religious life he introduced. This would seem especially true for the excursus at the end of chapter 2 on the "World" in religious life, since Ignatius' "finding God in all things" effected a breakthrough in Christian spirituality's view of the world. Nevertheless, I congratulate L. on this enlightening and valuable book.

University of Scranton

GEORGE ASCHENBRENNER, S.J.

TOWARDS A WORLD THEOLOGY: FAITH AND THE COMPARATIVE HISTORY OF RELIGION. By Wilfred Cantwell Smith. Philadelphia: Westminster, 1980. Pp. vi + 206. \$18.95.

This is a publication of Smith's Cadbury Lectures at the University of Birmingham in 1972. His thesis is that there cannot be a Christian theology of other religions because religion embraces more than the outsider can perceive. But he launches out "towards" one, nevertheless, once he establishes the fact that it is history which forms the common base for us all, religious and nonreligious. Later he joins transcendence with history to declare them as the only two commonalities which work for all humankind.

The book is a sweep through a thorough and well-ordered mind which yields results such as these: Religions understand ultimates well, but history badly. People carry a religious process, not a pattern (Where does this leave phenomenology and structuralism?). Human redemption is not an overplus (supernatural)—he rejects the natural/supernatural categories as useless for the other religions—but a restoration of what humankind was meant to be in the first place. Man is not inherently religious, but religions are inherently human. No statement about our faith is valid to which a non-Christian could not agree in principle. The one view which works is to see oneself as participant in the one community: the human. To interpret another's faith within one's own terms is a misinterpretation. Other faiths are not "other," because all knowledge is self-knowledge. All faith saves. Faith differs in form, not kind. Faith is not a concept but a context. If one sets out as an apologist, then one does not want to know the other but to win a debate. Faith can be theologized only from the inside.

Undergirding S.'s theologizing is the principle that all humane knowledge is a self-consciousness (this is knowledge of men and women), but that the knowledge of the merely material world yields only human knowledge. Humane knowledge always produces a "we," a corporate critical self-consciousness; but "objective" knowledge, and objectivity in general, produces a polarity (a separateness) which disrupts community by furthering the distance between subject and object. In fact, S. says, objective knowledge is oriented to alienation from others.

I think S.'s distillates—history and transcendence—will work out well as the two communalities shared by all religious people and secularists as well. He seems to beg the question by his statements about apologists, this since the question is whether one can "see" the other, not whether one wants to debate him/her.

To interpret another from an ultimate position always relativizes the other: true. This is the rub. S. uses "self" and "other" analogously in saying that one cannot view another faith as other because all knowledge is self-knowledge. He seems to reduce "other" to a univocal, almost monist, usage and then to force it back on us to conclude that one cannot have a Christian theological view of another religion. He is using theology on two levels too: one goes out—through history—to "see" the other religion; then one returns, changed by the experience, as a Christian who now shares the other's faith. Yes, the self did change in the process. Yes, the knowledge of, e.g., Islam does become self-knowledge. But one still remains individuated by one's faith, which is Christian, Muslim, Buddhist, etc. The waffled use of "other" and "self-knowledge" proves useful in pushing us to use history in order to "see," to form the community of believers which S. wants; but one must not forget that faiths are plural, that they do differ in kind; otherwise their experiences would be the same on the transcendental level; and then we would be back where Zaehner and Aldous Huxley began in 1957 in their battle over this very question.

S.'s book is a must for both historians of religion and theologians of all faiths. My few major reservations could only be had in the presence of a signal theological and historical achievement, which this is.

Woodstock Theological Center, D.C. WILLIAM L. NEWELL, S.J.

MYTH, SYMBOL AND REALITY. Edited by Alan M. Olson. Notre Dame: University of Notre Dame, 1980. Pp. xiv + 189. \$14.95.

This is the first volume in the Boston University Studies in Philosophy and Religion, which projects a series dealing with critical issues in the philosophy of religion. In preparation are volumes on transcendence and the sacred, and on meaning and truth in nineteenth-century philosophy and religion.

The present volume includes essays by distinguished representatives of a variety of disciplines: Herbert Mason, Elie Wiesel, Bernard J. F. Lonergan, Jacques Waardenburg, Harold H. Oliver, Hans-Georg Gadamer, Alan M. Olson, Dennis Tedlock, Howard Clark Kee, and J. N. Findlay. After a helpful introductory overview by the editor, the first part, titled "The Challenge of Myth," contains a very brief essay by the Islamic scholar Mason suggesting that myth is the "ambush of reality" in which an unsuspected reality within oneself is discovered and is therefore an avenue to truth. Elie Wiesel follows with a piece from the Jewish experience of suffering under various Christian myths, and, in the context of the current attempt by some to deny the fact of the Holocaust, prefers history to myth because history remembers. The opposite of history in the Jewish tradition is not myth but forgetfulness. Lonergan's brief essay adds nothing to the discussion but is interesting as an autobiographical account of the sources of his own thought.

Part 2, "The Study of Symbol and Myth," is the more substantive part of the collection. The essay by Waardenburg is a well-organized survey of a wide range of literature from sociology, anthropology, philosophy, and the history of religions concerning how symbols and myths function and the problems involved in their interpretation. Waardenburg believes that there is no need at this time to rehabilitate symbol and myth, but that further attention should be given to the hermeneutical problem. Oliver's essay is an intriguing attempt to apply process metaphysics or, more specifically, the doctrine of "internal relations" to the interpretation of myths. He argues that the intentionality of myths is not primarily referential, i.e., they do not intend to refer to transcendent beings, but intend to image reality as relatedness. The characters in myths are "characters in relation" and cannot be lifted out of the relationships.

Gadamer's essay discusses the similarities and differences of poetical and religious discourse and agrees with Oliver that they are nonreferential, but argues that the hermeneutics of religious discourse (specifically, Christian religious discourse) has the special task of dealing with the challenge that "merit is secondary and faith is all." To make this comprehensible requires more than the ordinary hermeneutical skills. Olson follows with an analysis of Ricoeur's *The Rule of Metaphor* and his theory of split reference and the tensional conception of truth. Olson argues that the tensional character of truth is a reflection of the "tensive-boundary character of man's being in a world."

Part 3, "Interpretations of Myth," contains three essays dealing with particular myths: Tedlock on the Zuni myth of emergence, Kee on the Isis myth and its dialectical relation with a variety of changing cultural contexts, and Findlay arguing that the myths of Plato should not be

regarded as allegorical stories but as an ontology, cosmology, rational psychology, and theology which deserves to be taken seriously.

Though the quality of the essays is uneven, the volume as a whole is useful. It reflects the seriousness with which symbol and myth have been studied by various disciplines in recent times and summarizes the state of the question. Despite the editor's valiant attempt in his introduction, there is not much continuity among the various pieces. The volume would have been enhanced by an essay by Ricoeur himself.

Jesuit School of Theology at Berkeley T. HOWLAND SANKS, S.J.

CHRISTIAN REALISM AND LIBERATION THEOLOGY: PRACTICAL THEOLOGIES IN CONFLICT. By Dennis McCann. Maryknoll, N.Y.: Orbis, 1981. Pp. 250. \$9.95.

McCann's book is a comparison of the context, methods, theologies, and practical consequences of Reinhold Niebuhr's Christian realism and Latin American liberation theology. For the latter he focuses, rather too exclusively, on the work of Gustavo Gutiérrez, Juan Segundo, and Jon Sobrino.

The first half of the book, treating Niebuhr, argues that the strengths of his position stem from a sound mythical interpretation of the key biblical symbols of creation, sin, and atonement. Myth is understood seriously but not literally. Niebuhr establishes a theological anthropology based on human limit situations as the ground for a theological ethics and a theology of history.

In facing the contention that Christian realism finally served as an ideological justification for the cold war—an "establishment theology"—M. indicates several flaws in Niebuhr's theology. First, he never correlates his doctrines of self and society. To the end he works with the wrong-headed juxtaposition of moral man and immoral society. Secondly, although his anthropology is sound, Niebuhr's social ethics shows the inadequacy of an anthropological, as opposed to a critical social, theory as the sole definitional framework for social ethics. Finally, at root, Niebuhr's is almost entirely a dispositional ethics.

M. sees two issues of the highest priority for any agenda in social ethics: "the need for some sort of critical perspective on ideological conflicts and some sort of structure of justice for resolving conflicts of social interest." Niebuhr's strategy on the first issue was to appeal to a moment of religious disinterestedness and critical suspicion when faced with a hidden God and the ironies of history. Unfortunately, his method only uncovers *religious* distortions. M. comments: "This theoretical weakness has practical significance for Christian social activists since

they need guidance not only concerning the religious pretensions of ideologies and utopias but also concerning the economic and social interests they represent." On the second issue, justice structures, M. argues that Niebuhr's middle axioms for justice, e.g., a balance of power principle, collapse into vagueness because his theology lacks a correlation with critical social theory.

The flaws in Niebuhr's approach are deficiencies, not logical incoherencies. When treating liberation theology, however, M. sees a fundamental dilemma in Gutiérrez' mix of an epiphanic vision of God acting in history and the dialectical vision implicit in Paulo Friere's method of conscientization. Indeed, the content and the method of Gutiérrez' theology are at war with one another. Relying on Lucien Goldmann's thesis in *The Hidden God*, M. contends that the dialectical vision flowing from Hegel, Marx, and Lukacs—and continued by Friere—is simply incompatible with any orthodox claims about a God who acts in history.

There are two horns of a dilemma for those who follow Friere's method of conscientization: false politicization or triviality. For, "left to its own logic, conscientization inevitably empties the epiphanic vision of its essentially religious meaning." Thus, Segundo turns Jesus into the mere historical occasion for a breakthrough to "deutero-learning" which is, then, subject to no further regulation by the Jesus of history or the Christ of faith. In abandoning the method of conscientization, Sobrino, on the other hand, gives up on a starting point in concrete Latin American reality.

The most illuminating part of M.'s discussion of liberation theology is his contention that a reliance on Althusser and Friere makes a normative anthropology suspect as idealism, abstract, alienating. Without a normative anthropology, there can be no theological ethics. Without the mediation of ethics, the move from eschatology to politics involves the risks of either fanaticism or improper politicization of the gospel. M.'s discussion of Segundo on violence shows how bankrupt Segundo is at the level of ethical analysis. A second major contention is that the method of conscientization cannot speak of normative limit situations which are not alienations. For M.—following his teacher David Tracy—situations of human limit are the privileged ground for any religious language and meaning.

M. writes powerfully, clearly, and with a fine logical mind attuned to method in theology. His case is conceptually strong. But before anyone writes *Q.E.D.* to his claim that liberation theology's wedding of an epiphanic and a dialectical vision involves it in logical inconsistencies such that it is doomed either to false politicization or triviality, several caveats are in order:

- 1) As with any ironclad dilemma, there is the possibility of *datur*

tertium. In this case M. simply does not know the full corpus of liberation theologians, many of whom, e.g., Segundo Galilea and José Comblin, do not inevitably tie liberation theology to Marxist analysis or Friere's method of conscientization. His whole argument rises and falls with an analysis of the dialectical imagination, as some kind of essence, implicit in these two.

2) Whether Sobrino trivializes Latin American concrete realities or not, other theologians who do not rely on Friere directly for their method, e.g., Comblin in *The Church and the National Security State*, do begin concretely with Latin American realities. One example of a liberation theologian who neglects the method of conscientization and also trivializes the claim to do regional, contextual theology does not a cohort make. Nor does it prove any inexorable logic.

3) M.'s treatment of the Latin American context is extremely superficial and glib. He seems to lack acquaintance with the best social-science accounts of the Church in Latin America by authors such as Brian Smith, Ralph dela Cava, Daniel Levine, Thomas Bruneau, Michael Dodson, etc. His picture of base communities as uniformly composed of militant sectarians, ecclesiologicaly unanchored, recruited primarily from urban middle classes, is bizarre. He neglects especially the interrelation between the theologians and the bishops (exhibited at Puebla) and the way this relation might keep his inexorable logic of politicization from occurring. By one of Niebuhr's ironies of history, even logically incoherent systems of ideas cohere as *social* ideas. For one who talks much of critical social theory, M. has a decidedly unrealistic understanding of how social ideas actually operate in history. Only rarely do new strategic justifications in society, such as the liberation theologies, show logical consistency. Like Marxism, Fascism, and Christian Democracy, this very inconsistency is part of their *social* richness. The point is that since liberation theology is not just another "academic theology" but "ideas in action in Church and society," it cannot be totally judged by academic criteria of logic. Liberation theology could be flawed theology and yet fecund as a social myth. Still, M.'s case points to inherent difficulties in its method as a method of academic theology. So much is both fair and proper, if insufficient.

No *Q.E.D.*, then, to M.'s logical paradox concerning liberation theology. Still, his is a splendid work of theology. Its questions are keen and its logical challenge to liberation theology as well as its implicit promise of a constructive practical theology most promising. It is certainly one of the most important, exciting, and original works in religious social ethics in several years.

Graduate Theological Union, Berkeley JOHN A. COLEMAN, S.J.

CULTURE AND VALUE. By Ludwig Wittgenstein. Edited by G. H. von Wright and Heikki Nyman. Translated by Peter Winch. Chicago: University of Chicago, 1980. Pp. xi + 181. \$20.

A selection of Wittgenstein's remarks is like a collection of Picasso's etchings. They provoke one into seeing and thinking about what is before one's face in new and revealing ways. A reviewer can only describe their context, illustrate their content, and make room for the reader to enter into dialogue with them.

Culture and Value is a slightly enlarged version of *Vermischte Bemerkungen* (Frankfurt, 1977). Unlike other posthumous publications of W.'s work, this is neither written by others from memory or notes, nor substantially completed by the author (*Philosophical Investigations*), nor first-draft material on a crucial subject (*On Certainty*), nor a collection assembled by W. and arranged by others (*Zettel*), but rather a selection of occasional reflections which were scattered among his philosophical material. The remarks have been arranged chronologically rather than topically. Over half date from the last six years of W.'s life, none have been previously published, and a few whose references are obscure or which refer to published works are glossed. An excellent index is provided.

This exhibition weaves reflections on now familiar themes of philosophy and language with striking remarks on music, dreams, genius, taste, painting, architecture, drama, and the type of contribution Jewish minds make (developing or clarifying ideas rather than originating them). The subjects of many of these remarks (Freud, Goethe, Schopenhauer, Mendelssohn) as well as their gloomy attitude toward modern culture support the claim of Allan Janik and Stephen Toulmin in *Wittgenstein's Vienna* (New York, 1973) that the correct cultural context for appreciating W.'s work is more late Habsburg Vienna than Cambridge. Especially with regard to creative people who work in a decadent period, W. portrays genius as talent linked with courage. While the remarks range far and wide, the leitmotif of this collection is that what is valuable emerges only when the creative individual dares to transcend the received paradigms and the cultural authorities that limit his field.

The accent on the individual also recurs in W.'s numerous reflections on religious themes in this collection. "The Christian religion is only for the man who needs infinite help, solely, that is, for the man who experiences infinite torment" (46e). For W., deeply influenced by Tolstoy and Kierkegaard, the religion of the "twice-born" (in James's sense) is authentic Christianity; scant attention is paid either to the religious community or to the religion of the "healthy-minded." Yet W.'s remarks, ranging from the incompleteness of the Jewish Bible to confusions in

understanding predestination, from the limpidity of the Gospels and the froth of St. Paul to the nature of miracles, from the acceptance of authority by religious believers to the rebellion against convention by authentic artists, provide far more stimuli to reflection than the domesticated essays of many of his followers.

Culture and Value will seem too ragged, paradoxical, and aphoristic to those unfamiliar with W.'s work; yet all will discover some remarks of beauty and insight. The translation is serviceable and the lost nuances can be found by reference to the facing German text. As they reveal sides of the artist hidden in his other works, those who have collected and appreciated the larger paintings will also want to have these etchings.

St. Michael's College, Vermont

TERRENCE W. TILLEY

SHORTER NOTICES

THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT 4: *z'ēbh—hms*. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by David E. Green. Grand Rapids: Eerdmans, 1980. Pp. xix + 493. \$22.50.

The publication of the German original of this dictionary, *Theologisches Wörterbuch zum Alten Testament*, has now reached fascicle 7 of Vol. 3 (1980, up to Hebrew *yrd*, "go down"), and the English translation of it is following at a reasonably measured pace. Volume 4 of *TDOT* contains the translation of the last part of the original Vol. 2 (fascicles 4-9), covering the words from *zē'ēb*, "wolf," to the various forms of the root, *hms*, "be sour, fermented, leavened." David E. Green, who has taken over the translation of *TDOT* from those who first began it, seems to be doing an excellent job. In the spot checks that I have made I have invariably found the translation to be accurate, and it was good to see the pains that he has taken to fill in at times the titles of articles and books in the footnotes, where only abridged references occur in the German original (within the text itself). Moreover, G. has not only incorporated into his translation

of the text the corrigenda listed in *TWAT* 2, 571, but has even corrected some of the errors in that list. The only regret that I have to express is that the indexes of the German original (topical and biblical) have not been reproduced in some form; they would obviously have added to the usefulness of the volume, as they do in the German.

All the good things that were said of the first three volumes (*TS* 36 [1975] 510-13; 39 [1978] 154-56; 41 [1980] 229-30) have to be repeated here. Students of the OT, whether they be scholars, pastors, catechists, or just interested lay people, will find many enlightening articles on important ideas and words in this dictionary. In this volume, in particular, there are up-to-date, comprehensive discussions of *zāhāb*, "gold," *zayit*, "olive (tree)," *zera*^c, "seed, offspring," *hāṭā*, "sin," *hākām*, *hokmāh*, "wise, wisdom," *hālōm*, "dream," etc. Each word is discussed fully by topnotch OT scholars against the background of ancient Near Eastern usage. It is a pleasure to recommend still another volume of this indispensable dictionary.

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OLD TESTAMENT WISDOM: AN INTRODUCTION. By James L. Crenshaw. Atlanta: John Knox, 1981. Pp. 285. \$16.50; \$9.95 paper.

This book meets a need which was recognized during more than a decade of teaching wisdom literature at Vanderbilt University. C., already established as perhaps the leading authority on this topic in American biblical circles, demonstrates a sure grasp of a somewhat unwieldy area of OT scholarship along with a knack for clear and attractive presentation. The notes attached to each chapter and the appended selected bibliography provide student and professor with an extremely valuable update on the current state of research, whose results, in volume and quality, have more than made up for a previous neglect of Israel's search for self-understanding.

C. first looks at the world of wisdom, its language and literary forms. He supports the hypothesis that a special, elitist class of sages existed in Israel, matching the earlier professional writers who sustained the great bureaucracies in Egypt and Mesopotamia. The output of the latter, providing a rich comparative basis for Israelite wisdom, is studied in the last chapter. A second chapter looks at Solomon as paradigm and patron of wisdom literature. C.'s examination of the biblical tradition about Solomon yields, in my opinion, excessively minimalistic results. A "mountain called Fantasy stands between biblical interpreters and the historical Solomon" (44). To be sure, legend has been at work here, but the tradition of Solomon's central role in the origin and development of wisdom is simply too pervasive to be written off as fictitious. Note C.'s argument for ascribing certain canonical proverbs to the royal court of Hezekiah: "There is no reason for the tradition to arise associating Hezekiah with wisdom unless a historical basis for such thinking existed . . ." (94).

Chapters 3 through 7 are the heart

of the book, analyzing Proverbs, Job, Qoheleth, Sirach, Wisdom of Solomon, and Wisdom Psalms. C.'s gift for neat summary yields the following sentence: "Proverbs searched for knowledge, Job for presence, Qoheleth for meaning, and Sirach for continuity" (63). The eighth chapter, dealing with Israel's skepticism as a reaction to the experienced ambiguities of life, suggests that wisdom's legacy offered an alternative mode of interpreting reality to the Yahwistic one in which God directed Israel's history to a determined goal. Indices of biblical passages, authors, subjects, and Hebrew expressions enhance the utility of this first-rate introduction.

FREDERICK L. MORIARTY, S.J.
Gonzaga University, Spokane

JESUS IN GETHSEMANE: THE EARLY CHURCH REFLECTS ON THE SUFFERING OF JESUS. David M. Stanley, S.J. New York: Paulist, 1980. Pp. 282. \$7.95.

S.'s distinguished exegetical career has focused on the bond between the Bible and spirituality. His previous book, *Boasting in the Lord* (Paulist, 1973), discussed the prayer texts in Paul. This latest work turns to another loadstone for NT spirituality, the Gethsemane tradition.

The book is written for "the increasing number of contemporary Christians who manifest an ever-growing interest in that discourse with God through the risen Lord in the Spirit, which we call Christian prayer" (2). Consequently, the book contains serious and detailed exegesis but is cast in a popular mold so that a broad audience can follow it.

Although the Gethsemane accounts have star billing in the book, they are by no means its exclusive concern. There is a long opening essay, "Contemplation of Jesus' Earthly History and Christian Living," which, in effect, provides S.'s theological basis for turning to NT texts in order to nourish contemporary spirituality. That basis,

in his view, is possible because the Jesus presented in the Gospels is not a remote figure from the past but the risen Lord perennially present and proclaimed in the Christian community. Each Gospel writer provides a unique interpretation of the risen Christ: "All the evangelists have written up the earthly life of Jesus as they have because they realize that, by contemplating these narratives, the Christian in any age can be helped to relate in faith to the Lord Jesus" (48). Another introductory essay discusses the unique approaches to faith found in each Gospel.

When S. turns to the Gethsemane accounts themselves, he provides a detailed commentary on each text and fits the nuances of each presentation into the overall theology of the NT writer. The Gethsemane tradition is particularly rich and amazingly diffuse within the NT. S. detects nine separate accounts: in addition to the three Synoptic versions, there are also the hymnic fragment found in Heb 5:7-10, the echoes of the prayer in Jn 12:20-32 and 17:1-26, the gloss found in Lk 22:43-44, and two early traditions which Mark may have combined to form his own version.

The pervasiveness of the prayer in this wide spectrum of the NT is one of the reasons S. believes the prayer reflects a historical incident in Jesus' life and is not a mere theologoumenon or a purely creative narrative presentation of prayer experiences that happened throughout Jesus' ministry. He takes up some of the historical questions raised by the diversity of the NT accounts in a final chapter.

S. concludes that the Gethsemane tradition offers us "nine essays in contemplation" (269). Each biblical author portrays the depth of Jesus' prayer and relates it to his entire mission. This book itself seems to be written in a similar spirit.

DONALD SENIOR, C.P.
Catholic Theological Union
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CHRISTS: MEDITATIONS ON ARCHETYPAL IMAGES IN CHRISTIAN THEOLOGY. By David L. Miller. New York: Seabury, 1981. Pp. xxiv + 200. \$12.95.

This volume, "first of several more to come," is a study in what M. calls the "archetypal imagination." It is a *theologia imaginalis* rather *rationalis*. Because the book is, indeed, poetic and meditative rather than discursive and expository, it is frequently difficult to get a handle on it.

Behind the Greek philosophical categories borrowed by the Church Fathers in developing Christian theology lie the polytheistic forms of Greek religion. M. concludes from this that "the implication is that the *monotheistic theology* of Christianity has many meanings living in it, a rich multifaceted constellation of possibilities whose articulation corresponds to the *polytheistic mythology* of classical Greece. The book is a working out of this implication in terms of the multiple Christs that lie behind the one Christ of Christianity."

Part 1 traces the image of the Good Shepherd back to Hermes the ram, which in turn opens on to the relationship between the Shepherd and the Clown. Conceptually, this is an effort to explode the false sense of perfectionism in Christian tradition and replace it with a sense of divine imperfection.

Part 2 focuses on the red nose of the white-faced clown and shows that the nose stands for all sense knowledge, which has been underplayed in the highly conceptualized Western theologies. The image of Christ the Clown is a better model for imitation in dealing with the murky reality of life than is the traditional *imitatio Christi* with its perfectionism and defleshing of the Word made flesh.

Part 3 looks at Christ the Good Teacher, tracing this back to the silenic tradition of knowledge as a form of divine drunkenness. M. suggests that Christianity has falsely divided preaching and teaching (*kerygma* and di-

dache). The resulting remarriage of the two is a more interiorized experience of Christ in the soul—a Christ who corresponds, archetypally, to the soul's needs.

Where do these meditations lead? It is hard to say. Much depends on one's acceptance of the Jungian theory of archetypes and the value of comparative mythology. M.'s range of reading and his dazzling working out of archetypal repetitions in myth and literature from ancient times to the present are most impressive. But if rational theology often sacrifices multiplicity for the sake of clarity, imaginal theology seems to sacrifice clarity for the sake of multiplicity.

What this and proposed volumes seem to be moving toward is a *summa psychologica* based on Jung as an antidote to a *summa theologica* based on Aristotle. This is as much a reading of the human spirit as it is that of the Christ. And while it is most provocative—as meditation should be—this reader, at least, is left wondering, first, how such a theology can be applied and, secondly, what concretely are the meanings and possibilities M. announced in his introduction.

PHILIP C. RULE, S.J.
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THE MEANING OF MARY FOR MODERN MAN. By J. P. Kenny, S.J. Melbourne: Spectrum, 1980. Pp. 150. \$5.95.

The thesis of this slim volume is that Mary's "title of the perfect christian must also be [her] warrant for relevance in every age and every strata of christianity" (3). K. divides his presentation into ten chapters, eight of which have been previously published as journal articles over the period 1978-80: Mary's place in Christian theology, the title *Theotokos*, the Immaculate Conception, Mary's sinlessness, her relevance for contemporary Western society, her perpetual virginity, the media-

trix doctrine, the Assumption, the cause of Roman Catholic and Protestant disagreement about Mary, and the prayer *Sub tuum praesidium*. Two appendices (a schematization of the Lucan infancy narrative and an anthology of Marian poems) and a variety of other materials (a biblical Marian litany, a meditation on Jn 2:1-11, a postscript for Protestant readers, and a bibliographical note) follow.

On the whole, K.'s method is first to list objections to the Marian doctrine under consideration and then to respond to them, drawing on Scripture, the Fathers, and pronouncements of the magisterium. Therein originates the fundamental weakness of the book: its overtly polemical tone and unnecessarily sharp apologetic attitude toward Protestant approaches to the theology of Mary. Both constantly tend to undercut the credibility of K.'s thesis, despite the cogent evidence he marshals, e.g., the mediatory role of Mary and of all Christians (see 88-96). In a postscript K. appeals to Protestants to shift their ground and survey the Marian terrain from within Roman Catholicism (147). However, K. gives no indication that he is willing to reciprocate. He neglects the many significant new developments in the current ecumenical discussion on Mary. Although K. includes in his bibliography E. R. Carroll's recent *Understanding the Mother of Jesus* (1979; see *TS* 41 [1980] 234), which chronicles these developments, he does not appear to have profited from this admirable work and its author's irenic spirit. K.'s literary style also leaves something to be desired. Transitions not only between paragraphs but within single paragraphs often tend to be abrupt and not completely logical, thus making the presentation disjointed. Finally, K.'s choice of words sometimes borders on the pedestrian.

JOSEPH F. CHORPENNING, O.S.F.S.
Allentown College, Pa.

GLAUBENSREDE ÜBER DIE MUTTER JESU; VERSUCH EINER MARIOLOGIE IN HEUTIGER PERSPEKTIVE. By Alois Müller. Mainz: Matthias-Grünewald, 1980. Pp. 152. DM 18.80.

M. aims to present a Mariology which is true to the Christian faith but which takes into account contemporary thought patterns and the findings of secular disciplines. He begins with an inquiry into the nature of theology and how meaning is to be assigned to faith utterances. It is theology's task to reflect on the transcendent dimension of reality and to elucidate systematically and critically the meaning of faith discourse.

After a brief survey of the NT data on Mary and the history of Marian thought and devotion, M. proceeds to give a stimulating example of this transcendental/hermeneutical theology as applied to Mary. Confining himself to the biblical evidence—he distrusts developments in tradition which are not clearly based in Scripture—M. examines Mary's motherhood, virginity, holiness, and role in salvation, ending with a discussion on Marian devotion. He places her firmly on the side of humanity and resists any attempt to "deify" her. He is reluctant to assign her any causal role in salvation, but prefers to see her as a recipient of salvation, as a believer and disciple.

M. has written a refreshing book which will speak warmly to the hearts of modern men. The Mariologist may regret his minimal interpretations of the Assumption, coredeemption, and Mary's mediation, and may wonder whether the transcendental method might be fruitfully applied, not only to the biblical data but also to further developments in the Marian tradition. The systematic theologian will want to see some principle of unity in M.'s Mariology, some explanation of how one arrives at the transcendental meaning, and some means of determining whether this meaning is valid. He will

also wonder at M.'s unconcern for the historical Mary, since one of his methodological presuppositions is that the "transcendent" is disclosed in the "empirical." But despite these reservations, in what he does say M. proves to be a stimulating theologian, offering fresh insights for a contemporary understanding of Mary.

PATRICK J. BEARSLEY S.M.
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THE ASCENT TO GOD: FAITH AS ART, RISK AND HUMOR. By Jeffrey G. Sobosan. Chicago: Thomas More, 1981. Pp. 164. \$8.95.

S. explores the meaning of faith from a personal experiential point of view. He stresses that faith is primarily not an intellectual assent to dogma but a passionate commitment to a lifelong search for God. Its approach is summed up in a recurring catch phrase: faith as an art involving risk and humor.

Faith is risky because it involves a commitment no matter what the situation. Particularly at times when the good suffer and God seems to be punishing, a believer must respond in an "artful" creative way and enlarge his view of faith. Faith also demands humor. Here the term is used in a broad way to signify a joyful acceptance, even in tears, of what cannot be understood or changed.

This is an exceptionally well-written, clear, and stimulating work. Its approach is popular, its language non-technical, and its personal examples stirring and illustrative of how deeply engrained faith is with life. Above all, it is a consoling work, especially for one struggling to evolve a meaningful faith out of purposeless suffering.

Two cautions may be in order. First, this approach, with its emphasis on faith as art, risk, and humor, is limited in scope to what ought to be one's subjective attitude in faith. It says nothing about the wider communal and

covenant dimensions of faith, particularly on how faith is related to justice. Secondly, its treatment of and emphasis on subjective faith may lead to a misconception about the role of objective faith. It is, I believe, much more dynamic and central than what is briefly alluded to here.

Despite the reservations, I highly recommend this book. It will especially appeal to those searching for a readable and insightful presentation of personal faith, perhaps also for a college text.

FREDERICK G. McLEOD, S.J.
Saint Louis University

STAGES OF FAITH: THE PSYCHOLOGY OF HUMAN DEVELOPMENT AND THE QUEST FOR MEANING. By James W. Fowler. San Francisco: Harper & Row, 1981. Pp. xiv + 332. \$14.95.

In this well-written and interesting book, F. offers a detailed exposition and further elaboration of his six stages of faith development. Faith here is studied as a complex, universal, human phenomenon which is interactive and social and "requires community, language, ritual, and nurture" (xiii). Faith is not necessarily religious but is an imaginative reality which enables a person to see "him- or herself in relation to others against a background of shared meaning and purpose" (4).

After an engaging exposition of the developmental theories of Piaget, Kohlberg, and Erikson on which he builds, F. presents his own six stages of faith development. These are formal in character and invariant in sequence and he believes they "meet the structural-developmental criteria for stages" (99). These stages are described in detail with somewhat less precision in the exposition of the last two stages than in that of the previous ones.

F. continues to advance his theory beyond his early work. In this volume, e.g., he considers (1) the relation of content to his formal stages. Content

embraces (a) centers of value, (b) "images of power we hold and the powers with which we align ourselves" (276), and (c) master stories. These help shape "our perceptions, interpretations, priorities and passions" (281). F. likewise discusses (2) conversion experiences which significantly realign the content of faith and can affect his formal stages. He (3) envisions his stages as not being linear in progression but rather as spiraling upward and embracing elements of recapitulation as well as forward movement.

F.'s work is, as he recognizes, incipient rather than complete. Even the two informative appendices, which discuss the research interview and the characteristics of the sample, point out the need for a great deal more empirical rigor in ascertaining the reliability of the interview sample. All in all, F. offers here a lucid account of his stage theory as it presently stands. The reader should note, however, that the theory, while suggestive, is still evolving and thus should be used with appropriate care.

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DeSales School of Theology, D.C.

EVIL: THE SHADOW SIDE OF REALITY. By John A. Sanford. New York: Crossroad, 1981. Pp. x + 161. \$10.95.

This is primarily a study of evil as it appears in human life and choice. The basic view is that the attempt to lead a good life and avoid moral failings causes the repression of many impulses, which then constitute a Shadow in the human unconscious. The Shadow, as it becomes split off from consciousness, becomes a source of fragmentation and evil in human life. The remedy is to bring these impulses to consciousness, not thereafter to act them out heedlessly but to integrate them into the Self by being willing to live with the tension they generate. This view of the origin of evil and its remedy is illus-

trated and confirmed from many sources: mythology, OT and NT, the story of Dr. Jekyll and Mr. Hyde, and postbiblical folklore. A chapter on the ontology of evil accepts the basic description of evil as a privation of the good and responds to C. G. Jung's critique of this idea.

Without wishing to disagree with the psychological theory, we may observe that as a venture into theology it is not very satisfying. Citing a few OT passages out of the context which describe God as the source of both weal and woe, darkness and light, S. projects human psychology upon God and speaks of His "dark, daemonic . . . satan side . . . responsible for evil in the Old Testament . . . a totality of light and darkness." He develops a contrast between the ethical teaching of Jesus and that of Paul which neglects much biblical evidence in favor of rhetoric. He charges that Paul's ethic takes away from freedom, regards sex for the most part as evil, and teaches that sexuality must always be licentious and instigated by the devil. He maintains that the book of Revelation teaches the salvation of only 144,000 and overlooks the efficaciousness of the cross of Christ. He proposes in effect a canon within the canon by setting up opposing NT writings between which we must choose, with no attempt at synthesis. He contends that this reflects a violent and unresolved split in the psychological attitude of the early Church. He identifies Irenaeus as a teacher "in the East" who supported a ransom theory of Christ's saving work, and entirely neglects his doctrine of recapitulation. He declares that during the Middle Ages the devil was associated with human reason, and the attempt to investigate and understand the secrets of nature was pictured by the Church as the devil's work—to which he adds the example of Galileo, etc.

There is much that is interesting,

informative, and helpful about this book, but as a work of Christian theology it is none of these.

JOHN H. WRIGHT, S.J.
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Berkeley

THE NICENE CREED ILLUMINATED BY MODERN THOUGHT. By Geddes MacGregor. Grand Rapids: Eerdmans, 1980. Pp. xv + 149. \$7.95.

Sixteen hundred years ago (381), the Council of Constantinople formally accepted the profession of faith which had been drawn up at Nicaea (325). The coincidence of that anniversary and the publication of M.'s book seems fortuitous. Though neither strictly theological nor merely devotional in its approach, this work manages to offer a constructive measure of corrective insight for the contemporary appreciation of the Nicene Creed. M. carefully avoids the common prejudices and thoughtfully explores illuminative insights derived from "the new ways of scientific thinking that have emerged from the twentieth-century revolution in scientific thought" (xiv). He proceeds to analyze each statement of the Creed, deftly blending examination of the original framework with thoughtful reflections generated by modern categories of thought. What emerges is a convincing affirmation of the essentially timeless quality of those statements of Christian faith.

Among the noteworthy aspects of this work is M.'s clarification of the faith vision from which the Creed sprang and within which it may be understood today. Differentiating between the several kinds of knowledge, he describes faith as an "inductive kind." He wisely cautions against idolizing the Creed. Rather, the Christian "ought to see in those words a mine whence one may dig ever-new kinds of precious ore" (6).

That there has been (and yet re-

mains in some quarters) hostility between the Christian faith perspective and the insights flowing from modern scientific thought leads M. to examine that problem anew. Perhaps his effort to posit a potentially beneficial relationship here is his most significant contribution. In a thoughtful, enlightening manner he uncovers some of the unexamined assumptions of both sides. Likewise, he observes that theologians might productively focus attention on what the Creed denies rather than what it affirms. Such an approach, he argues, lessens the likelihood that one's own presuppositions will govern the interpretation of the credal statements.

M. did not intend this work for professional theologians, yet they, as well as any informed reader, can surely profit from his lucid exposition.

DONALD J. GRIMES, C.S.C.
King's College, Pa.

LAS BASES ANTROPOLÓGICAS DE PELAGIO EN SU TRATADO DE LAS "EXPOSICIONES." By Juan B. Valero. Madrid: Universidad Pontificia Comillas, 1980. Pp. 398. 1400 ptas.

The intelligent and faithful young Spanish presbyter Orosius, who was involved with Augustine in uprooting Pelagian teachings from the land of imperial Rome, would have never believed, if told, that fifteen centuries later a Spanish theologian would write precisely on the teachings of Pelagius. V.'s study is actually the first of its kind in the Spanish language. This is not surprising, however, when one considers that the first English work on Pelagius appeared in 1956 (J. Ferguson). V. divides his work into seven chapters. After a brief introduction, chap. 1 deals with the term *caro*, followed by two chapters on *spiritus* in man and God respectively. On the minute research of those chapters V. builds up his analysis of Pelagius' *homo* in his present condition, his historical dimension, and his

gift of freedom. In a concluding chapter, V. points out the strengths and weaknesses of Pelagius' anthropology, its anti-Manichaean tendency, its emphasis on the ability of human freedom to conquer evil, and the subordination of salvation to creation.

V. insists that he is concerned only with the framework of Pelagius' anthropology, its foundation. He does that successfully from Pelagius' standpoint, not filtered through the intellect of Augustine. Keeping that in mind, V.'s contribution could be of advantage to the Spanish reader who is not acquainted with the ideas of Pelagius. But to the scholar V. does not offer any significant ideas. T. Bohlin, E. F. Evans, and G. Greshake had already sufficiently and successfully treated Pelagius' anthropological thought, and there seemed to be no further need for another study in that area. In other areas of the Pelagian movement, however, research is still needed. The relationship between Pelagius and Christians in Aquileia and the doctrine of Pelagius on Christian initiation, areas already studied by this reviewer, are still open to further investigations. O. Wermelinger and F. Nuvolone are occupied with critical editions of manuscripts of the works of Pelagius. To that list one could add the Christology of the Pelagians, the theology of Julian of Eclanum, and the relationship between Pelagianism and the Council of Ephesus. This reviewer hopes that V., with his ability for research, will focus in the future on some of these areas of the Pelagian movement.

CARLOS A. GARCIA-ALLEN
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DOCUMENTA MALUCENSIA 2: (1577-1606). Edited and annotated by Hubert Jacobs, S.J. *Monumenta historica Societatis Iesu* 119. Rome: Jesuit Historical Institute, 1980. Pp. xxxi + 794.

The development of Christianity in Asia during the sixteenth century may frequently bring to mind India and Ja-

pan or China. By focusing on Maluku (the Moluccas or Spice Islands), the editor continues a project of opening new dimensions of mission history of Southeast Asia. The first volume (1974) presented the origins of the Jesuit mission in Maluku in the 1540's until its near collapse in 1575. The volume under review includes 187 documents with details on the continuation of the mission until 1605, when the Portuguese lost control of the area to the Dutch. Dependent on the Portuguese padroado, Maluku was important for the clove trade, one of the principal sources of revenue for the crown. The native rulers of the islands were sultans whose people had been converted to Islam for about a century. Opposed to the spread of Christianity, they favored trade with Portugal but also inflicted losses on the mission, even to the extent of getting the Dutch as allies against the Iberians. Yet conversion to Christianity and later reconversion to Islam was not infrequent among the rulers and the common people.

For a fuller comprehension of these meticulously annotated documents, J. provides a solid introduction about the political, ecclesiastical, and Jesuit background of the mission. Once the possibilities of Japan as a new mission field opened during this period, there was less interest in the Indonesian Islands that were "continuously subject to war and Muslim propaganda." Feeling slighted by their confreres in India, the Jesuits in Maluku continued their work despite such obstacles. Besides aspects of mission history, the documents represent details about the political alignments to native factions, ways of living among all the social classes, and patterns of reaction against the colonial presence. The publication of this volume in an ongoing series significantly contributes to an understanding of the presence of Christianity in sixteenth-century Maluku.

JOHN W. WITEK, S.J.
Georgetown University

SHAPERS OF RELIGIOUS TRADITIONS IN GERMANY, SWITZERLAND, AND POLAND, 1560-1600. Edited by Jill Raitt. New Haven: Yale University, 1981. Pp. xx + 224. \$22.50.

The religious traditions described in this volume are Lutheran, Reformed, Catholic, Antitrinitarian, and the shapers of these traditions are twelve churchmen. The book is restricted to three countries and to a period of forty years beginning with 1560, a date that necessarily excludes Philip Melancthon and Jan Laski, since both died in that year. The shaping (i.e., the writing of confessions, establishing church organization, and authoring polemics) of Lutheranism is described in essays on Matthias Flacius Illyricus (by O. Olson), Johann Wigand (R. Diener), Martin Chemnitz (F. Kramer), and Jakob Andreae (R. Kolb). The Reformed tradition is represented by Heinrich Bullinger (R. Walton), Theodore Beza (J. Raitt), Lambert Daneau (O. Fatio), and Zacharias Ursinus (D. Visser), while the shapers and conservers of Catholicism are Peter Canisius (J. Donnelly), Stanislas Hosius (G. Williams), and P. Skarga (G. Williams). The inclusion of these Counter Reformation theologians offers balance to the volume. The final tradition, Antitrinitarianism, is depicted in Faustus Socinus (Z. Ogonowski).

Each essay follows a uniform tripartite division: (1) general biographical data, (2) summary of the individual's theology, (3) his role in his church. Of these the most important is that dealing with theology, which describes the churchman's writings and doctrinal tenets and pinpoints any personal divergences, if there be such, from his accepted tradition. The portion touching on each theologian's role in his church is a corollary flowing from the strength and acceptance of his theological writings among those of his particular tradition.

JOSEPH N. TYLEND, S.J.
Georgetown University

ON THE GLAUBENSLEHRE: TWO LETTERS TO DR. LÜCKE. By Friedrich D. E. Schleiermacher. Translated by James Duke and Francis Fiorenza. Chico, Cal.: Scholars, 1981. Pp. x + 136. \$9.00.

Duke and Fiorenza have collaborated effectively to produce the first English translation of S.'s *Sendschreiben an Lücke über seine Glaubenslehre*. These two "open letters" to a theological colleague first appeared in the journal *Theologische Studien und Kritiken* (1829), one year prior to the publication of the second edition of S.'s dogmatics, *Der christliche Glaube* (1830-31). To avoid encumbering the second edition with critical parries to the charges raised against the first, S. uses the letters as an opportunity to respond to the harsh and often diverse criticism which the first edition of the *Glaubenslehre* prompted. These letters were reprinted in S.'s *Sämmtliche Werke* (1/2; 1836) and later published in a critical edition by Hermann Mulert (1908). It is the latter edition that appears here in translation.

The letters to Lücke constitute an important moment in the history of modern theology and so one can only be pleased that they are at last accessible to a wider audience. They present their author as a man who late in his career is keenly pained by the misunderstanding generated by his *magnum opus* and frustrated by the frequently contradictory criticisms made of the work, and who responds to his critics at times with patience and magnanimity, at times with sarcasm and caustic wit. This spectrum of moods unveils a side of the older S. that is so evident in the passion of his earlier writings and almost completely obscured by the stodginess of his later work. The letters, while treating such matters as style, length, and the order of the book, focus principally on three key issues: the nature of dogmatics, Christology, and the philosophy-theology relationship. Although these themes have been of spe-

cial concern in S. scholarship, their importance for the current theological situation brings a surprisingly contemporary flavor to this text.

The translators have managed the difficult task of remaining true to the letter of the German original while capturing the informal and conversational spirit of the *Sendschreiben* format. In their fine introduction and extensive notes, which detail the *dramatis personae* and issues at stake in the debate, the translators have superseded the Mulert edition to such a degree that even the German reader will find the Duke-Fiorenza edition indispensable.

JOHN E. THIEL
Fairfield University

ONE HUNDRED YEARS OF THOMISM: "AETERNI PATRIS" AND AFTERWARDS. A SYMPOSIUM. Edited by Victor B. Brezick, C.S.B. Houston: Center for Thomistic Studies, 1981. Pp. 210.

It has been said that one can judge a book by its cover or by its title. This aphorism often holds true, but not for this one. Its contents tell much more than its cover or title suggest. One could say this is a book with multiple ends. Its contents are geared to commemorate the beginning of the Center for Thomistic Studies, to recognize the centenary of Pope Leo XIII's encyclical on Thomistic Christian philosophy, to highlight what happened in the intervening years, and to remember the accomplishments of Etienne Gilson and Jacques Maritain. Thus, instead of a single aim, this book tackles five.

The number three always has been a favorite of philosophers. Such is what divides this book's contents. The "Remembrance of the Past" section offers the historical background of Leo's letter to the Church world-wide and the legacies of Gilson and Maritain. "Looking at the Present" addresses Christian philosophy today, its ethics, and transcendental Thomism. "Looking at the Future" is concerned with the contin-

uance of Thomism's capacity to speak to a world now on the move and quite different from Aquinas' thirteenth century.

The uniqueness of *Aeterni Patris* is well documented. The contributions of Gilson and Maritain are justly, competently, and completely praised here. The status of Thomas' thought today is realistically presented and the future prospects are hopefully specified. Here Owens details the reality and providence of God, the capacity and extent of human knowing, the nature of man's soul, and the stress on human destiny. These timeless themes are what Thomas stressed and are for the future as important. (A minor reservation is the possible *lapsus linguae* that the argument from universal consent for God's existence is an "argument from authority" [150].) The only entry which meets with a negative note is the assessment of transcendental Thomism by Robert Henle. Yet the latter's argumentation is so powerfully documented that it would take one with comparable skill to counter his thesis.

Most of this book is expository and laudatory; its individual contributors are all well known; each aptly presents his case. The volume concludes with a reprint of *Aeterni Patris*, so that the reader can verify what went before as genuinely mirroring its letter and spirit. The book will surely appeal to older scholars and I hope to younger ones too.

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

DIVINE COMMANDS AND MORALITY.
Edited by Paul Helm. New York: Oxford University, 1981. Pp. 186. \$7.95.

This short anthology gathers together a number of articles and excerpts from books written over the last fifteen years on a topic which has stirred debate ever since Plato's *Euthyphro*. The original question put by Soc-

rates, whether the pious is what is loved by the gods, has over the centuries gotten intertwined with such themes as the attributes and character of God, the possibility of exceptions to moral norms, the relationship between faith and reason, the autonomy of morality, the possibility of an objectivist metaethics, the criteria for a genuine revelation, and the theory of meaning. Twenty years ago the prevailing philosophical wisdom was that Moore's open-question argument had disposed of any account of the meaning of ethical rightness in terms of God's commands on the ground that it would always make sense to ask whether what God commanded was really good. The present collection is focused on the central issue whether and in what way divine commands can serve as the basis for morality, but the pieces in it are written by analytic philosophers who show a commendable grasp of the importance and the ramifications of that issue.

Particularly valuable are William Frankena's careful statement of the case against the logical dependence of morality on religion, Philip Quinn's demolition of James Rachels' argument that a Kantian conception of moral agency is incompatible with the existence of God, and Robert Merrihew Adams' instructive restatement of divine-command theory, which has a particularly good treatment of the meaning of ethical terms. The essays by Frankena and Adams can also be found in *Morality and Religion*, edited by Gene Outka and John Reeder, a collection which covers a wider range of phenomenological and theological issues and which would supplement the more purely philosophical approach in the present volume. Helm's anthology has an intelligent introduction and a useful short bibliography of both classical and recent treatments of the topic.

JOHN P. LANGAN, S.J.
Woodstock Theological Center
D.C.

PRIORITIES IN BIOMEDICAL ETHICS. By James F. Childress. Philadelphia: Westminster, 1981. Pp. 143. \$8.95.

As with C.'s other contributions, this book is both a joy to read and an excellent contribution to the bioethics literature. The book is a joy because it is clearly written, well structured, and fair and inclusive in presenting alternative viewpoints. More on the contribution later.

The five topics which serve as the occasion for C.'s development of his ethical analysis are: paternalism, death and dying, research on humans, the allocation of health-care resources, and technological assessment. While not new, these topics remain important and continue to present substantive problems of both analysis and resolution. The structure of the book and C.'s own arguments demonstrate the threefold use of the term "priority": subjects which require prior attention; priority in rank, especially of moral principles; a preferential order.

This book is an excellent contribution to the bioethics literature for several reasons. First, C. presents and argues his position on several issues. In doing this, he shows where his position differs from others and he responds to alternatives through the development of precisely constructed counterarguments. Second, C. incorporates a wide variety of perspectives in thinking through his own perspective. His conclusions are not based on a narrow range of options but have been formed through a broadly-based debate and focused argumentation with other authors. Third, C. is careful to attend to the significant value presuppositions and consequences of his orientation. While this does not guarantee satisfaction for all his readers, it at least indicates that C. knows what he is doing and its cost. Fourth, C. builds into the book a certain coherence of argumentation and perspective. The book is an excellent example of a consistent test-

ing and application of a methodology and a value perspective.

The final chapter, on technology assessment, is one of the finest statements of the problem, review of the issues, examination of religious, ethical, and policy perspectives I have seen. While recognizing many of the inherent limitations in evaluating a projection of impacts, nonetheless C. presents an extremely cogent argument for responsibility in the development of an application of a technological assessment.

The book will be extremely helpful in undergraduate courses either as a first book to define and present moral alternatives or as a companion volume (used, e.g., with a reader) to help define a framework. The footnotes also comprise a useful bibliography and the index is thorough. The price is very expensive for a short book, even one as valuable as this.

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Univ. of Massachusetts

THE PRESENCE OF GOD. By Elizabeth-Paule Labat, O.S.B. Translated from the French by David Smith. New York: Paulist, 1980. Pp. iii + 223. \$7.95.

L. lived more than fifty years of religious life in the Benedictine community of Saint Michel-de-Kergonan near Carnac. This book articulates her religious experience primarily through images of God's presence. "His presence surrounds us, invades us, penetrates to our innermost being, transfigures us, rules us and consumes us in a death that gives life" (4). She reflects on the presence of God in view of the Trinity, Incarnation, and grace.

The theme of presence is bolstered through frequent but carefully chosen images and stories from Scripture. L. draws easily from the work of the Fathers, both East and West, to add insight to her own reflections. She finds nourishment in the great theologians of the Middle Ages and appears to be

quite at home with the writings of the Christian mystics. Her perspective is more ontological than psychological, more individualistic than social, but the work represents a profound interiorization and synthesis of Christian tradition. Her educated background in music and literature enables her to reach widely in order to develop the theme of presence.

To this reviewer, L.'s chapter on "Presence in Absence" is one of her most provocative. She synthesizes well the tradition which speaks of the seeming absence of God as purifying experience. It is an absence that is really a presence, "a reality which is experienced in a unique way by each individual soul" (185). She adds a counterpart to this kind of absence: the demonic. This absence is the product of any ideology that seeks to eliminate the reality of God's presence. Between the two extremes is an ambiguous absence in which God is neither clearly affirmed nor denied. This cultural situation creates its own kind of chaos, since it obscures the hunger for religious experience at the root of the human spirit.

The Preface is the work of Louis Bouyer. His enthusiasm prompts him to suggest that L.'s work might become one of the few spiritual classics of the twentieth century.

JOHN F. RUSSELL, O.CARM.

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MYSTERION: AN APPROACH TO MYSTICAL SPIRITUALITY. By Richard Woods, O.P. Chicago: Thomas More, 1981. Pp. 371. \$14.95.

I would recommend, with some reservations, W.'s book as a good one-volume introduction to mysticism for undergraduates. Perhaps its main strength is its broad scope. W. relates mysticism to the Bible, human development, the body, nature, parapsychology, contemporary meditation movements, sexuality, social action, evil, pro-

cess theology, etc. He also briefly summarizes Hindu, Buddhist, Jewish, Christian, Islamic, modern, and secular mysticisms. Despite the somewhat trendy language, occasional overly sketchy or too minutiae-filled sections, this is a clearly written attempt to integrate the mystical tradition with the contemporary situation.

Guided by the work of William E. Hocking, W. emphasizes mysticism as the practice of the presence of God and the theory of that practice. Mysticism is essentially religious life lived with fervor and service. W. is especially good on the social-action and the human-development aspects of mysticism, although he tends to write as if only these justified it. For W., moreover, all mystics teach that God is and that God is one, that union with God comes through love, and that love reconciles all opposites.

I cannot agree with W. that all mysticisms are different degrees of God-consciousness. God is implicitly experienced in all conscious experience. One may have a God-experience and interpret it as something else. But there is a great variety of *explicit* mystical experiences: of God, of the self, of nature, of archetypes, of one's bodiliness, etc. With Stephen Katz, I would contend that mystics do not come from the same country or speak the same language. W. does not say enough about the classical stages of Christian mystical prayer nor does he distinguish clearly enough between mysticism in its strict and wide senses. Has he seen that for some mystics contemplation itself *is* social action?

HARVEY D. EGAN, S.J.

Boston College

THE MIRROR MIND: SPIRITUALITY AND TRANSFORMATION. By William Johnston, S.J. San Francisco: Harper & Row, 1981. Pp. x + 181. \$10.95.

This book is based on the eight lectures in honor of Martin D'Arcy given

by J. at Oxford the fall of 1980 on the topic "Christianity in Dialogue with Eastern Mysticism." With more than twenty-five years of experience in Japan and several books on mysticism, J. is eminently qualified to speak on: "Interreligious Dialogue," "Self-Realization," "Body and Breathing," "Words and Silence," "The Holy Books," "Transformation of Feeling" (especially good), "Healing and Redemption," and "Love: Human and Divine."

J. embodies an ideal contemporary Christian stance: a firm Christian identity with a critical but loving openness to the East. If Teilhard de Chardin lived a "Christianity extended beyond itself" by synthesizing in his person Christianity and evolution, J. also lives this future Christianity by blending in his person the gospel and Zen. In pellucid prose he presents Zen-Christian parallels and differences as well as the beginnings of a new science of mysticism based on current theology, psychology, science, and the East-West dialogue.

J. seeks a Buddhist-Christian dialogue based on our common human nature, the naked faith of mystical experience, intellectual conversion, a foundational theology derived from Lonergan's transcendental precepts (be attentive, intelligent, reasonable, responsible, committed), and a joint listening to the cries of the poor and the oppressed. J. also correctly refuses to reduce mysticism to exotic, ecstatic experiences produced by esoteric techniques. The "body-reading" of sacred texts, humble devotion, genuine affectivity, friendship, marriage, breathing, etc. can all be ways to silent, deep, transforming mystical loving-knowledge.

Especially noteworthy are J.'s distinction between mystical self-realization and ascetical self-actualization; using contemplative techniques with or without faith; the first "dark night" as centering upon the personal uncon-

scious; the second, upon the collective unconscious. His emphasis upon the importance of Jesus' body-language on the cross, of devotion to Jesus' breath in Oriental Christianity, of the "mystical senses," and the necessity for the biblical commentator to be a scholar, artist, and mystic is striking.

HARVEY D. EGAN, S.J.
Boston College

DISCIPLES AND PROPHETS: A BIBLICAL MODEL FOR THE RELIGIOUS LIFE. By Francis J. Moloney, S.D.B. New York: Crossroad, 1981. Pp. xiii + 225. \$12.95.

Since the close of Vatican II, the renewal of biblical studies and of religious life has occupied much attention among Roman Catholics. One sometimes senses, however, that the biblical *ressourcement* among religious communities has been only skin-deep—the Bible serving more as an arsenal of "proof texts" for the ideology of renewal than as a critical guide to Christian living. As a result, the revised constitutions and customaries of many religious communities have been astonishingly innocent of advances made by biblical exegetes using the techniques of form- and redaction-criticism, structural analysis and sociological method. A serious gap has developed between the best modern biblical scholarship and those who seek to ground religious renewal on a firm biblical basis.

M.'s book is a direct response to this problem. A gifted NT scholar and member of a religious community, he seeks to apply the insights offered by his discipline to the practical concerns of persons dedicated to the evangelical counsels. He begins, appropriately, with the Council's teaching on the universal call to holiness. Through a critical reading of Mt 19:16-22, he demonstrates that his Gospel's call to "perfection" will not support the "classic" distinction between ordinary Christians (the baptized) and more perfect ones

(the religious). By carefully situating Matthew's Gospel in the social and religious climate of a Jewish-Christian community in the late first century, M. is able to show that the story of the rich young man is not a "counsel" aimed at more perfect Christians, but part of Matthew's teaching about the "higher righteousness" offered to *all* Jesus' disciples.

The biblical evidence for the other counsels—celibacy and obedience—is also critically evaluated. M. notes that in the NT celibacy is neither a "state of perfection" nor "freedom for work," but an eschatological imperative rooted in one's experience of "the urgent presence of the kingdom of God." Using the Pauline notion of authority as a power that draws the community together "in Christ," M. sees obedience as the task of becoming fully human and thus fully Christian. Authority's function is to create a situation wherein this can happen.

This is a rewarding book that merits attentive reading. Useful footnotes and bibliography help draw the interested reader toward further study of the Bible's message about Christian life in community.

NATHAN MITCHELL, O.S.B.
St. Meinrad Archabbey, Ind.

RELIGION AS ART: AN INTERPRETATION. By Thomas R. Martland. Albany: State University of New York, 1981. Pp. 221. \$14.95.

This is a different study examining the relationship between religion and art. M. is not concerned with an analysis of theology and art as its visual counterpart nor with an iconographic interpretation. Rather, he faces *the* critical issue of understanding what art is and what religion is. Few scholars, with the recent exception of Samuel Laeuchli and Nicholas Wolterstorff, have attempted to confront this issue. M.'s thesis is that art and religion present frames of meaning and perception

by which human beings interpret their lives. Art and religion are not reactions to or of culture but initiatory activities. M.'s methodological approach of meaning and analysis aptly fits his title.

M. brings together several important insights. His overall discussion is framed by an understanding of art as a religious ritual; art is therefore experiential. The making of the artwork becomes a process of detachment where one recovers innocence and the fundamental human orientation of openness to world. He draws an analogy between the creative process and the religious ritual of initiation. His discussion of craft and magic offers insights into the classic dispute between art and craft, and religion and magic. His interpretation of the moment of coalescence in the creative process is helpful in understanding the concept of "at one-ness." M.'s study reveals the influence of his study of several religious traditions.

Religion as Art is an important book for this emerging field. M.'s perspective of world religions does not limit his study to one religious tradition or artistic style; it seeks a generic understanding of religion and art. The sexist language and lack of illustrations are bothersome, but not insurmountable obstacles. M.'s text is a fine achievement which may well find its way into the classic category.

DIANE APOSTOLOS-CAPPADONA
George Washington Univ., D.C.

ESSAYS ON THE METAPHYSICAL FOUNDATION OF PERSONAL IDENTITY. By John A. Reuscher. Washington, D.C.: University Press of America, 1981. Pp. iv + 107. \$16.50; \$7.25 paper.

If you think, as I do, that metaphysics is the keystone of philosophy, then the personal metaphysical and epistemological reflections contained in these ten essays may prove both interesting and enlightening. After stating in the Preface that the essays reflect the influence of his own meditations on the

various texts of Aristotle, Aquinas, and Kant, R. avoids any further historical reference. While the first six essays appear propaedeutic to the crucial seventh and ninth essays, the earlier ones expose the underlying metaphysical essential for understanding the latter.

R. sees that various human experiences such as loneliness, love, loss of control of my life, etc. indicate a dependence of one's relationship to oneself on a relationship with another. The first six essays, then, discuss themes such as self-presence and self-actualization as well as the world of we-consciousness and human subjects. Self-knowledge emerges in the act of knowing the other. While important qualities such as fidelity, gift, and dignity are analyzed, the metaphysical foundation for such relationships is treated on the deeper level of form and existence, mind and being.

Mind is concerned with being and asks whether existence makes sense independent of that being whose essence is to exist. Does mind have access to knowledge of such being and what are the conditions of such knowledge? After an existential eighth chapter concerning alienation and the failure of personal relationship, the ontological question is posed again by finite being and viewed through the connatural affinity of the intellect for that being which is of itself. A final epistemological chapter serves as an appendix rather than to further the argument.

While certain terms, e.g., sanctity (the manifestation by participating similitude of the ultimate absolute total realness of existence [43]; that absolute authenticity of the being of a subject which it has through the realism of its unqualified act of respect for the dignity of self-presence [46]) and indwelling need further lucidity, the book affords valuable insights for graduate students and professional philosophers and theologians, and contrasts interest-

ingly with recent works in the field by Joseph Donceel and Norris Clarke.

ALBERT H. JENEMANN, S.J.
St. Joseph's University
Philadelphia

THE CASE FOR LIBERAL CHRISTIANITY. By Donald E. Miller. San Francisco: Harper & Row, 1981. Pp. 154. \$9.95.

"The central insight for me in reassociating myself with the Christian community has been the realization that what I was looking for was not just a belief system, but an identity or, more broadly stated, a tradition in which I could place myself. . . . I wanted (almost desperately) an identity with transcendent and metaphysical overtones." Raised on a diet of biblical and dogmatic literalism that once choked him, M.'s quest for a "point of stability" led him back to the (Episcopal) Church, to the Church as a place to move *forward* in the search for meaning and truth. Informed now by a symbolic understanding of religious meanings, this book is M.'s apologia for repatriation.

The intellectual frame is sociological (Weber, Durkheim, Alfred Schutz); the central problem he addresses is that of achieving a Christian identity in the modern world. The "transcendent and metaphysical overtones," so essential to M.'s twice-born stability and communion, remain ambiguous, even murky. When he stands to recite the Creed, his heart has its reasons, but his head hears Bultmannian interdicts. Metaphysically, his is a "troubled commitment"—and though M.'s near-speechlessness in this respect is refreshingly honest and no doubt representative of many "liberals," this area is intellectually the book's weakest, the dimension most begging for development.

The book is sociologically wise, theologically spare—except in the ques-

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