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LADISLAS ORSY, S.J.

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PHILIP E. DEVENISH

BOOK REVIEWS

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## ***Presenting This Issue***

Without exception, the five articles in the September 1982 issue are timely indeed: disputed questions on marriage, the Christian ethicist and his/her community of faith, two articles on nuclear weaponry, and the new religious movements as they confront the Church. A bulletin surveys recent research on an important early theologian, and a note responds to a previous challenge in *TS* to process theology.

**Faith, Sacrament, Contract, and Christian Marriage: Disputed Questions** asks (1) whether faith is necessary for the reception of the sacrament and, if so, to what extent, and (2) whether the contract can be separated from the sacrament. The conclusion emphasizes the need for fresh insights, as well as for broader horizons of mind and new categories of thought. 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. Author of six books and over a hundred articles, he is currently focusing on the theological foundations of law in the Church.

**The Christian Ethicist in the Community of Faith** analyzes the points of convergence and divergence in Protestant and Roman Catholic views of the role of the Christian ethicist. Much is seen to hinge on the prevailing ecclesiologies in the respective traditions. Catholics are more interested than Protestants in providing moral guidance, in defending the necessity of a moral magisterium, and in stressing the world-wide context of discussion. EDWARD A. MALLOY, C.S.C., Ph.D. from Vanderbilt, is associate professor in the Department of Theology and associate provost at the University of Notre Dame, with special competence in Christian social ethics and Catholic moral theology. In 1981 the University Press of America published his *Homosexuality and the Christian Way of Life*.

**Nuclear Deterrence Morality: Atlantic Community Bishops in Tension** offers a dossier of recent European episcopal (corporate and individual) statements. These reveal a sharp divergence of approach between the bishops of the Anglo-Saxon nations (U.S.A., Canada, U.K.) and those of Continental Europe (French, German, Dutch, Belgian), with the latter less critical publicly of current nuclear deterrence policy. FRANCIS X. WINTERS, S.J., Ph.D. in Christian ethics from Fordham, is associate professor of moral theology and of international relations within Georgetown University's School of Foreign Service. His particular interests lie in ethics and international relations, especially international security affairs. Recent articles on nuclear morality have appeared in *America* and *Etudes*; he is completing a full-scale introduction to the study of ethics and foreign policy.

**The American Hierarchy and Nuclear Weapons** links the current

debate over the Catholic response to U.S. nuclear weaponry to absolutist and contextualist types of moral argument. It concludes that the norms of just-war theory rule out most possible uses of nuclear weapons but do not make deterrence illegitimate. JOHN LANGAN, S.J., with a doctorate from Michigan in philosophy, is research fellow at the Woodstock Theological Center in Washington, D.C., and lecturer in philosophy at Georgetown University. Currently, his special concern is with ethics and foreign policy. In 1980 *TS* published his survey of "Recent Philosophical Work in Moral Theory." He has just coedited *Human Rights in the Americas: The Struggle for Consensus* (Georgetown Univ. Press).

**The Christian Church and the New Religious Movements: Towards Theological Understanding** examines the theological and pastoral issues which the rise and spread of the new movements have brought to the fore in the last decade or so. Eschewing the evangelical reaction as theologically unsatisfactory, the article focuses on the Church's role in ministering to those in need and in conducting genuine dialogue among people of diverse persuasions. JOHN A. SALIBA, S.J., Ph.D. from the Catholic University of America, is associate professor in the Religious Studies Department at the University of Detroit, with special competence in the anthropology of religion. He is presently at work on a theology of the new religious movements.

**Marcellus of Ancyra in Modern Research** brings us up to date on scholarly research into the life, thought, and work of a strong supporter of the *homoousion* at the Council of Nicaea, a theologian whose orthodoxy was highly suspect in the East. JOSEPH T. LIENHARD, S.J., Dr. theol. from Albert-Ludwigs-Universität, Freiburg im Breisgau, is associate professor of theology at Marquette University, with significant concentration on the patristic era. His work *Paulinus of Nola and Early Western Monasticism* (1977) has been warmly received (cf. *TS* 40 [1979] 262-63).

**Postliberal Process Theology: A Rejoinder to Burrell** argues that if process theology rests on a mistake, this must be different from the one Burrell attempts to identify; for Burrell seems to have failed to understand not only Hartshorne's doctrine of God and Whitehead's philosophical anthropology, but also the distinctively postliberal Protestant commitment to historical criticism that informs Schubert Ogden's work. PHILIP E. DEVENISH, Ph.D. from Southern Methodist, has taught theology at Notre Dame, was ordained in May to the ministry of the United Church of Christ, and is expecting a church position shortly. His particular interests lie in nineteenth-century Scottish religious thought, the Christian-Jewish dialogue, and philosophical theology.

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

## BOOK REVIEWS

**TRADITIONS IN TRANSFORMATION: TURNING POINTS IN BIBLICAL FAITH.** Edited by Baruch Halpern and Jon D. Levenson. Winona Lake, Ind.: Eisenbrauns, 1981. Pp. xiv + 446. \$22.50.

The purpose of this collection is to introduce a nonspecialist to a variety of issues and methods operative in modern biblical scholarship. The essays, written by former students of Frank Moore Cross, Hancock Professor of Hebrew and Other Oriental Languages at Harvard University, are a tribute to his significant contribution as scholar and teacher in the fields of Israelite religion, language, and literature. While several of the essays take as their point of departure some position articulated by their former teacher, the inbreeding one might expect from this type of volume is generally avoided. This fact, more than any other, is indeed an authentic tribute to Cross as scholar and teacher. Except for the first, the fourteen essays which comprise this collection are placed in chronological sequence. They include: John A. Miles, Jr., "Radical Editing: *Redaktionsgeschichte* and the Aesthetic of Willed Confusion"; Conrad E. L'Heureux, "Searching for the Origins of God"; Baruch Halpern, "The Uneasy Compromise: Israel between League and Monarchy"; Waldemar Janzen, "Withholding the Word"; Robert B. Coote, "Yahweh Recalls Elijah"; Richard J. Clifford, "In Zion and David a New Beginning: An Interpretation of Psalm 78"; Jon D. Levenson, "From Temple to Synagogue: I Kings 8"; Richard Elliott Friedman, "From Egypt to Egypt: Dtr<sup>1</sup> and Dtr<sup>2</sup>"; Robert Polzin, "Reporting Speech in the Book of Deuteronomy: Toward a Compositional Analysis of the Deuteronomistic History"; James S. Ackerman, "Satire and Symbolism in the Song of Jonah"; Leonard J. Greenspoon, "The Origin of the Idea of Resurrection"; James D. Purvis, "The Samaritan Problem: A Case Study in Jewish Sectarianism in the Roman Era"; John J. Collins, "Patterns of Eschatology at Qumran"; and Adela Yarbro Collins, "Myth and History in the Book of Revelation: The Problem of Its Date."

Of the ten essays which are of exceptional quality, four concentrate on redaction criticism. The first of these, by Miles, notes the demise of history as a coherent hermeneutic for biblical scholars and suggests that the aesthetic of disorderly beauty guiding the activity of biblical redactors may appeal to modern scholars as a new interpretative system. Three others, by Levenson, Friedman, and Polzin, are concerned with the Deuteronomistic History (Dtr). The most provocative of the three is Polzin's article, which suggests that the narrator of Deuteronomy, while seeming to stress the uniqueness and importance of Moses, often identifies his own voice with that of Moses and subtly exalts his own role as the new Moses who now is to be heeded.

Two other essays utilize different literary methods. Clifford combines a polished rhetorical analysis of Psalm 78 with a cogent interpretation that suggests the psalm was written during Hezekiah's reform in order to legitimate the David-Zion complex as the continuation of the Exodus-Conquest tradition celebrated in Shiloh, to warn against continuing to worship in the north, and to embrace northern remnants as God's people. On the other hand, Ackerman, arguing for the song's significant place in the narrative, uses modern literary theories to demonstrate that Jonah is satire. The book portrays a protagonist whose distorted perceptions of reality ironically condition him to do and say the unexpected, the ludicrous, and the bizarre. The central symbol system, present in the song and the narrative, reflects the prophet's quest for "enclosures of security" (ship, fish, temple) which ironically lead to death and the anesthetizing of the prophet to the truly insecure nature of reality.

By contrast, the two articles by Halpern and Purvis are more historical in nature. The first unpacks the complexity of the historical origins of Saul's kingship by concentrating on the political motivations of social groups within the Tribal League. These groups, with varying degrees of reluctance or support, negotiate a constitutional change to monarchy reflected in "The Law of the King" (Deut 17:8-18:22). This "Law" limits the sovereignty of Saul while ensuring a measure of power for the earlier social groups. The second essay, by Purvis, provides a coherent synthesis of earlier works by tracing the origin and development of the Samaritan sect in the fourth century B.C.E., through the crisis of destruction in the latter part of the second century B.C.E. which led to the sectarian redaction of the Pentateuch in order to legitimate their position as the true heirs of Israel, up to the fourteenth century C.E. when the two major rival groups (priests and lay sects) merge into the modern expression of the religion.

The two essays on apocalyptic match those above in quality. Using a "disclosure" model, John Collins demonstrates that "this-worldly" and "other-worldly" eschatologies existed side-by-side in Qumran texts. In fact, at times the eschatological age is understood as both future and proleptically realized in the community's present. While evil may dominate the present, a beneficent order, already experienced by the community, will emerge victorious in the future. Adela Collins, while supporting the traditional Domitian date for Revelation, also rejects the notion of widespread persecution of Christians as Christians by Domitian. In fact, the article contends that the author wrote to signal a crisis most Christians did not perceive.

While the essays of L'Heureux, Janzen, and Coote are of less value than the others, the only substandard piece is that of Greenspoon. The article is seriously flawed by apodictic statements replacing cogent anal-

ysis, special pleading instead of evidence, and the citing of the RSV in place of new translations of the same old and worn texts supposedly proving a doctrine of bodily resurrection even as early as the ninth century. What is worse, the essay languishes on for seventy-five pages. Surely the editors should have used their prerogatives in mercifully cutting the length if not eliminating the entire essay.

Overall, this is a stimulating and important collection of essays that should appeal to both scholars and serious students. The only weakness of the volume is the one endemic to *Festschriften*: the lack of a unifying factor to provide coherence. In spite of this, the collection is of high quality and pays significant tribute to an esteemed scholar of the present.

Phillips University  
Enid, Okla.

LEO G. PERDUE

THE EPISTLES OF JOHN. By Raymond E. Brown, S.S. *Anchor Bible* 30. Garden City, N.Y.: Doubleday, 1982. Pp. 812. \$18.

This volume completes Brown's commentaries on the Johannine writings begun with the publication of the volume on Jn 1-12 in 1966. It maintains the scholarly standard of thoroughness and careful analysis set by its predecessors. It also provides the exegetical test of the suggestions about the development of the Johannine tradition set forward in Brown's *Community of the Beloved Disciple* (1979). To keep the legion of disagreements about the epistles under control, B. has confined the details of that debate to the Introduction and Notes. The exposition follows B.'s own view and thus should be easier for students to follow than the earlier volumes. Students of those volumes will also want to check this one for B.'s latest views on the development of the Johannine tradition. For exegetes this book is a must. What will the nonspecialist gain from working through it?

Perhaps the most important gain is insight into a major revolution in how biblical scholars approach their work, one with far-reaching implications for the theological understanding of the biblical writings. The exegete does not see the biblical text as a one-dimensional piece. He or she sees something like the strata of the geologist or archeologist, filled with the record of life through time. Thus the text becomes a window into the growth of a particular community in a particular area. It embodies the changing responses of that community to new situations and shows a community able to reach back to earlier traditions to meet crises that emerge at a later time. In the Johannine letters we witness the struggle between two groups of Christians for their understanding of the Johannine tradition: the group which the author encourages to remain in fellowship with him and another group who he says have "gone out" (in



B.'s terminology, "secessionists, progressives") from the Johannine fellowship.

B. conjectures that the author found it difficult to advance his claim to true interpretation of the tradition because, unlike the Pauline communities of the Pastorals, the Johannine communities lacked institutionally organized teaching authority. He suggests that Jn 21 represents a somewhat later stratum of the tradition in which another member of the Johannine school sought to bring the Johannine community to acknowledge the tradition of other Christians which focused teaching authority on Peter. When Johannine Christians joined these communities, their unique tradition of pre-existence Christology both gave focus to the wisdom Christologies developed in the other traditions and combined with the Christological understanding of the birth of Jesus that we find in the infancy narratives to develop incarnational Christology. The views of the secessionists, on the other hand, may have served as catalysts in a number of sectarian developments of the second century from the Christology and soteriology of Gnostic groups to the Paraclete-centered prophetic movement of Montanus.

Space prohibits further description and analysis of the complex strata of the Johannine tradition sketched by B. However, some of the implications of the new methods for understanding Scripture should be clear: there is no unilateral, linear development of the biblical tradition, whether in Christological development or in matters of church organization and authority. The specific dynamics of each development must be reconstructed from the strata embodied in the biblical writings. The real theological gains of this new method can only be made when others besides those of us who are exegetes become comfortable with seeing the biblical text as a three-dimensional structure which develops over time. B. has provided a mature and thoughtful presentation of this way of understanding the Johannine writings. We will all learn from what must surely become a classic example of this method.

*Boston College*

PHEME PERKINS

IS GOD GOD? Edited by Axel D. Steuer and James Wm. McClendon, Jr. Nashville: Abingdon, 1981. Pp. 288. \$9.95.

The editors have solicited ten original essays on the concept of God from North American Christian theologians in order to provide a glimpse of contemporary theology. The result pictures either appalling or exhilarating diversity.

Thomas Altizer deconstructs all claims to know and call the name of God, the finally mysterious and anonymous One. Gordon Kaufman claims that although we construct our concept of God, it is multilayered (from

anthropomorphic to abstract), and yet worthy of faith and worship. Robert Neville offers a broad-ranging speculative essay showing how the concept of God as Holy Spirit can be seen in a process perspective. Axel Steuer avers that the process approach centers on the right questions, but prefers to defend a traditional concept of God from the charge of incoherence often leveled at the divine attributes of omniscience and omnipotence. James McClendon joins Pascal in rejecting the God of the philosophers and picks out three strands in earliest Christianity, so to retrieve the God of Abraham, Isaac, Jacob, and Jesus. Charles Davis notes the need for contemporary prophets and poets to resymbolize our concept of God and hopes that we can wait in faith without constructing theological idols. David Burrell discusses the use and justification of stories of God, so to point the way toward a renewed Christian spirituality that is intellectually powerful. John Cobb uses a Whiteheadian framework to compare and contrast Buddhist and Christian concepts of and attitudes toward what each claims as ultimate. William P. Alston asks if we can speak literally of God. He answers that we can apply certain predicates to God literally and implies that we must be able to do so if our talk of God is to make any sense. Paul van Buren presents the most startling essay of all. He claims that God must have a body. Working out of scriptural traditions (in a manner different from McClendon), van Buren excludes both a traditional concept of God (defended by Steuer and explored by Alston) and a process concept (inclined to by Neville, Cobb, and Kaufman) in favor of an embodied God.

Evaluating such divergent essays in a brief review is impossible. The collection, however, presents the options in North American academic theology well and the editors provide clear introductions that highlight the contrasts among the essays. Although the style among them ranges from McClendon's simple elegance to Alston's technical precision and Neville's complex speculations, all are available to anyone with some background and serious interest in contemporary philosophical theology.

The book's curious title means to raise the question of whether our concepts of God are true to the God who is. It recalls a remark of Peter Geach: "If anybody's thoughts about God are sufficiently confused and erroneous, then he will fail to be thinking about the true and living God at all . . ." If Geach is correct, then some of these men cannot be thinking about the true and living God. Nor is there any agreement about how to discover which, if any, are more successful. No wonder, then, that some join the North American academic debates for their exhilarating attempt to find the Truth, while others abandon these appalling babblings to seek or await Truth in less fragmented intellectual and religious contexts.

You ask, "Which reaction is right?" Who's to say?

*St. Michael's College, Vt.*

TERRENCE W. TILLEY

**THE THEOLOGICAL IMAGINATION: CONSTRUCTING THE CONCEPT OF GOD.** By Gordon D. Kaufman. Philadelphia: Westminster, 1981. Pp. 309. \$9.95.

Kaufman tells us that this collection of ten essays adumbrates his systematic attempt to employ the approach he has developed in *Essays on Theological Method* (Scholars Press, 1975; rev. ed. 1979) in the service of the central substantive task of Christian theology, which he formulates as "constructing toward God" (12). He groups these essays in a loose way around three dominant themes: the conception of God in Western traditions heir to ancient Israel, specifically Christian qualifications and transformations of this conception, and the concept of "nature" and relations between theology and metaphysics.

A question K. addresses throughout is what a believer in God should worship. To this he gives three incompatible answers.

1) He states that "the image/concept of God serves as a focus or center for devotion and orientation," and he can speak of "the concept of God as the sole proper object of unqualified human devotion" (32, 34). (He uses such terms as "focus," "center," and "object" interchangeably.) Thus, it seems, one should worship *the concept "God"*.

2) Nonetheless, having said that "the image/concept of God serves as a focus," K. can also hold that "the symbol of God claims to *represent* to us a focus . . ." (32; italics added). Is it then "God," or rather what "God" represents, that one is to worship? One cannot be sure. However, if we adopt the latter (and perhaps more likely) view, K. still presents two alternatives from which to choose. On the one hand, the symbol of God "sums up, unifies, and represents in a personification what are taken to be the highest and most indispensable human ideals and values . . ." (ibid.). "God" represents ideals. K. confirms this interpretation when he says: "in the mind's construction of the image/concept of God the ordinary relation of subject and predicate is reversed. Instead of the subject (God) being a *given* to which the various predicate adjectives are then assigned, here the descriptive terms themselves are the building blocks which the imagination uses in putting together its conception" (29). (Such an approach is at least formally identical with Feuerbach's.) On this alternative, then, one should worship genuinely humanizing *ideals*.

3) On the other hand (but still within the second view that "God" represents something), K. can also assert that such ideals "have a substantial metaphysical foundation," that "there is indeed a cosmic and vital movement—grounded in what is ultimately real—toward humanness, that our being conscious and purposive and thirsting for love and freedom is no mere accident but is undergirded somehow in the very nature of things" (49 f.). Thus he suggests that "'God' is the personifying symbol of that cosmic activity which has created our humanity and

continues to press for its full realization" (50). In this third case, however, one is to worship not just ideals but *what grounds* them.

Naturally, such basic confusions as this one have widespread and serious effects on one's theology. And so it is here. All the same, K. has proven before that he is one to learn from his mistakes.

*University of Notre Dame*

PHILIP E. DEVENISH

WHO IS CHRIST? A THEOLOGY OF THE INCARNATION. By Jean Galot, S.J. Chicago: Franciscan Herald, 1981. Pp. xv + 408. \$10.

To many in the English-speaking world the Christology of Jean Galot of the Gregorian University is not well known. He has published in French and Italian, but this present volume, an original work and not a translation of an earlier publication, is the first of his Christological studies to appear in English. G. presents here a rather complete treatment of the central themes necessary for a comprehensive Christology. He discusses methodology, scriptural sources for Christology, affirmations of the Church, the ontology of the Incarnation, and the psychology of Christ. Using the scriptural proclamation and the Christological teaching of the Church, he aims to construct a theology of the Incarnation both creative in content and attractive to the contemporary world.

Theology today, especially Christology, grapples with the problem of understanding and elucidating how a transcendent God can actively work and be present in the world of time and history. Despite these concerns, G. believes this is precisely what both the OT and NT reveal. This dynamic, active presence of God in the world fosters a relationship with His people. For G., the incarnation of the eternal Son of God is the ultimate historical fulfilment of God's dynamic interaction with human persons.

The distinctive nature of G.'s Christology is his emphasis on the nature of personhood and personal relations in connection with the Incarnation. Persons by nature are relational beings. "The 'I' exists only in relation to other 'I's' because its innermost reality consists in this relationship" (298). This understanding of personhood opens up for G. the dynamic nature of the Incarnation. "For the Word Incarnate, becoming was an involvement . . . the reason he became was because he wanted to involve himself in the lives of his creatures" (260). A true understanding of the Incarnation "means that the Son of God really went through birth, suffering, and death. He himself integrally experienced the life of man, under the same conditions as all other humans" (273). G. believes this realization is of the utmost importance. Jesus must be the one person of the Son existing as man or the whole significance of the Incarnation is lost. "If there were not one divine person in two natures, the marvel that is the Incarnation

would not exist, i.e., that a divine person has made contact with me not only from his own divine level but by freely coming down to the level of men. In becoming man, the relational being of the Son inaugurated horizontal relationships with men" (306-7).

At first sight, G. seems only to have resurrected the patristic emphasis on the communication of idioms, i.e., the attribution of divine and human qualities to the one person of the Son. By emphasizing the relational being of the Son, he actually has expanded this notion to show its importance not only for Christ himself but also for his personal dynamic relationship with other human persons. The communication of idioms now accents the truth that the eternal Son of God can be really related to other persons as a fellow man. He has *human* relationships.

G. is at his best here. Like process Christology, he emphasizes the relational nature of the Incarnation. However, he maintains this emphasis in a way that is more suitable to the Christian Christological tradition and one that upholds a more viable understanding of personhood. In G. Jesus truly is the distinct Son of God existing as man interrelating with other distinct persons. In process thought the distinctive and unique nature of persons, both God and man, and their personal relationship tend to collapse into the nondistinctive general philosophical principle of prehension.

G. sees the question of the human consciousness of Christ as the divine "I" being conscious of, knowing, and expressing himself in a full and true human way. The "I" of the Son in the Incarnation is not the divine "I" in "its pure state, but of a divine 'I' in a human context, of an 'I' that asserts itself with a human consciousness and in a human language. It is a divine 'I' of a man who is living a genuinely human life" (322). G. works out many of the implications of his position in relation to Christ's human will, freedom, and knowledge.

G. has a positive attitude toward the historical veracity of the NT and the possibility of adequately knowing the historical Jesus. He is not a minimalist and this can be refreshing. However, since this attitude is problematic to much contemporary NT Christology, G. would have served his own purposes better if he had been more technical in his use of Scripture. He uses NT data with creativity and insight, but at times does not take account of historical redaction questions. This is most clearly shown in his use of John's Gospel.

This volume may seem less exciting and newsworthy than some recent controversial works in Christology, but it would be a pity if it were passed over. G. has put together a substantive work and one that deserves attention.

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THOMAS WEINANDY, O.F.M.CAP.

**THE CONCEPT OF CHURCH: A METHODOLOGICAL INQUIRY INTO THE USE OF METAPHORS IN ECCLESIOLOGY.** By Herwi Rikhof. London/Shepherdstown: Sheed and Ward/Patmos, 1981. Pp. xvi + 304. \$35.

This is an important methodological work. Tracing textual developments that led to *Lumen gentium*, R. finds that Vatican II used two central terms for the Church—"People of God" and "Mystical Body of Christ"—without indicating their relationship. Hence, although the Council began a breakthrough toward a less apologetic, less hierarchically centered, and more open ecclesiology, a scientific theology of the Church was not achieved. R. claims such an achievement demands one non-metaphorical central term around which the data of the tradition can be organized and criticized.

R. recounts views on such a central term proposed by theologians before, during, and after the Council. These views generally betray internal inconsistencies and an imprecision about the linguistic status of the terms proposed: central terms are called indiscriminately "images," "metaphors," "image-concepts," and "concepts." Moreover, theologians usually manifest poor understanding of the meaning of metaphor and of its use in scientific theology.

R. tries to meet these difficulties. First, relying on the later Wittgenstein and on Paul Ricoeur, he criticizes various views about metaphor and then proposes his own. A metaphor has a function and a structure. The function is a proposed redescription of reality; the structure is the relaxing of the language rules governing sets of concepts or conceptual realms for the given occasion. Thus a metaphor is not a word but a sentence in which an unusual combination of elements projects a new vision of reality.

Second, R. favors Aquinas' view of the use of metaphor in scientific theology, although he rejects the notion of metaphor employed by the great scholastic. Aquinas held that (1) there are two levels of discourse, the religious and the theological; (2) metaphors are significant in religious discourse for their emotional, evocative, aesthetic, and didactic power; (3) metaphors constitute an irreplaceable and inexhaustible cognitive source which scientific theology must conceptually criticize, interpret, and develop.

Third, R. expands Aquinas' views. With regard to the metaphors of religious discourse, scientific theology attempts a paraphrase "to reveal the implications of the extraordinary combination, to explain the connections, to interpret the associations, to explore the consequences, and to reach a coherent understanding . . . overall" (196). It accomplishes this by means of a nonmetaphorical basic statement which is open enough to elicit the many connections present in the metaphor and precise enough to determine which interpretations accord with the tradition.

Fourth, R. applies this developed Thomistic view to ecclesiology. He shows the weakness of the current idea of the impossibility of defining the Church by clarifying what "definition" means. He then proposes that the Church be defined through the notion "*communio* of the faithful." This basic term can unlock and critique the biblical and other insights present in ecclesial metaphors.

This bare summary does not reveal the wealth of detailed analysis in this methodological contribution to ecclesiology and to all of theology. R.'s criticisms of theologians are often both devastating and concise. His clarifications of the meaning of definition and metaphor and of the use of metaphor in theology are admirable. His zeroing in on the function of a basic term in ecclesiology is a significant development. His choice of "*communio* of the faithful" seems justified, although I think he could have further detailed the reasons for his choice and the meaning he assigns to it. I suggest his considering *communio sanctorum* as an alternative which would include the eschatological aspect of the Church.

On the negative side, R. writes poorly. Readers must often struggle through confusing phrasing to reach his clear thought. Annoying is R.'s tendency to refer back to a point previously made in such vague terms that one does not easily grasp to what he refers. Finally, this book has too many errors. Misspellings abide. Inappropriate terms are used. Thus, on p. 36, R. says "the first section of the second section" when he means "the first section of the second chapter." I spotted in passing a number of errors in the Index of Names. For example, there is no reference to A. Paul, although his views are discussed on pp. 116-17 and footnoted on p. 258; instead, these pages appear under St. Paul. For a 320-page-book costing \$35 we deserve better.

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PETER CHIRICO, S.S.

LES HOMÉLIES FESTALES D'HÉSYCHIUS DE JÉRUSALEM 1: LES HOMÉLIES 1-15. Edited by Michel Aubineau. *Subsidia hagiographica* 59. Brussels: Société des Bollandistes, 1978. Pp. lxxvi + 596. Fr.b. 1900.

Hesychius, priest of the Jerusalem Church in the first half of the fifth century, is gradually emerging from obscurity. A prime reason is the patient, brilliant research of Aubineau, who offers here fifteen festal homilies he considers authentic—most of them edited for the first time. (Vol. 2, Hom. 16-21, apocryphal or doubtfully genuine pieces, appeared in December 1980.) The informative Introduction (vi-lxxvi) presents H.'s life and works, then particular methodological problems posed by this edition, finally a swift but keen look at the homilist as theologian (Christology and Mariology, soteriology and ecclesiology) and exegete

and the significance of the homilies for the liturgy of Jerusalem. Several useful pages (lxx–lxxvi) attempt to locate the preacher and his homilies in the theological context of his time. Here Aubineau finds no echo of the Origenist strife, some traces of the Pelagian conflict, no allusion to the soul of Christ (but without Apollinarism), a pastoral-biblical anti-Nestorianism, and no demonstrable anti-Chalcedonianism.

Of the fifteen homilies, two deal with the feast of the Hypapante (“meeting” of Christ and Simeon), two with Easter, two with Mary Mother of God; eight have for subject individual saints (Andrew, Antony, Stephen, James [of Jerusalem] and David, Lazarus [2], Peter and Paul, Procopius [probably of Caesarea]); the final homily is on fasting. Each item offers not only text and French translation but a splendid introduction of its own: e.g., on Hom. 1, Aubineau recaptures the liturgical feast of the Hypapante in Jerusalem, defends the homily’s authenticity, explores its biblical inspiration and pastoral Christology, its style, and (as always) the manuscript tradition; on Hom. 8, he uncovers H.’s indebtedness to Athanasius’ *Life of Antony*. Each homily is located, as far as possible, in time and place. The whole is a masterpiece of critical reconstruction, possible only if one is at once philologist, historian, and theologian.

Homilists can learn not only from Hesychius’ musical prose, from his antitheses and metaphors, but also from his careful attention to the biblical text and from a pastoral Christology that employs understandable language and avoids the technical terms of the raging controversies (see, e.g., his lapidary formula in the Simeon scene, “Child, the Christ was carried; God, he was confessed” [Hom 1:1; see also Hom. 4]). Historians of liturgy will be enriched—by the cult of St. Stephen in fifth-century Jerusalem, by a Jerusalem feast of James (of Jerusalem) and David on December 25, by a Hypapante feast whose primary significance is not “purifications” but that “it recapitulates the whole mystery of the Incarnation” (Hom. 1:1); and they will have further reason to rethink the origin of several Marian feasts.

Theologians sensitive to the restless dynamism that is genuine tradition owe a large debt to Hesychius and his editor. Here are homilies that confront the mystery of salvation, especially in the face of the Jews and the nations (Hom. 2). We glimpse the Holy Spirit’s intimate role, as inspirer and indweller, in human living and acting (Hom. 2). The Child in the crib is the Lord (Hom. 6); in Simeon’s arms he is addressed with names that belong to divinity (Hom. 2); Ps 18 is a psalm of Christ (Hom. 11). In a single homily (1) we are treated not only to Mary’s virginal conceiving and her virginity *in partu*, but to her doubts beneath the cross and the remarkably widespread and fascinating tradition that the risen Jesus first appeared to his mother (this latter interpretation of H. is



persuasively argued by Aubineau from the text and patristic context). The cross is haloed with victory, glows with the light of Christ's resurrection, which is the pledge of our own and has an incredible impact on our lives (Hom. 3 and 4). Twelve titles are given to Peter (Hom. 13); Andrew is praised as "first-born of the choir of the apostles, the first column to be erected in the Church, Peter before Peter" (Hom. 7:2), but the precursor never takes the supremacy from Peter, and there is no suspicion as yet of a precedence quarrel between two apostolic sees; in the small extract we have of Hom. 10, at the Council of Jerusalem "Peter harangues but James legislates." We find the freedom of the ascetic united to God and the theocentrism of the monastic calling (Hom. 8), the sacrificial and witness facets of a martyr's death (Hom. 9), Procopius as the new Job (Hom. 4). Fasting is "according to God" if it is abstinence of the heart (Hom. 15). And there is some anti-Jewish polemic (Hom. 6 and 12).

Besides the Greek text, French translation, and introductions, the volume is packed with footnotes that mention or discuss just about every pertinent problem or issue of any importance. *Les homélies festales* 1 is not simply an edition; it is not merely erudition; it is an education.

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WALTER J. BURGHARDT, S.J.

**ROME AND THE COUNTER-REFORMATION IN SCANDINAVIA UNTIL THE ESTABLISHMENT OF THE S. CONGREGATIO DE PROPAGANDA FIDE IN 1622 2:(1583-1622).** By Oskar Garstein. Oslo: Universitetsforlaget, 1980. Pp. xii + 626.

Scandinavia was very quickly brought into contact with the Reformation and felt its effects perhaps more deeply than any other region. Roman influence and the papal system of ecclesial polity were speedily, thoroughly, and lastingly banished from the area. Denmark welcomed the reforms rather easily and then in turn imposed them forcibly on Iceland and also to a great extent on Norway, although they seemed to have caused as much initial harm to the social condition of Norway as benefit to the social condition of Denmark. In Sweden the Reformation strengthened the monarchy, which was then enabled to give the country great prosperity. The definite commitment of Sweden to the Augsburg Confession at the General Assembly of Uppsala in 1593 strengthened the cause of Protestantism everywhere and prepared the way for the Protestant League of the North in the following century.

Naturally enough, Rome did not give up the northern churches without a struggle. Counter Reformation forces strove mightily to re-establish papal influence in Scandinavia. G. has completed a two-volume history of this effort. The first volume, published in 1964, told the story from the preliminary efforts up to the death of Queen Catherine Jagellon, the

Roman Catholic wife of John III of Sweden, in 1583. After her death her Jesuit chaplains were dismissed from the realm and it seemed that the Counter Reformation in Scandinavia was at a standstill.

But two Jesuits, both remarkable and distinguished personalities, had providently constructed a second line of offense: colleges and seminaries outside of Scandinavia where missionaries could be trained. Antonio Possevino, S.J. (ca. 1533-1611), scholar, author, diplomat, and bibliophile, was Pope Gregory XIII's legate to Sweden, Vicar Apostolic of Scandinavia, and Nuncio to Poland. He was a far-sighted man, a bold planner and strategist, who is a brilliant example of the astuteness of the Jesuits and their methods. The other Jesuit was a native of Oslo, Laurentius Nicolai Norvegus (1538-1622), who was also known as Lauritz Nielson and was frequently given the sobriquet of Klosterlosse from his association with the ancient cloister of the Greyfriars in Stockholm. A capable writer, a tireless traveler, and a talented missionary, he was "the soul of the Counter-Reformation in Scandinavia" for more than 50 years.

These two Jesuits and their work are prominent in the second volume of G.'s work, which carries the narrative from 1583 to 1622, the year in which the establishment of the *Congregatio de propaganda fide* inaugurated a new style of Roman missionary activity and also the year of Laurentius Norvegus' death. G. draws heavily on the collection of documents assembled by Oluf Kolstrud, founder of the Institute for Norwegian Historical Studies in Oslo and its director until his death in 1945. The Kolstrud Collection, the result of 30 years of labor, contains over 2,600 copies and photostats of documents relating specifically to Roman efforts to regain influence in the Scandinavian countries. G.'s two volumes have made much of the data in this collection available to a wide audience, and he plans two other volumes which will document the history of the Jesuit schools and the events leading up to the work of the *Congregatio de propaganda fide* in Scandinavia after 1622.

His work is carefully done and written in an English that is readable even if not very lively. He has furnished scholars with an excellent resource for further work in an interesting and indeed exciting area. But only the already well-informed student of those distant northern churches may be able to be caught up in the excitement of the events chronicled. G. presupposes that his reader already understands the connections between seemingly unrelated facts, the contexts of the events, the underlying issues of the conflicts, and the biographies of the remarkable characters who frequently surface in the story. For other readers, many personalities may not come alive and much of the narrative may lack complete coherence.

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M. EDMUND HUSSEY

**RELIGION AND POLITICS IN THE AGE OF THE COUNTERREFORMATION: EMPEROR FERDINAND II, WILLIAM LAMORMAINI, S.J., AND THE FORMATION OF IMPERIAL POLICY.** By Robert Bireley, S.J. Chapel Hill, N.C.: University of North Carolina, 1981. Pp. xiii + 311. \$28.

The king's confessor has never had a simple task but often a thankless one. During the Thirty Years' War such a position in Vienna demanded unusual skills and flexibility besides knowledge and piety. This book studies the interaction of Ferdinand II and his Jesuit confessor, William Lamormaini, and how they responded to the crises from 1624 to 1637. Both men can be seen as among the last Counterreformationists; this was the source of their steadfastness and intransigence. It was also their chief weakness and led to their downfall as their chief opponent—and Lamormaini never realized that the main enemy of the Habsburgs was Cardinal Richelieu—had different goals and consequently less restrictions upon his policies. Two ages were in conflict, and the old had to give way to the new; the dreams of the Habsburgs for a restored Holy Roman Empire lost out to the French Age of Gold but also to the wars and sufferings of the age of Louis XIV.

B. shows that in this era there were so many divisions within the Catholic party that a coherent and consistent policy was almost impossible. Ferdinand had vowed to work for the good of religion, but this vow could mean an obligation to far different courses of action. A militant and apolitical Lamormaini saw it as a commitment to roll back the tide of Protestantism and to regain lands and powers that were once in the service of Catholicism. Others were not so sanguine or sanguinary and so questioned whether any such gain at the cost of a wider and bloodier war was really an advance. This was a division among those who were committed to the advance of imperial power and prestige as going *pari passu* with the promotion of Catholicism. Among Ferdinand's allies this was to grant too much. The Catholic League and its leader, Maximilian of Bavaria, had their own interests to follow. There were those who wished to avoid armed conflict and so pushed conciliation with Saxony and Brandenburg as the lesser of two evils. Pope Urban VIII did not by any means identify Catholic and Habsburg interests and in addition had primary concern for his own family. The Spanish wished to draw on the support of their relatives in Austria for the struggle with France. There was Richelieu and his policies, the Dutch, Danish, Swedish goals and interests, and so the list goes on.

This very complicated and intriguing story is told well by B., who expects the reader to know the key events and people of that era. He shows that realistically even military success would not have brought either victory or peace for Ferdinand and Lamormaini. The story told is a grim one and the attitudes involved on all sides are often ones that in our age of ecumenism are hardly popular. Lamormaini at times was

single-minded to the point of fanaticism; for him the human cost was not to be counted in comparison with the victory that might be had. Further, he had a simplistic view of the emperor as God's agent and under a special divine protection. This led him to advocate policies and to take actions against which even his fellow Jesuits protested and which prelates, cardinals, and the pope did not support. Finally, Lamormaini appears in this study to typify precisely that picture of the Jesuits which led them to be the targets of later accusations and attacks and ultimately to their dissolution by the papacy. The book is well worth reading and the story serves as a warning on how difficult it is to walk the narrow line that avoids both political indifference and overinvolvement in political affairs on the part of the clergy.

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THOMAS E. MORRISSEY

THE PAPAL ENCYCLICALS 1740-1981. Edited by Claudia Carlen, I.H.M. 5 vols. Wilmington, N.C.: McGrath, 1981. Pp. xxxv + 453, 518, 566, 378, 408. \$354.

Sr. Claudia Carlen's name has long been associated with papal documents. Her *A Guide to the Encyclicals of the Roman Pontiffs (1878-1937)* has been for years the single bibliographical reference for this period. In 1951, she published *A Guide to the Documents of Pius XII*, a complete listing of Pius' letters, messages, encyclicals, etc., and in 1958 *A Dictionary of Papal Pronouncements (1878-1957)*, in which she combined the entries of both earlier volumes and arranged them in alphabetical order. In none of the above did C. include texts, but only references where the texts could be found. In her present undertaking, C. offers the texts of 280 encyclicals of 18 popes, from Benedict XIV (1740) to John Paul II (1981). Benedict XIV is chosen as the starting point, since he "was the first to 'revive the ancient custom' of using the encyclical form as a means of insuring unity within the Church" (xvii). This is the first time that such a complete edition of papal encyclicals has appeared in English, and of these 280 documents 110 here receive their first translation.

The word "encyclical" is interpreted by the editor as a papal letter (*a*) directed to all the bishops of the world, or to the bishops of a particular geographic region, and (*b*) is intended to be made known to the faithful, and (*c*) touches on matters of faith or morals (xix). Many other documents written during this span of 242 years have been called encyclicals, but because they do not fulfil the above criteria they are not included. C. gives a list of 92 such not-included documents (xx-xxi) which shows that the word "encyclical" was used somewhat loosely in the eighteenth and nineteenth centuries and only in the twentieth takes on the definition espoused by the editor.

C. opens her collection with a short introduction (xvii-xx), followed by a chronological list of the 280 encyclicals, giving the date of each, its Latin title, followed by its theme and its length in words (xxiii-xxxv). Leo XIII has 86 encyclicals in the collection, Pius XII has 41, and Pius IX has 38. John Paul I is the sole pontiff during this period without any. C. then introduces each of the 18 popes with a minibiography highlighting his significant accomplishments together with important historical details, and after each encyclical C. notes references where the original Latin may be found and where the translation, if not done specifically for this series, first appeared. In addition, C. gives, where applicable, a list of commentaries on the encyclical; e.g., John XXIII's *Mater et magistra* has 107 entries.

The subjects treated in the encyclicals have varied over the years. Benedict XIV wrote on Christians using Mohammedan names (1754), and Clement XIII on Christian unity (1758). Pius VI wrote to France on the civil oaths demanded of the clergy (1791), and Pius IX showed his concern for Ireland during the famine (1847). Among Leo XIII's many concerns, e.g., socialism (1878), human liberty (1888), capital and labor (1891), he found time to write 11 encyclicals on the rosary. The final volume contains a wonderfully comprehensive index (persons, titles, subject) of 82 pages.

These volumes, in preparation for four years, show the meticulous care of editor and publisher. Care has also been given their production, for they are aesthetically designed, in large format (8½ × 11), two columns per page, in an easy-to-read type that gives the page a light and airy quality. Papal coats of arms, drawn by Robert W. Frizzell, appropriately and handsomely accentuate the volumes.

*The Papal Encyclicals* is a reference work that will be put to use by students and scholars for generations to come, and is a must for seminary libraries, theological schools, and church-oriented colleges and universities. This is truly one of its kind and is not likely to be surpassed. The publisher intends to continue the series with periodic supplements.

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JOSEPH N. TYLEND, S.J.

RELIGION AND IMAGINATION: "IN AID OF A GRAMMAR OF ASSENT." By John Coulson. Oxford: Clarendon/Oxford University, 1981. Pp. 193. \$35.

This carefully balanced study is divided into two sections, "Imagination and Belief" and "Religious Imagination in the Nineteenth Century and After." Because Coulson concentrates so carefully on the importance of literary imagination, relating it to Newman's *Grammar of Assent* and illustrating its power in commentaries on key writers, especially on T. S. Eliot and his *Four Quartets*, one might judge this work as primarily of interest only to scholars in the field of theology and literature. This

reviewer would argue that anyone interested in theology, even without strong literary concerns, will find this excellent book extremely valuable.

C. carefully explicates the precise meaning of "literary imagination." He begins with Coleridge and Newman, showing that literary imagination is not mere fancy but a confective power making literary belief possible and religious faith a reality. Imagination issues in a unique, autotelic verbal construct, an aesthetic object in literature, and a largely untranslatable, multifaceted *symbolum* in the expression of religious faith. "The argument of this book is that the real assent we make to the primary forms of religious faith (expressed in metaphor, symbol, and story) is of the same kind as the imaginative assent we make to the primary forms of literature. [Here] the theologian and literary critic share . . . a common grammar . . . an underlying form or structure which is revealed as we learn and use a language. The purpose of this book has been to show to what extent such a grammar common to literature and religion still exists" (145).

C.'s emphasis is on Newman's theological method especially demonstrated from *Grammar of Assent*. Contrary to the usual treatment of Newman's *Grammar*, C. concentrates on the crucial importance of notional assent, not just the power of real assent. The person of faith demands reasons for his beliefs just as insistently as his imagination demands reality before faith can ever begin. The balance and force of wholeness in the *Grammar*, the necessary relationship between real assent and inferential belief, are strikingly illustrated. The mutual tasks and correlative functions of literary critic and theologian are splendidly argued.

C. confronts head-on the problem of making imagination work today, when we are supposedly cut off so completely from our past. Can a "literary-theological method" such as Newman's serve us when so much "God talk" has apparently degenerated into cliché? C. builds splendidly on chapter 9 of the *Grammar*, its treatment of the illative sense. Paradoxically, as C. notes, "Of all the forms of continuity, the most obstinate are those which are apparent in the preservation of a language" (150), yet literary imagination creating the most enduring linguistic forms is precisely the power to be cultivated in order to understand the limitations and the creative dynamics of any language structure. Reminding us of Karl Rahner's arguments for a plurality of theologies even when based on apparently contradictory epistemologies, C. shows how Newman's theological method can help preserve our theological traditions without enslavement to verbal formularies and without a Modernist skepticism.

Coulson's work is most timely. It complements such recent studies on Newman's *Grammar* as Fey's and it also is related to such stirring new studies in linguistic criticism as Geoffrey Hartman's *Saving the Text*.

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RICHARD W. CLANCEY

DIE FRAGE DER GLAUBENSBEGRÜNDUNG AUS INNERER ERFAHRUNG AUF DEM I. VATIKANUM: DIE STELLUNGNAHME DES KONZILS VOR DEM HINTERGRUND DER ZEITGENÖSSISCHEN RÖMISCHEN THEOLOGIE. By Peter Walter. Mainz: Matthias-Grünewald, 1980. Pp. 287. DM 42.

The First Vatican Council anathematized anyone maintaining that "divine revelation cannot be made credible by external signs and therefore persons must be drawn to faith through only their internal experience or individual inspiration" (DS 3033). Walter's study, originally a doctoral dissertation at the Gregorian University, investigates the meaning of *interna experientia* not only in light of the conciliar discussion that produced this convoluted condemnation but also in the broader context of the "Roman theology" that heavily influenced most of the Council's teaching.

Indeed, about sixty percent of W.'s volume is devoted to investigating the treatment of "internal experience" in the writings of Roman theologians prior to the Council; such a background is not disproportionate, given the fact that many commentators on Vatican I have paid only passing attention to the theological viewpoints of the consultors who were responsible for drafting the conciliar pronouncements. W. has diligently investigated both published treatises, such as Perrone's *De vera religione* and *De analogia rationis et fidei* and Franzelin's *De traditione*, and archival materials, including a manuscript *De habitu quo ratio et auctoritas scientia et fides sibi mutuo respondent*, attributed to Schrader, another manuscript of Franzelin, *De analogia inter auctoritatem divinam et rationem humanam itemque fidem divinam et scientiam humanam*, and even the examination theses defended by students at the Collegium Romanum.

By far the most fascinating aspect of this background material is Franzelin's disagreement with Kuhn. Though both were searching for a middle course between the Scylla of rationalism and the Charybdis of sentimentalism, they differed on the relationship of the motives of credibility to the act of faith. For Kuhn, faith implies an immediate recognition of the reality of revelation; in particular, this revelational reality cannot be verified on historical grounds by a neutral observer; if human reason, through its own power, could demonstrate the reality of revelation, then it would be impossible for a sincere person not to believe. Kuhn's emphasis on the immediacy of faith and correlative devaluation of motives of credibility, in Franzelin's judgment, resembled the reliance on "sentiment" advocated by Protestant pietism. Insisting on the reasonableness of faith, Franzelin claimed that an assent of faith which does not include a rational recognition of the divine witness through divinely given signs cannot claim to be certain.

In this confrontation between German philosophical theology and Roman scholasticism, part of the difficulty was terminological, part

logistical. In particular, while rejecting Kuhn's postulate of an immediate recognition of revelation, Franzelin failed to indicate whether his supposed rational recognition of divine authority is mediate or immediate. Moreover, if Kuhn had been invited to the Council as a consultant, an interesting exchange might have ensued when he discovered that his position was disallowed in the schema drafted by Franzelin.

Kuhn, however, was not condemned *in absentia*; in spite of Franzelin's best efforts, the Council balked at adopting his theoretical explanation of the relationship of faith and reason as a matter of Catholic doctrine. Recognizing that many believers have a simple, prereflexive conviction that God has revealed, the Council opted for a more pastoral approach, on the one hand repudiating an excessive rationalism which claimed that reason through its own resources is able to understand revelation, and on the other hand rejecting a simplistic subjectivism which emphasized the importance of sentiment at the expense of reason. In effect, a legitimate role for "inner experience" was acknowledged. Thus, as in other instances, the Council was content to set boundary markers which leave a wide channel for various theological viewpoints.

Its thorough investigation and balanced evaluation make W.'s monograph a model of research and an important contribution to the historical-theological interpretation of the doctrinal decisions of Vatican I.

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JOHN T. FORD, C.S.C.

**HISTORY OF THE CHURCH 10: THE CHURCH IN THE MODERN AGE.** Edited by Hubert Jedin, Konrad Repgen, and John Dolan. Translated by Anselm Biggs. New York: Crossroad, 1981. Pp. xxi + 867. \$37.50.

This final volume in the *Handbuch der Kirchengeschichte* series takes the story from 1914 to the mid-1970's. There are three roughly equal sections, followed by an extensive bibliography. "The Institutional Unity of the Universal Church" contains a comprehensive statistical survey and a rundown on curial and world-wide hierarchical organization. Other topics include the papal succession from Benedict XV to Paul VI, an analysis of papal foreign policy, problems in World War II (when Pius XII followed an "ethically responsible" policy which "preserved for the Holy See the opportunity to save the Jews in the future"), the Second Vatican Council, the Holy See's concordat system, and developments in the field of canon law. Section 2, "The Diversity of the Inner Life of the Church," deals with "Society and State as a Problem for the Church," trends in theology and spirituality, religious communities, education, mass media, charitable organizations, and the ecumenical movement. Thirty-one pages are devoted to "The Dissident [*sic*] Eastern Churches." Eastern-rite Catholics are not treated. Section 3 is an area-by-area survey



of the Catholic Church throughout the world.

This is a history which is not, in the word's contemporary use, ecumenical. It is in-house Roman Catholic history, done mainly by conservative German Roman Catholic historians. In its genre it is a chef-d'oeuvre. The initial statistical and organizational data are helpful, the papal biographies perhaps too brief. Jedin's essay on Vatican II demands attention. He prefaces it with a note on John XXIII's background as a church historian, where his initiation was at the hands of the later archintegrist Umberto Benigni. Roncalli's outlook remained historical. Departing for the 1958 conclave, he reminded Venetian seminarians that "the Church is young, it remains, as constantly in its history, amenable to change." Jedin describes objectively the Council's preparation and debates. An American is surprised at the omission, here and later in the essay on the United States, of John Courtney Murray's name. There are small puzzles, like the reference (139) to Jacobite Patriarch Jacob III as if he were a Council member. Jedin was disappointed by *Gaudium et spes*: "[T]here was hardly a suspicion of how deeply the 'world' which people wanted to win for Christ would penetrate the Church. . . . Perhaps a brief 'declaration' in which the Church turned *ad extra* would have made a deeper impression than this diffuse treatise" (146). But the key to his ecclesiology, his historian's preliminary definition of terms, is in the comment (141) that "'tradition' is the living teaching office of the Church, which authoritatively interprets and complements Scripture." That is more Pius IX telling Cardinal Guidi "Tradizione son' io" than it is Vatican II in *Dei verbum* 2, nos. 8-10. For canonist Georg May, "the spiritual substance, the inner strength and the credibility" of the Church "are in a state of constant and rapid retreat" (211). The 1966-70 Dutch Pastoral Council "sociologized and humanized" that church, but there is hope in the proposed *Lex ecclesiae fundamentalis*. Erwin Iserloh provides a summary on the development of spiritual organizations and devotions, and later another on the ecumenical movement and recent Catholic participation in it. In a curious note, the American founder of the Blue Army of Fatima is ennobled as Harold *von* Colgan (319). Leo Scheffczyk's survey of post-World War I theological developments is comprehensive. Viktor Dammertz, O.S.B., points out that the years 1920-60 saw unprecedented growth of religious communities, but notes that the period was marked by legalism consequent on the 1918 Code of Canon Law, exclusion of historical and scriptural influences in forming religious spirituality, and emphasis on conformity to Roman models. Norbert Trippen's essay on priests is Central European in thrust, with only fleeting references to the North American scene. In one of the nine chapters on regional churches, Robert Trisco competently studies church structures and movements in the British Isles and North America.

Australia and New Zealand are treated by Josef Metzler, O.M.I., among "The Young Churches in Asia, Africa and Oceania." This section is an official kind of history, heavy with references to erection of ecclesiastical jurisdictions, naming of papal representatives, etc. Concepts such as "Africanization" are handled in their external structural and ritual aspects, but there is no discussion of the theological dimensions of indigenization. Felix Zubillaga, S.J., contributes a unified overview of all Latin America.

The volume is clear in purpose and orientation. Its only rival for completeness is to be found in the fifth volume, edited by Roger Aubert *et al.*, of *The Christian Centuries*.

*Boston College*

JAMES HENNESEY

AMERICAN CATHOLICS: A HISTORY OF THE ROMAN CATHOLIC COMMUNITY IN THE UNITED STATES. By James Hennesey, S.J., New York: Oxford University, 1981. Pp. xii + 397. \$19.95.

With this book Hennesey has written the finest one-volume history of the Catholic community in the United States to date. He establishes himself at the apogee of a long line of distinguished historians from John Gilmary Shea and Peter Guilday through John Tracy Ellis. It is fitting that the book should be dedicated to and prefaced by Ellis himself. The work follows the traditional outline from the beginnings of the Catholic community in colonial Spain, France, and England to the revolutionary changes of the 1960's. H. clearly makes an effort to relate the history of Catholicism to the broader currents of American social, intellectual, and religious history. Chapters on the "Era of the Common Man," westward expansion, reconstruction, "The Gilded Age," and "Cross and Flag" reflect H.'s movement beyond the parochial boundaries of previous histories. There is also a welcome attempt to include sections on the black Catholic experience, native Americans, and the role of women in the development of the Catholic Church. *American Catholics* is enlivened by succinct but indicative pen portraits of both clergy and laity. Outside of an egregious misinterpretation of the relationship between the California mission system and the native Americans, the work is remarkably free of factual errors. It contains an excellent index and will serve as a future guide to the educated reader who wishes to understand better the history of the Church in this country. This reviewer is of the opinion that it will remain the standard in classroom and library for many years to come.

*American Catholics*, however, deserves a critical and evaluative reading. It seems to this reviewer that there is a tension embedded in the work. The boundaries of the older approach are stretched but the mold is not broken. H. has chosen for a subtitle "A History of the Roman

Catholic Community” and the Introduction refers to “people history.” Nevertheless, although there are long sections on minorities, the laity, women, and, e.g., Catholic socialists, the perspective which these people bring to religious history does not appear to influence H.’s basic interpretative framework, which is still determined by the structures of the institutional and hierarchical Church. It is significant that the sociological, anthropological, and psychological methods associated with the emerging field of “people history” are not in evidence. The researches of Patrick Carey on lay trusteeism, Jo Ann Manfra on the Catholic episcopacy in the nineteenth century, Mary Ewens on religious women, Christa Klein on Jesuit education, Al Ede on the American Federation of Catholic Societies, and Sister Jeremy Hall on Virgil Michel—all of which indicate a much richer interplay between social, intellectual, and institutional dimensions within and without the community—do not seem to have influenced the perspective offered in this book. The relationship between the history of the Catholic community and the broader currents of secular and religious history remains tenuous. For example, the values shared with American Protestantism during the ecclesiological centralization period of the mid-nineteenth century and the Social Gospel era at the turn of the century are not used to give perspective to the Catholic Church’s own self-understanding and development.

Perhaps to indicate these weaknesses is not to say so much about *American Catholics* as to indicate the current state of research and questioning within the Catholic community. As the culmination of a long and cherished tradition, H.’s book merely reflects the strengths and liabilities of that approach. It is to his credit that he stretches the boundaries enough so that the question becomes even clearer: What is the underlying relationship between institutional and popular history, between social, intellectual, and religious history? The book challenges a new generation of researchers with different methods and questions to re-examine the past so that the present might be more clearly discerned. As H. himself writes, “Whether one looks to the structuring and activities of the ecclesial community, to personal, paraliturgical or liturgical prayer life, or to the beliefs central to the core of it all, the fundamental challenges facing American Catholics in 1981 are challenges rooted in theology” (331). It is to this challenge that the historian of the Catholic community must now turn, while recognizing the tremendous service which the institutional, narrative history has performed.

*Franciscan School of Theology*  
*Berkeley*

JOSEPH P. CHINNICI, O.F.M.

A CULTURAL HISTORY OF RELIGION IN AMERICA. By James G. Moseley. Westport, Conn.: Greenwood, 1981. Pp. xviii + 183. \$25.

For some time scholars have noted the gap that exists between the study of American religion and the study of American culture. In the work of scholars like Catherine Albanese, William Clebsch, Martin Marty, Jay Dolan, Giles Gunn, Donald Mathews, George Marsden, and William McLoughlin this gap is being rapidly narrowed. Students of American culture are now recognizing that theological and eschatological forces are central in American civilization, and students of American religion are recognizing that religious beliefs and practices have far-reaching cultural ramifications. Moseley's new book is a significant contribution to this development.

M. works from a definition of religion as "the way people symbolically express their cultures's relation to a primordial, fundamental order or ground of reality" (161). He attempts to demonstrate the complex relationships of religion and culture by applying various methodologies to many of the major themes that appear in histories of mainstream American religion. The result is both a casebook showing how new methods can illumine old themes and a tightly woven, highly readable chronological survey.

From the work of Mircea Eliade and others in the history of religions, Puritanism is analyzed in terms of "concentric" and "free-floating" ways of being religious. The Great Awakening is examined with insights from William James and the psychology of religion. In the most lengthy chapter the "political religion" of the Revolutionary epoch is subjected to political analysis, especially using the concept of "mobilization systems" and "reconciliation systems." A sociological treatment of the Second Great Awakening and the emergence of denominationalism gives insight into how groups develop under conditions of social strain and how revivalism served as an organizing process. Other chapters examine the work of Emerson, Melville, Rauschenbusch, James, and Reinhold and H. Richard Niebuhr, using an appropriate method for each—methods from religion and literature, ethics, and theology.

In final chapters the phenomenon of modernization (Peter Berger) provides a new angle of vision on the reshaping of religious institutions in the twentieth century, the new status of black religion, and the brief rise of radical theology; and the concept of cultural revitalization (Anthony F. C. Wallace) is urged as a tool for making sense of "the marketplace of competing spiritual options in contemporary America," especially the charismatic and evangelical renewal movements.

M. himself points out the chief limitation of the work: a focus on cultural pluralism in the white Protestant Christian tradition to the virtual exclusion of other important traditions (native American, Catholic, Jewish, women, etc.). Such a limit, M. argues, allows him to show the

dynamics of cultural pluralism as clearly as possible. That may be. But it is questionable whether the other stories, so long obscured by mainline histories, should once again be excluded, even on such methodological grounds.

Specialists in the various historical periods will no doubt find themselves uneasy with the corners that have been rounded and the cases that may have been overstated, though this discomfort will be less than one would expect from so slim and ambitious a volume. But any fresh and creative work such as this involves considerable risk. Though the book will not replace the more comprehensive, standard surveys (due to its shocking price, if nothing else), it will provide an extremely useful and stimulating secondary resource for beginning student and scholar alike.

*University of Iowa*

LEONARD ALLEN

KRITISCHE GESAMTAUSGABE. ERSTE ABTEILUNG. SCHRIFTEN UND ENTWÜRFE 7: DER CHRISTLICHE GLAUBE NACH DEN GRUNDSÄTZEN DER EVANGELISCHEN KIRCHE IM ZUSAMMENHANGE DARGESTELLT (1821/22). By Friedrich Daniel Ernst Schleiermacher. Edited by Herman Peiter. 2 vols. Berlin: de Gruyter, 1980. Pp. lxxv + 357; vii + 409. DM 248.

Although Schleiermacher is commonly called the "father of modern theology," no critical edition of his complete works exists. In 1927 the Prussian Academy of Sciences assembled forty scholars to produce such an edition. A similar attempt was made in 1961 by the Heidelberg Academy of Sciences. Both times the plans came to naught. Finally, in 1972, the German Research Society (*Die deutsche Forschungsgemeinschaft*) and the publisher Walter de Gruyter teamed up—with the financial support of Protestant churches in Germany and Berlin—to plan a historical-critical edition that would include five divisions: published works and projects, lectures, sermons, S.'s own translations, and correspondence and documentation. Now, almost a decade later, the first volume appears.

The selection of the first edition of the *Glaubenslehre* as the first volume is indeed felicitous. This work and edition is much less in need of critical editing than his other major works, e.g., the *Christliche Sittenlehre* or the *Dialektik*. Moreover, although the first edition was initially reprinted, it has not been reprinted within the last one hundred and fifty years. Instead, the second edition was made repeatedly available and it alone has been translated into English. Consequently, S.'s original conception has been practically unavailable to many scholars and students. This lack of ready availability has led to the unfortunate result that research on S. has tended to overlook the important differences in the

second edition. This is especially true of the important introductory section. Not only does it contain many revisions, but its whole structure has been reorganized. Moreover, and more significantly, scholars have neglected to observe how the changes in the second edition represent S.'s attempt to respond to the critics of his work, even when he does not explicitly refer to them in the *Glaubenslehre* but only in his *On the Glaubenslehre: Two Letters to Dr. Lücke*.

Hermann Peiter has prefaced the volume with an extensive historical introduction. He analyzes in detail the origin of the *Glaubenslehre* in relation to S.'s lectures on dogmatics, and he relates very carefully the various reviews of and responses to the first edition. Although the *Glaubenslehre* has now become a classic of modern theology, its first reception was by and large rather hostile, even if the originality of its conception was acknowledged. The story of S.'s reaction to his critics is only referred to, but not described in detail, by Peiter in his introduction. He does show that the critics did not fully understand what S. was attempting to do. The full story of S.'s reaction to the reception of his dogmatics awaits the publication of the third of these volumes. It should contain S.'s handwritten notes in the margins of his copy that he used as a basis for his lectures on his own dogmatics.

The two volumes are carefully printed and edited. The indexes, appendices, and list of primary bibliography are very helpful. No research library can do without these volumes.

Catholic University  
of America

FRANCIS SCHÜSSLER FIORENZA

GOD AND WORLD IN SCHLEIERMACHER'S *DIALEKTIK* AND *GLAUBENSLEHRE*: CRITICISM AND METHODOLOGY OF DOGMATICS. By John E. Thiel. Bern: Peter Lang, 1980. Pp. xiv + 239. Sfr. 49.50.

Thiel examines Schleiermacher's conception of the relation between philosophy and theology by means of a concrete analysis of the relation between the *Dialektik* and the *Glaubenslehre* (*The Christian Faith*). His aim is to show the influence of the *Dialektik* upon S.'s conception of the relation between God and the world in the *Glaubenslehre*. This aim determines the structure of the book. It first compares the methodology and basic principles of each work. Then it analyzes the role of philosophy within S.'s dogmatic method and discusses the nature of thinking in the *Dialektik* and the notion of feeling in the *Glaubenslehre*. Finally, T. analyzes how S.'s conception of the God-world relation affects his interpretation of the doctrines of creation, preservation, the original perfection of the world, and the divine attributes of omniscience and omnipresence.

He proposes as an overall thesis that S.'s *Dialektik* has so influenced

his *Glaubenslehre* that it has determined decisively the critique and reformulation of the traditional doctrines that express the God-world relation. Whereas previously scholars have discussed the relation between philosophy and theology by raising the issue of the influence of contemporary philosophy upon S.'s conception of the philosophy-theology relation, T. proposes to sidetrack this discussion and its problems. He suggests that a more fruitful procedure would be to trace the influence of his major philosophical work (that had never been completed or published in his lifetime) upon his dogmatics, which had been completed and published in a first and then a revised edition. The conclusion is that as a result of this influence there is a "significant, if not revolutionary reformulation of the doctrines of creation, preservation . . ." in the *Glaubenslehre*.

So posed, the method and conclusion appear self-evident. But what is the influence of S.'s own lectures on dialectics on his lectures and publications in dogmatics? Can one properly speak here of influence? One may argue that S. was influenced by Platonic philosophy, since he translated Plato's works. Or one may ask, as Wagner and Weymann do: "What is the influence of Fichte?" But what sense does it make to ask whether what S. stated in the lecture hall on Tuesday influenced what he stated in the lecture hall on Wednesday? To strive to demonstrate such an influence appears to want to prove the obvious.

Nevertheless, there is a systematic point to T.'s argument, namely, that any interpretation of S.'s dogmatics that traces the criticisms of traditional dogmatic formulations to the subjectivity of pious feeling is in error. The criticisms of dogmas do not stem directly from the religious experience or subjectivity, but from rational reflection or more specifically from the limits of rationality as developed in the *Dialektik*. His thesis does contain a valid point, namely, that the function of philosophy as critical serves as a permanent corrective to theological affirmations. Nevertheless, it is important to recall the threefold division of theological statements within S.'s theological method: dogmatic formulas as expressions of religious consciousness, as statements about the divine self and attributes, and as statements about the constitution of the world. For S., strictly speaking, only the first set is valid; the other two are valid only insofar as they can be reduced to the expressions of religious subjectivity.

T.'s thesis does not appear to take sufficiently into account the significance of S.'s starting point with religious piety. In the *Dialektik* the transcendent Ground is not known but presupposed. However, the *Glaubenslehre* does explicate the concrete determinations of the religious subject. Therefore, whereas philosophical rationality according to the *Dialektik* points to the inadequacy of all theological statements, the transcendental starting point of the *Glaubenslehre* grants validity pri-

marily to those doctrinal statements that express the states of religious consciousness. Interestingly, T.'s publisher has in the very same year (1980) brought out Erich Schrofner's *Theologie als positive Wissenschaft: Prinzipien und Methoden der Dogmatik bei Schleiermacher*. Schrofner argues that S.'s criticism of dogmas stems not from his emphasis upon philosophy nor from his use of philosophy in his dogmatics, but from his conception of piety and its role as the starting point of theology. An adequate interpretation would appear to be the middle position. On the one hand, philosophy criticizes all formulations of theology; on the other, S.'s anthropological interpretation of doctrines stems from his transcendental method that has its starting point in piety.

Despite these reservations, T.'s book will take its place among the best English monographs on S. It offers a learned interpretation of many aspects of S.'s doctrine of God.

*Catholic University  
of America*

FRANCIS SCHÜSSLER FIORENZA

**AMERICAN INDIANS AND CHRISTIAN MISSIONS: STUDIES IN CULTURAL CONFLICT.** By Henry Warner Bowden. Chicago: University of Chicago, 1981. Pp. xix + 255. \$14.95.

This volume is a significant contribution to the critical analysis and revisionary history pervading missiological work today. Bowden joins several other historians of Amerindian missions by contributing a "case history" to the reappraisal process in North American missiology. He seems to have no axes to grind; on the contrary, he appears to desire to aid missions in an enlightenment process. Neither does he propound a definite thesis, although one theme does emerge as critical beyond all others: the critically pivotal role of cultural understanding. While one might conceivably argue that B. has at times idealized the primal cultures he so empathetically describes, the real point is made that a culture is a structural whole, involving world views, paradigmatic symbolism, and a pulsating life having analogy to a living organism, so that violence done to part of a culture affects the whole. B. offers numerous examples to illustrate the problem of "reverberations" disturbing a culture, to use Charles Kraft's terminology. Whether one may or may not want to change a given culture, it may be fatal to do it violence, as nearly all North American missions did to tribal cultures, operating out of an overwhelming power base.

Each chapter is a combination of ethnological and missionary history, quite specific for the space allotted and general enough to call for more in-depth study of the reader's own mission area. One chapter is devoted to a general survey of pre-Columbian America. There follow accounts of



the tribes of the Southwest and of the missionary activity to those societies; of the French Catholic missions in the Northeast, mostly relying on material relating to Jesuit activity there; of the English Protestant missions in the northeastern American colonies; of the development of the apostolate following the Great Awakening; of the nineteenth-century missions and their involvement in the conquest of the frontier and the Manifest Destiny movement. A concluding section treats of twentieth-century mission activity but emphasizes the renewal taking place in contemporary versions of tribal religion.

B.'s critique of missionaries is benevolent but incisive. The early Franciscans emerge here as unenlightened partners of the *conquistadores*, while the French Jesuits receive a more positive evaluation in the area of cultural sensitivity (B. even gives them a clean bill of moral health in the fur-trade charges), but a negative criticism as ardent French nationalists and rather narrow Roman Catholics. A similar critique is applied to the English-speaking Protestant missions, while the chapter on United States policies in the nineteenth century and the missionary involvement in these provides a heightened sense of tragedy. An extensive bibliographical essay provides abundant opportunity for further study of all these topics.

This book offers us a number of superb insights into the cultural status of European missionaries as well as of Indians, pointing to a similarity of world views and religious attitudes as well as to basic religious conflicts. There emerges here a deeper clarification of the reality of highly "undifferentiated" consciousness among those Europeans who presumed themselves to be so greatly advanced over the primal peoples of the New World. While different readers may find certain mild overgeneralizations about tribal ceremonials, Bowden has handled his data very well. It remains only to recommend this book highly to students, teachers, and especially missionaries.

*Regis College, Toronto*

CARL F. STARKLOFF, S.J.

**ETHICS FROM A THEOCENTRIC PERSPECTIVE 1: THEOLOGY AND ETHICS.**

By James M. Gustafson. Chicago: University of Chicago, 1981. Pp. vii + 345. \$20.

Gustafson's point of departure in the present volume is his contention that the approach to ethics in the modern world is largely anthropocentric: man is not only the measurer of all things but also the measure. In other words, everything in the world is destined for man; even religion and God have been put at the service of human needs. G. does not feel that this does justice to the rest of creation, much of which was present before man arrived on the scene and will continue to be present after

man's departure. He does not think that the rest of creation was made for man, and he proposes a theocentric ethic to counteract the focus of modern ethics on man and his welfare.

In a theocentric ethic God will not simply be a guarantor of human benefits. The moral norm will not be the benefit to man but the proper relationship with God. If relating things to God properly does not guarantee benefit to man, man will have to reconcile himself. What one judges good for man or for a human person or for some human group may not be in accord with their proper relationship to God. The chief end of man may not be his own good (or salvation in the traditional sense) but the honor, service, and glory of God.

The basic theme of G.'s work reflects the Reformed tradition. His theocentric morality springs from a piety (not just knowledge but affectivity) evoked by experience of the power of the God to whom we are to relate ourselves and all things. This piety results from the experience of God as Creator, as Sustainer and Governor, as Judge and Redeemer.

G. then proceeds to a study of man in relation to God. In speaking about natural man, he attempts to get away from those prerogatives which make man different from the rest of the animal world and stress what he has in common with this world. Thus, he finds man dependent, interdependent, a valuing animal, and an agent. One consequence of this approach is that while man is still recognized as free, he is not as free or as accountable as commonly supposed. To the extent that he is free, however, he has the experience of human fault. This fault takes four different forms: misplaced trust, misplaced evaluations, erroneous perception of relations, and unfulfilled obligations or duties. The doctrine of sin arises out of these because the accountability is to God.

G. feels that correction of human fault in a theocentric view would call for an enlargement of vision and a more appropriate alignment of ourselves and all things in relation to one another and to God. Such a conversion will not resolve all problems of choice for the future but will enlarge the context within which humanity is perceived and interpreted. G. criticizes much contemporary theology, e.g., political and liberation theology, as intentionally anthropomorphic.

The practical moral question in a theocentric construction of the world is: What is God requiring us to be and do? The simplest answer is that we are to relate ourselves and all things in a manner appropriate to their relation with God. This is done by a process of discernment. This discernment will not presume a changeless absolute order but one that has developed over time. Such a developmental process is clear in the Old Testament. There the Hebrew community distills a morality from its perception of the divine governance in history. Although such morality

will not be changeless, G. thinks that rules will have a place in this discernment, as long as they remain general.

One can certainly welcome a theocentric ethic, as opposed to the anthropocentric or secular ethic one finds in much of modern society. But how a theocentric-based discernment will differ on the practical level from one that is anthropocentric will have to await the second volume of this work. Catholic readers will be particularly interested in the role that will be given to the situation in such discernment, as well as to the influence of sin both in discernment and in agency.

*Loyola University of Chicago*

JOHN R. CONNERY, S.J.

**A THEORY OF MEDICAL ETHICS.** By Robert M. Veatch. New York: Basic Books, 1981. Pp. 387. \$20.95.

Veatch is one of the pioneers and most productive of the scholars in medical ethics over the last fifteen years. In this book he synthesizes much of his own past research, dialogues with theories of other scholars, and constructs a coherent statement of his own methodology. This significant book will be exceedingly useful in a variety of settings, e.g., as a basic textbook for graduate courses. I will indicate several themes in descending order of importance, then comment on the significance of the book.

First, V. presents, in the concluding chapters, his personal resolution of many of the traditional problems in medical ethics. His conclusions will not surprise those who have followed his work over the years. His readers will find a more coherent statement of the methodology by which he reaches those conclusions than has been provided in other works.

Second, V. develops the outline of an objective system of ethics as his basis for practicing medical ethics in a pluralistic society. Briefly, he wants to operate within a moral framework that envisions reasonable people coming together, approximating the objective moral point of view, and consequently contracting to a formal framework for decision-making. This requires the rewriting of a new social contract in which there are reciprocal pledges of trust and loyalty both personally and socially.

Third, V. presents an overview of several historical theories of medical ethics. This opening section is extremely valuable insofar as it brings together in a theoretical and case-oriented approach different orientations toward ethical problems in medicine. The major strength of this section, in addition to the wealth of information presented, is the way in which V. demonstrates the implications of particular theoretical stances for medical practice. He maintains a dialogue between the different orientations he presents and shows the strengths and weaknesses of each. The

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significant feature of this historical section, though, is its clear demonstration of the relationship between theory and practice.

Fourth, V. focuses on the concept of covenant to describe the relationship between patient and physician and between the profession and society. He uses the concept of covenant for several reasons. (1) It is the foundation of moral theology in the Judeo-Christian ethic. (2) It has significant affinity to contemporary social-contract theories. The concept is at home in both religious and philosophical theories and serves V. as a unifying concept between the two traditions. (3) The metaphor suggests a moral community willing to interact with itself in terms of reciprocity of rights and duties. V. argues that it is easier to articulate the concepts of justice and equality, e.g., in a moral community bound together by covenant than it is in our traditional structure of medical practice. He uses covenant primarily to achieve a balance between structural, legal, and formal dimensions of a community which are necessary to insure its structure and continued existence and those more critical—but less amenable to precise formulation—qualities of trust, justice, and equality that are necessary for the moral growth and development of a community. The use of covenant allows V. to revive some of our culture's deepest religious and philosophical traditions and bring them to bear on contemporary problems in a way that takes into account a broader spectrum of moral agenda.

Fifth, V. develops a very critical orientation to professional ethics. In setting up this analysis, he distinguishes between medical ethics (a general application of ethics to problems in the medical sphere, no matter who faces these problems), physician ethics (theories, principles, rules, and solutions dealing with things physicians ought to do to be considered ethical in their practice), and professional ethics (a code of ethics formulated by a professional group and accepted by the community). He criticizes two traditional orientations to professional ethics. (1) He rejects a professional ethics based on a consensus of what professionals think their role ought to be, because this is no more than a set of customs or mores which sanction the dominant behavior of a private group. (2) He rejects a professional ethic that has a more universal foundation but claims privileged information on the basis of socialization. Because non-professionals have no reason for assuming that physicians have interpreted the ethical foundations of a decision more correctly than anyone else, there is no necessary reason why their decision should be accepted as normative. A professional ethic or a medical ethic traditionally conceived handles only a limited number of problems and does not necessarily take into account the wishes of its constituency.

Finally, V. presents his major contribution: the development of a triple social contract as the foundation for medical ethics. Here he synthesizes

elements of previous discussions and uses them as a means of analyzing the different principles and cases in the chapters that follow. Briefly stated, the triple contract includes (1) the establishment of the most basic social principles of human interaction using his objective ethical theory, (2) the establishment of a social contract between society and a professional group, and (3) the establishment of individual contract relationships between professionals and lay people based on the previous two contracts. The second contract specifies role-related duties for professionals in their relationships with lay persons, thus avoiding the dangers in professional ethics as they are typically articulated. The third contract is an application of the first two to the particular patient-physician relationship that allows each to spell out significant value dimensions, including religious beliefs, of the participants in the contract, so that what is done by each is done within a mutually-agreed-upon framework.

V. brings all these elements together in a final chapter in which he presents a draft of a model medical-ethical covenant. While serving as a helpful summary of the entire book, the covenant also is extremely practical in that V. specifies the kinds of issues that he thinks ought to be included in such a relationship and provides a way of negotiating these elements.

This book is an excellent and comprehensive review of the major theoretical and practical problems in medical ethics. It is not an exaggeration to say that V. has presented us with a contemporary *summa* of medical ethics. But he goes beyond summarization to present his own comprehensive analysis and evaluation of the field. I suspect V.'s work will help set the direction for much research and will clearly provide the basis for much argumentation. What he provides us with is a very clear, well-argued, and forceful statement of a particular direction resolving many of the difficult issues in the practice of medicine. While not all will agree with his approach or conclusions, the book represents a position that needs to be taken seriously in future developments.

Having said that, I want to make one point which is as much a critique of the field of medical ethics as it is of V. in particular. V. examines the same questions that have been asked in bioethics from the time he has been working in it. From that perspective his book represents a comprehensive summary and analysis of the *status quo*. When one comes to the end, one has the feeling of having grappled with a first-rate mind working through several problems. But one also has the feeling of having been there before. I think V.'s book represents the best of the "traditional" orientation in medical ethics of the last ten years. We now need to raise new questions, especially with respect to the structure of health care, in particular insofar as that structure makes it necessary to raise questions such as the ones V. analyzes. What is it about the health-care system, the

education of physicians, and the practice of medicine that makes it necessary to insist so strongly upon a doctrine of informed consent? What are the elements in the health-care system that make necessary the drafting of a medical-ethics covenant, such as V. excellently proposes, as a way to ensure that a patient's values will be both heard and respected? While we have not adequately resolved all the questions raised by the traditional orientation, we at least have a perspective on them, and I think it is time we moved beyond them to an analysis of the structure of health care and the education of physicians.

I am not criticizing Veatch for not writing a book I want to read. This book represents a particular orientation within a particular framework and stands as a magnificent example of how an individual can build a comprehensive and critical framework to evaluate the problems in the practice of medicine. We need to stand on this excellent foundation Veatch has given us and look beyond the questions he raises to examine the structural context in which they are asked, so that perhaps we can see and analyze different questions and problems.

*Univ. of Massachusetts Medical Center*      THOMAS A. SHANNON

**FROM FREEDOM TO FORMULA: THE EVOLUTION OF THE EUCHARISTIC PRAYER FROM ORAL IMPROVISATION TO WRITTEN TEXTS.** By Allan Bouley, O.S.B. Washington, D.C.: Catholic University of America, 1981. Pp. xvii + 302. \$24.95.

The early witness in *Didache* and Justin indicates that there was a freedom in the formulation of the Eucharistic prayer. While liturgical scholars have long acknowledged this freedom, B. is the first to provide an extensive and systematic study of (1) that freedom, (2) the extent to which each Eucharistic prayer was extempore, and (3) the reasons why free prayer gives way to written formula. Beginning with the Jewish background to Christian Eucharist, B. not only discusses the structure and content of the berakoth found in the home, synagogue, and temple liturgies, but especially emphasizes the extent to which freedom was exercised in the structured praying of these praise/blessing prayers. Biblical evidence demonstrates that Jesus, even though he prayed in his own way, was familiar with the basic types of Jewish prayer. Thus the prayers of the early Church, although they originated from Jesus, were dependent on Jewish models of structured freedom, as can be seen in the accounts of the words of institution and other references to celebrations of the Lord's Supper. The freedom, then, with which the early Church prayed must be understood as operating within clearly defined boundaries of a well-established pattern, so that each extempore Eucharistic prayer can be said to have contained the same basic elements.

While many scholars have tended to find the beginnings of a fixed formula of prayer in the earliest written anaphoras, B. demonstrates that the prayers found in *Apostolic Tradition*, *Serapion*, and *Addai and Mari* by no means signal the end of extempore Eucharistic prayer, but that these prayers are offered as models of the correct form of free prayer. With substantial documentation B. traces the Western tradition from free Eucharistic prayer to individual written prayers, and only at a very late date (9th or 10th century) in the Mozarabic and Gallican traditions to a final fixed formula. In the Egyptian and Syrian traditions the fixed formulae emerge earlier (5th century). The influences which cause free and individual prayer to give way to fixed formulae are the same in both East and West: concern for orthodoxy, influences of dominant sees, frequency of celebration, and the limited talents of the celebrants.

Even though it is not a history of the development of the early Eucharistic prayer, this work will contribute greatly to such scholarship. By clearly establishing the coexistence of free prayer, individual written prayers, and the beginning of fixed formulae, the classic Eucharistic anaphoras can now be understood in terms which do not necessitate direct linking of the fragmented and disparate manuscript evidence. The anaphora of *Apostolic Tradition* and the Roman *Canon missae* can both be native to the same place, even though there is no direct literary or thematic dependence of one on the other. B. provides balance to Bouyer's *Eucharist* and other such works which approach the Eucharistic prayer solely as a textual study and solve problems in terms of fixed formulae.

This is a major work of significant proportions. B.'s command of the sources and masterful handling of the literature is further enhanced by the clarity of his style and his pointed conclusions. Not only must it stand as the authoritative statement on free Eucharistic prayer, but it will also serve as a thorough reading of the many problems surrounding the origins, structure, and interdependence of the classic Eucharistic prayers.

Quincy College, Ill.

EMMANUEL J. CUTRONE

**THE DEEPER LIFE: AN INTRODUCTION TO CHRISTIAN MYSTICISM.** By Louis Dupré. New York: Crossroad, 1981. Pp. 92. \$4.95.

This book contains an edited text of lectures on Christian mysticism which D. delivered at Gethsemani Abbey, Kentucky, in 1975. In structure and general content it parallels the concluding chapter of D.'s *The Other Dimension* (1972), except that the present work restricts its focus to Christian mysticism. Here, however, most of the scholarly apparatus is omitted, the style is more conversational, and the approach more personal and concrete. The purpose is no longer to explain mysticism in terms of a general theory of religion but to enable readers "to share the feeling of



wonder and spiritual excitement aroused by our participation in that most daring adventure of the Christian mind: its mystical quest of God" (11).

Here as in the earlier work, D. sees mysticism not as an esoteric activity but as "belonging to the core of all religious faith" (20), for it is nothing less than the experience of God's grace. "If grace is not the exclusive privilege of the few, then neither is the experience of grace" (87-88). D. locates the meaning of Christian negative theology, especially as represented by Eckhart, in the "intense awareness of the emptiness of the creature" (45). Negative theology shares with contemporary culture a hesitancy or inability to speak of God: it offers us precisely what our own culture lacks; an attitude of "total looseness and unconditional trust" (46), which alone can enable us to be led beyond the finite into transcendence. Ultimately, though, D. prefers the affirmative tradition in Christian mysticism, as being more complete than the negative. Not only does it negate the finite in order to move into the divine darkness; it then negates the experience of darkness in order to participate in God's creative and self-bestowing love of all creatures.

This book shows some refinement of the phenomenology of mysticism which first appears in *The Other Dimension*. D. resolves an apparent contradiction in the earlier book by explaining how there can be a nonreligious mysticism, even though, in a different sense, mystical experience is religious experience "in its purest form." He shows more clearly than before that the distinction between negative theology and the mysticism of love is not a sharp one, introducing a discussion of the Trinitarian mysticism of Ruusbroec as a transition between the two. The subjects that are new to this book, however, consist mainly of meditations on spiritual themes: on memory as the route to mystical inwardness (25-27), on monastic poverty as reflecting the mystic's total openness and the poverty of God, who simply *is* without possessing anything (41-44), and especially on the meaning of suffering (62-66). In a manner reminiscent of Simone Weil, D. reflects that suffering is, negatively, the only way love can be safeguarded against the danger of the pursuit of the satisfaction of one's desires, and, affirmatively, for the Christian, a privileged way of union with Jesus. "Only in the brokenness and pain of life am I with Him where He continues to live His agony" (63).

Both as a phenomenologist and as a spiritual writer, D. displays once again his deep sensitivity at once to the Christian spiritual tradition and to the spiritual mood of "men and women of our time, [who,] however confused in religious matters, have not been mistaken in detecting a kinship with those who appear to be farthest removed from them" (15), the mystics.

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WILLIAM COLLINGE

**PRESENCE, POWER, PRAISE: DOCUMENTS ON THE CHARISMATIC RENEWAL.** Edited by Kilian McDonnell. 3 vols. Collegeville: Liturgical, 1980. Pp. xix + 621, x + 568, viii + 425. \$95.

The charismatic renewal (CR) in the past twenty years has gone from a fringe phenomenon to a significant movement within all Christian denominations throughout the world. McDonnell has brought together in three volumes documents concerning CR within the Christian churches from 1960 to 1980. The first two volumes present 80 Continental, national, and regional documents from geographical locations as diverse as Latin America, Eastern Europe, and South Africa. The denominational range is equally wide, including such bodies as the Anglican Church in New Zealand, Evangelical Lutheran Church of Germany, Mennonite Church of the U.S.A., Lutheran Church-Mehane Yesus, Ethiopia, and the Evangelical Church of the Czech Brethren. The documents exhibit a variety of stances towards CR, ranging from the very positive Roman Catholic statement from Belgium to the negative response of the Lutheran Church, Missouri Synod. The third volume contains eleven international documents, including the three Maline Documents. M. gives an informative sixty-nine-page introduction presenting an orderly summary of the topics, questions, and concerns treated. Before each document, he gives a brief historical setting and summary. For the more important documents, he indicates their significant and salient features.

The documents show a developing response of the denominations towards CR. At first the questions that concerned the churches centered around the phenomenon of glossolalia. The gift of tongues was the most visible aspect of CR and probably the most shocking to modern rational sensitivities. At this stage the question is whether glossolalia should be permitted in church-sponsored gatherings.

In the late 1960's this initial focus changed to an evaluation of CR as a whole. It is likely that there was a causal connection between this development and the start of CR within the Catholic Church in 1967. The Catholic CR grew quickly in numbers and was taken more seriously than many would have expected. From this point the documents tend to line up the pros and cons of CR and propose practical pastoral guidelines and recommendations.

More recently a new attitude can be detected in a few documents which envisage the possibility that CR may be a distinctive work of the Holy Spirit specifically for our day. In particular, the Belgian statement sees CR in terms of the renewal of the basic gospel message itself. The first fruit of CR is "A rediscovery of the living person of Jesus recognized as the unique Son of God, with whom the Christian enters into a personal relationship as Savior, Lord, Mediator in the presence of the Father. Since the Spirit has been promised to us in order to reveal who Jesus is and to introduce us into the plenitude of the truth which he incarnates,

this profound discovery of Jesus corresponds to the promise of the same Master" (2, 496). Several documents recognize that CR is one of the primary forces for evangelization within all Christian denominations. The Antilles bishops' statement points out: "This Renewal has been the instrument of many sincere and profound conversions of persons who had abandoned the practices of the Christian life and fallen into serious sin and vice" (2, 259).

Another fruit of CR that the more recent documents indicate is that of Christian fellowship. The Antilles document sees this present most widely in the prayer groups, where Christians care for and support one another. A few documents, such as the Belgian statement, specify that this fresh emphasis is most apparent in the new covenant communities that have grown up in many countries.

The ecumenical possibilities and concerns of CR are also evident in many of the documents. The very fact that CR is in all the Christian denominations is itself an ecumenical event of great significance. A number of the documents see the renewal as a sovereign work of the Spirit to bring about the unity of Christ's body. A pioneering ecumenical body that was formed to further CR in all the churches was the Fountain Trust in Britain. M. wrongly describes this as an Anglican organization (cf. 2, 292).

These three volumes chronicle the churches' reactions to and attitudes toward CR. The documents arose out of the theological and pastoral concerns of the different denominations and thus only indirectly reflect the history of and major developments within CR. Students of CR should not start with these volumes. However, for those familiar with CR and the issues it raises, the volumes chronicling the reaction of the churches are essential tools. M. has performed a significant service in compiling this collection.

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*Emmitsburg, Md.*

THOMAS WEINANDY, O.F.M.CAP.

**SOCIETY AND THE SACRED: TOWARD A THEOLOGY OF A CULTURE IN DECLINE.** By Langdon Gilkey. New York: Crossroad, 1981. Pp. xii + 170. \$12.95.

The dialogue between Christian faith and modern culture has been a preoccupation of Langdon Gilkey for many years. His major works, *Naming the Whirlwind* (1969) and *Reaping the Whirlwind* (1976), have offered sympathetic readings of the religious virtualities of secular culture. In addition, two of his shorter works, *Religion and the Scientific Future* (1970) and *Catholicism Confronts Modernity* (1975), have focused directly on the challenges of modernity to faith. This latest collection of

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papers offers some of G.'s most succinct formulations to date of the religious questions inherent in contemporary culture. But it also has a more somber tone than the earlier writings. There is, G. writes of Western culture, "an autumnal chill in the air." "[T]he intellectual and spiritual heart of the culture, its confidence in science, technology and an expanding industrialism, has come upon difficult, if not self-contradictory, and self-destructive days . . ." Modernity still poses religious questions, but they are less questions about liberation and fulfilment than about sin and collective bondage of the will.

G. argues that science may be "an instrument of evil as well as a bearer of good." He notes how the public has increasingly experienced the transfiguration of science from the role of liberator into that of oppressor. He contends, however, that science's threat to humanity is not inherent in its activity, but is rather the result of our collective sinfulness. Scientific culture shows signs of failure, he writes, because "It forgot the mystery and the ambiguity of the controlling self, of the users of science and technology . . . who remain bound by their own greed and insecurity to misuse those powers . . ." Out of this collective fault arises the fundamental religious question: What power will release us "from this bondage of our wills to self-destruction?"

The three essays on science and the sacred are insightful pieces of theological reflection. Theologians not well disposed to G.'s modernism could learn much from him about approaches to evangelization. There are, however, two shortcomings to G.'s view of science and religion. The first is a tendency to overlook the influence of other cultural forces than science in shaping modern attitudes. To take one example, the modern sense of truth owes at least as much to the primacy of conscience in the free churches, religious toleration, the free press, and the adversary system of law and government as to scientific modes of inquiry. The other drawback of G.'s theology of culture is that it reveals to secularists and believers the religious tendencies of contemporary social life, but is much less successful at identifying the resources of the Christian tradition which can respond to the religious questions of the age. Are there not, e.g., concepts and practices from the doctrine of virtue and the history of asceticism which can be applied to governing the vanities of a technological society?

Despite this last caveat, one of the more interesting articles in the volume is a piece of straight theology entitled "The Dialectic of Christian Belief." It is an essay with exceptional potential for Christian ecumenism; for G. proposes a dialectical synthesis of "Catholic substance" with "Protestant principle." In brief, he argues that the rational elements of natural theology are dialectically related to professions of faith through the estrangement which at once undermines the natural evidence for God

and makes religious knowledge a matter of "credibility." Though it fails the test of demonstrability, G. argues that the system of Christian symbols "can satisfy the mind as a valid symbolic thematization of the totality of human experience as no other global viewpoint can. . . . It leads to illumination, courage, and creative praxis, and thus it is credible." Two other important theological contributions, "The Political Dimension of Theology" and "Scripture, History and the Quest for Meaning," analyze with great clarity the faith dimension in political life.

There are flaws in *Society and the Sacred*. It is repetitious. Some articles move along at a level of middle-level generalization that tends to the platitudinous. Nonetheless, it is a strong anthology, rich in ideas. For seminary professors like myself, looking for models of sound theological reflection, it will provide a worthy paradigm.

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DREW CHRISTIANSEN, S.J.

THE BEGINNING OF CHRISTIAN PHILOSOPHY. By Eric Osborn. New York: Cambridge University, 1981. Pp. xiv + 321. \$49.50.

This fine book selects for consideration Justin, Irenaeus, Tertullian, and Clement of Alexandria. Osborn's method, explained in his opening chapter and in an appendix, is to elucidate a series of questions with which these writers were occupied. Undoubtedly not a few readers have come away from the first two volumes of J. Daniélou's *A History of Early Christian Doctrine before the Council of Nicaea* asking what it all means, what the relevance of the earliest Christian forays into philosophy was in terms of later developments. Daniélou had, as it were, dissected and laid bare a great mass of historical detail, much of which appeared merely exotic by later standards. Now his and others' researches are taken the second step by Osborn, and the intrinsic importance of second-century thought is explained. After the second chapter, which gives historical orientation, there follow five chapters in which this problematic method is pursued by taking up in each chapter four or five questions which second-century writers raised.

The third chapter considers the treatment by the above-named writers of the questions of God's unity and goodness, of the Trinity, and of God as first cause. Here (even more pp. 85-86, 97, 101) O.'s statement that for Tertullian "as spirit God is also body" (54) could have profited from Daniélou's discussion, in Vol. 3 of his aforementioned work, of the meaning for Tertullian of *corpus*, although reference is given to the important study of J. Moingt on this question. Different readers will react differently to the "Problems and Parallels" section which closes this and each of the following chapters. Here O. poses the question "What

problems of modern thought can receive illumination from the questions that puzzled these [ancient] writers?" (64). This is relevance of the most direct sort, and in these sections reference is made to a wide range of contemporary concerns. These sections are very ambitious, taking up large questions in a short compass. I find them uniformly suggestive, but often not more than that.

The fourth chapter considers a number of questions about the nature of man. To the dated bibliography on the development of the doctrine of original sin should be added G. M. Lukken, *Original Sin in the Roman Liturgy* (Leiden, 1973). It is also strange that, in spite of frequent reference to image-and-likeness terminology, no reference is made to the studies of Gerhart Ladner. This chapter is particularly good in explaining the degree to which "optimistic" writers such as Clement developed a theology of the cross. The fifth chapter treats the themes of creation, the order of the world, and evil. O. very effectively develops the parallels, and the frequent limited significance of these parallels, between Stoicism, Platonism, and Christianity. Some statements in the "Problems and Parallels" section again demand elaboration, and there is a certain logical frothiness to the comment that a certain account of evil is not "acceptable without a lot of sustained argument" (160). Chapter 6 gives a very perceptive account of the second-century ideas about history, and chapter 7 considers Christology. Particularly welcome are the criticisms of the methods of interpretation of H. A. Wolfson and S. R. C. Lilla. The Conclusion continues a tendency found earlier in the book to prefer pre-Constantinian theological formulations as more relevant to the present than the formulations of the first general councils.

*University of Utah*

GLENN W. OLSEN

## SHORTER NOTICES

**THE NEW TESTAMENT WORLD: INSIGHTS FROM CULTURAL ANTHROPOLOGY.** By Bruce J. Malina. Atlanta: John Knox, 1981. Pp. ix + 169. \$8.95.

Malina, professor of biblical studies at Creighton University in Omaha, describes the people responsible for our NT as a group of "foreigners" from the Mediterranean world of the first century A.D. In an effort to understand the social context of these foreigners, M. calls upon some theoretical models

developed by cultural anthropologists in explaining various segments of behavior. After discussing the relation between biblical study and cultural anthropology, he treats honor and shame as pivotal values in the first-century Mediterranean world, individual and group in the understanding of personality, the perception of limited good, kinship and marriage, and clean and unclean according to rules of purity.

The "foreigners" of the NT emerge

as part of a culture that looked upon all interactions outside the family as contests for honor. These foreigners needed constantly to compare themselves and interact with others in order to know who they themselves were. Since all the desirable things in life were perceived as being in limited supply, honorable people derived contentment from preserving their status and living out their inherited obligations. Marriage took place within the group and meant the fusion of the honor of two extended families. The observance of certain purity rules was understood to bring prosperity to the group, while their infringement would bring danger. The foreignness of the first-century Christians is captured by M.'s contrasting description of twentieth-century Americans as "achievement-oriented, individualistic, keenly aware of limitless good, competitive and individualistic in marriage strategies, with purity rules focused pragmatically upon individual relations and individual success" (153).

This book represents a fresh, stimulating, and attractive approach to the NT. It lays bare some of the basic principles of the people who produced the NT, provides some theoretical contexts for integrating the vast amount of historical data pertaining to the world of the NT, and explains clearly why a gap exists between the world of early Christianity and our own. Even though the book was written primarily with college students in mind, biblical specialists and theologians will profit greatly by reading it.

DANIEL J. HARRINGTON, S.J.  
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Cambridge, Mass.*

**THE CRITICAL MEANING OF THE BIBLE.** By Raymond E. Brown, S.S. New York: Paulist, 1981. Pp. x + 150. \$3.95.

The eight essays in this compact volume, all but one of which have appeared in print elsewhere, have been

put together with a unifying theme: the assimilation of the results of modern biblical criticism in Catholic theology and practice. It is a brief but superbly organized exercise in applied scholarship by a first-rate exegete whose competence is matched by his loyalty to the Church. Because of its timeliness, balance of judgment, and readability I would make this small book required reading for anyone working toward a graduate degree in theological studies. Priests and sisters in the ministry, directors of religious education, and members of study clubs will learn from these pages how Catholic scholarship has addressed itself to a responsible and critical approach to OT and NT. B. is not writing about a luxury, a kind of tolerated option for the informed and concerned Catholic; modern biblical scholarship is of critical importance for Christians if we are ever going to understand God's self-revelation in human words. The double meaning of "critical" in the book's title is deliberate.

It is no secret that B. has been the target of heated attacks which have contributed little or nothing to a solid understanding of Scripture. I am sure that many colleagues have advised him simply to ignore these attacks and get on with his own work. But there is another dimension to this dismal chapter: it is service to the Church and the truth entrusted to her in the Word of God. These essays are really a methodological contribution to a mature Christian understanding of that Word, taking fully into account the progress made by both Jewish and Christian scholars.

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*University of Scranton*

**EL IMPERATIVO CRISTIANO EN SAN PABLO.** By L. Alvarez Verdes. Valencia: Edilva, 1980. Pp. 259.

In this work, first presented as a thesis at the *Biblicum*, Alvarez has a



twofold interest: the relationship of the indicative-imperative in St. Paul and, more concretely, an analysis of Rom 6 to see what it has to say about the relationship. The analysis departs from the historico-critical method (except for text criticism; A. has to establish his text) to study the chapter from the viewpoint of modern linguistics. This is a complex study, beginning with the text's structure at the formal level (what signifies, what is signified). Here A. identifies basically two sequences in the chapter (6:1-14; 6:15-23). Moving to the semantic structure, he analyzes various terms (sin, death, grace, life) and notes the relationships they produce within the chapter. Next he studies the structural level of composition, treating the chapter as a literary fact and discovering in it various *codigos* or codes, all of which converge to illuminate the problem of the indicative-imperative. A final chapter discusses the ethical problem in the light of this indicative-imperative tension or relationship. As A. sees it, the imperative (moral obligation) is rooted in the indicative (the Christian's new situation as one baptized into Christ). His analysis of Rom 6, he believes, supports this contention.

This is an intricate work, which pioneers in a field of exegetical study that is in its infancy, and A. deserves credit for attempting to break new ground. He realizes, however, that he has not given the definitive word on either the method or the result of his study. The book is a prime example of the new structuralism at work exegetically. What significant insights this new method adds to those gained by the historico-critical method is as yet a matter of controversy and further study.

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

REASONABLE BELIEF: A SURVEY OF THE CHRISTIAN FAITH. By Anthony

and Richard Hanson. New York: Oxford University, 1981. Pp. xii + 283. \$26.95.

This survey is written in what the authors believe is the characteristically Anglican manner: treating each doctrine historically, with an eye to its contemporary meaning. The range is adequately comprehensive: God, Christ, Spirit, Trinity, Eschatology, Church-Sacraments-Ministry. Explicitly excluded: ethics and Mariology. The Hansons do not consider their work one in systematics, for it lacks a fully elaborated philosophical foundation. They more "modestly" retrieve the tradition, avoiding fundamentalism and secularism, and bringing key doctrines into fruitful correlation with contemporary concerns. In this they are typical of a broad range of modern theologians.

Especially noteworthy—the book's real strength—are the well-written historical sections on each doctrine, particularly those on Incarnation and Trinity. Some of the controversial positions taken deserve highlighting. Biblical inspiration and inerrancy are rejected and replaced by uniqueness and sufficiency. What is considered a literal view of the Incarnation ("God actually became *man*") is replaced by the idea that God became most fully present in a man, Jesus. These views make the book lively, but at the price of being a bit cavalier with the opposition; for the book attacks a rather simplistic view of biblical inspiration/inerrancy and too quickly ignores a Rahner and a Kasper on the Incarnation.

The book seems addressed to theology/ministry students. It comes very close to being the handy and comprehensive survey of the field that is needed. But the unrelated sections leave one with a feeling of jerkiness, and today's great moral and political issues need more prominence. For example, the feminist and political theologians' critiques of theology are greatly

ignored. But it does nicely ground Christian theology in a plausible view of religious and human experience. This solid foundation enables it to develop a plausible view of the faith's key beliefs.

WILLIAM M. THOMPSON  
*Carroll College, Mont.*

**MATTERS OF FAITH AND MATTERS OF PRINCIPLE: RELIGIOUS TRUTH CLAIMS AND THEIR LOGIC.** By John H. Whittaker. San Antonio: Trinity University, 1981. Pp. x + 173. \$12.

This monograph claims that treating basic religious beliefs like principles, "indemonstrable assertions that sustain and regulate further judgment" (36), allows a correct understanding of the truth of those beliefs. W. argues that religious beliefs are neither certainties, beliefs dubitable only by mad folk and philosophers, nor hypotheses, beliefs based on factual evidence. Rather, religious beliefs capacitate religious understanding, as belief that a world has a past capacitates historical understanding, or belief that nature is uniform capacitates scientific understanding. Only by assuming each of these true can one participate in a practice. Thus each has a cognitive as well as a regulative status.

A person can claim a principle to be true if it promotes understanding "either by facilitating the discovery of new facts or by encompassing known facts in a new illuminating perspective" (135) and if it meets grounded doubts (not all logically possible objections) (cf. 140-42). Similarly, a religious believer can claim her/his faith true if "the believer's capacity for resolving these [riddle of life] perplexities is increased in accordance with the principles which inform his reflection" (121) and if it has met the grounded doubts generated from those (and only those) alternative principles which are "live options" for her/him (168).

W.'s proposal to classify matters of

faith as principles is interesting but seriously flawed. First, the key idea of religious principles is confusing. Belief in scientific or historical principles grounds the practice of scientists or historians. Debates about specific propositions' truth occur within that shared practice. But religious believers do not have a generally shared practice which crosses the frontiers between religious traditions. This forces W. to construe religious beliefs so vaguely (59-60) as to be compatible with religious traditions demonstrably incompatible with each other. Yet, when exemplifying a religious principle, he explicates the logical status of divine predestination (69-91), which may be a religious principle, but hardly functions for all religious believers as scientific principles do for all scientists. Second, although W. claims to avoid "an invitation to fideism or fanaticism" (143), a person "narrow-minded" (or deeply committed?) enough to avoid any "live option" which raised doubts about her/his own satisfying principles, would have justified her/his belief on W.'s account. Key issues of what constitutes a live option or what makes a grounded doubt are touched too lightly, allowing too easily a self-justifying fideism. Finally, W. claims that he wants to show "a reasonable religious belief is a logical *possibility*" (ix). In light of the developments in philosophy of religion over the last twenty years, has that not been shown to all but a few antireligious empiricists?

In spite of the problems this reviewer finds here, W.'s basic insight deserves further exploration. It could go far to provide an account of interreligious dialogue.

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**FAITH AND REASON.** By Richard Swinburne. Oxford: Clarendon/Oxford University, 1981. Pp. 206. \$23.

Completing his "trilogy on philo-

sophical theology," more properly a philosophy of religion, S. focuses on the epistemic quality of statements about the existence of God. Topics include: "what is it to believe that there is a God," when is faith in any kind of God obligatory, rational? S. proposes now to "fill out" his extensive enquiry about the rationality of faith "mainly by considering faith in the God of Christian theology" (1). He asserts "that the primary concept of belief picked out by public criteria is the concept of believing so-and-so more probable . . . than such-and-such" (4). "What applies to beliefs generally applies to belief that there is a God" (17). The secularized character of S.'s understanding of "believe" emerges during his discussion of the value of rational religious belief: "If there is no God and no after-life, it is important that we should *believe this* [emphasis added] because it will prevent us wasting our time in prayer and worship and vain pursuit of everlasting life" (81).

S. attributes the following position to Aquinas: "to have faith in God is simply to have a belief-that, to believe that God exists." "The man of religious faith is the man who has the theoretical conviction that there is a God" (105).

In the last three chapters S. discusses the purpose of religion, the role of creeds, and a comparison of creeds. Christianity is a "way." Its creed provides a rationale for pursuing the way. Religion is a system that offers salvation, including a deep understanding of man's place in the world, guidance and opportunity to live in a worthwhile way, reconciliation with God, and deepening of well-being in an afterlife. In the last chapter S. investigates what faith needs to be rationally supported. Contemporary fundamental theologians would be uncomfortable when they read: "I understand by a miracle a violation of the laws of nature . . ." (186).

Any efforts to argue the case for

Christianity from the quarter of logical analysis deserve a welcome. The philosophy of religion set forth in the latter chapters has many attractive features. Fundamental, however, to this book is the relation between belief and faith—to be "filled out with reference to the God of Christian theology." The lack of coherence, on several critical points, with the latter tradition is a cause for disappointment. Throughout, a profound change in world view over recent centuries is reflected in transmutations in theological word-usage. A more thorough reading of Aquinas will reveal that he is faithful to the NT understanding of faith as personal and complex in structure. For Thomas, the act of faith unformed by charity is an abnormal, mutilated act ineffective for salvation. The "modern" versions of faith and belief employed by S., however, leave us with only an eviscerated, radically depersonalized faith-belief.

Empirical philosophy and linguistic analysis can mislead in the study of "faith in the God of Christian theology." Where S. moves into that area, he achieves a limited success in terms of the goals he set for himself.

T. GERARD CONNOLLY, S.J.  
*Loyola College, Baltimore*

THE GOODNESS OF GOD. By Peter A. Bertocci. Washington, D.C.: University Press of America, 1981. Pp. 341. \$20.75; \$12.25 paper.

A carefully developed presentation of temporalistic personalistic idealism by one of the foremost disciples of Edgar S. Brightman. Bertocci does not belabor the arguments for God's existence, nor try to deduce the attributes from divine perfection, but seeks to determine what sort of God, if there be a God, would be consonant with the world as we find it.

Perhaps the most distinctive feature of this vision is the supposition of a nonrational given within God to account for that surplusage of evil that

cannot be explained by other means. This nonrational given is not itself evil, but it acts to prevent God from so creating the world as to be free of surplus evil. But it is situated in God, for "we must avoid, as beyond intelligibility, a co-eternal, nonrational Recalcitrant Factor or Impediment whose being is in no way part of the complex unity of God" (277).

B. writes in dialogue with Whitehead, Hartshorne, and Griffin, and shows many affinities with process theism. Both espouse temporalistic theism and understand omniscience as knowing all that can possibly be known, rejecting any knowledge of future contingents as incompatible with freedom. B. rejects panpsychism as failing to account for the orderliness of inorganic nature, while Griffin's panpsychistic explanation of evil is partly rejected on the grounds that divine persuasion ought to be more effective in overcoming evil on the simpler levels. These two charges seem contradictory, for God *is* persuasive to the extent order is achieved on the inorganic level, since such persuasion requires some sort of psychistic response.

The world is much more the *direct* result of God's creative power for personalistic idealism, and so the evil in the world must find its ultimate explanation in the nonrational given. The character of this nonrational given remains mysterious, but at one point we are told that it is analogous to "the effective-conative givens within [human persons'] lives, the brute, sensory qualities and their obstinate regularities given to their thinking and wanting and will" (277). If the given is encountered from the outset in sensory experience, why cannot the nonrational given within God correspond to God's consequent experience of the world? On a wholly relational view, the consequent nature is as much a part of God's being as anything. While God's experience of the world includes evil,

each evil act is transient, occurring only in those contexts of very rich experience. Seen in terms of succession of cosmic epochs, the everlasting structures of the world which under special circumstances give rise to evil are very minimal and hardly evil in themselves.

LEWIS S. FORD

*Old Dominion Univ., Norfolk*

THE ABSOLUTE PRIMACY AND PRE-DESTINATION OF JESUS AND HIS VIRGIN MOTHER. By Juniper B. Carol, O.F.M. Chicago: Franciscan Herald, 1981. Pp. xiii + 177. \$7.50.

Carol's latest book is basically a commented bibliography of protagonists for the "Franciscan" thesis of the absolute primacy of Christ and Mary. The preface by William Marshner identifies the thesis by a rhetorical question: Did Adam and Eve come first in God's intention, with the Incarnation following to repair the fall, or were Christ and Mary first in the divine design, followed by Adam's race as beneficiaries? A. Wolter is quoted similarly: "Is the divine plan concerning the universe hamartiocentric or Christo-centric?"

There are three main parts. Part 1 sets the vocabulary straight, e.g., weighs the difficulty of assigning to divine action a "motive," offers an apologia for the *signa rationis*, and lists opinions on the reason for the Incarnation: Thomist, Scotist, Suarezian, and others, with special praise for J. F. Bonnefoy, O.F.M. (d. 1959). Part 2 considers Scotus and his predecessors and immediate followers. Scotus is assessed from his *Ordinatio* rather than the student *Reportationes*. Though the issue is often cast in the form of the hypothetical "Had there been no fall, would there have been an incarnation?" Scotus himself never posed that question but remained within the revealed order of the present economy. Part 3 traces authors by centuries: fifteenth and sixteenth ("incipient proliferation"), seventeenth ("golden period"), eighteenth

("partial eclipse"), nineteenth ("century of Mary Immaculate"), and twentieth ("zenith of proliferation"). As with his 1978 book on the *debitum peccati*, C.'s careful listing is a fascinating excursion into theological history on a classical question.

EAMON R. CARROLL, O.CARM.  
*Loyola University of Chicago*

IMAGES OF THE CHRIST: AN ENQUIRY INTO CHRISTOLOGY. By George H. Tavard. Washington, D.C.: University Press of America, 1982. Pp. vi + 128. \$17.75; \$7.75 paper.

Like many contemporary theologians, T. believes that Christology lies at the center of the contemporary religious crisis for Christians. He offers the book as his contribution to the ongoing quest. He divides it into five chapters, which can be combined into three main sections: NT Christology, Christology through the ages, and T.'s efforts to reconstruct his own Christology.

I find the middle section the most valuable. Rarely, if ever, have I read such a succinct and accurate survey of the Christology from the early councils through the scholastic period down to the Reformation. T. deals with specific authors over this vast period and carefully selects those who had a more profound influence on the development of Christology. These chapters alone will prove valuable to the scholar and most helpful to students of Christology.

The weakest part is the opening chapter on the origin of Christology in the NT. T. does try to summarize the various approaches to Jesus in the Gospels and the Epistles but fails to deal sufficiently with the individual authors, seems to be unaware of the controversy on the earliest Christological formula, the question of the Parousia as part of this formula or not, and tends to oversimplify complicated questions, e.g., "That Jesus is the divine Logos sums up the Christology of the Johannine corpus" (11).

The most fascinating and most frustrating section is T.'s effort to reconstruct a Christology. Most fascinating, since T. returns to a theme he offered earlier in his academic career: "I already suggested the possibility of basing a christology on 'the man', in which Jesus would be seen as pre-existent, eternal man even before the incarnation. The Second Person in God would be the proto-type of all humankind, and in this sense be the heavenly Man" (106). Most frustrating, since T. leaves too many unanswered questions in his approach.

Anyone interested in Christology will read this book with interest. Even if many will disagree with his conclusions, T. has made a valuable contribution to the continual quest for the meaning of Jesus.

JOHN F. O'GRADY  
*Duquesne University*

THE LORD'S TABLE: EUCHARIST AND PASSOVER IN EARLY CHRISTIANITY. By Gillian Feeley-Harnik. Philadelphia: University of Pennsylvania, 1981. Pp. ix + 184. \$19.95.

The various Jewish sects of Palestine during the first century C.E. were fairly nationalistic, uniformly adhered to the law but divided over its interpretation. The Christian sect was unique in that it advocated a more universalist approach to the relations between Israelites and Gentiles. Correspondingly Jesus, and later his followers, employed the traditional process of interpretation (midrash) to establish new relations between texts of the law to support the view of a new order of salvation.

Dietary laws, an important language by which Jews expressed their relationships among themselves and with God, were used by Jewish sects to represent their differentiated approaches to the understanding of the law. The Christian sect was no exception. It used the language of food to convey its new doctrine. The culinary disorders of Jesus'

public life symbolize the new order in which the people of God transcends national boundaries. The Last Supper is the outstanding example of this. The Passion narratives of the Synoptics provide an example of how the Jewish Passover was transformed into something quite different. By following the pattern of the Passover celebration, but turning its meaning upside down at every point, Jesus' passover becomes a proclamation of the new covenant, which includes all humanity.

This linguistic approach to the Christian Eucharist enables F.-H., an anthropologist, to make sense out of the fact that early Christians chose to convey their beliefs through a meal in which they symbolically ate their crucified master's flesh and blood.

There is general agreement among exegetes that the meals of Jesus' public life are understood by the Synoptics as a symbolic way of preaching universal salvation. There is also a consensus that the NT Eucharist involves a verbal-action proclamation of the new covenant established by Jesus' death and resurrection, as 1 Cor 11:26 attests. But it can hardly be said, on the basis of NT data, that the Eucharistic food is merely meant to symbolize the flexibility of the new order, i.e., the freedom to accept "the diet that serves unity rather than separation" (162). F.-H. interprets the eating and drinking exclusively from this point of view. Hence she assumes that the Eucharist was "even shocking, to participants and observers [*sic*] at the time of Christ" (2).

There is, in fact, no clear evidence in the NT that the Eucharist was originally considered shocking or horrifying except for a questionable interpretation of Jn 6:52 ff. This presupposition is based on Jewish revulsion for drinking blood. It does not take into account the theme of joy which is characteristic of Christian meals and the accent placed on the "drinking of the cup of the Kyrios . . . the blood of the Kyrios" (1 Cor

11:27). To make sense out of the extraordinary Christian meal, a meal of peace and joy despite the imagery so foreign to the Jewish mentality, one can more directly appeal to the concept of *koinonia* of the body given and blood shed as a means of participation in the new covenant through personal union with the Kyrios.

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*University of Notre Dame*

LAST SUPPER AND LORD'S SUPPER.  
By I. Howard Marshall. Grand Rapids: Eerdmans, 1981. Pp. 191. \$6.95.

M. attempts a "simple but comprehensive survey of current study of the Last Supper and the Lord's Supper in the New Testament" (Preface). He raises two basic questions: What actually happened at the Lord's Supper and what was the significance of what happened?

To answer those questions, he very briefly examines religious meals in the ancient world, then turns to the accounts of the Last Supper. He favors Schürmann over Pesch in deciding that Luke's form is dependent on an earlier tradition than Paul's, but contends that, whichever tradition is original, the essential content of what happened, and its significance, is based on early and reliable tradition. After a fine summary of the arguments for and against the Passover setting of the Last Supper, M. concludes that Jesus, taking advantage of calendar differences among the Jews, held a Passover meal earlier than the official Jewish date.

As for the significance of the meal, seen with its OT setting, it was a Passover meal and a farewell meal of a suffering servant and martyr who was about to inaugurate a new covenant by his death. This simple rite was to remind his disciples of him, enable them to share in the benefits of his sacrifice, and prepare them for their reunion with him in heaven.

M. then looks at the Lord's Supper

in the early Church (1 Cor, the post-resurrection meals with Jesus, Acts, Jn, Heb). It is here that he deals with questions such as Christ's presence in, and the sacrificial nature of, the Lord's Supper. In these areas, rather than suggest possible bias, M. would have done well to include an examination of biblical and early Christian understandings of memorial, symbol, and sacred meal.

Apart from this weakness, this book is good. M. is clear, intelligent, summarizes well throughout, and is willing to take a stand on controversial issues, e.g., the Last Supper as Passover. He has achieved his aim of providing a general account of this topic which may serve as an introduction to further study.

JOHN H. MCKENNA, C.M.  
*St. John's University, N.Y.*

**REAL PRESENCE: WORSHIP, SACRAMENTS, AND COMMITMENT.** By Regis A. Duffy, O.F.M. San Francisco: Harper & Row, 1982. Pp. xiv + 206. \$8.95.

This is not a book on the real presence of Christ in the Eucharist, as the title might suggest. D. is concerned rather with the "realized" presence of Christ in the Christian. It is a matter of experiencing the totality of the real Christ, coming to us through grace, sacraments, Christian community. He is aware of the pastoral situation. The real Christ is filtered out in varying degrees. The Christian symbols (sacraments) become mere rituals in which we take part. In place of the Christian commitment that is witness to the way Christ is "realized" within us, Christians more or less reflect the mores and values of the surrounding culture.

In the eight chapters, D. takes up the nature of commitment, the symbolic nature of sacrament, how crisis serves to deepen the "realized" Christ, the meaning of Christ's presence, the sacraments of baptism and Eucharist, and some suggestions on ways we can

open ourselves to the whole of the real Christ.

The book is exceptional in its genre: the blending of theological expertise, pastoral concern, and pastoral advice. It could serve as a supplement for courses on sacraments where the approach might otherwise be one-sided, to bring out the need for the whole-hearted response to the many ways Christ reaches out to "realize" himself in our lives, but in particular through the sacraments.

JOHN R. SHEETS, S.J.  
*Creighton University, Omaha*

**ANTICHRIST IN THE MIDDLE AGES: A STUDY OF MEDIEVAL APOCALYPTICISM, ART, AND LITERATURE.** By Richard Kenneth Emmerson. Seattle: University of Washington, 1981. Pp. x + 366. \$19.50.

This compendious treatment of the medieval Antichrist will serve as an invaluable tool for all students of medieval art, literature, and, to some extent, religious studies. While contemporary theology and religious belief may not give much thought to the reality of this apocalyptic figure, he obviously played an important role in the lives, thought, and art of the Middle Ages. The purpose of E.'s study is "to define and describe the popular view of Antichrist developed and best known throughout the Middle Ages in order to better understand medieval apocalypticism in general and particularly the art and literature of the middle ages that treats the Antichrist tradition."

After establishing the pre-eminent role the Antichrist played in medieval apocalypticism, E. examines the various contemporary exegetical interpretations of Antichrist. What clearly arises here and throughout the book are the political implications and uses of this biblical figure—whether it be secular or ecclesial politics. The conservative ecclesial tradition of exegesis is thoroughly examined before E. turns

to an analysis of the deeds and life of Antichrist. This latter analysis brings out another dimension of Antichrist, medieval anti-Semitism.

Attention is then focused on this apocalyptic figure as he appears in art. Here E. analyzes representative illustrations showing that art followed the conservative exegetical tradition rather closely—almost “fundamentally,” one might add. A question that deserves more attention than it receives here is the relationship between visual depiction and verbal description. The texts that accompany the various illustrations are more often than not merely literal descriptions of what is depicted. These illustrations also portray vividly the pervasiveness of anti-Semitism.

E. next considers Antichrist in medieval literature. This is one of the most difficult and congested chapters in the book, because he brings together such a vast amount of material. Sermon literature and chronicles show writers using Antichrist as part of an effort to explain the Christian significance of secular history. Drama and allegories also show that the presence of this apocalyptic figure is part of a design for a theology of history. In a work like Langland's *Piers Plowman*, Antichrist is a natural culmination of a Christian dualism that finds him as the ultimate source of evil pitted against the perfect humanity of Christ. A final chapter on his presence in Renaissance and Reformation thought shows how the figure takes on largely ecclesio-political meaning.

E. brings together an enormous amount of information and erudition on an admittedly limited subject. In establishing the importance of the subject and in providing an excellent bibliography and voluminous notes, he has provided a valuable tool for all in medieval studies.

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*Worcester*

THE METAPHYSICAL THOUGHT OF GODFREY OF FONTAINES: A STUDY IN LATE THIRTEENTH-CENTURY PHILOSOPHY. By John F. Wippel. Washington, D.C.: Catholic University of America, 1981. Pp. xxxv + 413. \$27.95.

Very few attain the degree of maître-agrégé in philosophy. To do so requires the invitation of a university, the writing of a book, and the passing of a public examination before a distinguished group of selected professors. Only two Americans have achieved this distinction from Louvain: the late Fulton Sheen and John Wippel. It was this book that contributed to W.'s degree. Its subject matter was the material which previously earned him his doctoral degree and occasioned many scholarly articles. It constitutes W. a world authority on the subject.

After two chapters on the life and works of Godfrey and a conspectus of metaphysical themes, W. divides the main section into three parts (the metaphysics of essence and existence; substance and accident; matter and form) before offering his concluding remarks in chapter 10. His principal thesis is that Godfrey adopts an original stance on Aristotelian potency and act to interpret each of these topics. In so doing, his system forms a distinctive thought-platform, different from Aquinas and Scotus, and thus constitutes Godfrey as a midway but centrally influential thinker in the late thirteenth century. Of particular interest to theologians are the views presented on God's existence and nature, creation and the personhood of Christ, angels and man. W. presents Godfrey as doctrinally orthodox on all these issues.

This is a work of massive scholarship which will be normative for years to come. It fulfils a need noted by all standard histories of medieval thought. Its bibliographies and indices of names and topics amply complete this want.

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



NEWMAN AND THE GOSPEL OF CHRIST. By Roderick Strange. New York: Oxford University, 1981. Pp. xv + 179. \$39.

Since Newman was not a systematic theologian, there are two approaches to most areas of his theological reflections. One is basically chronological and traces N.'s thought as it changed and developed over a period of time. The other approach, more difficult and more dangerous, is to construct a synthesis, putting together the pieces of evidence as in a mosaic to form a whole. S. has opted for the latter. Because he was conscious of the pitfalls of forcing N.'s thought into a mold alien to his thinking, he has on the whole been successful in avoiding them.

Little had been done on N.'s "Christology," probably because he never composed a treatise on it. Yet anyone familiar with his writings knows the central place Christ occupied in his thinking and especially in his preaching. Some of his sermons on Christ present not merely a devotional but a theological vision of the God-man in a way few preachers today would dare imitate. Of course, the Victorian hour-long sermon allowed for such treatment. Moreover, in his letters, lectures, and other writings there are important reflections on Christ. The thread S. has used to tie together all his material is the pervasive influence of St. Athanasius. N. edited for the Library of the Fathers *Select Treatises of St. Athanasius in Controversy with the Arians*. He spent the last years of his life re-translating them and revising the notes. When one considers the importance N. attached to this work, one can only conclude that it has been unjustly neglected until S. made such excellent use of it in this book.

Avoiding as much as possible speaking of N.'s "Christology," since this would imply something more systematic than one can find, S. has constructed a composite and harmonious

picture of what N. had to say as to who Christ is, what he did, and what his dwelling has achieved in the just. Within this larger framework S. analyzes and discusses the doctrine of the *Monarchia*, the title "Son," the doctrine of coinherence, the titles "Word" and "Wisdom," the divine and human Christ, Christ the God-man, the "one Christ," the human soul of Christ, the human knowledge of Christ, Christ and fallen human nature, Christ's infirmities, Christ and suffering, redemption in Christ, the gift of new life, the indwelling gift, divinization, the indwelling Christ, and Christ and the Spirit.

N.'s theology of Christ is basically patristic and hence traditional. S.'s work, therefore, may disappoint readers looking for new insights in Christology, but the author's purpose was to give us what N. had to say about Christ. Because he has been successful in his task, one would have wished he had made a sharper differentiation between N.'s earlier and later views, especially on the nature of the atonement and the work of the Spirit of Christ. This, however, is a minor criticism of an otherwise fine piece of Newman scholarship.

VINCENT FERRER BLEHL, S.J.

*The Oratory, Birmingham, Eng.*

IL MESSAGGIO DI J. H. NEWMAN NEI SERMONI PARROCCHIALI. By Pietro Udini. Vicenza: Edizioni L.I.E.F., 1981. Pp. 184.

P. Udini has written what I believe is the only book-length study on Newman's eight volumes of Anglican sermons, published under the title *Plain and Parochial Sermons*. In addition, he has successfully coped with the task of both introducing the sermons, via long extracts from the various volumes in Italian (he is an accomplished translator of Newman) and the original English in the footnotes, and then commenting upon the extracts. All of this makes the book quite a bit longer than it would need to be for an English au-

dience, but the commentary and interpretation are excellent.

One of the more interesting variations in U.'s reading of the *PPS* is his general suggestion that the sermons might be read as a kind of spiritual autobiography, or record of Newman's own spiritual development. The Letters and Correspondence of these years amply supports such a reading, and the spiritual program—what Newman thought were the essentials of a genuine Christian—is indeed awesome. Yet such a reading does slightly take away from the greatness of the sermons as statements on the ideals of the Christian life. Also, U. does not remark on the close relationship of certain themes in the *PPS* and the Oxford Movement of 1833, though no less an authority than Dean Church has remarked that without the sermons, the Oxford Movement could not have advanced.

One may appreciate these brilliant sermons even more if we remember the primary audience to whom they were addressed—"a few shopkeepers, charwomen, and college servants" said Father Bouyer. With all his other magnificent achievements, Newman was first of all a great priest.

JOHN R. GRIFFIN  
*Univ. of Southern Colorado*  
*Pueblo*

SEASONABLE REVOLUTIONARY: THE MIND OF CHARLES CHAUNCY. By Charles H. Lippy. Chicago: Nelson-Hall, 1981. Pp. xi + 179. \$18.95.

Chauney became prominent in Boston life in the 1730's and continued to be influential in religion and politics until his death in 1787. He played important roles in three successive controversies. Against Jonathan Edwards and the Great Awakening of the 1740's, he opposed the emotionalism of such leaders as George Whitefield and James Davenport and their itineracy. Although not opposed to dramatic conversion experiences, he felt that salva-

tion depended more on the traditional means of grace and the living of a moral life. "Let all things be done decently and in order" was his motto. In 1774 C. led the Boston clergy to resist British policy by voting to discontinue the reading of formal proclamations issued by the Governor or the Council in the Puritan meeting houses. In the latter part of his life he paved the way for American Unitarianism by suggesting that since sin and evil are finite, their punishment must also be finite, and that ultimately all might be saved, as the Universalists were beginning to claim.

This is history thoroughly researched, entertainingly written, and brilliantly interpreted. Although Lippy does not quite give the British their due anent American colonial policy, this study is an everlasting possession, and by no means the "seasonable" showpiece of an hour.

JOHN RANDOLPH WILLIS  
*Boston College*

SAMUEL HARRIS: AMERICAN THEOLOGIAN. By Frederick William Whitaker. New York: Vantage, 1982. Pp. xiii + 268. \$10.

W. is best known as the distinguished president of Bangor Theological Seminary from 1952 to 1978. His purpose is "to present in digest form the most significant aspects of Harris' thought, from both his early and later writings, in the hope that other students of American church history may find in it some justification for the author's contention that Harris had something important to contribute to the thinking of his own and of our later day, and that such other students will consider it worthwhile to probe more deeply into the mind of one who professed to know God intimately."

Harris preached and taught a modified Calvinism and was thus a transitional figure between the strict Edwardsian theology of a Samuel Hopkins

and the twentieth-century liberalism of a Henry Nelson Wieman. Accepting many of the findings of modern science, he held that the Bible contained a progressive revelation of what God had "done" for the salvation of man. True to the nineteenth century, his doctrine of man is generally optimistic. His theology is Christocentric, empirical rather than deductive, resting heavily on Christian experience. He defies classification; he is neither "orthodox" nor "modern," neither "evangelical" nor "liberal," and yet he is all of these put together.

W. suggests several reasons why Harris has been a "man too long forgotten": his theological system is incomplete; he is eclectic; he was overshadowed by people like Bushnell, Beecher, Munger, Gladden, and others; he led a secluded life and published late. None of these reasons is valid. In spite of excellent scholarship, W. really shows that Harris probably should be forgotten. Cogent analysis of his distinctive ideas and significant contribution to American church history may do it; prolix prose will not.

JOHN RANDOLPH WILLIS  
*Boston College*

**WHITEHEAD'S VIEW OF REALITY.** By Charles Hartshorne and Creighton Peden. New York: Pilgrim, 1981. Pp. 106. \$6.95.

This slim volume contains two independent essays on the same theme. In twenty-four pages Hartshorne outlines some of Whitehead's basic categories and sketches his philosophical theology, which are then criticized on four pages. These categories are discussed in the light of such predecessors as Plato, Leibniz, Peirce, and Bergson, while the presentation of W.'s philosophical theology is prefaced by an analysis of Aquinas, Spinoza, Socinus, and Lequier. The critique briefly argues for the modification of W.'s God as a personally ordered series of occasions.

This critique is well argued but omits what most take to be the basic problem: the interaction of God and the world. This is vintage Hartshorne in short compass, but most of this discussion is already available elsewhere, as in his *Whitehead's Philosophy* (Univ. of Nebraska, 1972).

Peden's sixty-nine-page expository introduction concentrates on issues of methodology, religion, and God. As an introduction to W., there is nothing particularly distinctive in Peden's account. The essay is competent and generally accurate. It does a good job of presenting the technical concepts when needed, without overburdening the reader with a lot of additional ones. But it is primarily expository, with copious quotations and close paraphrases. The essay appears to have been primarily written twenty years ago. (While the notes discuss the literature from the 1930's on, the latest dated entry is 1961.) This hardly affects the exposition, but it does affect the two critical chapters, which present a long string of objections. At least one of these is based on faulty exposition, while two reflect rather idiosyncratic readings of the text.

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**PETER MAURIN: PROPHET IN THE TWENTIETH CENTURY.** By Marc H. Ellis. New York: Paulist, 1981. Pp. 191. \$9.95.

The second full-length published biography of the cofounder (1877-1949) of the Catholic Worker movement, this work complements rather than supersedes its predecessor, Arthur Sheehan's *Peter Maurin: Gay Believer* (New York, 1959). E.'s account of the years prior to Maurin's first meeting with Dorothy Day in 1932 is much briefer than Sheehan's and based on the same sources. On M.'s activity after the founding of the Catholic Worker, E. is far more informative than Shee-

han, although necessarily lacking the latter's personal familiarity with his subject. E. here relies not only on the *Catholic Worker* and other published sources but also on unpublished correspondence contained in the Catholic Worker archives at Marquette University.

This book aspires to be an intellectual biography of Maurin, incorporating analyses of M.'s ideas on such themes as interest, economic history, Catholic Action, voluntary poverty, and the return to the land. E. throughout rightly stresses the religious center of M.'s thought. The analyses, however, in the main are paraphrases of M.'s essays. Little effort is made to investigate M.'s sources and the extent of their influence on him, although M.'s essays are mostly derivative of the works of others. This task—and in particular an investigation of whether and how conflicts among his various sources introduce tensions into M.'s thought and Catholic Worker thought generally—remains to be done. Neither does E. undertake to criticize M.'s thought. Near the end of the book he alludes to some fundamental challenges to M.'s agrarianism and his religious outlook put forward by others, but he does not answer them.

So far I can judge, the book is factually quite accurate. The style is cumbersome at best, ungrammatical at worst (e.g., 67). Ten pages of pure dissertationese precede M.'s first appearance (17). There is no index.

In short, E.'s book should be read along with Sheehan's by any serious student of Maurin. But to experience the power of his vision one must turn elsewhere, above all to Dorothy Day's *The Long Loneliness*.

WILLIAM COLLINGE  
Mt. St. Mary's College, Md.

CONTEMPORARY AMERICAN THEOLOGIES: A CRITICAL SURVEY. By Deane

William Ferm. N.Y.: Seabury, 1981. Pp. x + 182. \$8.95.

This is a very wide-ranging survey of two decades of writings by American theologians, most of them from the U.S. A twenty-page introductory chapter surveys the main lines of Protestant thought, mainly from Europe, 1900-60. The remaining chapters deal with the secularism of the sixties, black theology, South American liberation theology, feminist theology, evangelical theology, Roman Catholic theology, and all in the decades from 1960-80, and the future of American theology seen from 1980.

F., a long-time college chaplain and professor, is immensely well read and moves through all this literature with ease, though not always with accuracy (e.g., Lonergan's *Insight* presented on p. 132 as a major breakthrough in 1970 instead of 1958), with attention to detail and chronology but with some curious omissions (e.g., John Macquarrie). As the subtitle states, the book is not simply descriptive but makes critical evaluations. There are two principal criteria for this, as F. acknowledges. The first is the distinction between "inner" and "outer" histories, that is, between what is particular to a tradition and what is common to all. This distinction is made in order to judge theological trends according to whether they make a contribution that is useful to all. The second criterion is whether and to what extent a trend or author discusses the existence and nature of God. Actually there is a third, subtle, and unacknowledged criterion by which a theologian is more acceptable to the extent that his or her thought can be assimilated into mainline North American Protestant theology. According to these three criteria, black theology and liberation theology are given rather short shrift, and feminist, evangelical, and Catholic theology are depicted as fraught with contradictions. The single most quoted and most approved author, who is al-

lowed the final judgment on black, liberationist, feminist, and Catholic theology, is Rosemary Ruether.

MONIKA K. HELLWIG  
*Georgetown University*

**INSIDE THE VATICAN.** By George Bull. London: Hutchinson, 1982. Pp. 293. £8.95.

The Vatican has always been a source of wonder. One may be familiar with the manner in which one's own government operates, but the operation of the Vatican is elusive, not because all that happens in the Vatican City State is secret, but because the structure, management, and functioning of that small independent entity is unique. B., an English journalist, writes for those who are curious about the various institutions that make up the Vatican Curia: congregations, tribunals, secretariats, councils, commissions, etc. He explains the structure and operation of this complex ecclesiastical government and quotes the frank opinions, aims, and problems of cardinals, bishops, and lay people working there. He discusses how the Curia maintains the Church in motion and how it keeps in touch with the world through its diplomatic service. He takes the reader through the Vatican's many buildings, museums, and monuments, touches on the culture and civilization preserved within it, and calmly discusses its finances.

B. has spent much time in Rome and writes with knowledge and authority. He also writes without prejudice and passion, and does not seek to be sensational or titillating; in all aspects he prefers a factual account to a strictly personal interpretation. Reading this volume may take us inside the Vatican, offer us an exceptional tour, and introduce us to the Vatican's most important and colorful people, but somehow the government of the Church still remains beyond our grasp. I suppose one has to live and work in Rome, as B. has

done, to untangle, understand, and fully appreciate the complicated workings of the Vatican.

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

**BUSINESS ETHICS: CONCEPTS AND CASES.** By Manuel G. Velasquez. Englewood Cliffs, N.J.: Prentice-Hall, 1982. Pp. xii + 355. \$16.95.

While this book is designed to be sold as a text, it is more than a single compilation of either the received wisdom or the conflicting points of view in the field. The first third is devoted to a critical presentation of such elements of ethical theory as may be applicable to business ethics: rights, justice, utilitarianism, as well as the ideological elements in Locke, Marx, and Adam Smith. V. sums it all up in an eclectic but very workable set of principles. Unlike many writers in this area, V. uses economic theory to illustrate the real problems which confront both public-policy makers and business leaders in attempting to come to grips with the ethics of competition, pollution, resource allocation, and social costs in general.

The final section turns from the macroethical to more detailed consideration of advertising, discrimination, and the ethics of organizational life. Here again there is a healthy realism which considers not only employee rights and obligations but the problems that arise from organizational politics. Few texts in business ethics even give a nod to internal politics.

The breadth of V.'s approach, plus the depth and clarity of his critical assessment of both classic and contemporary writers, does not leave the reader confused, since V. takes his own stand and applies it with great sophistication to the problem at hand. I recommend it to teachers, noting that I am replacing my own work with this new book. I recommend it to the general reader who wants a readable intro-

duction to a field that has too many books of readings and too little effort aimed at a synthesis.

THOMAS M. GARRETT  
*University of Scranton*

**HOLINESS.** By Donald Nicholl. New York: Seabury, 1981. Pp. 158. \$7.95.

This book's simple one-word title, without any further specifications, bespeaks its message of the very practical longing for holiness in every human heart. Though his primary focus is Christian, N. is conversant with all the major world religions. In a sense there is very little new here. N. claims to be recycling crumbs that Jesus and thousands of other gifted, holy people have recycled over the years. For this reason the book in one sense is an easily read, handy collection of sayings and experiences of holy people of all religions, gathered around various themes. The similarity of view of many different religions on these themes is very striking, though the book can also be a bit misleading in not hinting at the profound differences among the major world religions.

The various themes are chapters in a logical development which concludes with a profound treatment of suffering as self-sacrifice. The book's folksy and conversational style seems appropriate to N.'s claim that holiness is "an area in which practice is everything and theory is nothing" (5), although his downplaying of theory seems exaggerated. The book's development belies this exaggeration and reveals N.'s sound grasp of the "theory" of holiness.

The first section gives an overall orientation and sees the nature of our role in creation as culminating in self-sacrifice, not self-fulfilment. A second section treats various elements in the practice of holiness. A specific beginning step soon leads to an awareness of how total and primary is God's loving desire for us to be holy in a way that will finally cost us everything. Then a chap-

ter on our learning, within the expanding proportions of our universe, to take responsibility for ourselves and for inanimate creation is followed by a fascinating chapter on stopping and being still. This chapter contains a whole asceticism of avoiding the dangers of excessive hurry and coming to a gentle presence through the practice of silence. A chapter on "Daily Life as a Spiritual Exercise" presents, without technical terminology, much wisdom from the tradition of discernment of inner spirits. N.'s development of a basic, practical spiritual principle, which has always been fundamental for myself, especially thrilled me. He finds it stated in Meister Eckhart: "Wisdom consists in doing the next thing you have to do, doing it with your whole heart, and finding delight in doing it." A chapter on the essentially communal nature of religion and holiness leads to a powerful concluding chapter.

The best was saved for last. This last chapter is filled with valuable insights as exemplified in the experience of many holy people, past and present. It has a deeply paschal vision testifying to the human heart's (rather than the rational mind's) ability to prepare for unexpected suffering and thus to find joy in it, as Jesus did on Calvary. N. concludes with a treatment of how suffering can discipline in us the Holy Spirit's spontaneity, which makes a human heart truly pure, maturely innocent, and daily ready for self-sacrifice, the very pinnacle of all creation and of holiness.

GEORGE ASCHENBRENNER, S.J.  
*University of Scranton*

**DYNAMICS OF PRAYER: TOWARDS A THEOLOGY OF PRAYER IN THE LIGHT OF PAUL TILLICH'S THEOLOGY OF THE SPIRIT.** By S. Painadath. Bangalore: Asian Trading Corporation, 1980. Pp. 390.

This ambitious book is the work of an Indian Jesuit with considerable ex-

perience in Christian-Hindu dialogue. Primarily a survey of Tillich's theology (mainly the *Systematic Theology*), it adds to the usual discussion of God, existence, Christ, and Spirit a final section on prayer. Indeed, P. devotes half of his book to what we might call a Tillichian spirituality. First, he draws out a fundamental Tillichian dialectic between Spirit and ecstasy to serve as the framework for his remarks. The "breakthrough [Meister Eckhart's term] of Divine Spirit" corresponds to the "ecstasy of human spirit," and they offer a correlation within which P. develops a lengthy theology of prayer. He erred in using so many pages to retell Tillich's system, and the reader should not let this first half obscure the original ideas which occur in the second portion.

At times P. reads into Tillich's Protestant ontology based on nineteenth-century philosophers of religion a personal and supernatural depiction of prayer which may not quite be there in T.'s intention. Tillich's weakness in letting the "form of grace" slip into verbal and mental forms would raise some doubts about a Tillichian spirituality. Yet we must take seriously the Tillich who wrote: "A Protestantism which no longer has place for meditation and contemplation, for ecstasy and 'mystical union' has ceased to be religion and has become an intellectual and moral system in traditional religious terms" (*The Permanent Significance of the Catholic Church* 155). Tillich concludes that prayer is the Spirit praying through our spirit. At times the reader feels a meeting in these pages not with Tillich but with Karl Rahner. A final section includes prayers by T., some unpublished.

This book is not simply another summary of Tillich but a thinking through of T.'s approaches and key ideas in terms of an area less developed by T. The book with its original interpretations of T. is an important effort in bridging the gap between the classical

schools of Western Catholic spirituality and the churches of Protestantism. Also, these pages are of interest to the students of that philosophy and theology which takes its departure, after Schelling, in the ecstatic openness of human consciousness to the absolute.

P.'s book is one of a new generation of studies on Tillich by a Roman Catholic. Its very choice of spirituality and prayer illustrates the strange phenomenon that T., often *malgré lui*, contained a kind of potentiality of themes which Catholics find intriguing. Walter Kasper has written a Preface, and the book's notes contain considerable valuable material comparing T. to others.

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