

Theological Studies

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The Church's Religious Identity and Its Social and Political Mission

FRANCIS SCHÜSSLER FIORENZA

Almsgiving in the Latin Church: The Late Fourth and Early Fifth Centuries

BONIFACE RAMSEY, O.P.

The Objective Moral Order: Reflections on Re- cent Research

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JOSEPH A. BRACKEN, S.J.

Search of the Meaning of *Oikonomia*: Report on a Convention

LADISLAS ORSY, S.J.

BOOK REVIEWS

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Presenting This Issue

Our June 1982 issue carries two important articles on Christian social activity—one an essay in ecclesiology, the other a search into history. Two bulletins explore urgent contemporary issues: objective morality and feminist theology. Two notes deal, respectively, with a theology of the local church and with a recent Thessaloniki congress on *oikonomia*.

The Church's Religious Identity and Its Social and Political Mission outlines four ways in which contemporary theology relates the Church's social mission to its religious identity: improper, substitutional, unofficial, and partial. Then, taking as its starting point neither eschatology nor anthropology but the interpretative and functional role of religion, the essay explains how the social mission can be proper to and constitutive of the Church's religious identity. FRANCIS SCHÜSSLER FIORENZA, Dr. Theol. from the University of Münster, is associate professor of systematic theology at the Catholic University of America, with special interest in fundamental theology and nineteenth-century German theology. Over fifty articles have poured from his pen; his book *Jesus and the Church* will be published by Crossroad next winter.

Almsgiving in the Latin Church: The Late Fourth and Early Fifth Centuries investigates the conception of almsgiving in this period, till about the death of Augustine. It deals, *inter alia*, with two significant motives that emerged for the giving of alms: identification of Christ and the poor, and atonement for sin. A critique is offered, from the Fathers and by the author, of the somewhat donor-oriented aspect of almsgiving: benefits to the giver. BONIFACE RAMSEY, O.P., with a doctorate from Paris' Institut Catholique, is assistant professor of patrology at the Dominican House of Studies in Washington, D.C. A generalist in patristics, he admits to a special interest in Augustine and in early Christian art. He is currently preparing a general introduction to the Fathers of the Church, as well as an annotated translation of the sermons of Maximus of Turin for the Ancient Christian Writers series.

The Objective Moral Order: Reflections on Recent Research explores the transcendental Thomist roots of contemporary approaches to moral objectivity. It evaluates some of the objections to these approaches and raises a number of major questions about objective morality that call for further study. PHILIP S. KEANE, S.S., S.T.D. from the Catholic University of America, is associate professor of moral theology at St. Mary's Seminary and University, Baltimore. He is especially concerned with fundamental moral theology, as well as sexual and medical ethics. His *Sexual Morality: A Catholic Perspective* appeared in 1977. In his 1983 sabbatical he expects to write on moral theology and imagination.

Is a Christian Feminist Theology Possible? reviews aspects of recent discussion in feminist theology, especially as it is critical of fundamental Christian symbolism. It then offers a constructive approach

to a Christian feminist theology and suggests some implications for the doctrine of God and for Christology. ANNE CARR, B.V.M., doctor in theology from the University of Chicago, is associate professor of theology at its divinity school. Her particular interests are Rahner (see her *Theological Method of Karl Rahner*, 1977), theological anthropology, contemporary Christology, and feminist theology. Her "Reflections on Feminist Spirituality" is available in the spring 1982 issue of *Horizons*.

Ecclesiology and the Problem of the One and the Many, contrasting a theology of the local church grounded in conciliar statements from Vatican II with corresponding declarations about the papacy and the universal Church at Vatican I, argues that different philosophical paradigms for the relationship of the one and the many are at work here. While neither paradigm can be definitively established as superior to the other, the fact of their mutual opposition illuminates the issues faced by contemporary ecclesiologists. JOSEPH A. BRACKEN, S.J., with a doctorate in philosophy from the University of Freiburg, was associate professor of theology at Marquette University when this article was written; beginning this September, he will be professor of theology and chairman of the department at Xavier University, Cinn. He has done much research and writing in process and Trinitarian theology, and has completed a book-length manuscript on *Salvation through Community*.

In Search of the Meaning of Oikonomia is a report on last September's congress of the Society of the Law of the Eastern Churches. The focus of the report is the meaning and practice of *oikonomia*, an integral part of the tradition especially of the Greek Orthodox Church. The significance of the issues for the Latin Church becomes clear when we realize that we are dealing with a ceaseless ecclesiological question: What do you do when the claims of the law apparently conflict with the call of the Christian spirit? LADISLAS ORSY, S.J., with higher degrees in philosophy and theology, in civil and canon law, is professor of canon law at the Catholic University of America. This year he is the first occupant of a Georgetown University chair for distinguished Jesuit scholars, and as such is lecturing on canon law at the University's Law Center. He has authored six books and over a hundred articles. Lately his interests have centered on the theological foundations of law in the Church.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

EBLA: AN EMPIRE REDISCOVERED. By Paolo Matthiae. Translated by Christopher Holme. Garden City, N.Y.: Doubleday, 1981. Pp. 237. \$14.95.

THE ARCHIVES OF EBLA: AN EMPIRE INSCRIBED IN CLAY. By Giovanni Pettinato, with an Afterword by Mitchell Dahood, S.J. Garden City, N.Y.: Doubleday, 1981. Pp. xvii + 347. \$15.95.

In 1964 Paolo Matthiae, a young archeologist and professor at the University of Rome, led the Italian Archaeological Mission in its first campaign at Tell Mardikh, Syria. For five years the energies of the team were concentrated on the great city of Middle Bronze Age I and II (2000–1600 B.C.). The discovery in 1968 of the mutilated bust of Ibbi-Lim, king of Ebla, made it practically certain that the unusually large site was to be identified with Ebla, known from early inscriptions but never successfully located. Without neglecting previous objectives, the team now had a secondary aim, the exploration of the Early Bronze Age IV city (2400–2000 B.C.), little realizing at the time what sensational finds of inscriptional material lay just ahead.

All the data assembled thus far leads to the conclusion that the *floruit* of the great city can be broadly placed between the limits 2500 and 1500 B.C., during which time the whole area of the huge site was probably occupied. A chart illustrating the various archeological and historical phases of Tell Mardikh (52), extending from the Protohistoric Period to the Late Roman and Byzantine Age, must be kept at the ready if the reader is to follow the flow of M.'s narrative.

Keeping in mind that M. is dealing with preliminary results, which will later be confirmed or modified, chapters 3 and 4 constitute the heart of the book, showing the archeologist at his work of unearthing and reconstructing imperial Ebla in what he names the "Mature and Late Proto-syrian Periods" (c. 2400–2000 B.C.) and the "Archaic and Mature Old Syrian Periods" (c. 2000–1600 B.C.), whose archeological designations are mentioned above. City plans, architecture, sculpture, glyptic, and pottery are described and illustrated with both plates and careful ground plan and pottery drawings. Chapter 5 concentrates on the State Archives, amounting to about 20,000 written documents which came to light in the years 1974–76. The discovery of the tablets opened up altogether new and rich possibilities for understanding the political, religious, and economic history of Ebla. But for this we should turn to Pettinato's book, which neatly complements the work of his archeological colleague.

No balanced picture of the discoveries at Ebla is possible unless the contributions of both authors are taken into account. Unfortunately, a rift between the two has prevented the kind of co-operation which is

necessary if the best results are to be obtained. But that is another story. Doubleday has served scholarship well by publishing both books in the same year. P., a trained cuneiformist with a specialization in Sumerian economic texts, brings a demonstrated competence to the decipherment and translation of texts which represent the earliest examples of the Canaanite language, ancestor of biblical Hebrew. M. Dahood, a collaborator with P. from the beginning, sees the study of Northwest Semitic now proceeding along a triple axis: Ebla of the third millennium B.C., Ugaritic of the second, and biblical Hebrew of the first (273).

Of the two volumes, P.'s will be of greater interest to the biblical scholar and theologian. Here we share something of the excitement felt at the decipherment of an ancient Semitic language written in cuneiform characters of Sumerian provenance. Political and social organization, far-flung commercial enterprises, and academies of writing come to life in P.'s vivacious but well controlled writing. The all too brief chapter on religion describes some of the gods and goddesses, around five hundred in number, of the Eblaite pantheon with the suggestion that the official religion was moving in the direction of henotheism (249). Of greater interest will be the growing evidence for the cult of a Canaanite deity called Yà with its obvious echoes of biblical Yahweh (277). P. also deserves the highest praise for his excellent indexes. Both authors communicate a lively sense of the new and exciting chapter opening up in the history of the ancient Near East. A powerful and hitherto unknown empire now takes its place between Egypt and Mesopotamia. Both authors are keenly aware that an enormous task lies ahead as new evidence comes in from the ongoing excavation.

Gonzaga University, Spokane

FREDERICK L. MORIARTY, S.J.

A HISTORY OF ISRAEL. By John Bright. 3rd ed. Philadelphia: Westminster, 1981. Pp. 511. \$18.95.

The rapid accumulation of new material touching the history of Israel, from the time of the patriarchs to the struggle of the Jewish people for religious freedom in the Maccabean period, almost mandated a new and updated edition of this superb and now standard treatment of this subject. For over twenty years I have recommended this book to students as the best overview of Israel's history in any language; the issuance of a third edition, written in retirement years, has occasioned no change in that opinion. Unlike others who shy away from religious issues in their histories of Israel, B. has resolutely faced up to the unique religious character of his sources and has never failed to do justice to this dimension of Israel's remembered past. To be sure, he has always been acutely aware of the historian's difficulty in reconstructing that past on

the basis of a kerygmatic presentation of it. The sources themselves can become the problem rather than the solution. B. has not compromised the high standards of a scientific historian. But captions such as "The Religion of the Patriarchs," "The Constitution and Faith of Early Israel," "The Theological Problem of the Monarchy," "The National Emergence of the Prophetic Message," etc., quite legitimately force the student to recognize the essential role of faith in the Hebrew historical experience.

Scholars continue to argue over an adequate methodology for writing a history of Israel. B. succinctly describes his own procedure as a "balanced examination of the traditions against the background of the world of the day and, in the light of that, making such positive statements as the evidence allows" (77, 107). This edition is noteworthy for the caution with which historical judgments are made, and a number of the more sweeping affirmations of earlier editions have been turned into probabilities and likelihoods. One has a distinct sense of lowered expectations. In the long run, however, the great historical synthesis of Albright, of which this book is representative, remains intact. Despite assaults of uneven value against it over the past decade, the Albright School's position on the basic reliability of Israel's historical traditions appears justified. In passing, one notes a consistent fairness about B. when he takes issue with the views of others; opponents never become either fools or knaves.

Few scientific disciplines are as flourishing as Ancient Near Eastern archeology, which serves as an external checkpoint on Israel's biblical traditions. Almost wistfully, B. notes the impossibility of keeping up with the steady flow of new data. He has done what he could with Ebla and its significance for the patriarchal period, although even this could be enlarged considerably today. Because of what has already been uncovered at Ebla, to say nothing of many unexcavated sites in the neighborhood, I would suggest that, in syntheses yet to be written, Syria will have to be given a place between Mesopotamia and Egypt as one of the great foyers of civilization in the Ancient Near East.

There is no end in sight to archeological activity directly or indirectly related to the OT. Consider the excavations from 1976 to 1979 at Kadesh-barnea by Rudolph Cohen of the Israeli Department of Antiquities, which have unearthed three Iron Age fortresses at the site, one on top of the other. Why, of the many Iron Age fortresses in the Central Negev, was this the only one rebuilt twice? Is it because the site, apart from strategic considerations, was especially sacred to the Hebrews because of its associations with the Exodus? B. has four passing references to Carthage. The current excavations of the American Schools of Oriental Research at Carthage will surely fill out the picture, especially in the matter of cult

practices. And so it goes all along the line in that very feature, archeological evidence, to which B. has always been so attentive in his work. It is for us, however, to be grateful for what we have; this updated and bibliographically enriched edition will continue to provide students and their teachers with an instrument of learning which combines balance of judgment, carefully sifted information, and graceful presentation.

Gonzaga University, Spokane

FREDERICK L. MORIARTY, S.J.

LES PERFECTIONS DU DIEU DE JÉSUS-CHRIST. By Bertrand de Margerie, S.J. Paris: Cerf, 1981. Pp. 489.

Bertrand de Margerie, who has already written a book on the Trinity, offers us here a book on the perfections of the God of Jesus Christ. The book is correctly titled. After two chapters in which M. shows that God makes Himself known through the world and develops a theology of atheism, he offers us two main parts. In the first (chaps. 3-6) he studies the evolution of the biblical notion of God, God as being and love, as simple and one, and as all-knowing. In the second (chaps. 7-17) he treats divine action: God as creator, origin and goal of the universe, immanent and omnipresent, eternal, merciful, all-powerful and saving, God's redemptive providence and predestination, His beauty, infinity, joy, and life. In most chapters we are offered biblical perspectives on the theme, patristic perspectives, the teaching of the magisterium, and some theological reflections. The authors cited in the sections on theological perspectives are primarily Thomas, Bonaventure, and Scotus, although there are many references to Barth and a number to Scheeben, Rahner, and other theologians.

What we have here, then, is an improved version of the classical tract on the One God for beginners in theology. M.'s treatment is an improvement because he shows greater familiarity with modern scriptural studies and in many instances develops the teachings of the patristic writers at length, particularly Augustine. On some of the themes he treats, M. makes a real contribution to the comparable parts of the earlier theological tracts on the One God. If it is considered in this context, it is a helpful work.

But all in all, the impression that the book leaves is diffuseness. The focus is not on some clearly grasped and articulated viewpoint on where the problem of God is in our time. Thus M. does not have this vantage point from which to examine the resources of Christian Scripture and tradition and of philosophy for the purpose of engaging contemporary men and women in a sustained articulation of who God is in a way that meets modern questions and difficulties. In fact, hermeneutics is not a

problem for M. He does not seem to sense the need to locate himself as author historically and then interpret what Scripture conveys to us in reference to our living questions. Rather, he takes the traditional topics of the classical tract on God and tries to treat them more adequately within basically the same method, and to add some other sections treated in the same way. The result is an enormously erudite treatise with many insights on particular problems, but one that still has the problems of the traditional tract.

The mystery of God is not presented in a way that is wholistic and that is obviously transforming for contemporary culture while being clearly in touch with it. For example, the political implications of belief in God are not evident, so by default this treatment could sustain the *status quo*. Moreover, on some issues on which there have been significant contemporary contributions that have changed the state of the question (e.g., God's real relation to the world, the suffering of God, predestination), M.'s treatment offers a classical solution or answer without sufficiently engaging alternative contemporary views. Without denying the value of this book, I feel that M. would make a greater contribution if he heeded the suggestion of a document on the theological formation of future priests issued by the Congregation for Catholic Education at the Vatican in 1976: "It is as if theologians must write a new chapter in theological and pastoral epistemology, beginning—methodologically—with the facts and questions of the present day, rather than the ideas and problems of the past."

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

JOHN FARRELLY, O.S.B.

GOD OR CHRIST: THE EXCESSES OF CHRISTOCENTRICITY. By Jean Millet. New York: Crossroad, 1981. Pp. x + 261. \$12.95.

One might characterize the two thousand years of Christology as the search for the unity of Jesus who is "consubstantial with the Father and consubstantial with us." The NT never solved the problem but left for succeeding generations the task of maintaining unity in the presence of the divine and the human. In many ways *God or Christ* sidesteps this question and concentrates rather on a Catholic Church (Christianity?) that is either theocentric or Christocentric. His failure to consider the previous question creates the principal weakness in his book.

M. makes no profession of writing as a theologian; he writes as a social psychologist. His thesis is clear: Catholicism is a bipolar religion. From the fourth to the seventeenth century the emphasis was on the pole of theocentrism. Since that period a shift has taken place, with the result that "at the end of the twentieth century, at least in certain areas of

Catholicism, this christocentricity has come to occupy the whole field to the point of having excluded all reference to theocentricity" (205). M.'s work concludes with an appeal to return to a bipolar religion and a renaissance of theocentricity.

At the outset M. defines his terms: theocentricity focuses on belief in God; Christocentricity results when attention is placed essentially on belief in Christ (37). Once he has made this distinction, he analyzes its affect. The theocentric style of faith expects reverential fear, obedience, respect, the spirit of submission; Christocentric faith is colored by familiarity, simplicity, a certain style of freedom, of confidence. Since Christianity is bipolar, the Christian must live both (47). We also have two types of authority (based on psychology): authority of the Father and authority of the hero. Needless to say, the reader can make the application to the two styles of faith. M. also delineates two ways of conceiving institutions, two forms of worship, two great types of spirituality, and two types of political and social action.

The book is filled with statements this reviewer finds disturbing, some of which may help the reader to understand my uneasiness. Liturgy is deplored as becoming Christocentric and desacralized in the years 1950-70: "the idea was introduced that in each case it was a celebration and not a rite that automatically produced spiritual states (a conception denounced as being stamped with residual magic). Thus baptism was presented as a celebration intended to mark entry into the church (and no longer a change of condition from being a child of the world—much less of Satan—into a 'child of God'), a conception which was held to be too loaded with theocentricity" (161). As a result of this excessive Christocentricity, Jesus "is led to have a predilection for those on the periphery. . . . He [the Christian] systematically takes the side of the poor (without verifying whether this poverty is deserved or undeserved thanks to idleness or negligence). He is thus led to imagine the Catholic Church as being uniquely the 'church of the poor' . . ." (178). M. himself professes to maintain a bipolar religion pointing out the dangers of Christocentrism.

No one can doubt that Jesus came to preach not himself but God his Father, and thus an emphasis on the man Jesus can obscure his mission and his person. M.'s book, however, seems to suffer from a misunderstanding of Jesus in the Scriptures, the Christology of two thousand years, and a fear for a loss of the transcendent. The last fear may be justified but cannot be overcome by a retreat from the man Jesus. If Christianity searches for the unity that holds faith in Jesus as consubstantial with us and with God, then we do not have or need a bipolar religion but a religion that unites the transcendent with the immanent God in the one person Jesus of Nazareth who leads us ultimately to the Father. Perhaps

it would be better if social psychologists would not try to solve theological problems.

Duquesne University

JOHN F. O'GRADY

OUR CHRISTIAN FAITH: ANSWERS FOR THE FUTURE. By Karl Rahner and Karl-Heinz Weger. Translated by Francis McDonagh. New York: Crossroad, 1981. Pp. xi + 179. \$10.95; \$4.95 paper.

Although a number of Rahner's previous writings have been aimed at a popular audience, none has really qualified as a nontechnical exposition of his understanding of the Christian faith suitable for the general reader. This short introduction moves in that direction. The idea behind it is tantalizing: a frank and wide-ranging conversation between Rahner and a representative of the "new generation" that honestly confronts the sort of basic questions which trouble the average Christian today and which theologians too frequently do not answer or answer in language so sophisticated and qualified as to be out of reach for most people. The structure of the book is conversational. Each chapter begins by posing and developing a number of fundamental difficulties to which it then responds, sometimes systematically point by point, at other times quite selectively without an apparent scheme.

Both authors were involved in writing the questions and responses, but the latter are stock Rahnerian positions. The book does not break any new ground in that sense. The standpoints of the questions used to focus the discussion vary. We hear the voice of "worried atheists," "fringe Catholics," and believing theologians. The authors "deliberately avoided the creation of a single literary identity, to speak to the widest possible range of readers."

The reader will find that the articulation of these difficulties generally measures up to the promise of frank honesty. Some of the most engaging passages are in these sections. The sympathetic reader will also find that the authors have not tried to evade the important and hard questions which people ask about the value of belief or the possibility of certainty about the Christian faith, about the meaningfulness and coherence of God-talk, about the relation of God to the world particularly as this relates to the concept of revelation or the power of prayer, about the uniqueness and necessity of Jesus Christ, about the credibility of the Christian concepts of redemption and resurrection, what exactly a Christian must believe, and who precisely is a member of the Church.

Despite these merits, and perhaps also because of them, the book is somewhat disappointing. The authors remind us that a certain degree of frustration is inherent in a project of this sort. It is much easier to raise such questions than to answer all the doubts and difficulties behind them.

Consequently Rahner and Weger must often limit themselves to a "remark here and there." Drawing such limits is fair enough. Indeed, there is an apologetic value to that sort of modesty which the authors are legitimately exploiting. But there is, I believe, another source of frustration. Although they quite obviously decided not to get too technical, at the key point of the discussion they nevertheless presuppose R.'s very technical anthropology. Consequently the basic undergirding for the responses remains implicit and vague. I expect, e.g., that the general reader unfamiliar with R.'s brand of transcendental analysis would either miss altogether the real thrust of his response to the question of God's existence, or else would be quite puzzled about why God should be seen as a condition of possibility for anything, or how this helps.

People today, even the so-called "average reader," are more self-conscious about the models of thought they use. It is really not possible to address them directly and honestly without putting all the cards on the table. It is possible, though admittedly not easy, to present Rahner's anthropology in a direct and relatively simple way. If this book had done that, it would have been extremely successful. In its present form, it is a text that will not work well unless it is taught.

Marquette University

ROBERT MASSON

THE CONTINUITY OF CHRISTIAN DOCTRINE. By R. P. C. Hanson. New York: Seabury, 1981. Pp. xi + 97. \$9.95.

Hanson has given us the text of his Tuohy Lectures at John Carroll University in 1979 on the development of doctrine. His thesis: there is a real development of Christian doctrine, but its implications are still largely ignored and the criteria for identifying legitimate development are not clear. H.'s point of departure is particularly auspicious: the Scriptures themselves are the end product of a process which includes oral transmission (or tradition in a broad sense), the continuous reworking or reinterpretation of the received data, and a process of selection resulting in the final incorporation into a canon of written documents. Most theologically informed readers will have little or no argument with this thesis. It represents the concerns introduced into the whole Scripture-versus-tradition debate during Vatican II and is in accord with the exegetical presuppositions generally accepted by scholars of all Christian denominations in the last twenty years at least.

H. does achieve some originality and actuality, however, in applying his thesis to several contemporary movements in theology: to J. H. Plumb and Van Harvey and their views of the nature of history; to D. E. Nineham and E. Käsemann on the authority of the Bible and the nature of a canon of Scripture; to M. F. Wiles on the normative character of

doctrine; to an atomistic view of Scripture which accords equal importance to every passage; to the Roman Catholic magisterium for its definitions of Marian and papal dogmas in the past century and a half. In general, too, H. sides with J. H. Newman against J. K. Mozley in the former's championing the idea of doctrinal development, but Newman is also faulted for the criteria of genuine development which he employed.

This book is obviously not intended for the specialist. The lectures are too brief and too general to allow H. the opportunity to really delve into the problematic. In chapter 3 he has some probing insights into the development of Christological belief in the fourth century. On the other hand, the treatment of Arianism in the context of the development of Trinitarian belief (chap. 4) is too unnuanced for this reviewer. H. has relied heavily on the works of J. Pelikan (an asset) but barely probed the depths of K. Rahner's thought, which he cites favorably but infrequently (a debit). This latter point occasions a final observation: one senses the absence of an adequate epistemological viewpoint in the whole discussion. The demand for historical evidence from antiquity is too strict. The impression is created that historical thinking (in the ascendant since the nineteenth century) and speculation (more characteristic of the early Christian centuries) are inconsistent and not complementary. Isn't this perspective woefully narrow? What about the other aspects of man's thought life: analogical, symbolical, typological, and dialectical thought? Must they too be summoned to the bar of the historian to await his verdict on their legitimacy? This reviewer hopes that H. might be able to return to these questions in a more ample treatment and one intended for dialogue among scholars. Given the general nature of the present lectures, it would be unfair to H. to imply that these and other questions do not suggest themselves to him and demand some response.

St. Anthony-on-Hudson Seminary JOHN J. BURKHARD, O.F.M.CONV.
Rensselaer, N.Y.

DISCOVERY IN THEOLOGY: ESSAYS IN HONOR OF KARL RAHNER, S.J.
Edited by William J. Kelly, S.J. Milwaukee: Marquette University, 1980.
Pp. 365. \$24.95.

This collection of essays, presented at Marquette in honor of Rahner's 75th birthday, is a fitting tribute to his pioneering role in contemporary theology. It is fitting not only because the pieces were originally written in his honor and because most of them have something to say about his thought or issues relevant to his thought, but because so many of the papers are genuinely in dialogue with him, putting his work in perspective, qualifying it, advancing it, or moving beyond it to fresh discoveries. It is very much the sort of critical discussion of and with Rahner that is

needed. There are two responses to each paper. The insights and qualifications offered in a number of these deserve notice.

Three outstanding essays focus primarily on the task of putting R.'s work in perspective. Gerald McCool locates R.'s thought in relation to the Neo-Scholastic revival. McCool traces R.'s gradual abandonment of *Aeterni Patris'* approach to philosophy, theology of grace and faith, and idea of a Thomistic system capable of structuring a unified Catholic culture and program for political and social action. The essay underlines his indebtedness to the Thomistic tradition while highlighting his originality. Harvey Egan's essay argues convincingly that most commentators have missed the "real secret" of R.'s work. It is at root a mystical theology. William Dych's brief sketch of R.'s conception of theological method further illustrates the consequences of this focus by comparing it with Lonergan's conception. R.'s emphasis leads him to stress the movement from explicit, conceptual knowledge back to the original experience of mystery, where "what is meant and the experience of what is meant are still one." The drive in Lonergan's thought is in the opposite direction: towards "ever greater differentiation and clarification."

Most noteworthy among the essays which seek to advance and move beyond R.'s thought is Avery Dulles' analysis of discovery and of the relation of that kind of process to divine revelation. Dulles capitalizes both on R.'s theological anthropology and on the insights of historians of science such as Polanyi, Koestler, and Kuhn, to challenge the notion that revelation precludes discovery as an element of religious knowledge. He argues to the contrary that revelation requires both God's self-disclosure to humanity and the process of discovery whereby it is received. Leo O'Donovan's essay on the significance of evolutionary thought for theology and George Muschalek's reflection on Christian certitude also move beyond Rahner. O'Donovan's argument is particularly significant because it attempts to develop the evolutionary paradigm in a way that seriously confronts the problem of evil as a central rather than peripheral concern.

The most probing reactions to R.'s thought are presented by Johannes Metz and Jon Sobrino. Although both suggest moves beyond R. towards which I expect he would himself be sympathetic, the arguments advanced in these specific essays fall disappointingly short of the mark. Metz's plea for a narrative and practical Christianity in place of a transcendental and idealistic theology is engaging but in itself inconclusive, not to mention a little unfair to Rahner. The real and valid thrust of Metz's position is presented much more clearly in the responses of Matthew Lamb and David Tracy, and in Metz's book *Faith in Society and History*. Sobrino describes the concrete reality of the "Church of the poor" and argues for its perspective as the "best" locus for doing theology and for a life of faith. The argument needs further substantiation but, as Joseph Komon-

chak's response suggests, the essay raises fundamental questions about the incarnate reality of humanity and the Church that need to be addressed.

The collection also includes three tributes to R. that, though not directly concerned with his theology, do deal with issues relevant to it. Thomas Ommen contends that faith is not a requirement for doing theology and that appreciation of this insight is crucial for the justification of theology as a genuine form of public discourse. It is disappointing that he did not attempt to confront Rahner's position directly; the contrast would have been most revealing. John F. X. Sheehan argues for canonical criticism as a place on which to stand in doing theology. The themes with which he contends along the way will have a familiar ring to R.'s readers, despite the difference in context. Bruno Schüller's analysis of the specificity of Christian ethics argues that "whether someone who undertakes systematic philosophical ethics is a Christian or not concerns the genesis of his ethics, not their truth-value." Mary Rousseau's counter to Schüller is noteworthy. She contends that the discussion about the specificity of Christian ethics presupposes a more fundamental question about the relation between faith and reason, and that the latter question in light of Rahner's theological anthropology suggests a different direction than Schüller's. This interchange, like many others in these pages, suggests the appropriateness of the title.

Marquette University

ROBERT MASSON

GRUNDFRAGEN SYSTEMATISCHER THEOLOGIE: GESAMMELTE AUFSÄTZE 2. By Wolfhart Pannenberg. Göttingen: Vandenhoeck & Ruprecht, 1980. Pp. 264. DM 38.

In this volume Pannenberg has collected some of his most significant essays written in the 1970's and has presented them under the same title as his first volume of collected essays, which appeared in 1967. (This may give rise to some confusion in the English-speaking world, for the original *Grundfragen*, translated as *Basic Questions in Theology*, was divided for publication in the U.S. and appeared in two parts [Vols. 1 and 2; Philadelphia: Fortress, 1970 and 1971]; furthermore, a different set of Pannenberg's essays which was published in the U.S. as *The Idea of God and Human Freedom* [Philadelphia: Westminster, 1973] was brought out in Great Britain under the title *Basic Questions in Theology 3* [London: SCM, 1973]).

The choice of the same title for this collection is significant, for all of its essays grapple with the same basic question which occupied P. in the first volume, namely, the relation between God and history. P. takes the opportunity of the Foreword to orient each of the included essays toward

this basic question, pointing out its foundational importance in theology's attempts to give systematic account of the Christian faith, especially with regard to its truth claims.

Grundfragen 2 is comprised of a dozen essays. Leading off the volume is a pair of studies concerned with the relation between religion and history. There then follow three essays on Trinitarian doctrine, four on Christological themes, and concluding contributions on education, time and eternity, and the certitude of faith. The last two works are previously unpublished.

At the heart of the volume are the three interrelated studies on the understanding of the Trinity, the doctrine which P. believes to be the key to the relationship between God and history. Two of the essays are preparatory works which introduce terminological clarifications and critique certain Trinitarian interpretations of the recent past. In the third, "Der Gott der Geschichte," P. advances his own interpretation of Trinitarian doctrine, in the process clearly forging the link between God and history and explicating how the Trinitarian God is the God of history and its truth. This is a programmatic essay, rich in implications for questions of God's being, essence, and attributes, and arguably the most important of the volume.

The Christological essays give evidence of P.'s increasing turn to anthropological concerns and document some of its effects. Highly significant is "Christologie und Theologie," another programmatic contribution, in which P. designs what is for him a new starting point for Christology: no longer a simple "from below" approach starting with the history of Jesus, but an analysis of human being as such which demonstrates at the outset that human beings are unbreakably related to God. From this point a new method is sketched for a Christology "from below" which is a true Christology "from above."

There is rich fare for reflection in these essays, written with that broad-ranging knowledge of the Christian tradition and intense awareness of contemporary questions which one has come to expect from Pannenberg. The volume makes clear that his thought, while remaining true to its fundamental eschatologically-oriented gestalt, has been developing and deepening in significant ways, particularly with regard to the theology of God and the role of anthropology. It remains a characteristic weakness of P.'s system as a whole that his theological assertions are undergirded by a metaphysics still in seminal form, and this collection does not ameliorate that situation. Furthermore, the essay genre does not allow for fully precise elaborations of new proposals, and here as in the past P. makes intriguing suggestions without detailed supportive argumentation. Also here as in the past, however, he has put forward ideas which are theologically exciting and potentially fruitful regarding "the mystery of

God and God's revelation, which is nothing other than the mystery of God's creation in its history, in judgment and glorification" (11).

Catholic University of America ELIZABETH A. JOHNSON, C.S.J.

THE ANALOGICAL IMAGINATION: CHRISTIAN THEOLOGY AND THE CULTURE OF PLURALISM. By David Tracy. New York: Crossroad, 1981. Pp. lx + 467. \$24.50.

In profoundly analyzing the assumptions and in proposing an expansive vision of the challenge of systematic theology, *The Analogical Imagination* could become the norm for the functioning and value of systematic theology. Systematics is envisioned as necessarily related to the publics which it needs to address. These publics—society, the academy, and the Church—demand of theology that it internalize the plausibility structures they recognize and that it thus speak what they can recognize as relatively adequate language in its interpretations of the significances of belief for these publics.

Systematics is to build upon classics. It is to do so because these attempt to express the experience of reality as "the whole." And such an experience calls for a religious reinterpretation in a language adequate to the publics addressed. Within the experience of reality so disclosed can be discovered "the uncanny," and to reinterpret this an analogical imagination is required; for there is demanded of theology a disclosure of the similarities-in-differences that reveal the meaning of belief in these disclosed experiences. Moreover, theological discourse must acknowledge the ambiguity that emerges in believing in the God who is affirmed as present in the ordinariness of this world; for it needs to acknowledge that there is a level of experience at which doubt functions, that there is always cause to ponder how God could identify self with the experiences within time, where this identity might be, and what manner of identity it might be.

The interpreter needs to defend the claim by the classic, at least by the religious classic, that the experience of the whole of reality discloses the presence of God in time. One doing theology needs to defend that such a classic discloses this and also invites participation in this presence. Such a defense requires that one employ analogy to address the dialectic between the ordinary and the uncanny, between the disclosure of religious truth and participation in it; for if this dialectic is not maintained, then the profound vision of the classic is blurred.

Thus the analogical imagination needs to be employed by one doing systematics. Only with such a tool of interpretation can theology relate the vision of the religious classics to the contemporary situation. Only such a tool enables one to acknowledge how "the uncanny" can be

manifest in the ordinariness of experience. Without this form of vision one cannot acknowledge the manner in which the event of the person of Jesus Christ is to be found in present experiences; for it is the vision of analogy which is able to acknowledge the similarities-in-differences between the present situation and the vision of reality disclosed in the classics. However, this use of analogy is in danger of shading too far into the similarities without an attention to the negative side of analogy. Thus the theologian must also be attentive to dialectic; for in so balancing analogy with dialectic, one can attend to the positive as well as the negative in the analogous experiences.

The reader who persists with the book to the analysis of the meaning of and the need for the analogical will no doubt find this contribution to be of value for the comprehension of systematics. Systematics becomes manifest in this work as requiring both analogy and dialectic in order to address its challenge and task. However, the reader might be less than pleased to discover the proportionately brief treatment of these focal concepts.

This text is most strongly recommended to those engaged professionally in systematic theology. Those doing graduate studies in systematics will find in it an exposition of the challenges and the program of this discipline. Both groups might well keep this work as a touchstone for the true orientation of this discipline.

John Carroll University, Cleveland

DANIEL LIDERBACH, S.J.

FROM THE CIRCLE OF ALCUIN TO THE SCHOOL OF AUXERRE: LOGIC, THEOLOGY AND PHILOSOPHY IN THE EARLY MIDDLE AGES. By John Marenbon. Cambridge: Cambridge University, 1981. Pp. ix + 219. \$49.95.

For those still inclined to equate Carolingian philosophy with John Scottus Eriugena, this book will considerably extend horizons. Based on wide-ranging manuscript study and critical editions of a number of previously unedited texts, Marenbon's work shows that, beginning in the late eighth century, a number of theologians were led through their study of logic to consider problems of a philosophical order. This is an argument more commonly associated with the late eleventh century, but here we find it applied to a succession of "circles" of writers from Alcuin to the School of Auxerre in the early tenth century.

After an Introduction in which earlier scholarship is reviewed, chapter 1 gives a clear summary of Aristotle's *Categories* and the transmutations in its interpretation and transmission in the Early Middle Ages. In this regard Boethius is taken up as a source of the Carolingian discussion of essence and the universals. Throughout M. expands Barthélémy Haureau's view that the central problem of medieval philosophy was that of

universals into the argument that the problems of the universals, essence, and the categories were seen as intrinsically linked. Thus much material not used by Hauréau is made relevant to his thesis, and this new material places the old analysis in fuller context. M. writes as both historian and philosopher, and demands that his texts be clear and coherent to the modern reader. He is not shy in condemning those medieval positions which fail to satisfy these criteria. Thus for him "nothing" in a realist theory of universals coupled with an understanding of *usia* as a *genus generalissimum* "will stand a close logical scrutiny" (15).

While chapter 1 summarizes the "tradition of philosophical logic" (9) to the Carolingian period, chapter 2 shows that Carolingian materials once dismissed as derivative in fact evidence lively encounter with central philosophical questions. Further, the *Timaeus* seems to have been studied by the early ninth century. Chapter 3, devoted to Ratramnus of Corbie and John Scottus, makes it clear, along with the following chapter on the circle of John Scottus, that John did not work in isolation. Rather, he was at the center of a smallish following, none of the members of which fully comprehended his thought but some of whom were quite intelligent. The treatment of John himself is very clear.

The fifth chapter describes the late-ninth- and early-tenth-century discussion of the problem of the categories, thus tracing the early influence of John's ideas. Particularly penetrating, besides the expert discussion of the manuscript evidence, is the clarification of the forms of conceptualism present in this period. The standard glosses to the *Categoriae decem* are shown to contain virtually none of the nominalism attributed to them by earlier scholars. More generally, the various glosses studied tend to move away from the more "metaphysically extravagant interpretations" (138) of John Scottus. The Conclusion also notes that in the tenth and eleventh centuries interest in John's ideas declined in favor of increasing attention paid to Aristotle. Three important appendices edit a selection of the materials discussed in the book, which closes with a bibliography and index.

University of Utah

GLEN W. OLSEN

THE AGE OF REFORM, 1250-1550: AN INTELLECTUAL AND RELIGIOUS HISTORY OF LATE MEDIEVAL AND REFORMATION EUROPE. By Steven Ozment. New Haven: Yale University, 1980. Pp. xii + 458. \$35.

Around 1250 change and reform were identified with the integration of Aristotle into the schools. This was also the age when controversy over the mendicant orders was stirring up the cities of Europe. By 1550 reform meant that Aristotle was in full retreat in the face of the attacks led by

Luther on the scholasticism that had grown up around Aristotle, the failings of mendicants and others were causing a call for change, and many mendicants had gone over to the new reform of Luther, Calvin, *et al.* Ozment discusses Europe's intellectual and religious history during this period and in general has tied it together. He has chosen to work with certain topics rather than a completely chronological approach. He starts with Augustine, since one can understand neither the medieval intellectual tradition nor the Reformation apart from him. Secondly, he considers the Gilson thesis which saw later medieval intellectual currents as a falling away from the heights attained earlier, especially by Aquinas. He shows that this is too simplistic an explanation and in fact argues that the later relapse by scholastics into mere uncritical citation of the thirteenth century paralleled the giving up of power by the other medieval institution, representative assemblies. Neither late scholasticism nor the assemblies faced up to the challenge of the changing times, both fell back upon authority, and thus absolutism developed in both state and church. But O.'s thesis is more complex than this, for he also argues that the condemnation of Aristotle in the 1270's was a purely defensive act that foreshadowed the siege mentality that was to dominate later church policy and the post-Reformation era. Even the Thomistic synthesis is seen as a Pyrrhic victory in that it marked a separation of the theological and rational.

The author discusses the scholastic traditions and their internal battles, Thomists, Scotists, and Ockhamists; the spiritual traditions, especially the monastic and mystical criticism of the scholastic mode; ecclesiopolitical disputes: Ullmann's thesis, Marsilius, Ockham, conciliarism, Wyclif, and Lollardy. Then come a series of vignettes on the Reformation world and its principal protagonists, the sociopolitical situation, the sectarian spectrum (and the disputes over interpreting these), Catholic reform, reform and resistance to authority, and finally the Reformation legacy.

In all, this is a good overview of the era. At times it is of necessity slower going (theories of grace and predestination); at times I wished for more, e.g., some comment on N. Cohn's ideas (*The Pursuit of the Millennium*) or H. Koenigsberger's work on the revolutionary mentality that developed whereby both the Catholic League and the Huguenots seemed to be in agreement on rights of resistance just a generation after 1550. No book can be all things to all, and so it is good to have this general account available even if scholars may not agree with all that O. says in the individual chapters.

State University College
Fredonia, N.Y.

THOMAS E. MORRISSEY

LETTERS AND DIARIES OF JOHN HENRY NEWMAN 5: LIBERALISM IN OXFORD, JANUARY 1835 TO DECEMBER 1836. Edited by Thomas Gornall, S.J. New York: Clarendon/Oxford University, 1981. Pp. xv + 423. \$65.

From reading the letters in this volume one can follow the progress of the Oxford Movement as it began to pick up momentum. The major events included two battles. One was fought against the attempt to admit dissenters into Oxford by repealing the requirement of subscription to the Thirty-nine Articles upon matriculation. The bill was thrown out and the requirement remained until 1854. The second battle was less successfully waged against the appointment of the unorthodox liberal theologian Dr. Hampden to the chair of Regius Professor of Divinity in February 1836. During this period, 1835–36, Newman published Vols. 2 and 3 of his *Parochial Sermons* as well as some of his more important *Tracts for the Times*. The volume ends with N.'s publication of his *Lectures on the Prophetical Office of the Church*, in which he presented the Anglican Church as a *via media* between ultra-Protestantism and Romanism. Before then, however, one reads of N.'s building a church at Littlemore, his mother laying the first stone but dying before its dedication, John Keble marrying, as well as N.'s sisters doing the same. N.'s closest friend, Hurrell Froude, dies at the age of thirty-three.

There are many interesting letters in this volume. The Froude end of the correspondence makes one realize what a loss his death was not only to N. personally but to the Movement. The publication of the first volume of N.'s *Parochial Sermons* brought about a correspondence with James Stephen (whose epistolary style is brilliant) and Samuel Wilberforce. The correspondence, which had already been published in an article some years ago, is most important as revealing how deliberate N.'s intentions were in preaching. To Wilberforce he wrote: "You may say that the *impression of the whole* volume is not quickening and encouraging—that it on the whole induces fear, and depression. *I grant it*. It was meant to do so. We require the 'Law's stern fires.'" In the same letter, March 10, 1835 (40), he gives the reasons why he was opposed to the "peculiar," i.e., the Evangelicals. "Rightly or wrongly, *I think they tend as a body to Socinianism*."

The volume includes a fair number of letters from N.'s correspondents, but they are, I believe, those which N. himself selected in arranging his correspondence later in life. For this reason the selection has historical value as showing N.'s judgment of what was important at the other end of the correspondence. Whether another selection of letters would significantly alter the view of the Movement is unlikely, but it could possibly modify one's views and impressions of the other persons involved in it.

The reviewer has made a spot check of the text with the originals at

the beginning, middle, and end of the volume, and what was checked was found to be an accurate transcription. The editor, wanting "to allow the letters of this period, as far as possible, to speak for themselves," evidently favored less annotation rather than more. In some places I would have liked an annotation, since its absence left unanswered questions in my mind. The biographical information in the index, including in some cases dates of birth and death, have been regrettably diminished. These are minor criticisms, but they are made in the hope that they will be seriously taken into account in the editing of succeeding volumes.

The Oratory, Birmingham

VINCENT FERRER BLEHL, S.J.

JOHN HENRY NEWMAN, THEOLOGIAN AND CARDINAL: SYMPOSIUM 9-12 OCTOBER, 1979. Rome/Brescia: Urbaniana University/Paideia, 1981. Pp. 294. L. 12,000.

1979 was a very good year for Newman studies, for it marked the centennial of N.'s reception of the cardinal's hat. Leo XIII's gesture removed the "cloud" under which N. had labored for most of his Catholic years, and it put an end to the recurrent rumor that he was about to return to the Church of England or that he was not a good Catholic. The story of the cardinalate has been told many times, but the best version is still to be found in the *Letters and Diaries* (Vols. 28-31), which illustrate the enduring opposition to N.'s work and the man himself.

The present volume consists of three homilies and sixteen learned essays (in four languages) on different aspects of the Cardinal's life and work; and, unlike the earlier volume of May 1979, the very complexity of N.'s thought is more in evidence in this wide-ranging collection. Theologians will find much that is of interest, though very few of the essays present any startlingly new interpretations of his work. Blehl and Rowell, among others, see N.'s development as a theologian and his emergence as an ecumenical figure as gradual, and Mille F. Tardivel draws out briefly some links between N. and Bergson, and Henri Crouzel offers still another commentary on N. and the Fathers. The only caution that might be made is against the late Dr. Artz's commentary on the theology of the Oxford Movement (259), in which Artz attributes doctrinal beliefs to the Tractarians which they really did not hold. Still, the theological essays are excellent, and John Crosby's essay on N.'s lifelong opposition to religious liberalism is especially fine in its survey of many of his writings before the *Biglietto* speech. John Coulson's essay on the place of theology in N.'s university is also excellent for its reassertion of N.'s ideas on that forgotten side of his thought.

Historians will find much to welcome in the essays by Fathers Velocci

and Holmes. In both the May and October volumes Holmes was the only one of the contributors to evaluate the significance of Leo's gesture. Holmes, writing from the English side of the event, sees the cardinalate as a triumph for "liberal" Catholicism, as indeed the gesture was interpreted by N.'s friends in England. But I am inclined to doubt whether Leo meant anything more than simply honoring N. and the Catholic Church through him. In an equally interesting essay Velocci traces N.'s reputation through the popes of our century, and one might only regret that he offered no commentary on Pius IX's feelings; for it was Pius, I believe, who really started the cult of N. in Rome.

The next great issue for Newman scholars is the "cause"—the canonization of Cardinal Newman. In the various papers of May 1979, that of Pope John Paul's was easily the best, and he expressed his great interest in just that issue. In the October collection of essays, only Father Ivory has addressed that issue, and he has taken up the most sustained objection to N.'s holiness: the charge, taken from Anglican and Catholic sources, that he was too "sensitive"—too absorbed in his own problems and reputation—to be regarded as a saint. Pusey, N.'s colleague in the Oxford Movement, often said that it was his sensitivity over the Anglican bishops' opposition to *Tract 90* that caused him to go over to Rome, and F. L. Cross described N. as a Nietzschean figure of "ressentiment" because of his conversion. Ivory's essay is an excellent survey of the problem, but he does not press his case with sufficient vigor. When we consider the unceasing slander that N. endured from his Anglican and Catholic friends, it will be seen that he was a man of exceptional patience and humility.

University of Southern Colorado

JOHN R. GRIFFIN

FRIEDRICH VON HÜGEL, NATHAN SÖDERBLOM, FRIEDRICH HEILER: BRIEFWECHSEL 1909–1931. Edited by Paul Misner. Paderborn: Bonifatius, 1981. Pp. 348. DM 20.

This is a valuable correspondence between two High Church Lutherans (Archbishop Nathan Söderblom of Uppsala, Sweden, and Prof. Friedrich Heiler, religious historian in Marburg) and the "lay bishop" of Modernism, Baron Friedrich von Hügel. Within the context of recent publications on the German dimensions and roots of Roman Catholic Modernism, these letters are especially significant in that here the nature of Catholicism is discussed *in extenso*. The occasion for this discussion was Friedrich Heiler's religious journey from Catholicism to Protestantism and his avowed ideal of an "evangelical catholicity." The letters are intellectually and spiritually intimate documents of individuals who took seriously both piety and historical scholarship at a time when this dual affirmation was by no means self-evident to Catholicism. But the correspondence is more.

It also sheds light upon the early efforts at ecumenical dialogue within European Protestantism, in which Söderblom and Heiler were important exponents of ecclesial reconciliation.

The letters, arranged strictly in a chronological order, are divided into six parts by their natural subject matter: "A Swede and Modernism"; "Munich-Uppsala-Marburg"; "Evangelical-Catholic: 1920-1923"; "From East to West"; "Stockholm-Canterbury-Lausanne"; "Through the Fences." An appendix of relevant letters with other correspondents that shed light upon the von Hügel-Söderblom-Heiler correspondence concludes the volume.

In the introduction to the correspondence, the editor introduces the partners in conversation competently, if at times a little too directly for German diction (e.g., 15). Despite its occasional clumsiness, however, the style, on the whole, is an achievement for its American author. An especially valuable part of this introduction for the North American and European reader is the summary (22-28) of Söderblom's views on Roman Catholic Modernism in his book *Religionsproblemet inom katolicism och protestantism*, which still awaits translation from the Swedish. For such a definitive edition, however, a German translation would have been preferable to the mere summary of Söderblom's Swedish letters that is offered here.

The annotative apparatus to the letters is well done. The only factual misinformation that seems to have crept in is the one on p. 70, n. 5. The editor thinks that the reference to "honouring" the German philosopher Rudolf Eucken (in von Hügel's letter to Söderblom of Oct. 19, 1910) pertains to S.'s treatment of Eucken in *Religionsproblemet*. It seems to me, however, that the *bei Ihnen* ("among you"), not *von Ihnen* ("by you"), refers rather to Eucken's reception of the Nobel prize for literature in Uppsala in November 1908. During his stay in Sweden, Eucken was also the first speaker at the Olaus Petri lectures and was inducted into the Swedish Academy of Sciences. (For the whole see R. Eucken, *Lebenserinnerungen* [1921] 83.)

The editor's transcriptional task appears to have been well executed, as a spot check of several letters reveals. The only transcriptional difficulties that I could discover by comparing the edition with the original manuscripts are a conjectured *Unterwerfung* (70) which has neither paleographical nor grammatical support, and a lacuna (151) which in my judgment reads quite clearly "life" (cf. MS p. 3, l. 12).

One can only hope that students of Modernism, ecumenism, and modern religious history will find time to read this theologically significant and religiously moving correspondence.

THE CHRISTIAN LIFE: CHURCH DOGMATICS 4/4: LECTURE FRAGMENTS. By Karl Barth. Translated from the German by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1981. Pp. xv + 310. \$17.95.

KARL BARTH: LETTERS 1961-1968. Edited by Jürgen Fangmeier and Hinrich Stoevesandt. Translated and edited from the second German edition by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1981. Pp. xv + 382. \$18.95.

Barth, the century's premier Protestant theologian, died in 1968. Both of these books are the product of his later years, neither intended for publication: a collection of his last letters, and the final lectures which would have formed a major part of Volume 4/4 of his *Church Dogmatics*.

Like previous sections of the *Dogmatics*, the doctrine of reconciliation was to have concluded with an extended treatment of its ethical implications. At the time of his retirement in 1961 at the age of 75, B. had begun lecturing on the Christian life as the ethical aspect of reconciliation, but the project was never completed. He eventually revised a fragment (on baptism as the foundation of the Christian life) for publication, but the rest of 4/4 was left unfinished. After his death, however, the manuscript of the remaining lectures was included in the Swiss edition of B.'s collected works, and an English translation has now appeared. For those familiar with the *Church Dogmatics*, this book represents a welcome continuation; for those intimidated by the bulk of that work, this comparatively brief volume offers an opportunity to sample Barth at his best.

B.'s description of the Christian life follows the structure of the Lord's Prayer. The book contains his lectures on the invocation ("The Children and their Father") and the first two petitions ("Zeal for the Honor of God" and "The Struggle for Human Righteousness"). The treatment of God as the heavenly Father and humans as His children is a masterpiece, an illustration of B.'s gift for fresh treatments of familiar theological topics. The assertion that the hallowing of God's name and the coming of His kingdom are God's own affair, which we cannot accomplish but can only pray for, is balanced by a stress on the imperative of living in accordance with such prayer instead of in a way that contradicts it. The insistence that God's name has been hallowed and His kingdom has come definitively in Jesus Christ (although we still await the final manifestation of this fulfilment) echoes B.'s characteristic Christological concentration, while attempting to do justice to the tension between the "already" and the "not yet" in NT eschatology. All in all, these are rich expositions, theologically (and spiritually) nourishing, and all the more fascinating because they enable us to view the familiar Barthian themes in a new context.

In its own way, *Karl Barth: Letters 1961-1968* is also a welcome addition to the Barthian literature. That "the fire still glimmering be-

neath the ashes has not simply been put out" was B.'s characterization of this period in his life. No longer active publicly in lecturing or writing, he devoted himself to reading, conversation, and correspondence. Thus these letters give us our best glimpse of what occupied B.'s mind in his last years. When asked (as he often was) to "speak out" on this or that issue, he replied that, for good or ill, he had already had his say, and it was now up to the next generation to come forward. On the other hand, the letters do not hide his disappointment that few younger theologians seemed able to do this in ways that he could regard as promising. Particularly evident is his distaste for existentialist theology of the Bultmannian type, which B. regarded as a regression to the liberalism of the nineteenth century, the inadequacy of which he had done so much to expose and overcome.

During and after Vatican II, B. became more interested in ecumenism, corresponding with (among others) Pope Paul VI, Karl Rahner, and Hans Küng. He was concerned "that some Catholics might become much too Protestant" in repeating the mistakes of modern religious liberalism, with its capitulation to the *Zeitgeist* and corresponding loss of the substance of the Christian message. American readers will be interested in B.'s reactions to his 1961 visit to the United States, where his public lectures were interspersed with tours of American prisons and Civil War battlefields.

University of Nebraska at Omaha

RUSSELL W. PALMER

THE SPIRIT AS LORD: THE PNEUMATOLOGY OF KARL BARTH. By Philip J. Rosato, S.J. Edinburgh: T. & T. Clark, 1981. Pp. x + 228. £8.95.

In this, the first full-length study of Barth's theology of the Holy Spirit, Rosato suggests that, despite his well-known Christological concentration, Barth "is also, and perhaps first and foremost, a pneumatologist."

R. sees Barth's doctrine of the Spirit as a reaction against the excessive anthropological emphasis of his principal opponents: the Protestant liberalism of the nineteenth century stemming from Schleiermacher, the contemporary existentialist theology of Bultmann, and Roman Catholicism. In all three cases the pre-eminence of Christ is insufficiently recognized and the role of man is exaggerated. Accordingly, R. suggests, Barth tries to develop a pneumatology that will safeguard the centrality of Christology while bridging the gap between the objective accomplishment of salvation in Christ and its subjective acknowledgment by the human person.

After a quick sketch of Barth's earlier thinking on the Spirit, R. devotes four chapters to an exposition of the pneumatology found throughout the thirteen volumes of the *Church Dogmatics*. Since Barth does not locate

his discussion of this doctrine in a single major tract of the *Dogmatics*, it is helpful to have it all brought together in a systematic summary.

Can the Christ-centered theology of Karl Barth be seen instead as a theology of the Holy Spirit? "To prove that the grounds for such a reinterpretation of Barth's central intention are actually found in his writings is the chief burden of the present study." However, the book ends up concluding that Barth is too Christocentric to develop a really adequate pneumatology—that Barth's Christology "usurps the importance of the Spirit and of man." Thus one wonders about the consistency of claiming on the one hand that pneumatology rather than Christology is the real key to Barth's theology, and complaining on the other hand that Barth needlessly suppresses pneumatology for the sake of Christology. To remedy this defect, R. proposes emendations (which he calls "improvisations") that would, in his judgment, develop Barth's theology in the direction of a more satisfactory doctrine of the Spirit. He criticizes Barth because "he never adequately acknowledges the salvific validity of the universal work of the Spirit in human nature and particularly in human reason." Barth's system would be improved, he thinks, by the addition of a natural theology!

Following Calvin, Barth interprets the Spirit as the link between Christ and the Christian. But this is too narrow a focus for R. He wants a pneumatology that ranges more broadly, a Spirit that works "over and above the Word in an independent manner." He wants a greater recognition of man's co-operation in his own salvation, and he wants salvation defined broadly enough to include "the many drives for a transformed cosmos," so that salvation "must not be christically restricted, but pneumatically freed."

For one who is sympathetic to Barth's concerns, such "improvisations" are exasperating. Barth is certainly open to criticism, but it seems odd to offer as minor adjustments changes that would transform the whole character of Barth's theology. Despite his profuse expressions of appreciation for Barth's work, R. seems intent on turning it into the kind of thing Barth devoted his career to opposing. R.'s proposals amount to a call for the "Rahnerization" of Barth—as though Barth would be just fine, if only he were Rahner. How something so at variance with Barth's theological vision can be presented as nothing but a set of variations on a Barthian theme is a mystery to this reviewer.

The book reads like a doctoral thesis, which it originally was (at Tübingen under Walter Kasper, whose contributions to pneumatology R. finds "particularly notable"). It still bears the marks of its origin: the attempt to find a fresh "angle" on the subject, the eagerness to justify its criticisms with numerous supporting quotations from other writers, and

the somewhat tedious style in which the same point is stated and restated again and again, leaving the reader impatient to get on with the argument.

University of Nebraska at Omaha

RUSSELL W. PALMER

JUNG'S HERMENEUTIC OF DOCTRINE: ITS THEOLOGICAL SIGNIFICANCE.
By Clifford A. Brown. Chico, Cal.: Scholars, 1981. Pp. vii + 226. \$12.50.

This is one of a series of volumes from the American Academy of Religion Dissertation Series, which is published in lithograph form in paperback. The series provides a useful outlet for scholarly dissertations in a relatively economical and thus readily available form. The present dissertation, from the University of Chicago, was completed in 1977.

The material of the book will be of interest particularly to students of the interface between psychology and religion, and most particularly to devotees of Jungian psychology. The style leans somewhat toward the pedantic and tends to be repetitious, but Brown has done a quite commendable job in reviewing the various interpretations of Jung's works bearing upon theological subjects. He manages to bring these various approaches to Jung's interpretive efforts into a consistent frame of reference and uses them to provide the context for his own insights into the hermeneutic application of the Jungian method.

The chapter discussing the basic concepts relevant to this enterprise is quite clearly and adequately done. The basic Jungian notions are presented with good understanding and without a simplification that might tend to disembody them of their complexity of meaning. B. is consistently sensitive to the multiple and complex levels and facets of implication in the material with which he is dealing.

The result is a study that provides a compact and succinct argument about the role of empirical psychological investigation and its impact on theological thinking. The study perhaps raises more questions for the reflective theologian than it provides answers. Jungian supporters would undoubtedly be pleased with the outcome, but the careful theologian would have reason to tread warily and tentatively in this area. Serious questions can be raised about Jung's methodology. Jung has always had a disproportionate and hypervalent appeal for students of literature and religion. My guess is that this can largely be accounted for by the wealth of allusive material that Jung brings to bear in his work and by the emphasis and centrality he gives to the notion of symbolism. B., e.g., makes much of the notion of the "symbolism of fantasy" as a central element in the so-called hermeneutic. However, there are serious questions to be asked.

If we were to think in terms of the potential usefulness of psychological

research for the articulation of a theological anthropology, there is a constant danger in dealing with Jungian materials that one will be drawn off into the directions that Jung himself followed, namely, into a preoccupation with the symbols rather than with the symbolizing instrument. Theologians should be aware that there is more to be said about the human psyche and its symbolic function than is said by Jung, and that there is much in what Jung himself has to say that deserves serious question. Nonetheless, B. has provided us with a thoughtful and useful analysis that is well worth the reading and should provoke serious thought.

Harvard University Medical School W. W. MEISSNER, S.J., M.D.

PAPSTTUM UND ÖKUMENE: ANSÄTZE EINES NEUERSTÄNDNISSES FÜR EINEN PAPSTPRIMAT IN DER PROTESTANTISCHEN THEOLOGIE DES 20. JAHRHUNDERTS. By Michael Hardt. *Beiträge zur ökumenischen Theologie* 20. Paderborn: Schöningh, 1981. Pp. 163. DM 22.

"The pope," as Paul VI candidly confessed shortly after the close of Vatican II, "is undoubtedly the most serious roadblock on the route of ecumenism." Such a remark raises a number of questions: Does the teaching of Vatican I on papal primacy constitute an impassable ecumenical barrier? Or have the ecumenical discussions stimulated by Vatican II facilitated the discovery of alternate routes that could effectively bypass this papal obstacle?

As a response to such issues, Hardt's monograph, which was originally a doctoral dissertation at Munich, begins by examining Vatican I's teaching on the papal primacy of jurisdiction (while deliberately omitting any treatment of infallibility). While Vatican I implicitly recognized "episcopal collegiality" (though without having such terminology), unfortunately the Council's emphasis on primatial authority could easily be misinterpreted to mean that bishops are little more than papal executives and that general councils would thereafter be superfluous. Such exaggerations were readily fostered by Vatican I's use of juridical vocabulary in describing the papal office; however, H.'s view that Vatican I's description of the primacy is "exclusively juridical" (37) is questionable, since *Pastor aeternus* seems to have intermixed theological and juridical terms within the text.

After Vatican I, Protestant theologians generically rejected the Council's teaching on the primacy. Karl Barth, e.g., saw papal authority as an usurpation of the authority of the Word of God (52); Peter Brunner characterized the attribution of the Petrine primacy to the bishop of Rome as an "enthusiastic" dogma without biblical or historical basis (64);

Paul Althaus maintained that ecclesial order is a matter not of divine revelation but of human reason (69). Such views, in H.'s judgment, were not substantially changed by the teaching of Vatican II; moreover, although the "papal style" of John XXIII suggested that the pope need no longer be a hindrance but could even be a catalyst for the ecumenical movement, still the postconciliar papacy, especially with *Humanae vitae* and the way that the synod of bishops was implemented, served to maintain preconiliar objections.

For H., the change in attitude among Protestant theologians vis-à-vis the papacy is the result of ecumenical conversations, particularly the American Lutheran/Roman Catholic Dialogue, which produced *Peter in the New Testament* (1973) and *Papal Primacy and the Universal Church* (1974), and the Anglican/Roman Catholic International Commission, whose Venice meeting issued a statement on "Authority in the Church" (1976). In light of these discussions, Protestant theologians have come to recognize that the Reformers repudiated the abuse-ridden papacy of their day without thereby rejecting the need for a Petrine ministry in the Church. Simultaneously, Catholic theologians have come to realize that many of the prerogatives traditionally asserted on behalf of the Roman See do not belong to the dogmatically inalienable essence of the primacy.

Thus the ecumenical question today is no longer "pope or no pope" but "what kind of pope for what kind of church" (131). Among Protestant theologians—though not necessarily among all Protestants, many of whom still find any idea of papacy unacceptable—there seems to be an increasing willingness to give the papacy a conditioned acceptance as a center of ecclesial unity, an exemplar of apostolic service, and a representative witness for all Christians. Correspondingly, Catholic theologians have voiced the need for a renewal of the papacy in accord with principles of subsidiarity, collegiality, and pluralism.

As one might anticipate in a literature survey, H.'s study has both advantages and limitations. On the whole, this volume provides a convenient compendium of recent Protestant opinion about the papacy; however, these opinions are frequently recorded with little critique and with scant reference to the theological/ecumenical outlook of a given theologian. Surprisingly, the focus is primarily restricted to German-speaking theologians, even though the major documents utilized are Anglo-American in origin. Finally, this study's usefulness has already become a bit dated with the appearance of *Teaching Authority and Infallibility in the Church* (Lutherans and Roman Catholics in Dialogue 6).

PETER AND THE SINGLE CHURCH. By John de Satgé. London: SPCK, 1981. Pp. x + 182. £4.95.

THE PAPACY TODAY. By Francis X. Murphy, C.S.S.R. New York: Macmillan, 1981. Pp. viii + 269. \$13.95.

Over the last decade and a half, an increasing amount of attention has been devoted to the historical and theological prospects for a renewal of the office and ministry of the papacy in the Church. Writers from within and outside the Roman Catholic communion continue to render assessments of varying insight and clarity on the past century of papal leadership; with growing frequency blueprints and prognostications for future developments and ecumenical agreements are proposed.

It is within this context that the contributions of de Satgé and Murphy may be examined profitably. British Anglican theologian de Satgé writes from the premise "that complete obedience to the Christian gospel must include full communion with the Bishop of Rome . . ." (ix). His focus is a sympathetic but not uncritical examination of the claim that the Petrine ministry in the Church is carried out through the papacy. Although his work does not pretend to be a thoroughly analytical treatment of the question, he does utilize contemporary scholarship in elucidating the study. In examining the essence of the "Petrine function" in the NT, he wisely cites the research of Raymond Brown *et al.* in *Peter in the New Testament*. Similarly, the historical survey of the development of the papacy is sound, but it is also very selective and so brief as to be minimally informative. Much more insightful and enlightening is de Satgé's examination of the ecumenical and doctrinal implications of such papal prerogatives as juridical primacy, supreme teaching authority, and infallibility. He concludes the study by sketching the possibilities which might derive from a renewal of Petrine primacy as "service." Such an emphasis on the papal ministry as a "primacy of service," combined with the attractive Roman Catholic features of "continuity and change, universal and local" (158), offer much positive benefit in the cause of Christian reunion.

Murphy's book is of an entirely different sort. His "running analysis of the papacy's achievements since the turn of the twentieth century" (vii) surely provides an interesting, occasionally witty, account. But since he insists that "deeper pretensions" (theological concerns and historical perspective) guide his assessment, this factor must be kept in mind in examining his work.

Under the rubric "the more things change, the more they remain the same," M. presents a helpful, though relatively subdued, perspective on the papal office itself. More interesting are the subsequent chapters on Leo XIII through Pius XII, John XXIII, Paul VI and the August 1978 interregnum, John Paul I, John Paul II. M. generally accepts the "revisionist" evaluation of Pius X, whose positive contributions to Cath-

olic liturgy and Eucharistic practice were compromised by his crusade against Modernism and a tolerance for the macabre tactics of the Sodalitium Pianum. Benedict XV receives scant attention, though his tentative efforts toward a resolution of the impasse between the papacy and Italy are noted. Particularly strong criticism is leveled against Pius XI for his imperious behavior and the embarrassing claim in *Quas primas* (1925) that as Christ's vicar "predominance in all spheres of human activity belonged to him by right" (50). But M. also acknowledges Pius' achievements, notably the Lateran Pacts in 1929.

Perhaps most insightful, along with the chapter on Montini, is M.'s assessment of Pius XII's nineteen-year papacy. While not sparing in criticizing Pacelli's triumphalist tendencies and mystical emphasis, he recognizes the significance of such groundbreaking encyclicals as *Divino afflante Spiritu* (1943) and *Mystici corporis* (1943). Pius XII's efforts in the cause of peace also receive due attention.

Although M. describes what he calls the "Johannine Revolution" in discussing the pontificate of John XXIII, the exact dimensions are somewhat elusive. The familiar Johannine quotations are here and the Pope's determination that Vatican II take a positive approach is restated. But the genuine, insightful analysis one might expect seems absent. The same is not true when M. reviews Paul VI's tenure. Here the misadventures consequent on *Humanae vitae* yield the center of attention to Paul's modest success in implementing Vatican II, his significant social teaching, and his determined efforts to hold the Church together in spite of strong centrifugal forces.

Additional sections examine the state of the Church prior to the election of John Paul I, the legacy of the "September Pope," and a lengthy chapter on John Paul II. The latter attempts a tentative assessment by positing a tension between the Pope's personal charisma and holiness and his decisive, unbending doctrinal and disciplinary stances. This same view reappears in the final section, leaving the reader to ponder the hypothesis "the more things change, the more they remain the same."

Both books bring a measure of light to the complexities of the historical, doctrinal, and personality dimensions of the papacy. Though each book merits attention from specialists and popular readers, both fall short of what might be desirable. This is especially disappointing with M.'s work. Consideration of his background, earlier writings, and personal experience make one wonder whether his "deeper pretensions" in writing were not lost sight of on the way. As noted, sections of the book are truly insightful, but the uneven quality of analysis and the anticlimactic conclusion will leave readers perplexed and disappointed.

King's College, Wilkes-Barre, Pa.

DONALD J. GRIMES, C.S.C.

ESSAYS ON MORAL DEVELOPMENT 1: THE PHILOSOPHY OF MORAL DEVELOPMENT. By Lawrence Kohlberg. San Francisco: Harper & Row, 1981. Pp. xxv + 441. \$21.95.

In this interesting work, the first of three volumes presenting the philosophy, psychology, and educational implications of his theory of moral development, Kohlberg reproduces with some alteration a number of the significant articles he has published over the last dozen years which relate moral philosophy and other areas to his six stages of development. The volume attempts to pull together some of K.'s past work without giving a final statement, "because my thinking and that of my colleagues are changing and growing" (xi).

K. organizes his material into four parts. The first deals with the relation of his moral stages to the aims of education. K. believes that the best way to approach philosophical issues is first as educational issues. Here he advocates a progressive interactionism which takes its inspiration from Dewey and Piaget and seems consistent with current research.

The second part, the heart of the work, seeks to relate moral stages and the idea of justice. K. believes that "there is no philosophically neutral starting point for the psychological study of morality" (98). He starts with certain philosophic principles which guide his search for the psychological facts about moral development, and these facts in turn modify the philosophic assumptions. K. claims that there is an isomorphism between his developmental theory, which is based on the centrality of the virtue of justice, and normative ethical theory, particularly Rawls's theory of justice. He rejects value relativity and holds that his final (sixth) stage "is a deontological theory of morality" (169).

In Part 3, K. links his stage theory to the future of liberalism, to the issue of capital punishment, and to moral education in the public schools. He believes that there is a long-range cultural trend toward higher stages of morality which justifies the liberal faith in human progress, that capital punishment is contrary to stage 6 principles, and that moral education for justice is permissible in the public schools.

The final part connects K.'s stages to religious thinking and to tragedy. Here K. discusses a metaphoric "Stage 7" which is a religious orientation beyond stage 6. K. believes that his stages do not give a complete picture of ethical life. Questions such as "Why be moral at all?" need to be answered from a religious or metaphysical perspective. He would join morality and religion by accepting that body of theories known as natural law. He contends further that moral development at any stage is the necessary but not sufficient condition for a parallel religious development.

This volume performs a real service in bringing together the scattered writings which present K.'s challenging theory. Its Preface and Introduc-

tion show the current state of K.'s thinking, and the articles, while sometimes repetitious, give his thought fairly clearly. On the other hand, after more than twenty years of investigation, a more integrated presentation of the whole theory would seem possible. The philosophical foundations will continue to be debated among those of various philosophical persuasions, especially since there is no hard data backing K.'s stage 6 deontology. It would be interesting to see how K. keeps his philosophic presuppositions from influencing his psychological results and to see if his findings would contribute to choosing among theories of natural law. Perhaps the following volumes will throw light on such issues.

DeSales School of Theology
Washington, D.C.

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

LOVE AND RESPONSIBILITY. By Karol Wojtyla (John Paul II). Translated by H. T. Willetts. New York: Farrar, Strauss and Giroux, 1981. Pp v + 319. \$15.

Bishop Karol Wojtyla (John Paul II) published *Love and Responsibility* in 1960. It resulted from a series of lectures delivered at the University of Lublin in 1958 and 1959. Translation into English was made only recently.

The approach to the subject of love and responsibility is basically personalistic, although there is also in it a strong undercurrent of scholasticism. Without denying the objective aspect of sex, W. concentrates on the fact that among humans it has a subjective side. It is this side of it that involves responsibility. It is because the human being is a person that he or she must be responsible in the use of sex. Being a person means that one is autonomous. Nor can one alienate this autonomy. No person can be simply used as a robot in the hands of another. A person cannot be reduced to a means. What this means in reference to sex is that no one may be reduced to an object of sexual pleasure. Sexual relations must respect the person of the other party—which means that they must contribute to his or her personal good.

To achieve this, sexual activity in humans must be related to love. W. carefully analyzes the nature of love among humans. He sees sexual love as part of the larger love which must govern the relations between humans. The relation of friendship comes closest to marital love. The love involved in friendship, is, of course, the love of benevolence, which looks to the good of the other person. Marital love adds to this a giving of self to the other party which makes it unique. If this love is to be ethical, it must develop as a virtue. It is part of the virtue of charity, which must be at the center of the Christian life.

W. cautions against identifying this love with the mutual help or

assistance (*mutuum auxilium*) which is put down as a secondary or tertiary end of marriage. This confusion might lead to giving love only a secondary role in marriage, whereas it should be the motivating force behind both procreation and the assistance husband and wife give to each other, as well as the remedial goal of marriage.

W. sees the sexual urge as rooted in the species. The temptation is to reduce this urge to something purely biological. This would not do it justice. The sexual urge has an existential significance, since on it depends the existence of the whole species *homo*. It cannot be reduced to the physiology or psychophysiology that is the subject of the study of the natural sciences. This is very important. If the sexual urge has merely a biological significance, it can be regarded as something to use, an object of enjoyment like any other object of nature, animate or inanimate. But if it is bound up with the very existence of the human person, it must be subject to the principles which are binding in respect to the person. It may never be used in a way that contradicts love for the person.

This love for the person calls for monogamy and indissolubility. Polygamy of any kind tends to reduce one or the other person to an object of use, and to this extent ceases to be personalistic. W. appeals to the experience of the OT (Solomon) to affirm this.

W. has no objection to planned parenthood as such. For conscious, free beings the choice of parenthood should be human, that is, deliberate and free. He does not, however, agree that this may be achieved by deliberately excluding parenthood. While he does not demand an intention or desire of parenthood in every sexual act, he does call for an openness to it. He asserts that this is demanded by the personalistic nature of the act. The order of persons enters into the order of nature in the sexual act. They cannot be separated. If procreation is deliberately ruled out, there is danger that the love of the two parties will be reduced to using each other for pleasure. Does this involve an undue subordination of person to nature? Wojtyla says no. Although humankind is meant to master nature, it must do so by observing its laws. Nature must not be conquered by doing violence to it, by violating its laws.

Although the book still speaks of the primacy of procreation in marriage relations, it puts more emphasis on the inseparability of sexual love and procreation, and thus prepares the way for the encyclical *Humanae vitae*. Anyone who wishes to understand this encyclical will find *Love and Responsibility* very enlightening in this regard.

Loyola University of Chicago

JOHN R. CONNERY, S.J.

A COMMUNITY OF CHARACTER: TOWARD A CONSTRUCTIVE CHRISTIAN SOCIAL ETHIC. By Stanley Hauerwas. Notre Dame: University of Notre Dame, 1981. Pp. x + 320. \$20.00; \$7.95 paper.

H. has expanded the conceptual framework of narrative theology, earlier explored in *Truthfulness and Tragedy*, into a thesis which posits an intrinsic connection between the identity of the Church and the shape of its social ethics. As a "story-filled community," the Church must draw upon its tradition of narratives in order to manifest that truthfulness which is a precondition for justice in a world unattached to any central, character-defining narrative. Instead of drafting a blueprint of social priorities, the primary task of the Church is to be itself, "the organized form of Jesus' story" (50). It makes no sense, H. argues, to evaluate Christological or scriptural imperatives apart from the ecclesial community, however loosely defined, whose vitality springs from a witness to their values and whose character calls for a critical appropriation of its own Christological and scriptural origins. This appropriation is self-consciously political, through which "the world is given a history" (91).

Both liberal democracy and the Church receive a strong censure from H. in the area of sexual ethics, the family, and abortion. Liberalism is assailed for its claim that procedural safeguards can adequately replace narratives as a basis for social relationships. It has succeeded in privatizing ethics, and its presuppositions have reduced the family to an awkward anomaly. The Church is criticized for promoting a bias in favor of singleness, reducing sexual ethics to a "fatal abstractness" (182), and failing to articulate the essential wrongness of abortion. With equal passion H. faults the Carnegie Council report on the family *All Our Children* and the CTSA study *Human Sexuality*.

The goals set by H. are both admirable and urgent: to integrate Christology and social ethics, to clarify the locus of moral imperatives in Scripture, to bridge the gap between agent and act, and to imbue social ethics with the power (skills/virtues) of self-discovery and self-scrutiny that the character of a community uniquely affords. His work makes a contribution in each of these areas.

Nevertheless there are limitations, which H. concedes. He acknowledges the tension between character, vision, and narrative, and invites other moralists to contribute to an unfinished agenda. It is a moot point whether the tensions are capable of resolution, but they are manifest on a definitional and schematic level. At one point H. observes that narrative and character are two sides of the same coin (95), but he uses the same image a few pages later to equate tragedy and character (106). If tragedy, character, and narrative are interchangeable, his description of values, virtues, and ethics as "narrative-dependent" leaves unresolved whether narrative is a paradigm which confers a basic meaning on human activity, or simply a methodology which accentuates the historically contingent formulation of values and ethics. There is a resemblance to an incomplete Rubik's Cube, in which the proposal for reconciling church and social

ethics suggests an impressive pattern, but the absence of key pieces (e.g., a sharply focused ecclesiology), the myriad combinations (i.e., clashing narratives), and insufficient criteria for relating the pieces (e.g., secular democracy with Christian values) leave the potential design unassembled. An occasionally strident tone and propensity for summary evaluation (e.g., a scant five pages on "The Current State of Christian Reflections about Sexual Ethics") are regrettable lapses from an otherwise creative effort.

St. Joseph Seminary, D.C.

STEPHEN F. BRETT, S.S.J.

DIE PASTORALEN DIENSTE HEUTE: PRIESTER UND LAIEN IM PASTORALEN DIENST—SITUATION UND BEWÄLTIGUNG. By Ferdinand Klostermann. Passau: Veritas, 1980. Pp. 359.

Klostermann is one of the most persistent pastoral theologians in Europe on the topic of ministry. He was influential at Vatican II, especially in the Decree on the Lay Apostolate, and his publications since the Council have addressed the themes of Christian community, its relation to parish and church institution, the crisis and future of the priesthood, and the role of the laity.

These themes are taken up in the present volume. The book has two major sections. Part 1 contains documentation from around the world which illustrates and to some degree validates the priest-shortage crisis. For the U.S., statistics cover the period from 1966-76 and show a drastic drop in candidates for ministry, in ordinations, and in foreign missionaries as compared to both Protestants and Jews. Related issues of celibacy, the laicization of priests, the role of lay theologians, and the ordination of women are also surveyed to show the complexity of the problem. The result is a helpful, reasonably reliable, empirical basis for reflecting on the more theoretic issues involved, which is what K. does in Part 2.

He begins with the question of Christian community. Here the basic thesis is that today's parishes are not genuine Christian communities, at least not in the sense described in the NT. The task of making them so is enormously challenging. In general, K. emphasizes that this is indeed a search, that variety and openness and experimentation are needed, that a special hearing must be given to those distanced from the Church as well as those in the world whom the Church wishes to serve.

More practically, K. calls for the kinds of basic evangelizing procedures now being advocated in the U.S. to strengthen existing community experiences and appeal to those not now involved in parish life: use of sacramental occasions, pastoral visits, improved communications, collaboration and appeal to people's talents in completing projects. The scope

of the task seems overwhelming and one gets the feeling that K. is starting from point zero in these efforts, unlike the situation in the U.S., where much parish-renewal activity already exists.

Into this situation K. places the ordained ministry. The thrust of his argument is that the real meaning of priestly ministry is community establishment and leadership. The basis for sacramental (especially Eucharistic) presidency is such community leadership. This approach seeks to avoid a separation of cultic and community leadership and with it an overly sacralized notion of priesthood. Every Christian community requires an ordained priest to be a full community. If there are not enough ordained priests for all the existing Christian communities (and there are not in the sense of community leaders rather than sacramental suppliers), then some adjustment must be made in the existing regulations governing ordination. This is the increasingly familiar argument based on the right of the community to the Eucharist.

This dilemma opens the way for a reconsideration of the role of the laity, which includes ordaining *de facto* community leaders. In the Bundesrepublik this has particular importance because of the large number of lay theologians, women and men who have completed the same course of theology and pastoral studies as those preparing for orders. A similar pattern is just beginning to emerge in the U.S. K. is careful to distinguish between this resource as a new opportunity for the Church, which he advocates, and as a stopgap remedy for the priest shortage. He also softens the assertion that secularity and work in the world are the proper role of the laity. He does this by grounding the identity of the laity in the gift of faith, the sacraments of initiation, the unity of Christian mission, and the validity of charisms.

K. is urging a broadened concept and praxis of pastoral ministry. It is one that proceeds from the starting point of Christian community, community leadership, and charism. Although the present priest shortage is a stimulus, it is not the sole reason for this development. Presumably the expanded ministerial role of the laity as described here would obtain whether there were more priests or not. In this sense K.'s position bears special hearing in the U.S., where the priest shortage is not yet experienced as acute and where lay leadership in the Church is strong.

Catholic University of America

ROBERT L. KINAST

THE ORIGINS OF THE CHRISTIAN MYSTICAL TRADITION: FROM PLATO TO DENYS. By Andrew Louth. Oxford: Clarendon, 1981. Pp. xvii + 215. \$29.95.

L. sets a well-defined goal for himself in this volume and does a rather

good job in reaching it. He limits his concern to the specifically mystical experience, that is, the direct apprehension of God. He also limits himself to two traditions, Platonism and Christianity.

His principal thesis might be stated thus: Christian mysticism is descended from the Platonic mystical tradition, but the Christian doctrine of *creatio ex nihilo* radically alters the Platonic tradition and brings about a specifically Christian mysticism. It was in the course of the Arian controversy that the Christian Church definitively rejected Platonism: just as Christ was not an intermediate being between the human and the divine, so the soul was not some fragment of the divine, alien to the created body and to the world. Stated otherwise, no chain of beings can bridge the divine and the human; everything that is not truly God is a creature. The mystical experience, therefore, is not the soul's ascent or return to its natural and rightful state but the result of God's self-giving already found in the incarnation of the Son.

L. makes his point in a clear and orderly way. The first three chapters treat mystical experience in Plato, Philo, and Plotinus. The Christian Fathers are treated in five chapters: Origen, Nicene orthodoxy (Athanasius and Gregory of Nyssa), the monastic contribution (Evagrius of Pontus, Pseudo-Macarius, Diadochus of Photice), Augustine, and Pseudo-Dionysius the Areopagite. A ninth chapter, somewhat oddly, treats John of the Cross. The last chapter advances and develops L.'s own analysis and is in some ways the best part of the book.

L. characterizes Origen's mysticism, quite correctly, as a mysticism of light: progress is ultimately inevitable, since the doctrine of apocatastasis is radically optimistic. Origen, for L., is the founder of the tradition of intellectualist mysticism that passed to the whole Eastern Church through Evagrius of Pontus. The chapter on Nicene orthodoxy is somewhat unsatisfying. L. restates his principal thesis, about *creatio ex nihilo*, at the beginning of the chapter, but then skips hurriedly over Athanasius, mentioning only two of his works. He gives more space to Gregory of Nyssa, whom he considers a follower of Athanasius rather than of Origen, since he proposes a mysticism of darkness rather than of light—that is, of the soul's eternal striving after the wholly Other. L.'s assertion in the following chapter, that the monastic tradition of the fourth and fifth centuries is characterized by a pronounced antimystical strain, is intriguing and probably correct. The chapter on Augustine's Trinitarian mysticism is well done.

L.'s principal thesis, that Christian mysticism is essentially different from the Platonic sort because the doctrine of *creatio ex nihilo* denies the soul's natural kinship with God, is made clearly, well, and perhaps too often. He sometimes seems bound in by his own thesis. A chapter on

mysticism in the NT, perhaps in St. Paul or in the Gospel of John, would have enriched the book considerably; it might have replaced the chapter on John of the Cross. Nevertheless, this is a useful book. L. gives a generally good exposition of the mystical doctrine of the authors he selects. His work is clear enough to be useful to a beginner, but will interest many besides beginners.

Marquette University

JOSEPH T. LIENHARD, S.J.

MAN THE SYMBOLIZER. By William Van Roo, S.J. Rome: Gregorian University, 1981. Pp. vii + 344. L. 12,000.

Symbolizing touches the heart of being human, as the Church's practice and human culture testify. Understanding man, therefore, involves a comprehension of his symbolizing process. V. offers us the fruits of years-long reflection on symbolizing in dialogue with Cassirer, Langer, Ricoeur, and Merleau-Ponty.

Defined ultimately as "a sensuous image which terminates a human intentional operation, represents the imaged reality, and may affect the human world with a manifold efficacy" (294), a symbol involves the whole man, body and soul, in a social context. After an initial chapter describing several symbolic experiences, V. analyzes the role of various components of the symbolizing process: the sensible (perception, memory, imagination), the intellectual, and the responsive (emotion, volition, motor action). Capital is the location of insight previous to the explicit concept, not just to the subsequent judgment, which affirms or denies the actual existence of the relations captured in the concept.

Chapter 5 pictures man's perception of the world in terms of a sphere of relationships with the individual in the center and then defines such basic terms as ground, field, horizon, world, and sphere; distinctions between the physical, the human intersubjective (in various degrees and relations), and the transcendent "worlds" are developed. The following chapter both studies the penetration of intellect into other aspects of human awareness and explains their union in terms of the subject's intellectual consciousness and, ultimately, of the analogy of being.

The seventh and eighth chapters are central, dealing directly with symbolizing and symbols. The former distinguishes conceptual and intuitive symbolizing, shows their relation to insight, and describes the various "worlds" in which symbols operate: primitive, mythical, common sense, art, science, philosophy, and religion. The latter analyzes various types of internal, external, and developed symbols, especially in the arts. The final four chapters describe the function of symbols in the actualization of the symbolizer and society, explain succinctly the definition of

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symbol already cited, advance principles for interpreting symbols and judging their vitality in changing cultures, and open perspectives on the divine symbolizing in the world, Christ, and the Church as well as on human participation in that symbolizing.

V. has presented a careful categorization of symbols and an analysis of symbolizing. His original contribution lies in the distinction of two types of abstraction; conceptual, which abstracts from matter to attain a form, and intuitive, which abstracts from the irrelevant in sensuous symbols to let the sensible form appear more strikingly. Both types are based on insight, but whereas in the first type the insight guides and refines the process toward the isolation of the grasped relationship in a concept, in the second type the insight is turned back to the realm of the sensuous so that the significant form may be revealed in a sensuous image. Thus there result "two opposing directions of order of increasing abstractness": toward the supraperceptual and toward the infraperceptual (255). In the extreme case of intuitive symbolizing, the artist deals with the ineffable, only vaguely grasping the felt form of feeling allowing him to project an image of the feeling into a sensuous medium. By locating intellectual insight previous to conceptual and intuitive symbolizing, V. has given his philosophy great flexibility—but at what cost? Has not the concept been relativized? Reality is grasped in a more fundamental act whose insight the concept never equals. V. tries to shun conceptual relativism due to perspectival differences, allowing for univocal concepts in science. But in physics Einstein's and Heisenberg's theories are contradictory, and Gödel argued against the simultaneous completeness and consistency of any mathematical system, whose symbols are used in science. Neither does an appeal to "the massive primordial existential affirmation and vague understanding" characterizing human knowledge and communication evade relativism (315); for existential judgment is of a different order than conception (51, 76). The same problem in different terms: If man by nature is open to all reality, if a symbol or a figure cannot be understood apart from its ground, and if the insight grasps relationships to be fixed in concepts, is not the grasp of all relations necessary to understand a member of the whole? "Concepts are abstractive, and no sum of concepts will equal the full reality of the thing which we seek to understand" (72). This fundamental problem of joining essential and existential orders, the multiplicity with an underlying unity, is endemic to philosophy. To his credit V., a serious thinker with a serious problem, does not shy away but tries to maintain a proper balance, the Christian balance, that allows the Infinite to unite Himself to the finite without destroying it. In short, V. has written a serious work, a basis for the promised *The Christian Sacrament*, which, we hope, will systematize and expand many of the

stimulating theological insights scattered through this philosophical study.

Fordham University

JOHN M. McDERMOTT, S.J.

SHORTER NOTICES

DIVINE SOVEREIGNTY AND HUMAN RESPONSIBILITY: BIBLICAL PERSPECTIVES IN TENSION. By D. A. Carson. Atlanta: John Knox, 1981. Pp. xii + 271. \$18.50; \$11.95 paper.

Carson examines the tension between the absolute sovereignty of God and human freedom with its corresponding responsibility. He limits detailed consideration to John's Gospel but sets Johannine theology against the backdrop of Jewish literature, particularly such literature nearest to John in time: the so-called intertestamental literature, including the apocrypha and pseudepigrapha, the Dead Sea materials, targumic and rabbinic literature, and Josephus (one wonders why Philo was omitted). C. attempts to reflect the essence of the sovereignty-responsibility tension in each corpus of literature, although he is not tracing trajectories to John. Some small attempt is made at the end to relate the biblical data gleaned to broader theological and philosophical dimensions. C. is basically descriptive throughout, preferring to describe the functions to which the various aspects of the sovereignty-responsibility tension are put and thus avoiding conclusions that are ontologically too wide for their support in the literature studied.

Tracing the broad motifs in the OT shows C. that the sovereignty of God is put to various uses, such as a call to humility and obedience, but it is never allowed to devour human responsibility. The Septuagint softens the idea that God is the agent of human destruction and this tends to limit His sover-

eignty somewhat. The nonapocalyptic apocrypha and pseudepigrapha introduce more ontological statements about God's sovereignty and at the same time put more stress on man's merits and demerits as cause of his fate. Intertestamental apocalyptic gives many instances of God responding to man's initiative: human goodness eventually pays. The emphasis is on man's earning his salvation in the probationary period of the present age. The Qumran materials generally reject merit theology in favor of divine grace, thus bringing the sovereignty-responsibility tension back into the area of soteriological predestination. Rabbinic and targumic literature stresses merit theology: God assists and rewards man's efforts. Josephus ultimately sides with the Pharisaic rabbis. After all his broad survey of this literature, C. observes that none of it resolves or even evades the question of divine sovereignty and human responsibility. The tension constantly returns and remains.

C. then devotes more detailed study to John's Gospel, treating specific texts bearing on divine sovereignty and human responsibility—Jn 3:27; 5:14; 9:1-3; 11:4, 49-52; 19:10-11—and paying special attention to Judas Iscariot. Divine ultimacy triumphs in John, while it does not mitigate human responsibility. Thus the fulfilment of the divine plan and election loom large in John, while at the same time men are challenged to respond to the divine call to salvation and are guilty when they do not.

C.'s work is largely descriptive, so

one should not look for him to resolve the tension of which he writes. Further, the broad sweep of his survey precludes detailed evaluation of many texts in context. But he surveys the problem well and puts new and valuable emphases on various aspects of Johannine theology.

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

A HOME FOR THE HOMELESS: A SOCIOLOGICAL EXEGESIS OF I PETER, ITS SITUATION AND STRATEGY. By John H. Elliott. Philadelphia: Fortress, 1981. Pp. xiv + 306. \$24.95.

Elliott, professor of theology and religious studies at the University of San Francisco, previously wrote an important study of 1 Pet 2:4-10, *The Elect and the Holy* (Leiden: Brill, 1966). In this volume he places particular emphasis on the social setting of the epistle. His basic thesis is that 1 Peter was addressed to resident aliens (*paroikoi*) in Asia Minor in search of life and communion in the *oikos tou theou*.

This sociological exegesis of 1 Peter focuses on the circumstances of its origin, composition, and socioreligious strategy, as well as its contribution to the consolidation, theology, and ideology of the early Christian movement in Asia Minor. The five major chapters treat the homeless strangers of 1 Peter ("I exhort you as resident aliens and visiting strangers"), the addressees and their situation ("to the elect visiting strangers of the dispersion in Pontus"), the socioreligious strategy of the letter ("I have written briefly to encourage and bear full witness"), the significance and function of the household within this strategy ("you are the household of the Spirit . . . the household of God"), and the group interests and ideology of the Petrine circle at Rome ("Peter . . . Silvanus . . . the coelect at Babylon and Mark my son").

The freshest and most important finding in this admirable combination

of traditional historical-critical exegesis and sociological insight (see my survey in *TS* 41 [1980] 181-90) is that *paroikoi* and related terms must be taken as literal descriptions of the addressees' social status as resident aliens in Asia Minor, not simply as metaphors for spiritual pilgrims. From this starting point, Elliott draws together much valuable historical information about resident aliens in the Roman empire, life in Asia Minor, and the function of the *oikos* in the Greco-Roman world. He also shows concretely and with great skill how concepts developed in modern sociology (e.g., conversionist sects, the social functions of conflict, the role of ideology in groups) can effectively illuminate an ancient religious text.

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

LES ACTES APOCRYPHES DES APÔTRES: CHRISTIANISME ET MONDE PAÏEN. Edited by François Bovon. Geneva: Labor et Fides, 1981. Pp. 340.

During the winter of 1978-79 the theology departments of the universities of Fribourg, Geneva, Lausanne, and Neuchâtel offered a course titled "Canonical Acts and Apocryphal Acts of the Apostles." This volume contains some of the work produced for this course; specifically, it includes papers dealing with the apocryphal Acts. Papers dealing with the canonical Acts have already appeared in *RThPh* 112 (1980) 342-90.

Six major apocryphal Acts are the basis of these studies: the Acts of Andrew, John, Paul, Peter, Philip, and Thomas. The volume is divided into four sections. In the first, the history of research into the apocryphal Acts is critically examined. Subsequent sections deal with the role of the apostle in these Acts, the place of the Lives of philosophers and the Acts in the religious mentality of Late Antiquity, and source- and text-critical approaches to

the Acts and related material (e.g., Assumption of the Virgin). Finally, there are summaries of the content and selective bibliographies for the six major apocryphal Acts.

The first section, with essays by Eric Junod, Gérard Poupon, and J.-D. Kaestli, is especially interesting. As they trace the history of research from the ninth to the twentieth centuries, they show how students of the apocryphal Acts have frequently used them to criticize one side or another in sectarian conflicts. The essay by Yves Tissot in a later section, "Enkratisme et Actes apocryphes," is an example of the best modern research in that it examines the Acts individually and tries to make precise distinctions between the kinds of Enkratism, dualism, and Gnosticism present in the Acts. These and other essays in this volume contain valuable material for those interested in the specific problems of the apocryphal Acts and in the general development of early Christian literature.

JANET TIMBIE
Chevy Chase, Md.

BELIEF IN REDEMPTION: CONCEPTS OF SALVATION FROM THE NEW TESTAMENT TO THE PRESENT TIME. By Dietrich Wiederkehr. Translated by Jeremy Moiser. Atlanta: John Knox, 1981. Pp. xiii + 109. \$5.95.

Revision of our experience of the world necessarily entails a revision of our soteriology, says W.; yet by and large Christians have been content to reiterate classic formulae even after their proper interpretative context has vanished from people's minds. This little book attempts to lay some foundations for constructive soteriology by recapitulating the theories of the past and surveying several recent articulations of salvation. The treatment is remarkably critical and sensitive to historical context for such a brief book; as with other examples of great conciseness, however, readers will not find this

book a substitute for a broad grounding in the literature.

In the historical section (about half the book), W. emphasizes the way in which doctrine responded to contemporary conceptions of the human predicament and to the conceptual tools available at the time. Even doctrinal formulations which seem to us to lack soteriological force functioned very effectively for their own age. This insight continues to serve W. in the book's second half, where he treats the impact of the human sciences (especially psychology), secularization, Marxist social criticism, and the realization of the unavoidably political character of human life. At several points W. sketches the ideas of modern theologians who have spoken to the issues under discussion. Readers will not find much here that is new or striking, for W.'s purpose is not to break new ground but simply to assemble in one place a review of the major problems and some leading solutions; he is restrained in his personal comments and does not try to give more than a general indication of where soteriology should go from here. Yet having all this material in a brief compass can hardly fail to clarify a reader's thinking.

The fact that the book is based on one of W.'s courses at Lucerne University in 1974-75 has something to do with its infelicities of style and slightly dated air (the American edition is identical with the English one, which appeared in 1979); but since the problems it deals with are still with us, it will be useful until someone does the same job better.

MICHAEL SLUSSER
Catholic University of America

CHURCH, EUCHARIST AND PRIESTHOOD: A THEOLOGICAL COMMENTARY ON "THE MYSTERY AND WORSHIP OF THE MOST HOLY EUCHARIST." By Edward J. Kilmartin, S.J. New York: Paulist, 1981. Pp. vii + 100. \$4.95.

In 1980 John Paul II used the letter *Dominicae cenae* to call attention to the relationship of priesthood to Eucharist, the sacrificial character of Eucharist, and reverential celebration at Eucharistic worship. K. provides an English version of this important papal statement, and a detailed theological analysis and commentary. Since the style of this letter is very personal and less technical than usual for such statements, and since the Pope selects certain themes of Eucharistic theology and liturgical practice he judges to have special meaning for the modern Church, K. asks to what extent *Dominicae cenae* reflects the overall approach of Vatican II, as well as modern liturgical scholarship and Catholic theology. After a concise but penetrating analysis of contemporary Eucharistic theological method, K. concludes that this pastoral statement is constructed along the lines of the older dogmatic method of which Trent is the chief source. In his detailed analysis of each chapter, K. demonstrates how the papal development corresponds to those sessions of Trent which treat priesthood and sacrifice. Throughout, K. also calls attention to contemporary liturgical and theological scholarship which offers different approaches to these questions. He is also quick to indicate those missed opportunities to include the pneumatological perspective found in traditional Orthodox theology.

"One does justice to *Dominicae Cenae* if it is read on its own terms. It is a personal witness of faith of a pastoral pope." Thus John Paul wishes to encourage, not stifle, contemporary liturgical and sacramental theologians in their work on these central issues of Eucharistic worship. K.'s book deserves wide readership by priests and laity alike. It is especially useful for those concerned with Eucharistic theology, its sacrificial character, a theology of priesthood, as well as the authority and

theological background of this papal statement.

EMMANUEL J. CUTRONE
Quincy College, Ill.

THE SHATTERED SPECTRUM: A SURVEY OF CONTEMPORARY THEOLOGY. By Lonnie D. Kliever. Atlanta: John Knox, 1981. Pp. x + 240. \$9.95.

The chairman of the department of religious studies at Southern Methodist University organizes his study around six types of novel theologies: theologies of secularity (J. A. T. Robinson, H. Cox, P. van Buren), process (J. Cobb, Teilhard, T. Altizer), liberation (J. Cone, M. Daly, G. Gutiérrez), hope (J. Moltmann, C. Braaten, G. Vahanian), play (H. Rahner, H. Cox, R. Neale), and story (J. Dunne, J. McClendon, S. McFague). A general overview of each type precedes discussion of themes from the three representatives that illustrate each type. Critical questions highlight the strengths and weaknesses of each type.

K. happily leaves unresolved whether these contrasting styles can be welded into one theology or incorporated into "mainstream" theology. He shows that all—or possibly none—of these new directions may contribute to revitalizing Christian thought. His style is readable, his analyses fair, and his critical questions on target.

The apparent weakness of the text is its ignoring of many of the great names in contemporary theology (K. Rahner, Küng, Metz, Schillebeeckx, Ogden, Kaufman, Hick, *et al.*). It can hardly be described as "the only comprehensive survey of modern theology" (as the back-cover blurb screams). Yet this is also its virtue, as the book would lend itself perfectly as supplemental reading in contemporary theology courses which focus on more traditional theologians and subjects. Although especially useful in a "first graduate course," it can be read profitably by

anyone wanting a clear and thoughtful introduction to these six contemporary theological movements. A pair of brief indexes are appended.

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

THE USE OF SACRIFICIAL IDEAS IN GREEK CHRISTIAN WRITERS FROM THE NEW TESTAMENT TO JOHN CHRYSOSTOM. By Frances M. Young. Cambridge, Mass.: Philadelphia Patristic Foundation, 1979. Pp. 317.

Few topics are more important for understanding early Christian thought and piety than sacrifice. Too often, however, studies of sacrifice have focused narrowly on the sacrifice of the Eucharist or the doctrine of the atonement. Y.'s interesting book helps to dispel much of the misunderstanding generated by earlier works (many of which have been less interested in what the Fathers thought than in later theories of sacrifice) by setting the patristic sources within the context of Late Antiquity. The Fathers lived in a world in which sacrifice was a regular part of life, and their language was permeated with sacrificial ideas. Y. presents the wide variety of settings in which sacrificial ideas and language play a part: sacrifices of praise and thanksgiving, prayer, the offering of first fruits (practiced in some Christian communities), the virtuous life and the death of the martyr as offerings to God, sacrifices of communion in a fellowship meal, as well as the Eucharistic sacrifice and the sacrifice of Christ's death.

Drawing on Jewish and pagan authors, Y. shows that Christian ideas about sacrifice belong to the common fund of beliefs and practices current in the Greco-Roman world. Her central point is that Christianity was the first religious movement to have no visible sacrificial cult, and hence only to practice a spiritual worship, and this new development profoundly shaped the

thinking of the Fathers. Even the Jews, who abandoned sacrifice after the destruction of the Second Temple, had had a tradition of animal sacrifice. This feature of having only a spiritual cult was central to Christian self-understanding and was not lost on pagan critics. Y. discusses Celsus in this connection, but she fails to exploit the extensive material in Julian on the same point. From the Jews Christians learned the moralizing tradition of the prophets and the significance of the expiatory death of the martyr. She relies chiefly on pre-Christian Hellenistic-Jewish sources, ignoring the rabbinical material contemporary with the Christian sources.

What Y. says of the sacrifice of Christ is fresh and insightful: e.g., her remarks on Origen's concept of a sacrifice of aversion drawn from the model of the martyr. She insists rightly, against later theological interpretations, that sacrificial language has its home in the cult, not in the courtroom, and must be interpreted with this setting in mind. Finally, she provides extensive evidence to support the view that the Greek Fathers had a whole range of ideas for speaking of sacrifice in the Eucharist and that in this period Eucharistic sacrifice was seen chiefly as a sacrifice of communion and thanksgiving. The choice of time period is puzzling: why stop at Chrysostom? But this is a sound piece of work and one which goes a long way towards clearing the air on a controverted topic.

ROBERT L. WILKEN
University of Notre Dame

TROIS HOMÉLIES PSEUDO-CHRYSOSTOMIENNES SUR LA PÂQUE COMME OEUVRE D'APOLLINAIRE DE LAODICÉE: ATTRIBUTION ET ÉTUDE THÉOLOGIQUE. By Enrico Cattaneo, S.J. *Théologie historique* 58. Paris: Beauchesne, 1981. Pp. xx + 269. 111 fr.

Although this book originated in work for a seminar at the Institut Catholique in Paris, it displays a level of scholarly analysis and research far beyond the normal graduate-school product. The three homilies in question were originally edited for *Sources chrétiennes* 36 by P. Nautin, who assigned them to an Alexandrian milieu of the late fourth or early fifth century. Cattaneo argues in various ways, and convincingly, that Apollinarius of Laodicea is the author of these homilies. In the first stage he confronts the homilies with authenticated texts of Apollinarius, concentrating on the meaning of the word *pascha*, on the exegesis of the text "You shall break none of its bones," and on the interpretation of the days of the paschal feast; this section concludes with a chapter entitled "Dossier homélies pascales-Apollinaire," in which further texts are cited and compared to strengthen C.'s argument for Apollinarian authorship. The final chapters have as their focus not the homilies but Apollinarius, whose Eucharistic, anthropological, and Christological teachings are analyzed; C. then shows that the contents of the paschal homilies not only harmonize with, but actually complement, the already existing understanding of these areas of Apollinarius' theology and of their interrelationships.

C.'s methodology should satisfy the most exacting critic, for he refers constantly to original texts; one may not agree with every conclusion, but they must all be taken seriously, and the book, although filled with quotations in Greek, is, to C.'s credit, clear and easy to read. C.'s study has apparently added several important works to the Apollinarian corpus; but it has gone further, and, through the analysis done in the final part of the book, has enriched our appreciation of Apollinarius and his theology.

GERARD H. ETTLINGER, S.J.
Fordham University

THEOLOGICAL TREATISES ON THE TRINITY. By Marius Victorinus. Translated by Mary T. Clark, R.S.C.J. The Fathers of the Church 69. Washington, D.C.: Catholic University of America, 1981. Pp. xiii + 371. \$24.95.

The appearance of this volume should be greeted with enthusiasm. Too little attention has been given to that Christian convert whose faith and witness inspired Augustine. Too little recognition has been accorded this scholar, "the first Latin writer to compose a systematic metaphysical treatise on the Trinity, . . . the precursor of the medieval theologians; . . . the first Latin commentator on the Epistles of St. Paul" (5).

Here is an excellent initiation to the thought of Victorinus. A serious Introduction identifies the sources underlying his teaching and provides an explanation of both his concepts and his vocabulary. The translation is simple, yet elegant. The use of the English infinitive for *esse* and *agere* throughout seems acceptable, except in one rather obscure paragraph (cf. 76 22). The indices (proper names and Scripture) have been carefully prepared and are useful. Footnotes at the bottom of the page are accessible and exact, except for the role attributed to Athanasius at Nicaea (cf. n. 37, p. 11). A high quality of editing is reflected throughout.

I must register one reservation in reference to the use of the English alphabet for Greek words, in the text and in two indices (words; phrases). It seems to me unlikely that either a student who could use Greek or one unfamiliar with the language would be helped by this use of transliteration.

The merits of the book outweigh any minor imperfections. This is particularly so in the case of three sublime hymns included (cf. 315-35). Neither their poetry nor their contemplative inspiration is lost in the translation. Both liturgists and theologians should be able to find in them material to

enrich our praise of and reflection on the God whom Victorinus apostrophizes: "O Blessed Trinity!"

AGNES CUNNINGHAM, S.S.C.M.
*St. Mary of the Lake Seminary
 Mundelein, Ill.*

APPARITIONS IN LATE MEDIEVAL AND RENAISSANCE SPAIN. By William A. Christian Jr. Princeton: Princeton University, 1981. Pp. ix + 349. \$25.

This is one of two books on aspects of popular religion in late medieval and Renaissance Spain by C. published by Princeton Univ. Press last year (the other is entitled *Local Religion in Sixteenth-Century Spain*). The present work studies "verbatim reports of celestial visions of common people, children, farmers, shepherd's wives, servants" (9). At the outset C. specifies the perspective from which he approaches his investigation: "Rather than explaining away the visions, or even explaining them, I have tried to learn from them how people experienced both the world they knew and the world they had to imagine" (ibid.).

C. divides his study into four chapters, which are supplemented by a documentary appendix of Spanish texts on which it is based, and which appear in English translation in the body of the text. The first two chapters focus on late medieval apparitions in Castile and Catalonia respectively. Chap. 3 concerns the repression of apparitions by the Inquisition at the beginning of the sixteenth century, while the final chapter treats general themes in reported apparitions. There is an index but no bibliography. The secondary sources C. has consulted in his research are very up to date, the most recent being P. Brown's latest and very important book *The Cult of the Saints* (1981), an expanded version of his 1978 Haskell Lectures at the University of Chicago.

In sum, this book contributes to the growing body of scholarship on popular religion in late medieval and sixteenth-

century Spain, a too-long-neglected facet of the history of Spanish piety.

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

CHRISTENING PAGAN MYSTERIES: ERASMUS IN PURSUIT OF WISDOM. By Marjorie O'Rourke Boyle. Toronto: University of Toronto, 1981. Pp. xiii + 174. \$15.

Boyle's rhetorical method of analyzing significant texts of Erasmus is undeniably fruitful. Her study of the *Antibarbari* contrasts Erasmus' pear tree under which three friends dialogue on the Christian value of pagan literature with Augustine's robbed by adolescent boys in an unconscious parody of the first assault on the Tree of Knowledge. Her examination of *The Praise of Folly* rings all the changes on Folly's Greek name *moria*: More, Erasmus' witty friend; *moros*, death; *moira*, fate; Maria, mother of wisdom. Her assessment of Erasmus' philosophy of pleasure, based on a good conscience in this world and lasting joy in the next, locates Erasmus' colloquy "Epicureus" at the end of a decade of exchanges between Erasmus and Luther. Her frank identification of the humanist with the *theologia gloriae* and the reformer with the *theologia crucis* makes us anticipate the fuller treatment of the Erasmus-Luther debate in her next book.

While practical literary criticism is the strongest feature of this book, the relevance of the title to the contents is not always clear. B.'s presentation of Folly as a goddess of the Eleusinian cult is brilliant, but she never explicitly defines how the wisdom of classical literature or of a revised Epicureanism is a mystery. Moreover, Erasmus' supposed theoretical contributions to Christian humanism have antecedents in Justin Martyr's concept of the *logos spermaticos*, Augustine's assimilation of classical rhetoric, and Lorenzo Valla's adaptation of Epicureanism. Erasmus' particular contribution lies in

devoting himself to philology within the context of a Logocentric theology. Lastly, B.'s intermittent use of puns, rhymes, alliteration, inversion, and repetition—intended, no doubt, to remind us of Erasmus' style in *The Praise of Folly*—jangles incongruously in scholarly prose. These reservations about her theoretical framework do not detract, however, from the merits of B.'s practical analyses.

ANNE M. O'DONNELL, S.N.D.
Catholic University of America

IOHANNIS CALVINI COMMENTARIUS IN EPISTOLAM PAULI AD ROMANOS. Edited by T. H. L. Parker. *Studies in the History of Christian Thought* 22. Leiden: Brill, 1981. Pp. xviii + 344. Glds. 180.

Calvin's first scriptural commentary was on Romans and in it he attempted to do what he felt his predecessors in the Reformation had not done. In his dedicatory epistle he maintained that "the chief virtue of an interpreter lies in clear brevity." The commentaries on Romans by Luther, Bucer, and Melancthon were, for Calvin, either too profound or too diffuse or just touched on salient points; hence he was offering an explanation of the entire text but with *perspicua brevitate*, together with "the best explanation for those readers who are unable to make a judgment for themselves," and for those who have not the time to read the longer and more prolix commentaries. Calvin's commentary first appeared in 1540, then it was revised for the 1551 edition of his collected Pauline commentaries, and again revised in 1556 for his collected commentaries on the NT epistles. It is this definitive 1556 text that Parker reproduces in the present volume.

P.'s edition is far superior to that which appears in the *Corpus reformatorum*. The latter offers the 1556 text with variant readings from the 1551 edition but none from the original 1540

text. It does not record the variants in the biblical text, nor does it supply references to authors and works mentioned by Calvin. All these P. has done. Therefore, in reading the 1556 text in P.'s edition, the reader can trace the growth of the commentary from 1540 to 1556: the matter in triangular brackets indicates differences occurring in the first edition only; matter in half brackets indicates differences in the second edition only; square brackets indicate where the first and second editions agree against the third. All variant readings are supplied in footnotes.

P. has been interested in Calvin's commentaries for over twenty years and in 1971 published his *Calvin's New Testament Commentaries*, and I found it helpful to reread his chapters on early-sixteenth-century methods of interpretation (chap. 2) and Calvin's own method (chap. 3). Over the years we have become accustomed to the meticulous scholarship that P. has exhibited in his various monographs on Calvin, and we find the same care in this edition of Calvin's commentary on Romans, which now supersedes that found in CR.

JOSEPH N. TYLENDIA, S.J.
Georgetown University

THE GODLY KINGDOM OF TUDOR ENGLAND: GREAT BOOKS OF THE ENGLISH REFORMATION. Edited by John Booty. Wilton, Conn.: Morehouse-Barlow, 1981. Pp. xii + 272. \$14.95.

"This book is a study of the English Reformation by means of the 'Great Books' it produced" (ix), namely, the English Bible, the *Paraphrases* of the NT, the homilies, the *Book of Common Prayer*, the *Primer*, and the catechisms, all published under government auspices in the sixteenth century. "They were all instruments for theological and institutional reform and vehicles for the dissemination of the government's policies and intentions" (7). There are three essayists: "Wall most

strongly emphasizes the influence of humanism on the English Reformation. Booty emphasizes the influence of the Reformation as effected by Christian humanism. Siegenthaler is more dispassionately descriptive as befits the church historian whose foundations are laid in the Middle Ages" (x).

B.'s very useful introduction provides an excellent summary of the religious changes executed under the Tudor government and notes how important in this business was the recent development of printing; and, while urging that the Anglican, or Episcopalian, Church was developed as an integral part of the universal, or Catholic, Church, he lays stress on the communitarian attitude of its protagonists. This is achieved by showing how the unhappy social condition of Tudor England shaped the contribution to its remedy inculcated by the great books under study. The significance of the books is dealt with as follows: John Wall writes on the English Bible, the *Paraphrases* of Erasmus, and the *Book of Homilies*; John Booty, the *Book of Common Prayer*; and David Siegenthaler, the *Primer* and the catechisms.

These pages provide indeed an admirably Christian interpretation of the Tudor scene which can serve as a useful and counterbalancing version of an age which is often portrayed in a profane guise in accordance with the secularist prejudice of the twentieth century.

ERIC McDERMOTT, S.J.
Georgetown University

THE ELIZABETHAN JESUITS: HISTORIA MISSIONIS ANGLICANAE SOCIETATIS JESU (1660) OF HENRY MORE. Edited and translated by Francis Edwards, S.J. London: Phillimore, 1981. Pp. xiii + 400. £9.95.

This is the first book to be wholly concerned with the history of the English Province of the Society of Jesus. It was published in 1660 in Latin by Henry More, the great-grandson of St.

Thomas More. Born in England about 1586, he worked there as a Jesuit, was imprisoned for some years, became a chaplain to Lord Petre in Essex, spent many years as the head of the province, tried unsuccessfully to negotiate an agreement with the Parliamentary forces in London during the civil war, in the fifties held the office of rector of St. Omer's College established for the education of English boys, and thus was excellently qualified by his experiences to write the history of the province.

It is translated by its editor, Francis Edwards, who has modernized the text by attempting "to round the edges of contemporary expressions without losing the sense." To this reader it is unfortunate that E. has thought it "unnecessary to reproduce turns of phrase adopted by both Catholic and Protestant writers of this period which seem offensive to modern ears" (xi). Such bowdlerization of the text is especially regrettable in a book whose original is so rare. This book, which "some attempt has been made to edit so that legend is removed and history remains" (x), would have been of great use to students, especially because of the general ignorance of Latin nowadays, if only it had been undoctored. As it is, the researcher will be uncertain whether or not some item of significance to him has been left out. Moreover, since the excerpts relate only to the Elizabethan period, no information is given as to the subsequent period when More was a leading participant in the history of the English Province. Possibly that epoch is left for another book. There is a listing of More's publications and an index.

ERIC McDERMOTT, S.J.
Georgetown University

THE CHURCH IN THE THEOLOGY OF THE REFORMERS. By Paul D. L. Avis. Atlanta: John Knox, 1981. Pp. vii + 245. \$18.50; \$11.95 paper.

In the first part, Avis has written a useful introduction to the Reformers' views on the nature of the Church. He distinguishes helpfully between the Christological center, the gospel as the ground of the Church, upon which they all agreed, and the circumference, the marks of the true Church, upon which they differ. He points out how Bucer, Melancthon in his later years, Bullinger, and the English Puritans increasingly added to and specified the marks of the Church beyond the original two (word and sacrament) of Luther, with whom on this point Calvin agreed. According to A., the Anglicans Hooker and Field, in line with Luther and Calvin, argue over against the Puritans for a less restrictive and legalistic definition of the essence of the true Church.

The second part considers the implications of the Reformers' ecclesiology for their doctrines of ministry. A. shows that Luther and Calvin took the position that word and sacrament were the *esse* of ministry; polity was a secondary consideration. With this Reformed view of ministry the major sixteenth-century Anglican theologians were in essential agreement, in contrast with Puritans and later Anglican divines of the seventeenth century, who insisted upon the divine origin of the form of ministry, whether presbyterian or episcopalian. Other chapters in this part on "The Godly Prince" and "The Royal Supremacy" are less well integrated with the major theme of the book.

Still more tangential to the primary thrust of the essay is a third part dealing with the mission of the true Church, which describes all too briefly the complicated topics of the Reformers' understanding of mission, the actual spread of the Reform in Europe, the conversion of the Jews, and the mission to the heathen.

A. has tried to cover too much ground. Too many topics are too cursorily treated. A number of debatable issues of interpretation are ignored or

insufficiently explored, such as the question of development in Luther's doctrine of ministry.

JOHN B. PAYNE

Lancaster Theological Seminary

SAMUEL HOPKINS AND THE NEW DIVINITY MOVEMENT: CALVINISM, THE CONGREGATIONAL MINISTRY, AND REFORM IN NEW ENGLAND BETWEEN THE GREAT AWAKENINGS. By Joseph A. Conforti. Grand Rapids: Christian University/Eerdmans, 1981. Pp. viii + 241. \$16.95.

A delightful and provocative book whose main character is Hopkins, pastor at Great Barrington, Mass., and Newport, R.I., two parishes as unlike as night and day. The first was a discouraging cultural boondocks on the frontier, the second a worldly seaport whose more important (Second) Congregational Church was in the hands of a theological enemy. Never a great preacher, Hopkins' forte was more as a leader of the New Divinity, which really meant a return to the strict Calvinism of Jonathan Edwards and a rejection of Solomon Stoddard's accommodating Half-Way Covenant.

In a nutshell, Hopkins held that God's sovereignty was so absolute that He did not merely permit sin, He willed it. Second, regeneration was so unconditional that an awakened sinner who used the means of grace was more vile and worthless in God's eyes than an unawakened sinner who ignored these means. Finally, Hopkins developed a doctrine of disinterested benevolence which required man to be so self-denying and submissive to God that he ought to be willing to be damned for the glory of God and the good of mankind.

C. has dug deeply into the sources for a thorough understanding of his subject and has emerged with a brilliant portrait of Hopkins. As one reads on, his admiration for Hopkins grows while his sympathies for his theological position diminish. Finally, one is forced

to concede that the enemies of the New Divinity, as far as eighteenth-century Congregationalism in New England was concerned, would be more in step with future generations. C.'s fine book of monumental scholarship reminds us of the damage that devout and well-meaning Puritans could sometimes effect.

JOHN RANDOLPH WILLIS
Boston College

HERMENEUTIK—EIN ÖKUMENISCHES PROBLEM: EINE KRITIK DER KATHOLISCHEN GADAMER-REZEPTION. By Heinz Günther Stobbe. Gütersloh: Gerd Mohn, 1981. Pp. xii + 278. DM 48.

S.'s aim is to investigate the function, legitimacy, and results of the acceptance of certain philosophical-hermeneutic topics in Catholic theology by considering three examples of the Catholic Gadamer reception: Rudolf Schnackenburg, Franz Mussner, and Leo Scheffczyk. His thesis is that G. has been misused as a source of support concerning issues of authority, tradition, effective history, etc., without those so using him ever seeking G.'s total position or its implications (19).

Accordingly, S. devotes the main section of his work to an analysis of G. himself. In this analysis he uncovers what he considers to be a fundamental contradiction in G.'s program. Essentially, this contradiction lies in G.'s desire to merely describe how understanding takes place without prescribing any methodological guidelines to assure that this understanding is true or authentic. This charge has been made by other critics of G., but S. deepens it by charging that this contradiction is a logical consequence of the very linguistic-ontological premises of hermeneutic philosophy (143). As such, G.'s position is inherently incapable of establishing criteria for determining if subsequent tradition-history is authentic to the original founding event.

S. then focuses this charge theologi-

cally by questioning whether G. is not more in tune with Protestant hermeneutics than with Catholic. His assertion is that there is a fundamental affinity between G.'s understanding of effective history and Luther's "Scripture principle," in the sense that both betray a "prejudgement of completeness," i.e., both assume that the original tradition-event contains implicitly the ultimate criteria for judging subsequent tradition-history (168). Thus it is the Protestant, not the Catholic, hermeneutic which must be considered, from G.'s viewpoint, to possess hermeneutical generality in its formal structure (168-69).

S.'s conclusion is that Catholic attempts to contradict the Protestant "Scripture principle" and support an appreciation of tradition by appeal to Gadamer are misdirected. The proper starting point for Catholic theology is rather to question precisely this hermeneutic philosophy (214).

RANDY L. MADDOX
Emory University

FROM THE RISING OF THE SUN: CHRISTIANS AND SOCIETY IN CONTEMPORARY JAPAN. By James M. Phillips. Maryknoll, N.Y.: Orbis, 1981. Pp. xii + 307. \$14.95.

The role of Japan in the global economy has become so well known that Honda, Kawasaki, Toyota, and Sanyo are becoming fairly ubiquitous names in industrialized countries, including the U.S. Not many consumers of these products have an overall understanding of Japanese history and politics. Similarly, Westerners might know that Christianity came to Japan in the sixteenth century, but its present status is understood by relatively few Christians outside of Asia. To fill this void, P.'s study focuses on the period of the Occupation (1945-52), of rapid economic growth (1952-68), and of challenge and reappraisal (from 1968).

Several chapters discuss Christian participation in the political order, the

mixed legacy of increased Christian educational development in Japan, and Christian social work. The roles of foreign missionaries, Protestant, Catholic, and Orthodox, have emerged into various working patterns in safeguarding their own identity and that of the Japanese Christians themselves. The ecumenical spirit of the Second Vatican Council proved beneficial for dialogue with other Christians, although a mood of uncertainty about such rapid change in the Church led to some Catholics opting "out of crucial social problems of Japanese society in the 1960s." But this ecumenical spirit and the Japanese reassessment of their society after the student strikes of 1968 also had an impact on theology away from the Germanic influence of the postwar years (among the Protestants) and from Neo-Thomism (among the Catholics) to a "theological pluralism" in Japanese terms.

An equally interesting chapter on Japanese biblical studies, especially on the NT and on Pauline thought in particular, indicates how significantly the problems of interpretation of Scripture among Western scholars have affected Japanese biblical researchers. A ten-page bibliographical note on the history of Christianity in contemporary Japan offers a short but clear discussion on research methodologies and needs. A professor of church history at Tokyo Union Theological Seminary for seventeen years, P. witnessed many of these events. His work is an illuminating survey of the indigenization of various Christian denominations in Japan in recent years.

JOHN W. WITEK, S.J.
Georgetown University

ETHICS. By Wolfhart Pannenberg. Translated by Keith Crim. Philadelphia: Westminster, 1981. Pp. 220. \$10.95.

Nine pieces authored between 1962-

77 are collected to bring P.'s ethical thoughts into focus. There is no particular development in the fifteen years. On the contrary, the Lutheran emphasis on human sinfulness in "Society and the Christian Faith" (1974) is less impressive than the enlightened Christian ethics in "On the Theology of Law" (1963). God's faithfulness in history and the arrival of the future in the appearance of the new are familiar themes in the theology of hope. "Theology and the Crisis of Ethics" (1962) discusses creatively the debates among theologians from Herrmann (1879) to Ebeling (1960), including Ritschl, Bultmann, and Gogarten. The discussion is extended in "An Answer to Gerhard Ebeling" (1972), where P. speaks against divorcing ethics from religious and metaphysical dimensions. In "The Basis of Ethics in Ernst Troeltsch" (1977) P. appreciates how Troeltsch moved beyond Schleiermacher and Herrmann by emphasizing the eschatological aspect in redemption. Troeltsch maintained a dualism between this world and the kingdom of God by the concept "goal" which separates the future from the present. P. advances his insights on church and state in "Luther's Doctrine of the Two Kingdoms" (1972). Luther and Augustine are criticized for failing to understand the positive connection between Christian hope and politics. The implications for national and international political ethics are approached in "The Nation and Humanity" (1965), which find fascinating elaborations in "The Peace of God and World Peace" (1967; it contains an excellent discussion of the just-war theory) and in "The Future and the Unity of Mankind" (originally the lecture presented at the conference "Hope and the Future," New York, 1971). All these titles indicate the scope of this excellent publication. It is one of the better books on ethics, characterized by the name Pannenberg,

who stands for a religious belief in God's kingdom and for the sincerity of politics in the spirit of Christian hope.

WILLIAM P. FROST
University of Dayton

THE BIBLE FOR ETHICS: JUAN LUIS SEGUNDO AND FIRST-WORLD ETHICS. By Anthony J. Tambasco. Washington, D.C.: University Press of America, 1981. Pp. x + 276. \$19.25; \$10.50 paper.

T.'s timely interdisciplinary dissertation is an outgrowth of his study, recent teaching, and travel experiences. As an approach to Latin American liberation theology, T. analyzes the writings of Segundo, especially his biblical methodology, and the answers offered to two major concerns: (1) the relationship of the Bible and reason or human experience as a source of ethical norms; (2) interpretations of different views of eschatology and their implications for ethics. He also indicates points of contact between Third World and First World theology and ethics.

To establish a context for Segundo's method of biblical interpretation, "his hermeneutic circle," and to provide models for comparison, T. synthesizes the method of Charles Curran, who gives priority to reason for deriving ethical norms; Walter Rauschenbusch, who has reason supporting Scripture; and Paul Ramsey, who grants priority to the Bible. T. quotes Segundo to explain his hermeneutic circle as "the continuing change in our interpretation of the Bible which is dictated by the continuing changes in our present-day reality, both individual and societal" (52). For Segundo, social analysis is a precondition for theological and biblical hermeneutics; Marxist social analysis offers "a convenient tool for carrying out his commitment to the poor" (86). A valuable chapter distinguishes negative and positive sides to an ideology. T. contends that Segundo ac-

knowledges Marxism as an ideology, utilizes its social analysis as a means of liberating the poor, and then "turns to theology to formulate explicitly the values of life worth seeking on behalf of the poor" (104).

This book is appropriate as a college text because it addresses questions concerned adults are asking. While interdisciplinary sections relate excellently, each chapter is helpful separately. T. takes his stand for the poor and the oppressed with a challenge to change unjust structures. Herein lies another value of the book.

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

SEEKING THE SPIRIT: ESSAYS IN MORAL AND PASTORAL THEOLOGY. By John Mahoney. London: Sheed and Ward, 1981. Pp. 256. £17.50.

In the twenty essays collected here, M. explores various aspects of the working of the Holy Spirit in the moral life of Christians. The five essays in Part 1 present M.'s overview of basic issues in contemporary moral theology. The issues of most concern to M.—e.g., freedom, sin, and grace; the meaning of exceptions to moral principles; the theory of moral judgment—are those in which he sees manifest the tensions which have arisen from the "rediscovery of the importance of sincerity of personal openness and individual responsibility" (17). The four essays in Part 2 sketch an account, based on St. Thomas, of the role of the Spirit in Christian life. Central to this account is the Spirit's work of imparting both to the individual and to the Church the wisdom for moral discernment. The first three essays in Part 3 discuss the working of the Spirit in the sacraments of marriage and the Eucharist. The last two essays in this part examine Christian attitudes toward pain and death. The six essays in Part 4 address specific

moral issues in medicine, genetics, counseling, and social planning. These last essays exhibit particularly well M.'s notion of an "emergent" theology, one which seeks the Spirit in the realities and problems which confront the Christian in the present.

Most of the essays reflect their provenance of being addressed originally to a nonspecialist audience; in these M. only sketches an argument or simply highlights some salient features of the point he proposes. The essays on St. Thomas in Part 2 (which appeared in *Heythrop Journal*) are an exception to this. In them M. develops a careful case for the view that in Thomas' thought Christian wisdom holds primacy over all the other intellectual and moral virtues in Christian life and behavior.

PHILIP J. ROSSI, S.J.
Marquette University

CHRISTIANITY AND LIFE. By James V. Schall, S.J. San Francisco: Ignatius, 1981. Pp. 131. \$6.95.

Five essays dealing with ethical questions arising from concerns about human life. S.'s context for analyzing such issues as contraception, abortion, and test-tube fertilization is set within a traditional Christian understanding of natural law. He views repeated magisterial pronouncements on such questions as evidencing truthfulness and sanity in a world gone awry in its sensitivity to the meaning of love and freedom.

A first chapter outlines several paradoxes concerning human life in the contemporary sociocultural milieu. A contraceptive mentality, originally perceived as intelligent planning, has led to a demise of the birth of the gifted. For a people who have separated sex and birth, one might conclude that intimacy would become more central in relationship. On the contrary, an increasing alienation and a despair of finding intimacy mark the social scene.

In a chapter which argues for the basic integrity and wisdom of *Humanae vitae*, S. provides a social commentary on the consequences of rejecting the papal teaching. He sees abortion, the present social order, and homosexuality as intrinsically connected to the indifference shown toward the papal position on contraception.

A special chapter discusses some moral ramifications of the birth of the first test-tube baby, Louise Brown. The basic issue, according to S., is the separation of sex and children. With the acceptance of that social structure, the parental role in birthing passes more and more into the world of the scientific and political communities. The order of creation is profoundly violated.

A fourth chapter argues that much of what has gone on in contemporary experiments with the God-given structure of human sexuality has been in the name of human freedom. S. proposes that this actual dynamic has led to the increasing elimination of human freedom.

S. concludes the volume with a final chapter synthesizing the teaching of Pope John Paul II on human life. S. views the Pope's insights as reflective of a consistent Church tradition.

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

THE AUTONOMY OF RELIGIOUS BELIEF. Edited by Frederick Crosson. Notre Dame: University of Notre Dame, 1981. Pp. viii + 162. \$14.95.

These six essays explore the usefulness of the concepts "language game" and "form of life" in accounting for Christian faith. J. M. Cameron finds these concepts, as presented by Wittgenstein and Phillips, to have little explanatory power in face of the multiplicity of phenomena which form the Christian tradition. Louis Mackey agrees and adduces a reading of Bon-

aventure which claims that revelation subverts the forms of life and philosophical verities we develop. D. Z. Phillips attacks religious rationalism, accommodationism, and individualism; suggests the role of the Church is to be prophetic to the culture; and presents textual evidence to show that construing his philosophy as fideistic misses his position. Kai Nielsen's essay presents a sceptical position, in startling agreement with Cameron, which calls for the Wittgensteinian philosophers of religion to show their differences from a Feuerbachian position. Kenneth Sayre develops a perceptual model of religious belief reminiscent of positions espoused by Donald Evans and John Hick. William P. Alston sketches a novel and intriguing account of Christ-discourse as a language game, but one that does not abandon claims to be objectively true. The introduction is serviceable.

The collection clearly and critically presents the state of the art in philosophy of religion as inspired by the work of Wittgenstein. All of the essays are readable and provocative, whether they be explorations, criticisms, or reconstructions of the now familiar concepts of "language game" and "form of life." They can be read by anyone with minimal background in philosophical theology and should be read by anyone interested in the philosophical exploration of the issues of meaning and truth in Christian belief.

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

STRUGGLE AND SUBMISSION: R. C. ZAEHNER ON MYSTICISM. By William Lloyd Newell. Washington, D.C.: University Press of America, 1981. Pp. xvii + 383. \$21.75; \$12.75 paper.

N.'s study of Zaehner's approach to the phenomenon of mysticism highlights not only the work of an important scholar in the field of comparative religions but also the role of mystical

experience in the believer's religious life and in the encounter of and dialogue between religions.

The book starts by outlining Zaehner's five main theses: (1) there is no *philosophia perennis* behind all religions; (2) mysticisms are not all the same; (3) religions differ radically because they are talking about different matters; (4) all religions converge on Christ, who fulfils their deepest hopes; (5) there is a convergence of Christianity and Marxism in the way both handle the material universe. N. concentrates on the first two theses. After a brief section on Z.'s method and an outline of Huxley's *philosophia perennis*, N. describes and analyzes Z.'s three categories of mysticism: (1) nature mysticism, which is based on Huxley's experience with drugs; (2) isolation mysticism, which is typical of some Eastern religions, e.g., Samkya-Yoga, Zen, and Taoism; and (3) theistic mysticism, which reaches its perfection in Christianity.

N. is to be congratulated for an excellent presentation of Zaehner's position. Yet he seems to have sidetracked the main issue portrayed by Z.'s approach, method, and theories, namely, his theology of religions. Z.'s massive contribution to the history of religions is subservient to a specific theology of religions which places Christianity, and more specifically Roman Catholicism, at the apex of religious life and experience. The question which has to be answered may be deeper than any of Z.'s stimulating, controversial, and often insightful propositions. In an age of intercultural and interreligious communication and dialogue, does the traditional "fulfilment theory" present a viable and meaningful theology of religions?

JOHN A. SALIBA, S.J.
University of Detroit

UNDERSTANDING HOPKINS: THE NEW SPRING POETRY. By A. Devasa-

hayam, S.J. Bangalore: St. Joseph's College, 1981. Pp. 387. \$16.

Understanding Hopkins attempts to cover every major aspect of Gerard Manley Hopkins' full body of poetry, theological themes, poetic structures, and aesthetic theory. One wishes that such a sweeping enterprise had incorporated much more scholarship and had pressed the analyses of individual poems much more deeply. Given the scope of the work, the complexity of Hopkins' poetry, and the enormous body of Hopkins criticism, D. may have done as much as can be expected.

I was impressed by the lucid handling of the basic elements of Hopkins' poetics: diction, images, sprung rhythm, inscape, and instress, particularly as they apply to H.'s art and theological meaning. Much careful, close analysis of individual poems is offered. A sharply drawn distinction is argued between H. as artist and H. as religious poet. Surprisingly, then, many poems, e.g., "The Wreck of The Deutschland," are analyzed with strong emphases on their religious meanings. I was particularly troubled by rather heavy religious and biographical interpretations of such poems as "The Windhover." However, such interpretation is traditional and is spiritedly argued.

The special merit of this book is its consistent clarity in handling such knotty problems as Hopkins' personal *Angst* in the "Terrible Sonnets," his tension as a modern artist accepting traditional dogma, his quest for a vivid poetic style enabling him to express a grace-charged universe, his power as a nature poet who treats nature minutely yet transcendently. There is much clarification of H.'s debt to Jesuit spirituality and particularly to Scotus.

This is a good book for one seeking elucidation of Hopkins poetry with generous paraphrases, yet without the full freight of specialized commentaries. This is an excellent book for one seek-

ing to understand Hopkins the poet who wrote religious poetry.

RICHARD W. CLANCEY
John Carroll University
Cleveland

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