

Theological Studies

DECEMBER 1982 VOL. 43, NO. 4

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Nuclear Weapons and Nuclear War: The Shape of the Catholic Debate

DAVID HOLLENBACH, S.J.

Conversion: The Challenge of Contemporary Charismatic Piety

DONALD L. GELPI, S.J.

Contraception and Prescriptive Infallibility

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The Right Way to Speak about God? Pannenberg on Analogy

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The Apostolic Origins of Clerical Continence: A Critical Appraisal of a New Book

ROGER BALDUCELLI, O.S.F.S.

BOOK REVIEWS

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Presenting This Issue

Our December 1982 issue has six pieces that range over varied theological issues: nuclear war, charismatic renewal, contraception, Scripture in theology, analogy, and clerical continence.

Nuclear Weapons and Nuclear War: The Shape of the Catholic Debate surveys the moral discussion underway in the Church today and undertakes a fresh contribution. On theological and ethical grounds, the essay argues that both pacifist and just-war approaches to the question should have a place in the Christian community. On ethical and prudential grounds, it rejects any use of nuclear arms as immoral and calls for a historical approach to the morality of deterrence. DAVID HOLLENBACH, S.J., Ph.D. from Yale, associate professor of moral theology at the Weston School of Theology, works primarily in social ethics, with special attention to its theological foundations and to political ethics on the international level. He has written articles on human rights and is preparing a book on the foundations of Christian social ethics.

Conversion: The Challenge of Contemporary Charismatic Piety is the first in a series of five articles by different scholars that attempt to illuminate contemporary theology from perspectives of American religious experience. This essay explores the challenge to Christian piety posed by the Catholic charismatic renewal. It discusses charismatic piety in the light of a theology of conversion derived in part from Bernard Lonergan and expanded by insights from North American thinkers. It reflects on the charismatic transformation of sacramental worship as well as ecumenical and social dimensions of charismatic piety. DONALD L. GELPI, S.J., Ph.D. from Fordham, is professor of historical/systematic theology in the Jesuit School of Theology at Berkeley and a member of the Graduate Theological Union faculty. He has engaged himself prominently in the theology of Karl Rahner, religious life and the vows, sacramental theology, pneumatology, and the charismatic renewal. His most recent book is *Experiencing God: A Theology of Human Emergence* (Paulist, 1978).

Contraception and Prescriptive Infallibility, distinguishing non-cognitive aspects of moral discourse from the cognitive, argues that only the former remained constant in the recurring condemnation of artificial contraception, that such constancy does not assure infallibility, and that therefore those scholars are mistaken who claim that this negative verdict is definitive. GARTH L. HALLETT, S.J., with a doctorate in philosophy from Rome's Gregorian University, is associate professor of philosophy at the University of Detroit but spending this academic year as Visiting Jesuit Scholar at Xavier University, Cinn. His areas of special competence are linguistic philosophy and philosophy of language, together with

philosophical and theological ethics. Ready now from the University of Notre Dame Press is his *Christian Moral Reasoning: An Analytic Guide*.

The Bible and the Hermeneutical Horizon: The Use of Scripture in Theology sees theology as seeking to understand the Bible as the faith expression of a believing community. Within the faith experience God reveals Himself, and the believer accepts His presence and activity as the ultimate context or horizon that gives meaning to all creation and history as God moves the world to the realization of His saving purpose. A brief theology of the Psalms illustrates this way of using Scripture. JOHN H. WRIGHT, S.J., S.T.D. from the Gregorian, is professor of systematic theology in the Jesuit School of Theology at Berkeley and the Graduate Theological Union. He specializes in questions that relate to the relationship between God and the world, in science, spirituality, history, and human freedom. He is currently at work on a full-length treatment of divine providence, or God's action in the world.

The Right Way to Speak about God? Pannenberg on Analogy draws heavily on Pannenberg's unpublished inaugural dissertation, to delineate his understanding of the concept of analogy as it has developed through history, as well as his criticism of analogy on logical and theological grounds. The conclusion: analogy remains an intriguing but genuinely open question in the thought of Pannenberg and others of the "dialectical imagination." ELIZABETH A. JOHNSON, C.S.J., Ph.D. in theology from the Catholic University of America, is assistant professor in C.U.'s Department of Theology. Her special competence lies in Christology and in religious language. Articles from her research into Pannenberg's thought on Christology and on the Resurrection will appear soon in *Heythrop Journal* and *Horizons*.

The Apostolic Origins of Clerical Continence is a critical appraisal of a book that undertakes to establish historically the claim of the Synod of Carthage (390) that clerical continence within marriage as prescribed in the fourth century is an apostolic institution. The critique concludes that apostolic origin in this instance is still far from numbering among historical facts. ROGER BALDUCELLI, O.S.F.S., S.T.D. from Catholic University, is associate professor in C.U.'s Department of Religion and Religious Education. He is working on two volumes in the field of biblical theology.

Twenty-five full-length reviews and twenty-five shorter notices continue *TS's* effort to keep you abreast of some of the most significant books that have appeared in recent months.

Walter J. Burghardt, S.J.
Editor

BOOK REVIEWS

MANUSCRIPTS OF THE GREEK BIBLE: AN INTRODUCTION TO GREEK PALAEOGRAPHY. By Bruce M. Metzger. New York: Oxford University, 1981. Pp. ix + 150. \$17.95.

The name of Bruce M. Metzger is justly famous for his comprehensive and highly informative books, *The Text of the New Testament* (2d ed., 1968), *The Early Versions of the New Testament* (1977), and *A Textual Commentary on the Greek New Testament* (1971), among other noteworthy publications. To this list of studies dealing with the lower criticism of the NT Metzger now adds yet another, produced with similar comprehensive and informative care. It is a book which provides 45 photographic reproductions of pages of papyrus, parchment, and paper manuscripts of the Greek OT and the NT. The specimen pages present forms of Greek script from the second century B.C. to the fifteenth A.D. The photographic plate is usually printed on the right-hand page, and facing it is a (normally) one-page identification or description of the text. The latter identifies the biblical passage reproduced, the name and/or number of the manuscript, its date, the place where it is preserved, the collection of which it is part, its folio number, and its paleographic features. This collection of photographic reproductions of Greek biblical texts forms the second part, the main section, of the book (57-140). It is preceded, however, by an invaluable introduction to Greek paleography (the study of ancient handwriting—the tracing of its historical development, the forms and styles of letters, their shapes and ductus, punctuation and abbreviation) and codicology (the layout of the written page and the makeup of an ancient book). This first part includes a survey of modern paleographic research (from the seventeenth century), the origins of the Greek alphabet, the pronunciation of Greek, the making of ancient books, the transcribing of Greek manuscripts, special features of biblical manuscripts (the writing of *Yhwh*, the tetragrammaton, *nomina sacra*, stichometry and colometry, the Eusebian canon tables, lectionary devices, neumes, miniatures, glosses, etc.). Appendices to the first part (49-56) give advice about the dating of Greek manuscripts and the collating of them, as well as statistics about the varied NT manuscript types (papyrus, uncial, minuscule, lectionary).

This all too brief summary of the contents of this book reveals that it admirably achieves the author's stated purpose in writing: "This book is intended primarily for students of the Greek Bible." Such students will learn much from it. But the interested layperson who may have often wondered about one or other item in the notes of modern Bible translations will also find here answers to many puzzling questions (e.g., a

Matthean manuscript in which Pilate asks whether he should release *Jesus Barabbas* or Jesus who is called the Christ; or a Lucan form of the Our Father in which the second petition reads "May thy holy Spirit come upon us and cleanse us").

There is, however, a problem in this otherwise excellent book. Did the printer's devil have his day? Did M.'s usually sharp proofreading eye fail him? Or did he deliberately correct transcriptions of the texts photographed to challenge the "student of the Greek Bible"? For there are a number of strange transcriptions which do not correspond to the photographs; sometimes M. has changed the reading, but then often includes the manuscript reading in brackets. But often he does not: e.g., in text 3 (p. 60) one should read *anomēs[ete]* (col. a, line 4, not *onomēsete*), *hodou* (line 5, not *hodon*), *synantēsetai* (line 6, not *synantēseta*), *tois* (line 8, not *toi*), *[erg]ois* (line 9, not *[er]gois*), *[el]alē[s]en* (line 9, not *[el]alēsen*); *ombros* (col. b, line 5, not *drosos*). Again, in text 15 (p. 80) one should read *eneprēsan* (line 4, not *eneprēsen*). In text 16 (p. 82) read *apokalypson* (line 4, not *apokalypsin*), *pn[eumat]ikēn* (line 10, not *pneumatiken*). These are pointed out because they cannot all be written off as printer's typos.

In his treatment of the various ways in which the tetragrammaton was rendered in Greek versions of the Bible, M. curiously neglects the translation of it by *kyrios*. Certainly some mention should have been included on pp. 33-35 of the problem whether it occurs in any pre-Christian copies of the Septuagint or other Greek translations of the OT. When did *kyrios* begin to supplant the Hebrew or paleo-Hebrew *Yhwh*, the Greek *Iaō*, or the form *Pipi*? This is important not only for the treatment of the tetragrammaton itself and the abbreviated *nomen sacrum* (*KC*), but also for the origin of the absolute title (*ho*) *kyrios* for Jesus in the NT; see further my article "The Semitic Background of the New Testament *Kyrios*-Title," *A Wandering Aramean: Collected Aramaic Essays* (SBLMS 25; Missoula: Scholars, 1979) 115-42.

Otherwise this is an excellent book, from which students and interested laypersons will learn much about the copying of the Greek Bible in the period before the advent of printing.

Catholic University of America

JOSEPH A. FITZMYER, S.J.

TO ADVANCE THE GOSPEL: NEW TESTAMENT STUDIES. By Joseph A. Fitzmyer, S.J. New York: Crossroad, 1981. Pp. xiii + 165. \$19.50.

Over and over again one is impressed by the extraordinary technical competence evidenced in Fitzmyer's *To Advance the Gospel*. This third volume of collected essays together with his other publications reinforce

his standing as one of the ranking international NT scholars. F., professor of NT at the Catholic University of America, has grouped these previously or simultaneously published articles elsewhere under two major headings: Gospel topics and Pauline topics.

"The Priority of Mark and the 'Q' Source in Luke," the first essay in the Gospel section, is a persuasive refutation, fully cognizant of the difficulties and ambiguities inherent in the problem, of those who would argue that "the absolute priority of Mk [is] regarded as an a priori position in an obsolete stage of criticism" (Léon-Dufour as cited on p. 15) as well as a reaffirmation of the usefulness of the "Q" source hypothesis. Farmer's renewed appeal for the validity of the Griesbach hypothesis is found to be unconvincing. "The Virginal Conception of Jesus in the New Testament" details the Matthean and Lucan annunciation scenes; they indeed assert the virginal conception of Jesus but whether they do so as an affirmation of faith or as a theologoumenon is for F. a significant question. A postscript responds to the further discussion of this article by R. E. Brown and also by the authors of *Mary in the New Testament*. Among the problems discussed in "The Matthean Divorce Texts and Some New Palestinian Evidence" is the meaning of *porneia* in the exceptive phrases in the Matthean divorce texts. On the basis of a new Qumran text and an old one reinterpreted in light of it, F. argues that *porneia* refers to the kind of illicit marital unions within the degrees of kinship which are proscribed by Lev 18:6-18. Further, the theological questions raised by Matthew's addition of such an exceptive clause in this essay reveal clearly F.'s sensitivity to issues confronting the contemporary Church. The essential point in "Aramaic Kephā' and Peter's Name in the New Testament" is that *kp'* is used as a proper name in an Aramaic text from Elephantine and that Peter therefore is not the first one to have borne it. In addition to a discussion of relevant literary texts in "Crucifixion in Palestine, Qumran, and the New Testament," the last article in the Gospel section, the significance of the remains of ossuary 4 or Tomb I discovered in Giv 'at ha-Mivtar is analyzed. Bones of an adult male with the lowest parts of the leg bones broken and the heel bones pierced by an iron nail now give precise archeological evidence of the practice referred to in several NT texts, viz., of nailing humans to a wooden cross as a means of execution.

The opening essay in Part 2, which deals with Pauline topics, "The Gospel in the Theology of Paul," contains a thorough review of the major characteristics and content of the Pauline gospel as well as a discussion concerning its background and origin. With regard to the latter, it is urged that the interpreter take seriously the use of the term *euangelion* in the Greek OT in addition to that of the contemporary emperor cult.

"Reconciliation in Pauline Theology" is essentially an extended dialogue with and critique of Käsemann's 1964 article on this theme. The heart of the difference between the two is summed up in F.'s statement "that reconciliation does not 'sharpen and point up the doctrine of justification' in Pauline thought. It is rather the other way round" (173). This reviewer finds such a summation problematic for a variety of reasons, not least of which is that virtually no significant attention is given to Paul's understanding of justification prior to making such a sweeping generalization. Also, F.'s heavy dependence on the deutero-Paulines for his argument, despite his footnote disclaimer, affects negatively the plausibility of his argument. When it is stated that reconciliation "expresses an aspect of the Christ-event that justification does not, and it is really impossible to say which is more important" (178), a perspective of Pauline theology is developed with which many major interpreters of Paul would sharply disagree. "Paul and the Law" is one of the concisest and cogent articles available on the subject, and the explanation of Paul's own development with regard to the law between Galatians and Romans is useful and helpful. "To Know Him and the Power of His Resurrection" suggests that the phrase "the power of his resurrection" in Phil 3:10 can only be properly understood if one sees its origin in the Father Himself and His glory. The substance of the argument in "Kyrios and Maranatha and Their Aramaic Background" is that the absolute use of *kyrios* with regard to Jesus was not originally a product of the Hellenistic mission but of Palestinian-Semitic religious origin, and that *marana tha*, correctly divided in this way, refers to the eschatological, regal, and perhaps judicial dimensions of Jesus' parousiac coming. The final essay in the book, "Habakkuk 2:3-4 and the New Testament," shows that Paul's use of *ek pisteōs* in Rom 1:17 is dependent on a text tradition deriving from a Greek translation of Habakkuk rather than the Hebrew text of that book. The essay concludes with an insightful comparison of Rom 1:17 and Heb 10:37-38.

To Advance the Gospel is rich in technical competence, theological insight, and sensitivity to contemporary application and as a consequence helps to advance the gospel in a substantial way.

Smith College, Northampton, Mass.

KARL P. DONFRIED

DIE APOSTELGESCHICHTE 1: EINLEITUNG, KOMMENTAR ZU KAP. 1, 1—8, 40. By Gerhard Schneider. *Herders theologischer Kommentar zum Neuen Testament* 5/1. Freiburg im B.: Herder, 1980. Pp. 520. DM 114.

This is the first of a two-volume commentary on the Acts of the Apostles in the renowned German Roman Catholic series of technical

commentaries published by Herder of Freiburg. Its author has been professor ordinarius of New Testament studies at Ruhr-Universität Bochum since 1968 and is well known for many solid publications and as one of the editors of the esteemed *Exegetisches Wörterbuch zum Neuen Testament* (3 vols.; Stuttgart: Kohlhammer, 1980-). Schneider is one of the few modern interpreters of Luke-Acts who has written an extended commentary on both Acts and the Lucan Gospel (*Das Evangelium nach Lukas* [Ökumenischer Taschenbuch-Kommentar zum Neuen Testament 3; 2 vols.; Gütersloh: Mohn; Würzburg: Echter-V., 1977]). He thus brings to the study of Acts an expertise that is uncommon.

For the past 25 years the study of Acts has been mainly dominated by the commentaries of E. Haenchen (*The Acts of the Apostles: A Commentary* [Philadelphia: Westminster, 1970], having appeared originally in German in 1956) and H. Conzelmann (*Die Apostelgeschichte* [HNT 7; Tübingen: Mohr (Siebeck), 1963]). Both of them adopted a very skeptical attitude toward Luke the historian. Haenchen wrote that Luke "as a historian enjoyed a freedom which we today grant only to the historical novel" (p. 120), without, however, branding Acts explicitly as "a historical novel." For such interpreters Luke was rather a "theologian" (and in the pejorative sense of the word).

S.'s work is in constant dialogue with these German (and other) commentators on Acts and he seeks to strike a balance between the sharply-contrasted views of Luke-Acts as "history" and "theology." In his preface he rightly stresses that a commentary on a biblical text is not the place to propose new theories or theses, but should be an opportunity to react comprehensively to contemporary research on the given biblical book. This characterizes well the present commentary.

The first volume of S.'s commentary begins with an extensive general bibliography, topically arranged (11-52), and an elaborate introduction (65-186), treating the usual questions of the literary form of Acts, its place in the Lucan two-volume writing, the sources of Acts, authorship and date of composition, Acts as historiography, the text-critical problem of this NT book, and the history of its exegesis. There follows the commentary proper on the first eight chapters. In the commentary, which follows the text of Acts according to pericopes, a bibliography specific to the paragraph precedes the fresh German translation, based on the third edition of the United Bible Societies' *Greek New Testament* (with text-critical notes accompanying the translation). Then comes a general explanation of the pericope, discussing its sources, form-critical character, relation to the whole of Luke-Acts, and overall meaning. Finally, comments on individual verses explain problematic words, phrases, and clauses. Ten excursuses on various problems (e.g., Jesus' ascension, the

Twelve as "witnesses," OT quotations) are interspersed in the commentary. The first volume ends with an index of Greek words and ancient authors cited.

As a whole, the commentary makes a fine impression and lives up to the excellence of the series in which it appears. When the second volume is finally published, this will undoubtedly merit recognition as the best commentary on Acts in any language; for it is designed to do what a commentary should do, make the reader feel at home with the biblical text as well as lead him or her through the maze of contemporary research.

S. holds that the same author wrote the third Gospel and Acts, that he probably wrote from Antioch in Syria ca. A.D. 80-90, that he was never a companion of Paul nor had ever read any of his letters, that he used some sources (e.g., for the We-sections [of unknown authorship], and probably the Antiochene source for chaps. 6-15), that the speeches were not always dependent on such sources, but rather compilations of the author addressed to his own readers—mainly Christians (but possibly also proselytes and Jews), and that he wrote history in the manner of biblical historians of old (like the LXX form of Chronicles and Maccabees or like Josephus), and not in that of Greek and Roman historians of his day (with a concern for accurate chronology or geography). S. opts for a threefold division of Acts after its introduction (1:1-26): Apostolic Testimony to Christ in Jerusalem (2:1-5:42); Testimony to Christ Pressing beyond Jerusalem and Starting to Make Its Way to the Gentiles (6:1-15:35); and Testimony to Christ on Its Way to "the End of the Earth" (15:36-28:31). S. refuses to characterize the genre of Acts in any simplistic way, as related to either Hellenistic aretalogies, *praxeis*, *periodoi*, or *hypomnēmata*, or to biography (of the apostles, Peter and Paul)—all of which have been suggested in modern times—because, though Acts may resemble one or other of these genres at times, none of them suits the work as a whole. Similarly, it is not simply a "historical monograph" or an "apologetic tract" (e.g., a defense of Paul).

One may wonder, however, whether S. has said the last word on the identity of the author as not the traditional Luke. Why could he not have been a *sometime* companion of Paul, one who had never read any of his letters? Similarly, S. has bought too much of the thesis of J. Jervell that Acts was written for Christians among whom those of Jewish background were a considerable and influential element. Though S. rightly rejects the thesis of E. Käsemann and S. Schulz about the "early Catholicism" of Acts, does it really help to say that Acts is either "postapostolic" or "pre-catholic"? Finally, I am not sure that Acts 6:1-7 really belongs to S.'s Part 2. The dispute between "Hebrews" and "Hellenists" took place

between Jewish Christians of *Jerusalem*. The testimony to Christ outside of Jerusalem begins only with the hint in the story of Stephen's dispute with Jews of the Diaspora (in the synagogue of the Freedman, Cyrenians, Alexandrians, and those of Cilicia and Asia, 6:8 ff.).

Such differences with Schneider, however, are about details. The differences scarcely undermine the estimate of this commentary given above. We anxiously await the second volume.

Catholic University of America

JOSEPH A. FITZMYER, S.J.

JESUS AND ISAAC: A STUDY OF THE EPISTLE TO THE HEBREWS IN THE LIGHT OF THE AQEDAH. By James Swetnam, S.J. *Analecta biblica* 94. Rome: Biblical Institute, 1981. Pp. xii + 243. \$18.30.

Swetnam here presents to his colleagues in biblical scholarship the results of his Oxford dissertation on the Jewish traditions concerning the "Binding (Aqedah) of Isaac" in Gen 22 and their possible relationships to the Epistle to the Hebrews. Though a great deal has been written in recent years on both the Aqedah and, of course, Hebrews, S.'s research provides a welcome addition to the ever-continuing study of the Jewish background to the NT.

The book consists of seven chapters, which cover the subject at issue from the historical and exegetical points of view: the problem in general; the sacrifice of Isaac in the OT, early Judaism, and the NT: specific treatment of Heb 11:17-19; 2:5-18; 5:7-10; 6:13-15; 9:22. Of special interest is the chapter on the history of research on the Aqedah—a compendium of recent scholarship that brings clarity to an involved subject. A brief concluding chapter puts the results in perspective. Included is an ample bibliography, while the extensive indices lack only a subject index. Interspersed throughout are concise summaries which serve as welcome resting places for the reader to pause and evaluate the closely-reasoned arguments.

Among many fine insights the following may be mentioned. S. is careful to accept that definition of the Aqedah which has it deal with the totality of the events that turn up in Gen 22:1-19, rather than with any narrower view which would limit it to the person and actions of either Abraham or Isaac, or which would concentrate too much upon only one aspect of the text, such as expiation. Of special importance is the evidence adduced to show that from the Aqedah, "faced with an apparent contradiction between God's promises and God's order, Abraham is portrayed in Hebrews as being moved in some way or other to belief in God's power to effect some sort of resurrection from the dead" (88). The Jewish traditions of the Aqedah thus form an important precedent by which the author of Hebrews would have been enabled to understand and present

to others the glorification of Jesus. Furthermore, Hebrews would know of two types of resurrection: that of resuscitation, and the "better" one of 11:35 (140, n. 37). While these associations are well known to scholars, S. has succeeded here, as elsewhere, in gathering together many scattered insights and making of them a unified and coherent whole.

S. has avoided many of the pitfalls of thesis writing: his style is succinct and laconic; his arguments are to the point; he is careful to renounce dogmatism and is quick to point out the hypothetical nature of any literary reconstructions. In short, this is a model dissertation in form and content. I hope that studies such as this, which accentuate the strictly Jewish background of early Christian beliefs in resurrection and expiatory suffering, may provide a steppingstone to the solution of that other great unresolved problem: Upon what precise OT-Jewish patterns have the resurrection narratives of the Gospels been modeled?

*Holy Trinity Abbey
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CASIMIR BERNAS, O.C.S.O.

DIE LUST AN GOTT UND SEINE SACHE: ODER: LASSEN SICH GNADE UND FREIHEIT, GLAUBE UND VERNUNFT, ERLÖSUNG UND BEFREIUNG VEREINBAREN? By Ludwig Weimer. Freiburg: Herder, 1981. Pp. 560. DM 68.

From the perspective of the Church, place of social lived faith-obedience, union of divine and human, W. restudies basic theological mysteries. His first section traces the faith-reason problem to a misunderstanding of the God-world relation, of grace and human freedom. Since only in the Church is grace unambiguously experienced, the Church interprets worldly events in view of the mystery of the divine will. His second section applies the formulae of Chalcedon (unmixed, indivisible union) and Constantinople (two wills in Christ) to the God-man relation: all grace comes through Christ, and a man among men realized God's will. Men arrive at God only through the world's mediation, ultimately through Christ's human nature, which allows room for freedom's play. Both poles, God and man, are preserved in their entirety (Maximus Confessor), the will serving as bridge between freedom and grace. In Jesus human nature reached its goal; his freedom worked the entirety from man's side, and through the sacramental Church that success is perpetuated. Church is the place of liberation where men's freedoms exist in God's omnipotent freedom. Predestination involves God's willing a community and the individuals in it, which community interprets all events as God's dispositions for His people's benefit—a more than "verbal" event, since God wills the Church; thus predestination occurs over the freedom of man. Miracles, as worldly events, emerge from ambiguity through ecclesial

interpretation; indeed, the Church, where the stronger serve the weaker, proves itself a moral miracle. After criticizing various solutions of the grace-freedom relation, W. proposes the praying and working Church as the necessary mediator between "all from God" and "all through men."

The third section treats man's natural desire for community and his inability to achieve it apart from God. Thus grace fulfils nature without being demanded by it, since community involves the co-operation of other freedoms. Human freedom grows in proportion to its participation in God's freedom (love). Original sin is recognized in man's inability to form the desired community that only faith renders actual. The fourth section offers a basically Augustinian description of grace as the stronger pleasure of the goal fulfilling man's desire, as the beauty irresistibly attracting human freedom without destroying it. The actual object of predestination is the Church, which serves as the axis of history and mankind's representative (*Stellvertreter*). Jesus is the model who found irresistible pleasure in God's beauty, and the Church consists of the *imitatio Christi*, being the point of conversion and obedience to authority.

The final section proposes standards for distinguishing God's works in the world. Miracles are bound to the believer's faith and correlative to Christ's action. All, not a rational compromise, must be demanded by eschatological grace for the edification of God's people to His honor in the Church's communion, which proclaims His deeds in its existence for others and bears up under failure. Reference to the Church is needed lest grace's penetration of the world be reduced to *Religionsphilosophie*. The Church is strengthened by its interpretation of worldly events in view of God's one salvific goal, while the world is helped by the model and the scandal of the Church witnessing to God's successful history with men in Christ.

Besides stressing the social aspect of grace, W. offers many fine insights. Unfortunately, no metaphysics is elaborated to ground dialogue with the world and identify the obedience structure of the Church. W. falsely identifies the will instead of the person as the bridge between grace and freedom. If Christ really could sin (117), he could not be God. For Maximus, person holds the polarities of nature together.

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JOHN M. McDERMOTT, S.J.

ENTSPRECHUNGEN: GOTT—WAHREIT—MENSCH. By Eberhard Jüngel. Munich: Kaiser, 1980. Pp. 377. DM 38.

This collection of articles published 1964–78, of various lengths (4 to 55 pages), expands many topics covered in previous works. "Gottesgewissheit" (252–64) alone is previously unpublished. Though no great advance is made, it is a pleasure to follow the analyses of a brilliant Protestant thinker.

J.'s first two articles concern theology's role in response to the event of God's Word, Jesus Christ. Its distinction from God grounds its freedom, its necessity (introducing the Word to new situations), and its limitations (before sin, awaiting the Holy Spirit). Theology consists in words between God's Word and the community's faith response. Its truth, however, is not measured by the times—historical scholarship cannot prove a dogmatic confession—but by God's Word on the cross. Theology serves as a witness pointing to the event. The following two articles develop J.'s doctrine of analogy so essential to theology. The correspondence between God and world, a paradoxical mixture of being and nonbeing, is established only through God's Word. This insight, found seminally in Parmenides and Heraclitus, is expanded as "metaphorical truth." Where possibility precedes reality (being), metaphor proves itself the original use of speech in addressing freedom, opening the novelty of discovery in the comparison, and reflecting the relative, "event" character of experience. Yet insofar as the "known" is presupposed as the basis of the comparison, metaphor involves historical narration. Thus the unknown God transcending reality is to be known in history; this hermeneutical circle is revealed and fulfilled in Christianity. God and man are joined in Christ crucified, the turning point of the world, where the free God is revealed as more than necessary, God in and above the contradiction of known and unknown. His truth is creative of reality.

The next seven pieces deal with natural theology and faith, indicating how the former's conundrums are surpassed by a "more natural" theology, i.e., regarding God as interesting for His own sake. Pannenberg's attempt to escape the hermeneutical circle in theology by appeal to natural theology fails, since all thought finds itself in the same hermeneutical circle: the self-obvious can be questioned by the more self-obvious. Natural theology tries to clarify the self-obvious, God's existence, and so falls into a contradiction. The intent of natural theology to assure the universal validity of God's claim, God's self-obviousness, and a saving reality *extra nos* is legitimate, but best satisfied in faith, whose content, decision, and certitude form a unity. God cannot be proven, He must be "recalled." Faith accepts man for what he already *is* by justification through Christ. Certitude cannot be assured to the knower except in knowing the God who comes closer to him than he is to himself. In discussing Rahner's "anonymous Christianity," J. rejects its underlying metaphysics and the term (Christian faith is explicit) but elsewhere accepts the possibility of a basic trust in God despite lack of knowledge (200). Rahner's identification of economic and immanent Trinity is reinterpreted to bind our knowledge of God to the cross while preserving His freedom in the event. Similarly, Luther's "quae supra nos, nihil ad nos" forbids appeal to a "hidden God" beyond the revealed God; on the cross God expressed Himself definitively in His Word.

Other articles treat the being of Christ as event reconciling God with the world, the proper understanding of secularization, theological anthropology (*imago Dei* as lord and servant), the value of the aged, the right to life and death, death as the mystery of life, the positive significance of limitation, and the courage for *Angst*.

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JOHN M. McDERMOTT, S.J.

L'HOMME ET SES PROBLÈMES DANS LA LUMIÈRE DU CHRIST. By René Latourelle. Tournai/Montreal: Desclée/Bellarmin, 1981. Pp. 386. \$12.

This is the second of three volumes proposed by Latourelle as testimonials to the credibility of Christian faith in the modern world. L. needs no introduction, since his brilliant insights have been internationally acknowledged for the past quarter century. The first volume, *L'Accès à Jésus par les évangiles*, which appeared four years ago, was a remarkably cogent presentation of our ability today, in the light of the best modern scholarship, to recover the historical Jesus from the Gospels. It was, of necessity, a historical and hermeneutical study. The present volume is philosophical in nature, and the third, yet to appear, will consist of a theological investigation.

After an introduction in which L. observes that contemporary man, master as it seems of the most highly sophisticated kind of technology through which he controls the material world, remains nonetheless suffocated and reduced to anonymity by the society he has created and from which he seeks to escape in order to find life, liberty, and inner peace anew, Part 1 presents "Three Evaluations of the Human Condition" as exemplified in Pascal, Teilhard, and Blondel. All three have in common the quality of being more men than authors. Not that each is not in his own right a literary master, but their concern, a profound one motivating them to work, is to present Christianity less as a historic fact than as a key to understanding the human condition and the unanswered questions which affect us all. Pascal wrote for the highly cultivated but utterly superficial society of his century; for men and women who were worldly to the point of unbridled license and empty of God; for those who thought themselves secure because they were indifferent to everything. Their security was wholly false; man is indecipherable in himself; his misery and his grandeur cannot be explained save through an understanding of Jesus Christ, who as crucified Love explains the mystery of life. Teilhard, writing three hundred years later, addressed himself to the scientists of our century who see religion not merely as an irrelevance but as an obstacle to progress. He wished them to recognize that a world in evolution must have a goal, and to this end he produced a prodigious synthesis in which that goal is seen to be Christ as the center of

convergence. L. rightly notes that despite the awesome magnificence of Teilhard's work, it is not likely to appeal to minds which by temperament or formation are unable to enter into the new perspectives of the universe which science has given us. He is less sensitive than Pascal to the interior and existential problems of the individual. Far closer to Pascal is Blondel. Like Teilhard, Blondel is speaking to the men and women of our times, a people totally secularized and contemptuous of revelation, but unlike the audience of Teilhard, to a people which looks inward, not outward, and cherishes no other perspective than that of immanence. Blondel accordingly employed the method of immanence and showed that man cannot satisfy his efforts and aspirations. The drive behind the human will goes beyond its power and in this way Blondel leads the unbeliever to acknowledge that despite himself he wants the supernatural. Blondel prepares men's minds for faith but never crosses the threshold of faith—by design, for his object is not to preach but to persuade.

Part 2, "Christ and Our Human Problems," is essentially L.'s attempt to present his own exposition of how Christ and Christianity answer both the needs and the questions of modern man. He deals with loneliness, community, work, research, progress, the power of evil, human autonomy and man's thirst for liberation and liberty, and, of course, suffering and death. It would be very difficult, if at all possible, to find a more sensitive and a more thorough analysis of these many aspects of human life today. That L. understands the plight of humanity and the reasons which deter it from embracing religious faith is beyond dispute; it is also indisputable that a believer will find his explanation of how Christ answers all our questions vastly enriching. But I do not believe L. is assuming faith in his readers; indeed, that would seem to contradict his purpose. If that is so, one wonders if he has progressed beyond, if as far as, the efforts of the three great men whose approaches to the same problem—the credibility of Christianity to unbelievers—he has so ably summarized. Perhaps he himself would admit that at best he has updated Pascal—in itself, no small accomplishment.

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J. EDGAR BRUNS

BUSSE UND KRANKENSALBUNG. By Herbert Vorgrimler. Freiburg: Herder, 1978. Pp. ix + 234. DM 75.

This is a history of dogma dealing with the sacraments of penance and anointing of the sick. Vorgrimler traces the path of their development with care to avoid premature anticipation of later stages in earlier ones. An illustration of this concern is found in the way he relates the meaning of NT passages to their later usage. In the first chapter of its fourteenth session, e.g., Trent saw in Jn 20:22-23 testimony to the institution of the

sacrament of penance by the risen Lord. That same pericope, it said, led the patristic tradition to hold that the power to forgive sins was communicated to the apostles and their successors (DS 1670). Referring to Schnackenburg, V. finds in this passage of Scripture no grounds for shrinking the fulness of the power to forgive sins—be it to baptism, to the sacrament of penance, or to preaching the promise of divine pardon. He adds that reserving that same power to certain officeholders posits a more developed understanding of office than is found in John's Gospel. The Tridentine teaching referred to above is not excluded by the Johanneine text nor wholly reducible to it.

A further instance of V.'s respect for the original meaning of texts has to do with the obligation to confess one's sins. In its fourteenth session, canon 6 (DS 1706), Trent taught that sacramental confession of sin is required by divine law (*jure divino*). It then went on to assert that divine law also requires the confession of all mortal sins discovered after a careful examination of conscience (canon 7, DS 1707). There is at present a rather widespread opinion that this seventh canon is either so time-conditioned as to be downright false or so restrictive as to make general absolution an abuse in almost all instances. V. would not agree with this. He maintains and attempts to show that "divine law" is used in the strict sense in the sixth canon and in an extended sense in the seventh. If this is in fact the case, then the requirement of integral confession of mortal sin could be binding today without excluding wider authorization of general absolution than is provided for in the new *Ordo paenitentiae*.

The case V. makes for different meanings of *jus divinum* in the two canons is not helped by its brevity. In the process he has assumed that the *private* form of confession referred to in the sixth canon ("... modum secretae confitendi soli sacerdoti") is the same as the *integral* confession of mortal sins that figures in the seventh canon ("confiteri omnia et singula peccata mortalia"). That assumption is open to serious question. Still, this is an eminently respectable effort to come to grips seriously with the meaning of an important text.

In this volume one is not dealing with a primer to be consulted in an initial effort to learn something about Roman Catholic sacramental doctrine. A great deal is taken for granted on the part of the reader. The going is tough at times, but the effort it takes to grasp the import of V.'s careful nuancing of issues will not be regretted.

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TELLERS OF THE WORD. By John Navone, S.J., and Thomas Cooper. New York: Le Jacq, 1981. Pp. xxv + 341. \$23.

Tellers of the Word is a collaborative effort by Navone, an American Jesuit who teaches at the Gregorian, and Cooper, a British priest who

studied at the Gregorian and is now on the faculty of the University of Lancaster, to work out a systematic answer to the following questions: "What is the theology of story? Who are the theologians of story, and what are they doing?" (xiii). The result is a very formally systematic answer indeed. The authors' response is divided into two parts. Part 1 (chaps. 1-3), by N., is a threefold propaedeutic to the theology of story: historiographical, literary, and philosophical. Part 2 (chaps. 4-12), jointly authored, presents nine moments in the theology of story which the authors subdivide into two sections. The first section provides a phenomenology of storytelling: (1) human beings as the subjects of their stories, (2) the craft of telling stories, and (3) the meaning of human stories. The second treats the universal story of God told in the life story of Jesus: (4) God is revealed through human stories; (5) the gift of God's love through the Holy Spirit of Jesus Christ grounds the story of Christian conversion; (6) Jesus Christ is the sacrament who transforms human life stories; (7) the Jesus story as foundation for the story of his community, the Church; (8) the Jesus story reveals that human beings are ever to be "surprised by joy"; and (9) the blessed Trinity and undivided unity of God is the beginning, the middle, and the end of all our storytelling. The authors' method of presentation in Part 2 is, first, to set forth 120 theses for the theology of story and then to explain each thesis. These theses are helpful as an overview and summary of this part of the book. Finally, the twelve chapters are supplemented by three appendices: the first, the work of N. abridged by C., considers the Evangelist Mark as the model Christian storyteller; the second, by C., is a brief guide to storytelling; and the third incorporates suggestions from a colleague and students as to what other theses or questions the authors might have overlooked. There is a very complete and up-to-date bibliography.

The most obvious strength of *Tellers of the Word* is the authors' impressive digesting of a vast amount of primary and secondary source material. This enables them to offer a great many observations about and insights into the theology of story. The fundamental flaw of the book is that its systematization is more formal than material. This weakness is not due to the dialogical nature of the main part, to which the authors call attention in the Foreword, but to the diffuseness of the answers they give to the questions they pose. Their response would have been much more clearly and sharply focused if it had concentrated on the historical development of the theology of story. Such a discussion would have to examine these questions: Where, when, and why did theology begin to discover the usefulness and importance of story? What is the historical and methodological significance of the theology of story? What are the strengths and weaknesses of this mode of theologizing?

There is a further difficulty with the authors' response. Theology of

story should necessarily involve an interdisciplinary approach to story which combines theology and literary history and criticism. However, one of the criticisms which can be leveled against most theologians of story is that they do not sufficiently avail themselves of the resources of contemporary literary criticism: e.g., they frequently fail to take into account such formal elements of story as plot, character, and point of view. The consequence is that, as George W. Stroup III has observed, theological discussions of story "often lack precision and appear fuzzy" ("A Bibliographical Critique," *TTod* 32 [1975] 133-43, at 140). This weakness is present in *Tellers of the Word*. For example, N.'s literary propaedeutic to a theology of storytelling (chap. 2) is very inadequate from the perspective of literary criticism, and on the whole the authors' commentaries on their theses are more philosophical than literary in content. (Note, however, that I am not advocating that theology embrace either literary criticism or philosophy to the exclusion of the other: see H. Jones, "The Concept of Story and Theological Discourse," *ScotJT* 29 [1976] 415-33). With regard to this aspect of their project, the authors would have done well to take to heart Stroup's excellent recommendations concerning the direction work on theology of story should take (see Stroup 140-42).

In the Foreword, Navone and Cooper describe their work as "the beginnings of a systematic answer" to the questions to which they propose to respond (xiii). This is an important point to keep in mind. The authors offer much here that is very worthwhile, but they have a long way to go before making the systematic answer to which they aspire.

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CHIESA CONCILIARE: IDENTITÀ E SIGNIFICATO DEL CONCILIARISMO. By Giuseppe Alberigo. Brescia: Paideia, 1981. Pp. 381. L. 18,000.

The Church in the conciliar era is an enormous and complicated topic for which this book provides a first-rate survey and evaluation of its beginnings, development, and significance. A. has also taken up a number of the modern disputes on the subject and given many judicious observations along with a vast bibliographical survey. Anyone today looking for an introduction to the conciliar era would do well to begin here.

This study, however, goes beyond the introductory level and merits serious consideration by scholars of various disciplines. A. focuses on the three generations of conciliarism, what made each of them different and why, what each did and said. The three generations were (1) those who were teachers and leaders in 1378, when the schism began; (2) those who

came to the fore in the period ca. 1390–1418 and whose major achievement was the Council of Constance; (3) the generation after Constance that took its actions and decrees for granted (or bitterly opposed them) and lived on to the Councils of Basel and Florence. A. discusses the problems confronting each generation, their questions and answers, and the distinct historical context of each generation. Moreover, within each generation there was diversity, as indicated by the different stresses and sources used by theologians or canonists.

For the first generation, the excesses of papalism and clericalism were the causes of the schism, which was itself a symptom of the need for reform. Unity and reform thus were from the outset two sides of the same coin. When the schism had hardened for more than a decade, the new generation approached the problem with different eyes. Now “church” meant the whole believing community, whose authority came to it directly from Christ and who therefore had the right and duty to act to preserve its own existence. These were the stresses and themes of d’Ailly, Gerson, Zabarella, Cramaud, etc. Their generation saw withdrawals of obedience, both colleges of cardinals abandoning their papal claimants, a general council at Pisa, and the great moment of their era, the Council of Constance with its glory and its limitations; and so a major part of this book is devoted to Constance, its debates, acts, and decrees.

The third generation had seen what a council could do, had seen unity achieved, but now were witnesses to the bitter struggle of the new Popes (Martin V, Eugenius IV) to prevent any implementation of reform. A. discusses this generation of Cusa, Escobar, Torquemada, *et al.* The concepts of consent and reception are developed, humanistic thought and a concern for the past begin to influence the writings, but the hopes for unity and reform are dashed.

A. shows well a series of moments in time, the feelings and ideas of the major actors. Scholars may disagree here and there, but this is a solid and worthwhile book that also has things to say about some modern questions in the Church. For example, A. describes John XXIII’s flight from Constance in March 1415 as a dogmatic act, a telling and descriptive phrase, for it raises the question, still unanswered definitively, what a pope could do against a general council if and when he did not like the direction it was taking or the decisions it was making. This was the key question for the generation of Basel along with its counterpart: What could a council do against a pope intent on destroying it because he could not control it? The relevance of these questions has not disappeared.

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THOMAS E. MORRISSEY

LUTHER AND THE PAPACY: STAGES IN A REFORMATION CONFLICT. By Scott H. Hendrix. Philadelphia: Fortress, 1981. Pp. xii + 211. \$14.95.

LUTHER ON MINISTERIAL OFFICE AND CONGREGATIONAL FUNCTION. By Gert Haendler. Edited with an Introduction by Eric W. Gritsch. Translated by Ruth C. Gritsch. Philadelphia: Fortress, 1981. Pp. 110. \$9.95.

These books have more in common than their red jackets, their red bindings, and their publication by the same press. Both treat the subject of the relation of Luther's doctrine of the Church to his doctrine of the ministerial office. Both are methodologically similar in that they are carefully-wrought historical studies of the stages of development of Luther's views on the papacy and on the relation of congregation to ordained ministry from his early to his later career, especially during the crucial years 1517 to 1525.

Hendrix' thesis is that from the beginning of his career to the end Luther's position vis-à-vis the pope was shaped not so much by his dogmatic stance or by his formal authorities, such as church council (so R. Bäumer, *Luther und der Papst*, 1971) or Scripture (so E. Bizer, *Luther und der Papst*, 1958), but rather by his pastoral concern for the people's need and right to hear the word preached so that they might experience the freedom of the gospel. "Luther's attitude toward the papacy did not undergo radical shifts but progressed through finely differentiated stages until he became absolutely convinced that the papacy would not fulfill its pastoral duty" (xii).

Though the ecclesiological and pastoral basis for Luther's attitude toward the papacy was present from the very beginning, namely, that "the true church is the place where Christians are fed by the faithful preaching of the word" (19), he only gradually came to realize its concrete implications as he entered into combat with defenders of the papal hierarchy in the period following the Ninety-five Theses. Hendrix argues forcefully that Luther's vitriolic attack beginning in 1520 upon the papacy as the Antichrist which tyrannizes over consciences and the still more bitter invective of his later years are motivated by Luther's concern "to exercise the duty of a good pastor," as Melanchthon said of him (156). His rationalizing of the vehemence of Luther's language in this regard, however, many readers will find less than convincing.

Haendler's thesis is that beginning in the summer of 1520 with the treatise "To the Christian Nobility of the German Nation . . ." Luther stressed the activity of the congregation (*Gemeinde*) on behalf of the freedom of the gospel based on the priesthood of all believers. Just as with the papacy, as pointed out by Hendrix, so with the office of ministry, the emphasis is not on status but on task, namely, service to the Word.

H. supports his proposition that Luther ascribed a major role to the congregation by describing not only the Reformer's views in his treatises, sermons, and letters but also his actions to encourage active congregations especially during the period 1522-24. He admits that Luther's attitude and activities were not always consistent, as in his criticism of Carlstadt's congregation at Orlamünde in 1524 and of rural congregations who wished to elect their own pastors on the eve of the Peasants' War in 1525. But he thinks Luther's position can be partially explained, at least, in the first instance by the historical circumstances and by his concern for the freedom of the gospel. In spite of the diminution of the role of the congregation as a result of the visitations in Saxony beginning in 1527, H. points out that even the Luther of the 1530's continues to favor active congregations. On the other hand, he notes the tension in Luther's attitude, but he might have marked out still more clearly how Luther's concern for order vied with his congregational principle.

H. obviously seeks to address the condition of the Church in East Germany as he enlists the support of the great Saxon Reformer for the strong independent role of congregations who act without direction from above or even against the authorities, as in the case of the small rural congregation's resistance to the ecclesiastical bureaucrats in Nazi Germany which he describes in the final chapter.

These are both interesting and important contributions to Luther research as well as to the relevance of that research for the situation of the contemporary Church.

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DIBATTITO LUTERO SERIPANDO SU "GIUSTIZIA E LIBERTÀ DEL CRISTIANO." By Alfredo Marranzini. Brescia: Morcelliana, 1981. Pp. 379. L. 18,000.

Girolamo Seripando, Master General of the Augustinians (1539-51) and Archbishop of Salerno from 1554 until his death in 1564, is a well-known participant in the Council of Trent. But his emphatic perception of human moral ineptitude and his notion of a final, supplemental application of the flawless righteousness of Christ were excluded from Trent's Decree on Justification. The conciliar majority in 1546-47 thought Seripando conceded too much to Luther and chose instead to accent human freedom in complying with or rejecting grace and the sufficiency of good works done in Christ as fulfilling the law God imposes in this life.

After retiring as Master General, Seripando had two quiet years of study in Naples. Then in 1553 he went to Brussels as the emissary of the

Neapolitan aristocracy in an effort to regain from Emperor Charles V some of the privileges recently eroded by the policies of the imperial viceroys in Naples. During this mission Seripando wrote out a section-by-section refutation of Luther's *De libertate christiana* (1520), to which he appended a sketch of the earlier disputes on Christian freedom in which St. Paul and St. Augustine had intervened. In 1555 Seripando composed a *proemium* for his work of controversy, which in fact wandered somewhat from Luther to treat (1) the abuses in the Church which Marcellus II would have reformed had he been granted more than three weeks as pope and (2) the right dispositions for doing Christian theology.

Seripando had wanted to put his rebuttal of Luther in dialogue form, but did not find the time to make this revision. Later, probably around 1560, he had the manuscripts of these writings bound into one volume, which was the basis for the modern edition, edited by A. Forster, in the *Corpus catholicorum* series under the title *De iustitia et libertate christiana* (1969).

Marranzini's book contains a historical-theological essay on Luther's and Seripando's notions of freedom (21-126), an Italian translation of Seripando's bundle of writings (129-294), and a first-ever Italian translation of the Latin version of Luther's *De libertate* (297-334). The book closes with good indices of citations.

Although Seripando left his text an unrevised draft, now that it is circulating we can well ask about the quality of his 1553 encounter with Luther. On the one hand, Seripando offers an engaging view of the person justified by faith in Christ. He stresses how the Holy Spirit becomes the active source of one's obedience, resistance to concupiscence, prayer, and a holy effort toward growth in righteousness. The believer is free, because his good behavior is no longer motivated by fear of punishment but arises out of filial love. On the other hand, Seripando wrote a section-by-section rebuttal, in thirty-seven parts, of a work to which he had but one basic objection. For him, Luther's *sola fide* truncated both the word of God, which is gospel *and commandments*, and the Christian response, which is faith *and love*. The rebuttal is tiresomely repetitious in content. Furthermore, Seripando claimed that Luther's teaching was motivated by a proud and undisciplined preference for his own views over against the patristic and ecclesial consensus. Neither Seripando nor his translator adverts to the late-scholastic divergences on justification, in which one tradition held a *meritum de congruo* of grace on the part of one doing what he can (*faciens quod in se est*) by purely natural effort. Against this view Luther was quite justified in his polemics in the years immediately before he wrote *De libertate*. In Luther's work itself, Seripando missed the critical distinction Luther made between doing good works—this is insisted upon—and relying on them as salvific—a monstrous and

perverse opinion (WA 7, 63, 22). Instead, Seripando accused Luther of promoting an *effrenata licentia* under the guise of Christian freedom (Forster edition 66).

It seems to this reviewer that the Seripando of this treatise has passed the peak of the theological creativity evident in the treatises he composed at Trent in 1546. Then he was trying to influence Catholic doctrine in the direction of a more spiritual and more Pauline-evangelical view of grace and life in Christ. One can regret that in 1553 he adopted the tedious method that had proven ineffective in Catholic controversial work in the 1520's and had not instead sought to distil his Augustinian insights into a positive exposition on conversion, forgiveness, the Spirit as gift, and the renewed attitudes and conduct of the members of Christ.

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JONATHAN EDWARDS' MORAL THOUGHT AND ITS BRITISH CONTEXT. By Norman Fiering. Chapel Hill: University of North Carolina, 1981. Pp. xiii + 391. \$30.

Fiering's long-awaited volume provides both an account of the intellectual location of Edwards' moral philosophy and also a valuable reinterpretation. This work should rank with Roland Delattre's *Beauty and Sensibility in the Thought of Jonathan Edwards* and Clyde A. Holbrook's *The Ethics of Jonathan Edwards* as indispensable secondary sources. However, it goes beyond the internal analysis of Edwards' thought provided by them to situate him philosophically in the lively discussion of eighteenth-century British moralists. One hopes that F.'s careful erudition will exorcise once and for all Perry Miller's contention that Newton and Locke provide the proper lineage for Edwards' empiricism of the moral agent.

F. argues that the scholastic-Aristotelian moral philosophy had broken down in the seventeenth century, to be replaced by a new moral philosophy which emphasized the psychology of the "appetites, affections, passions and inclinations, which the pagan moralists by comparison had only touched on" (5). Much of this material was taken over from Christian theology and spirituality and represented in secular dress. "Edwards in a sense reversed the ongoing process by assimilating the moral philosophy of his time and converting it back into the language of religious thought and experience" (60). In a patient and genial style, F. traces the debates with Shaftesbury, Hutcheson, Samuel Clarke, Hume, and Malebranche in which Edwards strove to demonstrate that any ethics constructed apart from God must be philosophically defective. The analysis builds chronologically to *The Nature of True Virtue*, the slim masterpiece which contains both his metaphysics of morals and the rebuttal of the moral-

sense philosophers. An excellent chapter on Edwards' *Freedom of the Will* presents the compatibility of determinism and moral responsibility, though F. concedes that the philosophical clarity achieved does not resolve certain theological questions.

F.'s reinterpretation stresses the distinction between the intellectualist moral psychology of the unregenerate and the "sentimentalist" patterns brought about in the elect through the Holy Spirit's transforming action. In short, Edwards agrees with Hutcheson on the centrality of the moral sense but reserves it to the converted Christian as the effect of the Spirit. Closer attention to *Religious Affections* would have indicated that the affections are central to the moral life of all, even though religious conversion reveals the divine beauty of moral values to the elect. One further minor caution: F. holds that *True Virtue* is divided between a synthetic moral theology and Edwards' response to his philosophical opponents. The argument is more integrated than that, since the former section provides the criterion by which the other foundations of morality are judged inadequate, namely, the principle that truly virtuous acts must be dependent upon and subordinate to benevolence to Being in general.

This volume should interest a wider theological public than simply Americanists and historians of ideas. It should also command the attention of systematic attempts to ground faith and morality in esthetic experience which is revelatory. It indicates the American roots of H. Richard Niebuhr and David Tracy's *Analogical Imagination*. It will expose to a new generation of readers the one who is arguably America's premiere theologian.

Jesuit School of Theology at Berkeley WILLIAM C. SPOHN, S.J.

THE POPES AND EUROPEAN REVOLUTION. By Owen Chadwick. *Oxford History of the Christian Church*. Oxford: Clarendon/Oxford University, 1981. Pp. x + 646. \$84.

In some respects this volume provides more than its title suggests: three fourths of the work is concerned with the Roman Catholic Church of the old regime—the people and their religious belief and practice, the clergy and members of religious communities, as well as the popes. It is only on page 445 that the reader finally gets to a treatment of the French Revolution. In other respects this volume provides less than its title apparently promises: due to editorial assignments in this series, the French Revolution and the Church in France will be treated in another volume; thus the present work treats the French Revolution and the post-Napoleonic restoration as they affected the Church on the Continent, especially Italy, Spain, Germany, Austria, and Hungary; the treatment of the papacy begins with Clement XI (1700–21) and ends rather

abruptly with Leo XII (1823–29); only passing mention is given to Pius VIII (1829–30), Gregory XVI (1831–46), Pius IX (1846–78), and the revolutions of 1830 and 1848. One feels that the division of labor in what promises to be a distinguished series could have been more logical.

Editorial prerogatives or peculiarities aside, C. treats the history of the Roman Catholic Church in the eighteenth and early nineteenth centuries through a series of biographical and topical vignettes in a style reminiscent of his classic *The Victorian Church* (1966, 1970). For example, one may learn that some of the reforms approved by Vatican II (such as vernacular liturgy) were advocated in the eighteenth century; similarly, such issues as clerical celibacy, election of pastors, and the political involvement of the clergy were subjects for debate. Some problems of that age seem perennial: “the monsignori of the Curia were notorious for their belief that Rome was the centre of the world and that nothing outside Rome mattered” (155); similarly, “battles were fought between bishops insisting on rules and nuns insisting that they must do what they must do” (225). Other problems of that age now seem paradoxical: such medieval legacies as the right of sanctuary, civil immunity of the clergy, and the prohibition of usury came to an end, though not without some struggles; on the popular level, pastors met resistance when they tried to counter the common superstition that the ringing of church bells would calm thunderstorms.

The papacy too was different, since the popes were secular rulers as well as spiritual leaders. For the election of a new pontiff, conclaves lasted months instead of days, as the cardinals maneuvered for a nominee whose ideology would differ from that of his predecessor without provoking an imperial veto. Such a selection process produced mixed results. For example, Clement XIII (1758–69) apparently failed to obtain background references before appointing Casanova a knight of the Lateran. Much more disastrous, however, was the decision of his successor, Clement XIV (1769–74), to suppress the Jesuits as a matter of political expediency. Nonetheless, in spite of political pressure and persecution, this was a period when the pope’s “office was elevated, not in political power, for there he lost rights steadily; but in the feeling of ordinary faithful worshippers.” Simultaneously, the prestige of bishops declined: “the Pope of the old world stood above his fellow bishops, but not always far above. In the new world he stood head and shoulders above everyone” (609).

If C.’s presentation is unusually scintillating, it is not universally satisfactory. On occasion, some British expressions and references to parallels in the Church of England will seem strange to American readers. On occasion, readers may get a false impression: e.g., in reading the statement that “towards the end of the sixteenth century Spanish school-

men began to use the hitherto unaccustomed word *infallibility* . . ." (284), one wonders why no mention is made of Brian Tierney's *Origins of Papal Infallibility, 1150-1350* (1972), which documented a discussion of "infallibility" prior to the Reformation. Similarly, in light of Franz Xaver Bantle's *Unfehlbarkeit der Kirche in Aufklärung und Romantik* (1976), one should no longer assert that "few French or German writers defended papal infallibility during the eighteenth century" (285; cf. *TS* 40 [1979] 282-86).

On the whole, however, C.'s work is exemplary in its scholarship and enjoyable in its style. Professional historians will find the extensive bibliography (614-31) as useful as it is impressive. General readers will be fascinated by the well-written account of popes and people, of political powers and pastoral problems, in an age when the Church was both vastly different yet somehow quite similar. It is, then, most unfortunate that the incredibly high price may prevent this volume from having the wide readership it deserves.

Catholic University of America

JOHN T. FORD, C.S.C.

THE BIRTH OF THE CATHOLIC TÜBINGEN SCHOOL: THE DOGMATICS OF JOHANN SEBASTIAN DREY. By Wayne L. Fehr. Chico, Cal.: Scholars, 1981. Pp. viii + 302. \$14.95.

In 1817 Johann Sebastian Drey (1777-1853), together with his colleagues on the theological faculty of the Catholic University of Ellwangen, was transferred to the Protestant University of Tübingen when the former institution was incorporated into the latter. Drey had shown promise as a theologian since the publication in 1812 of a programmatic essay entitled *Revision des gegenwärtigen Zustandes der Theologie*. Two years after his arrival at Tübingen he established a reputation as a methodologist with the publication of his theological encyclopedia *Kurze Einleitung in das Studium der Theologie* (1819). His three-volume *Apologetik* (1838, 1843, 1847) was the literary culmination of his academic career. In these three major works Drey expounded a methodological approach to the theological task that was at once speculative and historical, and in many ways is still characteristic of Catholic Tübingen theology.

Although Drey is regarded as the founder of the Catholic Tübingen school, his thought has been eclipsed in the history of theology by the work of his students J. B. Hirscher, J. E. Kuhn, and, most of all, J. A. Möhler. German scholarship of the past forty years, however, has recovered an appreciation of Drey's seminal importance for modern Catholic theology. J. R. Geiselman's studies on the Catholic Tübingen school rank Drey's thought as prototypical for the theology of tradition that we

associate with that school. Recent monographs by J. Rief, F. Schupp, and W. Ruf have enhanced our understanding of the details of Drey's complex system. Unfortunately, English-speaking scholarship has tended to ignore Drey's contribution to Catholic theology, though Wayne Fehr's excellent book, a revision of his 1978 Yale doctoral dissertation, has taken an important step toward remedying this situation.

That F.'s study is a sophisticated piece of scholarship does not prevent its being as well a representative introduction to Drey's theology. He presents and comments on the consistent themes which occupied Drey throughout his career and in the major works of his literary corpus. He situates Drey's thought with respect to the post-Enlightenment theological quandary spawned by the deistic denial of divine revelation. According to F., Drey is best understood as an apologist who responded to the pressing need in his own day for a theology of revelation by seeking a middle way between the naturalism of the rationalists and the supernaturalism of the traditionalists. F.'s exposition of this middle way highlights his own contribution to Drey interpretation. F. maintains that "Drey's apologetic project finds its deepest grounding in his distinctive way of conceiving the finite world in relationship to its divine Source" (251). An integrative view of the God-world relationship, drawn from the insights of German idealism, is, F. insists, the key to Drey's synthesis of the speculative and the historical, rationality and positivity.

Drey transcends the theological polarization of the naturalist/supernaturalist controversy by denying the independent integrity of both the naturalist's rational knowledge of God through creation and the believer's positive knowledge of God through revelation. For Drey, creation and revelation are congruous and complementary aspects of the same God-world relationship. Revelation is God's unfolding of the mystery of being, "a creative transformation . . . of the already existing state of reality" (40). Creation is God's original revelation which is progressively clarified in the course of history. By applying Lessing's idea of revelation as the education of the human race to this synthesis of the naturalist and supernaturalist positions, Drey is able to interpret the providential dimension of the God-world relationship in a thoroughly social and universalistic fashion.

The most interesting section of F.'s book explores Drey's efforts to construct a theological method which would legitimate for dogmatics the synthesis of rationality and positivity demanded by a meaningful apologetics. In Schelling's conception of *Wissenschaft* as the intellectual resolution of the ideal-real antithesis, Drey discovered a rigorous, if somewhat elusive, criterion for theological knowledge. For Drey, scientific theology involves the rational (and in his idealist epistemology, necessary) validation of the historical revelation which the believer appropriates

subjectively in faith. Dogmatics comprises only those doctrines which the theologian can demonstrate are consistent with the conditions of ideation and yet true to the givenness of historical revelation. The constructive process of scientific theology reaches its goal as the contingency of history is elevated to the necessity of the idea, as the truth of faith is raised to the level of theological knowledge.

Drey never executed this radical method in a published dogmatics, though the Wilhelmsstift library at Tübingen is in possession of Drey's lecture notes on the subject. F. has provided an impressive scholarly service by researching this material and presenting the broad strokes of the theology roughly outlined there. In F.'s judgment, Drey's venturesome method is applied with surprisingly traditional results. In spite of his admiration for Drey's work, F. concludes that the theologian failed to accomplish the synthesis between rationality and positivity for which his method aimed, though F. acknowledges that the dialectic of Drey's thought tackles an insoluble issue of perennial concern for modern theology. If the reviewer is permitted a single criticism of F.'s exemplary work it is that the author does not stress thoroughly Drey's place in the history of Catholic theology as a bridge between the ontological orientation of its pre-Enlightenment past and the historical sensitivities of the post-Enlightenment period. This emphasis, which complements F.'s thesis nicely, would have served the dual purpose of elucidating Drey's position as founder of the Catholic Tübingen school and explaining why Tübingen theology was criticized so mercilessly by the Neo-Scholasticism of the late nineteenth century.

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JOHN E. THIEL

GEORGE TYRRELL: IN SEARCH OF CATHOLICISM. By David G. Schultenover, S.J. Shepherdstown: Patmos, 1981. Pp. xii + 504. \$32.50.

This volume presents an intellectual history of the writer who in 1908 was described by Cardinal Mercier as "the most penetrating observer of the present Modernist movement" (340). It is part of the continuing literature about the Modernist period of the late nineteenth and early twentieth centuries. The author implies more than once that contemporary interest in Tyrrell lies in the fact that "anyone who has studied both him and the documents of Vatican II will recognize his principles reborn on nearly every page" (360), and suggests that "modernists' had asked many of the same questions addressed by Vatican II and had given tentative answers that find close parallels in the council's decrees" (vii). In that same vein, the story about Pope John XXIII told by Meriol Trevor in *Pope John* (New York: Macmillan, 1967, 132 n.) is cited in which the then Padre Angelo Roncalli in 1924 was removed from the faculty of the Pontificio Ateneo Lateranense because—so he thought—

he was suspected of being a Modernist. Years later, as Pope John XXIII, he retrieved his personal file from the office of a certain congregation in which he found next to his name the words "suspected of Modernism." He wrote on the file: "I, John XXIII, pope, say that I was *never* a Modernist!" (363).

S. has interwoven Tyrrell's intellectual history with both a personal history and a history of Modernism itself. Tyrrell's religious thought is presented against the backdrop of his own personal biography and that of the other famous intellectuals who at the time were attempting to present Catholic thought in a manner that would be acceptable to thoughtful and well-educated Christians. No fixed definition of Modernism is given in the book; S. prefers to avoid the debate about definitions. Nevertheless, one gets a good sense of the people and their thinking that earned for them the Modernist title. Their story was a painful one.

The first chapter traces briefly the beginning and development of Tyrrell's complex personality, which S. describes as sensitive but also as existing "in a state of unsteady equilibrium that can be upset or propelled in a certain direction by pressures which could go undetected in a less sensitive personality" (3). Tyrrell is presented as fluctuating between a liberal and a conservative pole, really neither liberal nor conservative: "Discomfort with his present position was his only position, and that position, formed from childhood, was to dominate all his later interactions, both private and public, personal and theological" (6).

Tyrrell's writings are summarized in careful detail and gently critiqued throughout the work. The quantity of his writing seems overwhelming, although it usually originated in the form of articles. The authors who influenced the composition of his writings are so presented that the sources of his thinking figure prominently. The most renowned religious figures of the period become well known through his dependence upon them: Henri Bremond, Alfred Loisy, Wilfred Ward, and especially Baron von Hügel, Tyrrell's close friend who badgered him into learning German to the point where he was able to devour an enormous amount of German religious literature fed to him by von Hügel.

Tyrrell died at forty-eight in 1909, but he admittedly had committed "ecclesiastical suicide" (337) at an earlier date. His long and stormy relationship with the Society of Jesus finally ended with his dismissal from the order in 1906, and a year later his running battles with other ecclesiastical authorities and censors concluded with his excommunication from the Church. S. suggests that the complete story of Tyrrell's Modernism will be told only with the opening of the Roman archives.

Full notes, extensive bibliographical material, and a good index add to the value of this timely study.

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FRANCIS M. O'CONNOR, S.J.

DIE CHRISTOLOGIE EMIL BRUNNERS: BEITRAG ZUR ÜBERWINDUNG LIBERALER JESULOGIE UND DIALEKTISCH-DOKETISCHER CHRISTOLOGIE IM ZUGE GESCHICHTLICH-DIALOGISCHEN DENKENS. By Stefan Scheld. Wiesbaden: Steiner, 1981. Pp. ix + 347. DM 80.

Since the debate between Karl Barth and Emil Brunner turned around the relation between theology and anthropology and the role of natural theology within theology, the issue of anthropology rather than Christology has been the focus of most studies on Emil Brunner. Scheld's study, originally a dissertation at the Catholic Theological Faculty of the University of Würzburg under the direction of the Calvinist expert Alexandre Ganoczy, provides an outstanding exception to this direction of research. His monograph is a genuine contribution not only because of its focus on the development of Brunner's Christology but also because it raises the systematic question of the relevance of this Christology within contemporary theology. Although Brunner's Christological reflections are divided into three periods—the Christology implicit within his dissertation (4–102); the Christology within the framework of the dialectical theology as developed in the *Mediator* (103–99), and the mature historical dialogic Christology of the *Dogmatic Theology* (200–316)—it is basically the final and last stage that occupies the center of S.'s analysis of the value and significance of Brunner's work.

S. interprets Brunner's Christology as the attempt to overcome the weaknesses within the nineteenth-century Protestant liberalism and the early-twentieth-century dialectical theology. Reducing Christology to a Jesuology, the liberal theology is unable to explicate the meaning of classic Christological dogmas. The dialectical theology, especially the Barthian version, is, on the other hand, Docetic, for it fails to take sufficiently into account the human existence of Jesus. The point of S.'s analysis is to demonstrate how Brunner uses the category of "encounter" to overcome the aporia of each position.

The model of interpersonal encounter serves to elucidate the relation between faith and history, between God and humanity, and between God's historical self-communication and humanity. Jesus is really other to humans and yet in a definite form. Therefore the starting point for a Christology of encounter is not the divinity of the person of Jesus but rather the historical *Gestalt* of Jesus and his work. It is in history and through the historical form that the person and significance of Jesus is encountered. In his analysis of Brunner's "encounter Christology," S. argues that it represents a successful reinterpretation of the traditional two-nature, one-person hypostatic union. Questionable, however, is Brunner's interpretation of the resurrection of Jesus. An "encounter Christology" that takes corporeality seriously should have taken more seriously the corporeality of the resurrection of Jesus.

As a Roman Catholic theologian, S. is able to relate Brunner to much of contemporary Roman Catholic Christology. This constitutes both the strength and weakness of the volume. On the one hand, the volume is historically structured insofar as it chronologically analyzes each successive stage of Brunner's development. It shows how the stages in the development of Christology correspond to the development in other areas of Brunner's theology. On the other hand, in line with its systematic concerns, there are three times as many references to Schnackenburg as to Bultmann or Jeremias. Historically, it would have been more relevant to relate Brunner to his own contemporary exegetes rather than to those contemporary with Scheld. The contrast between Brunner and Barth would have been given a sharper historical focus if it were viewed in the light of the status of exegesis at that time. The evaluation of Brunner in terms of Schnackenburg's exegesis of NT texts on Jesus' resurrection and virginal conception would then have a secondary role in the historical evaluation of Brunner's achievement. Nevertheless, S.'s study is an important contribution, for it analyzes a significant element of Brunner's thought that has been previously on the sidelines. His references to contemporary problems make the volume of interest not only to historians of theology but also to contemporary Christologists.

Catholic University of America FRANCIS SCHÜSSLER FIORENZA

BRECHT AND THE BIBLE: A STUDY OF RELIGIOUS NIHILISM AND HUMAN WEAKNESS IN BRECHT'S DRAMA OF MORTALITY AND THE CITY. By G. Ronald Murphy, S.J. Chapel Hill: University of North Carolina, 1980. Pp. 104. \$10.95.

The German author Bertolt Brecht was or is, arguably, one or more if not all of the following: (1) a genius; (2) the best German playwright of the twentieth century; (3) one of the two best German poets of our era (the other being Gottfried Benn); (4) the creator of the only type of theater relevant for our times--epic theater; (5) the greatest director of plays in our century; (6) the most effective and successful transmuter of Marx into literature who ever lived. Brecht has been the object of such a vast amount of scholarly attention since his death in East Germany in 1956 that those who write about him are dubbed "Brechtologists" and the fruits of their seemingly endless endeavors are labeled products of the "Brecht industry." In an industry where originality has been at a premium for some time, two of the most refreshing surprises of late have been James Lyon's revealing and fascinating book on the personal Brecht (*Brecht in America*) and Ronald Murphy's study of the metaphysical Brecht, of the Brecht who once paradoxically spoke of himself as "the last great Catholic writer." M. has done more than any other Brechtolo-

gist to prove the accuracy of the reply a notoriously unreligious Brecht made to the question put to every suddenly famous author by a magazine writer: "What has been the biggest influence of your life?" Brecht's answer was: "You will laugh: the Bible."

M. establishes an impressive case for his contention that Brecht did not make use of the Bible *only* in a negative sense (for purposes of parody, humor, alienation, satire, and just plain blasphemy) but also—and here he has invaded practically virgin territory—in a positive way. M. claims that from the beginning two seemingly insoluble existential problems lay at the core of Brecht's creativity and that these haunted him to the end and in fact at times explicitly overrode the considerations of his Marxist ideology. The playwright's horror of death as mankind's supreme abuse, the fear of extinction in an unfeeling universe, is reflected in his sympathetic application of the Wisdom literature of the OT (especially Ecclesiastes, Job, and the Psalms) to certain of his works. Likewise, a predilection for Isaiah (social love of neighbor) and the Gospel accounts of Christ's passion and death (the crucifixion of ultimate goodness) points up Brecht's obsession with the problem of realizing one's human potential in a world where evil seems to have the upper hand. Borrowing a leaf from St. Thomas, M. neatly calls the concern for staying alive the problem of existence, and the second, with which it is in flat contradiction, the problem of essence. (Otherwise the book is remarkably free of technical jargon.)

In ingenious fashion M. traces the presence of these themes in four plays, each of which was written at a different period of development in Brecht's life, and each of which depicts a city (the home of modern man) threatened in some way or other by extinction. The first of these plays is a little-known work Brecht wrote at the age of thirteen called, of all things, *The Bible*. The second is the most violent expression of his early nihilism, *Baal*. The third, the opera *Mahagonny*, is the first major work he completed in the wake of his enthusiastic conversion to Marxism. And the last, *Mother Courage and Her Children*, written at the height of his creative powers, is probably his masterpiece.

Nobody is going to agree with all of M.'s provocative and sometimes startling conclusions. I, for one, view the "passion and death" of Kattrin in *Mother Courage* (indisputably one of the great moments of twentieth-century drama) not as evidence of an unmarxistic nod in the direction of the Bible, but rather as an onslaught on the realm of grace as blasphemous as the anguished attack by Dostoyevsky's Ivan in *The Brothers Karamazov* or by Camus's Dr. Rieux in *The Plague*. Otherwise, my biggest quarrel with the book has to do with its unsure grasp of Marxism as a humanism, as suggested by the assertion that a concern for "goodness"

cannot be as central to a secular ideology as it is to religion (Where was orthodox religion, Jacques Maritain once wondered out loud, when Marx and his fellow atheists of the nineteenth century were fighting to abolish the evils of the industrial revolution?).

Some ten years ago the late W. H. Auden, one of Brecht's collaborators in his American exile, made the following rather remarkable retrospective assessment of the German author: "I think there was a split between [Brecht's] natural sensibility, which was pessimistic, even Christian, and the optimistic Marxist philosophy he tried to adapt to." The British poet/playwright would have welcomed Murphy's book as an astute elaboration of what he said. We can do no less and, as such, it represents a breakthrough in Brecht studies.

Rutgers University

RALPH J. LEY

ORTHODOX THEOLOGY AND DIAKONIA: TRENDS AND PROSPECTS. ESSAYS IN HONOR OF HIS EMINENCE ARCHBISHOP IAKOVOS ON THE OCCASION OF HIS SEVENTIETH BIRTHDAY. Edited by Demetrios J. Constantelos. Brookline, Mass.: Hellenic College, 1981. Pp. 397. \$17.95.

Interest in Eastern Christianity has been growing in the West. One reason for this is the increased interest in deeper prayer and in mysticism in general among Christians in the West. Also, in times of great upheaval in Western Christian churches there is among such Christians a desire to return to early Christian traditions. Both of these have been admirably retained intact by the Orthodox Christians of the East. Another reason for this increased interest in Eastern Christianity is that Orthodox theologians living in the West are taking a greater initiative to articulate their Eastern Christian heritage, not only for their own faithful who now live in a Western culture, but for their fellow non-Orthodox Christians, both theologians in ecumenical dialogue and inquiring laity.

This is a collection of essays gathered together to honor Archbishop Iakovos (Coucousis), Metropolitan of the Greek Orthodox Church of North and South America. As in most collections of this nature, the quality of writing and content varies. First, the title selected by the editor, Demetrios J. Constantelos, as the literary "umbrella" to cover the eighteen essays, written by sixteen Orthodox and two non-Orthodox (a Roman Catholic and a Protestant) scholars, seems to this reviewer to be faulty advertisement. One would expect a collection to deal with Orthodox theology and *diakonia*, or Orthodoxy's service to a modern world. The reader will find very little of theology that could be termed uniquely "Orthodox" and practically nothing concerning *diakonia* or an Orthodox contribution to a renewal of society through social ethics or social reforms.

These essays are divided into four main headings: God's Word in Scripture, Liturgy and Nomos; The Church in History and in the Present World; The Mother Church and Sister Churches; The Orthodox Church and Other Churches: Inter-Church Relations and Ecumenical Visions. The reader is constantly forced to interpret the word "church" in the majority of these articles written by sixteen Orthodox thinkers, thirteen of whom are Greek, to mean the Greek Church in history and now as that Church exists in America. "Orthodox" refers to the Greek traditions within the Orthodox Church, a position Russian and other Slav, Rumanian, and Arab-speaking Orthodox would find most distressing.

In the first section, Russian Orthodox John Meyendorff and Alexander Schmemmann present two worthwhile essays entitled respectively "The Liturgy: A Clue to the Mind of World-Wide Orthodoxy" and "Symbols and Symbolism in the Orthodox Liturgy." The essays in the second section deal exclusively with the Greek Church and will hold little interest for non-Greeks. The third section continues the historical exploration of the Greek Church as the Mother Church, with side essays by Veselin Kesich on the early Serbian Church as seen through the biography of St. Simeon by St. Sava, and Vasil Istavrides on the Church of ancient Antioch.

In the last section, dealing with the Orthodox Church and ecumenism, Metropolitan Emilianos Timiadis in his "The Ecumenical Movement and Orthodoxy" lays down a working program in the search for Christian unity. Nikos Nissiotis presents what, to this reviewer, is the most creative essay in the collection, "Orthodox Principles in the Service of an Ecumenical Theological Education." Edward J. Kilmartin, S.J., a Roman Catholic member of the bilateral Orthodox-Roman Catholic Theological Consultation in the U.S.A., gives a review of what has taken place in this dialogue since 1965. The last article, by J. Robert Nelson, professor of theology in Boston University, "Life, the Undefined Presupposition," will leave the reader wondering why the editor chose to include it in this collection dealing with Orthodox theology.

An interest in Eastern Christianity is developing here in the West. It will die unless more creative Orthodox theologians write less of their past history and develop out of the riches of their ancient traditions a new and vibrant form of Christianity that will be true theology and *diakonia*.

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GEORGE A. MALONEY, S.J.

CREATIVITY AND METHOD: ESSAYS IN HONOR OF BERNARD LONERGAN.
 Edited by Matthew L. Lamb. Milwaukee: Marquette University, 1981.
 Pp. xii + 584. \$24.95.

This *Festschrift* in honor of Lonergan's seventy-fifth birthday is a tribute to his stature as a thinker and a symbol of his dawning recognition

among a wide variety of people. As Cardinal Newman noted on receiving the cardinalate, most people cannot expect recognition for their work during their own lifetime. Lonergan, who has never sought to be "popular," is at least incipiently receiving this recognition.

The contributions are many and varied. They are divided into realms that reflect Lonergan's method: foundational theology (Dunne, Tyrrell, Tracy, Lamb, Lawrence, Doran, O'Callaghan, Gregson, Shea); biblical orientations (Quesnell, McEvenue, Meyer); soteriology (Loewe, Moore, Ring); ecclesiology (Komonchak, Happel, Dunne); ethics (Conn, Roy, Raymaker, Barden); language and literary criticism (Meynell, Gerhart); phenomenology (Ryan, Vertin); sociopolitical orientations (Matthews, Price, Morelli); natural science and mathematics (Byrne, Flanagan, O'Connor); macroeconomics (Gibbons, McShane).

The volume has many riches and one hesitates to single out particular contributions. Nevertheless, some I particularly appreciated were Michael O'Callaghan's comparison of Rahner and Lonergan, Sebastian Moore's soteriology of the existential subject, David Roy on bioethics as anamnesis, and Patrick Byrne on the foundations of relativity theory. But other reviewers would have noted other essays.

One need that repeatedly occurred to me while reading this volume—a need that in a way cannot be fully satisfied because of the nature of Lonergan's work—is the need for "introductions" into Lonergan's thought and language. Without such pedagogical works, following up on the pedagogical thrust of *Insight* itself, Lonergan *afficionados* are in danger of talking to themselves. Such introductions need to be rooted in examples and images of what understanding in various fields is all about. One response to that need is Michael Gibbons' article on Lonergan's recent writings on economics. After "imaging" Lonergan's insight into the productive process, he notes: "I do not think that anyone else, economist or otherwise, has even begun to explore the potentialities of this functional approach to circulation. . . . No one so far as I am aware has hit upon, much less developed, the image in terms of dynamic functional relationships" (541).

One provocative essay by F. Lawrence critiques from a Lonerganian perspective a whole series of process theologies based on the paradigm of experience and symbol. That paradigm, he suggests, is an inadequate basis for a metaphysics capable of articulating the Christian tradition. He takes on Ogden, Tracy, and Moltmann precisely in terms of the metaphysics that flows from Lonergan's intentionality analysis. As he notes, "The models of experience and symbolization currently in vogue do not explain how metaphysics arises; they do not aid us in discriminating true from false metaphysical statements on the basis of accurate self-knowledge" (99). One is reminded of David Burrell's recent note in *TS* on

the "mistake" of process thought: "One wonders what might be gained by seeking illumination in a philosophical mode which takes its principal analogies from natural process . . . rather than return to the individual agent as the prime analogate" (*TS*, March 1982, 129).

Finally, I cannot resist quoting Lawrence's reflection on contemporary theology: "Many people doing theology today are less in a stance of faith seeking understanding than of reason seeking faith within a more or less rationalist or historicist perspective. . . . Theology has been caught between the overkill of a historical orthodoxy and the overkill of subjectivist and relativist reaction" (102-3).

All in all, then, this volume is a rich and challenging contribution to the stature of the Jesuit philosopher Bernard Lonergan.

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RICHARD M. LIDDY

NATURAL RECTITUDE AND DIVINE LAW IN AQUINAS: AN APPROACH TO AN INTEGRAL INTERPRETATION OF THE THOMISTIC DOCTRINE OF LAW. By Oscar J. Brown. Toronto: Pontifical Institute of Mediaeval Studies, 1981. Pp. 210. \$15.50.

Ever since Leo Strauss remarked that political philosophers needed to clarify what they could know of the City of Man by their own efforts, it has been incumbent upon the revelation side also to seek out and elaborate what men could not know by their own efforts, but also what they could know when incited by this same revelation. Clifford Kossel, S.J., has long argued the inadequacy of treating Aquinas' treatise on law as if it included only qq. 90-97 of the *Prima secundae*, since both the Old and the New Law were necessary to any complete understanding of the whole of Aquinas' approach to law.

In the present study, Brown has, with careful argument and thorough use of the Thomistic texts, demonstrated the further importance of the *Summa contra gentiles* for a more complete understanding of Aquinas' position on law. B. has, moreover, put this in the more general context of legal and political philosophy, so that the impact of revelation is set not so much in opposition to reason but as an essential element in grasping the whole of what needs to be accounted for in man's public living.

This is a significant book. Unfortunately, B. does not seem to know Strauss nor Charles N. R. McCoy's *Structure of Political Thought*, while his study was probably completed before John Finnis' *Natural Law and Natural Right*. Nonetheless, even without a more detailed reference to the condition of contemporary political philosophy, this study is directly related to the central intellectual question of our era, the nature and limits of modernity, itself seen as an intellectual system.

Natural rectitude, of course, refers to the nature of obligation and the

binding force of practical reason, while divine law seeks to account for why it was "necessary" that revelation contribute to our doing what was, in fact, claimed to be "reasonable" in the first place. Like Thomas, B. is careful to present the Aristotelian background to this question with full force. For too long now, the voice of Christian intelligence has been muted in the context of the growing awareness of the radical insufficiency of autonomous man.

Strauss had carefully argued that theologians cannot cut off philosophy, nor philosophers theology. However, as John Hallowell recently stated, we are reluctant to acknowledge that philosophers can also be theologians. B. states the case for "Christian reason" in a brilliant fashion. This requires, as B. also notes, both Augustine and Aquinas. With *Natural Rectitude and Divine Law*, we are beginning to see, along with Finnis, Brian Midgley, Brian Benestad, Ernest Fortin, and others, a renewed intellectual penetration among Christian ethical and political philosophers who understand the status and nature of argument in the secular tradition, while grasping how the revelational tradition can be directed to the questions that arise from Aristotle and the ongoing tradition of reason. Undoubtedly, John Paul II is right in reminding us that Aquinas bears the key to revelation's ability to address the modern mind. What Brown's study makes clear is what Aquinas was about.

Georgetown University

JAMES V. SCHALL, S.J.

LIBERATING CREATION: FOUNDATIONS OF RELIGIOUS SOCIAL ETHICS. By Gibson Winter. New York: Crossroad, 1981. Pp. xiv + 145. \$10.95.

Winter's *Elements for a Social Ethic* (1966) was a landmark in the field of religious social ethics. Employing both social science and phenomenological sociology, W. constructed a framework for normative evaluation of public-policy matters which still has no peer in the field. *Elements* considerably extended the range and sophistication of the ethics of responsibility first formulated in H. Richard Niebuhr's *Responsible Self* (1963). W. went beyond N.'s mostly formal schema of Christian moral philosophy to develop a structural analysis of justice and injustice in social institutions. Taking the Christian ideal of love as the hermeneutical principle for interpreting the progress of social relations, he also explicated several specific norms for the evaluation of social structures, something few other social ethicists have done with such clarity. Finally, he proposed three ways in which religious social ethics might carry out the work of social criticism, but with an evident preference for the approach he called "human fulfillment," in which the ethicist's essential work is "to discern the emerging possibilities of a more human world and a more inclusive human society."

Liberating Creation represents a further development in the hermeneutic approach to ethics, but also a further movement away from the kind of normative religious social ethics *Elements* had begun to explore. W. has taken the Heideggerian metaphor of "dwelling" with great seriousness and written a work rich in the arcane language and conceptual conventions of contemporary hermeneutics. The key to the hermeneutics of the human future is now the artistic process. W. reasons, with some cogency, that the one-dimensional mentality of our "techno-scientific" world requires the ambiguous depths of poetry to give it life and meaning. "Metaphoric insights in science, philosophy, religion, and morality," he argues, "open vistas of humanization." Thus, the artistic imagination is the vehicle for distancing ourselves from our historic conditions and for envisioning alternative ways of life.

Thus, *Liberating Creation* represents a line of continuous development from the concern of *Elements* that the ethicist critique existing social structures from the point of view of human fulfillment. It adds significantly to that project by its interpretation of human life as a symbolic process. The suggestion that the overlapping value systems found in a pluralistic society like our own can be read like "a text" is a particularly promising move which might offer an agenda for a whole generation of social ethicists.

On the whole, however, I would expect that the direct influence of *Liberating Creation* on the field will be limited. For one thing, explicitly religious sources of social ethics, like the biblical tradition, have simply been absorbed into a constellation of high-level aspirations: justice, peace, liberation, community. Secondly, poetics as a critique of the mechanized society fails to provide the kind of normative and practical leverage which is needed to bring about social change. I would expect that those who use such a method would wind up with a highly individual and intuitive prophetic style, which will be difficult to emulate and exceedingly hard to critique. Most of all, W.'s use of hermeneutical jargon with its oracular style obscures as much as it reveals. In addition, reliance on thinkers like Heidegger tends to orient the work of ethics excessively toward the unknown future and insufficiently to existing moral codes and practices. Ethics is not simply "a discipline of freedom." It is also a discipline of obligation, of rights claims, and of elementary justice. As it stands, *Liberating Creation* is too indebted to the sibylline pronouncements of hermeneuticians to provide clear direction to the field.

Jesuit School of Theology at Berkeley DREW CHRISTIANSEN, S.J.

PUBLIC DUTIES: THE MORAL OBLIGATIONS OF GOVERNMENT OFFICIALS. Edited by Joel L. Fleishman, Lance Liebman, and Mark H. Moore. Cambridge, Mass.: Harvard University, 1981. Pp. xii + 316. \$22.50.

This summer we have observed the tenth anniversary of the Watergate break-in, an event which alerted the American public to the possibility of immoral and illegal conduct by public officials who were not in pursuit of illicit pleasure or personal financial gain. In combination with the ethical dilemmas presented by U.S. policy in Vietnam and the disclosure of a wide range of questionable activities carried out by the Federal Bureau of Investigation and the Central Intelligence Agency, the Watergate investigation gave many people occasion furiously to think about the ethical deficiencies of public officials, the range of personal and political pressures they are subject to, and the discretionary room within which they operate.

This led, in the classic pattern of American reform, to the enactment of new laws, especially in the area of campaign financing and the establishment of guidelines and procedures to curb various excesses. But, in addition to the usual American reliance on procedural and legalistic remedies and public moral exhortation, it has also included a significant effort at developing a professional ethics for government officials, an ethics which would be broader in scope than the usual professional codes or the resolution of particular cases without bringing in all the complex controversies of current politics and academic philosophy. The style of this ethics is secular, both because of the character of the philosophical and social scientific sources from which it draws and because of the need to develop a form of discourse which can be used by officials and experts with very different backgrounds and beliefs. It aims at a sober realism which recognizes the limited power of even senior officials in a bureaucracy that is often both closed to outside inspection and open to outside pressure; it acknowledges that there are more numerous, more complex, and more uncertain factors at work in government life than are referred to in civics textbooks and moral catecheses. Its conclusions are usually hypothetical, not categorical; and it is fundamentally an ethics of responsibility rather than an ethics of rules (despite frequent aspirations to the latter status).

The volume under review is a superior presentation of this type of ethical inquiry. It is the product of seminars on the moral obligations of public officials conducted by the Kennedy School of Government at Harvard, and it is to be accompanied in the future by a volume of case studies. Most of the authors are political scientists or lawyers, though some of them are conversant with analytic moral and political philosophy. The use of philosophical concepts in the first group of essays, particularly in the piece on "Self-Interest and Political Integrity" by Joel Fleishman, is, however, sloppy and unsatisfactory. It is also regrettable that the essay by Peter Brown, which is misleadingly entitled "Assessing Officials" but which actually offers an instructive treatment of the methodologically

important notion of reflective equilibrium, is put at the very end of the book.

Four essays deserve particular commendation. Donald Warwick's superb examination of the ethics of administrative discretion is a model of how to combine a shrewd reading of bureaucratic politics with a judicious presentation of relevant ethical principles. Dennis Thompson's treatment of moral responsibility and the New York City fiscal crisis and Sissela Bok's examination of whistle-blowing are good examples of the sensitivity to complex particulars and the intelligent use of philosophical sources which mark this style of ethical reflection when it is well done. Bruce Payne's "Devices and Desires: Corruption and Ethical Seriousness" deals with the oldest problem in government ethics in a way that shows notably more concern for historical and psychological factors than his fellow contributors manifest. This piece should be of particular interest to those theologians who stress the importance of story and those ethicists who insist on the centrality of virtue.

One of the issues which this recent body of literature on ethical responsibility in government has not addressed is the question of the links between morality and religion. While religion is commonly perceived as divisive in the secular context of government work, it remains true that different religions and their accompanying ethical systems are a central source of moral awareness and insight for many government officials and for much of the public they serve. Also, the religious ethical traditions, particularly the Jewish and the Catholic, provide a wealth of material that is instructive with regard to both method and content and that is more directly relevant to the perplexities of officials than much philosophical moral theory. One way of making the Jewish and Christian traditions more widely available in a way that need not be sectarian is the theoretical framework elaborated in Alan Donagan's *The Theory of Morality*, which is a philosophically sophisticated presentation of the main elements of what he terms the Hebrew-Christian or common morality.

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JOHN LANGAN, S.J.

THE FEMALE EXPERIENCE AND THE NATURE OF THE DIVINE. By Judith Ochshorn. Bloomington: Indiana University, 1981. Pp. 269. \$17.50.

Feminist theologians are raising seminal theological questions about the connections between divinity and sexual images, and between patriarchal religions and the image of women. Some write from within the Judeo-Christian tradition, others from without; but all agree that the patriarchal context of the past is culturally limited and in many ways

destructive. Reformists like Rosemary Radford Ruether, however, claim that biblical faith in the prophetic-messianic tradition contains the necessary critique of patriarchy, whereas radical feminists like Naomi Goldenberg and Mary Daly reject biblical religions as hopelessly androcentric (Yahweh and Christ being male gods shaped by males). These theologians opt for a religion within: divinity is not an Ultimate or Absolute over against us, but a power within the individual. Thus Ruether finds it possible to use biblical theology creatively despite its patriarchal context, and Goldenberg makes similar use of Freud and Jung despite their cultural limitations. Into this dialogue comes Judith Ochsorn's study.

O.'s study deals with the relationship between gender and power in the ancient civilizations of the Near East and Mediterranean basin, and she concludes that in polytheistic cultures gender is a relatively unimportant category for divinity, whereas in Israel the maleness of God is an important category, carrying with it deep-seated attitudes of female inferiority. She discusses the topic under three headings: the theoretical issues in Part 1 and the attitudes towards gender and power in polytheistic societies and Israel in Parts 2 and 3. Her examination of the texts of Mesopotamia, her principal polytheistic culture, is the most valuable portion of the book. She handles the texts (in translation) and the secondary literature with considerable understanding and insight—no small task given the fragmentary nature of much of the material. Particularly interested in cultic practices, she makes a strong case for the view that Mesopotamian women had a relatively greater role in cultic practices than Israelite women did. One wishes, however, that she acknowledged more consistently the difficulty in judging evidence from often fragmentary texts, especially given our limited knowledge of the socioeconomic and other cultural factors. Although mentioning the difficulty at the outset, she later makes strong claims from texts susceptible to quite different readings.

Although she describes Israel's God with considerable accuracy as both transcendent and immanent, as "nominally nonsexual and nonfamilial," and acknowledges the existence of female metaphors for God, she tends to be more scrupulous in examining Israelite texts for patriarchal influences than their Mesopotamian counterparts. She argues, for instance, that in "God's asexual creation of every living thing" (Gen 2) "feminine involvement is conspicuously absent" (140). Although some reformists argue that the Adam and Eve story transcends its patriarchal context in significant ways, generally reformists acknowledge the patriarchal influences in the Genesis stories. O., however, fails to cite Atrahasis, the Mesopotamian creation story that parallels Gen 1-11 in overall structure. In it the birth goddess Mami lacks all real power and has to ask the god

Ea for permission to give birth. So Mami, like Eve, seems to be part of a demotion of female figures that occurred both in polytheistic and in monotheistic cultures. Moreover, although O. relies heavily on the authority of Samuel Noah Kramer, she fails to quote the instances he cites of "priestly piracy" that early deprived Mesopotamian creation goddesses of their rightful places in god lists. In considering Greece, her brief treatment is at variance with the latest studies. She points to Athena's exalted role as goddess of wisdom without facing the sexism in her birth, in Pandora's birth, or in the Olympian triumph over the earlier chthonic goddesses. When she asserts that "even the most cursory examination of the attributes of major Greek goddesses and gods . . . reveals the relative unimportance of gender as the source of divine power," she seems unaware of Hesiod's sexism or of Marilyn B. Arthur's well-received study of the "extreme sexual bimorphism" that existed in Athens.

O.'s central thesis is thus flawed by her failure to see the pervasive effects of patriarchy, whether in a polytheistic or a monotheistic setting. It simply is not true that "the polytheistic literature of the Ancient Near East is replete with suggestions of a vision that we might today call androgynous" (14). Furthermore, since she does not add much to Ruether's study of the theoretical issues of theological language and the effect this has had on the image and powerlessness of women, her book's importance does not lie in its conclusions. It is a significant contribution to feminist theology because she ties the larger, theoretical questions to a detailed, painstaking study of many ancient documents, thus enabling us to see more clearly the patriarchal web that obfuscates theological language and disadvantages women. Like *TS*'s special 1975 issue on "Woman: New Dimensions," O.'s book reminds us that feminists are bringing an important new perspective to theology. Such studies are a contribution which, taken in the context of the emerging women's-studies programs in universities, are forcing theologians to face the pervasive sexism in traditional theological language and praxis. This study is a small part of the confrontation taking place in theological studies today.

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JOAN O'BRIEN

SHORTER NOTICES

THE ARCHEOLOGY OF THE NEW TESTAMENT: THE MEDITERRANEAN WORLD OF THE EARLY CHRISTIAN APOSTLES. By Jack Finegan. Boulder: Westview, 1981. \$36.25.

F. is a professor emeritus of NT history and archeology at the Pacific School of Religion in Berkeley, CA. He has written this book as a companion to *The Archeology of the New Testament: The Life of Jesus and the Beginning of the Early Church* (Princeton: Princeton University, 1969). As in all his earlier writings, the book is packed with good information, derived from ancient literary sources, archeological reports, and his own travels and excellent photography. The first two chapters present his sources and the chronological history of the first Christian century related to the careers of Paul, Peter, John, and lesser NT figures. Chapters 3-8 describe the sites and their remains connected with Paul's life and travels and the seven cities of the Apocalypse: chap. 3, Beginnings (Tarsus, Damascus, and Antioch on the Orontes); chap. 4, Missionary Journey I (Cyprus and Central Asia Minor, A.D. 47-48); chap. 5, Missionary Journey II (Macedonia and the Greek World, A.D. 49-51); chap. 6, Missionary Journey III (Western Asia Minor, Miletus, Ephesus, A.D. 51-54—with a section on the seven cities of the Apocalypse); chap. 7, the Shipwreck Journey (Caesarea Maritima, Crete, Malta, Sicily, Italy, A.D. 56-57); chap. 8, Rome (its history and monuments, A.D. 57-59). The book is excellently illustrated with hand-drawn maps, black-and-white photographs, useful tables (e.g., regnal years of the Roman emperors, dates in the lives of Peter and Paul), and good indexes.

To some modern students F. is not critical enough or attentive enough to German (especially the Bultmannian) approaches to NT writings. But the value of his work lies in its power to

offset some of the extremes into which these approaches sometimes lead. Though F. gives too much credence to "the remarkable accuracy of Acts" (5) and treats obvious legendary explanations on the same level as ancient historical testimony (e.g., his gullibility about the origin of the name of the Cistercian Abbey of Tre Fontane: that when Paul was beheaded, his head bounced three times and three springs burst forth [credited to P. V. Pinto, *The Pilgrim's Guide to Rome* (New York: Harper & Row, 1975) 101-21]), his approach deserves a hearing too. The proper blend of the two approaches is what is needed. The discerning modern reader will find much in this book to enlighten himself or herself.

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

ANCIENT SYNAGOGUES REVEALED. Edited by Lee I. Levine. Jerusalem: Israel Exploration Society, 1981. Pp. viii + 199. \$20.

The New Testament tells of both Jesus and Paul worshiping and preaching in synagogues (Lk 4:15-16,44; Mt 4:23; 9:35; Jn 6:59; Acts 13:14; 17:1). The modern reader may often wonder how much we know of such ancient structures and of the worship conducted in them in first-century Palestine and in the contemporary Jewish Diaspora of the eastern Mediterranean world. This book, which is a collection of essays written (mainly) by Israeli archeologists and scholars, will go far in supplying answers to such questions. The essays were originally published in the popular Hebrew archeological journal *Qadmoniot*; in format the book resembles the earlier collection of articles in *Jerusalem Revealed: Archaeology in the Holy City 1968-1974*, essays adapted from *Qadmoniot* (1975).

After an introductory foreword

which gives historical and archeological introductions to ancient synagogues, the main part of the book presents what is known of the synagogues of various periods or areas: of the Second Temple period (synagogues of Masada, Herodium, and Gamla), of Galilee (Capernaum, Hammath-Tiberias, Horvat-Shema', Gush Halav, and Horvat ha-'Amudim), of the Beth-Shean area (Beth-Shean, Ma'oz Hayim, Rehob, and Kokhav-Hayarden), of the Golan, of Judea and the South ('En-Gedi, Esh-temoa', Horvat Susiya, and Gaza), and of the Diaspora (Dura Europos, Miletus, Priene, Sardis, Delos, Stobi, Corinth, Ostia, and Mopsuestia). One section of this main part reports on the inscriptions (Aramaic, Hebrew, and Greek) and other small finds related to the synagogues (of Ascalon, Chorazin, Na'aran, 'Alma, Hammath-Gader, Jericho, 'En-Gedi, Rehob, Dabbura, Tiberias, Horvat-Kishor). The book is well illustrated with both black-and-white and colored photographs.

However, the reader will take with a grain of salt the claims of the editor in his introduction about the antiquity of the synagogue going back to the time of the First Temple or even of Ezra. Even Levine has to admit that archeological and literary evidence does not go back before the first century A.D. (or possibly B.C.). His flight to such rhetoric as "the bulk of scholarly opinion" or "perhaps" (3) does not substantiate the claim that "for some 500 years the synagogue appears to have developed parallel to the Temple" (i.e., 500 years prior to A.D. 70!). His evidence from Mishnaic tractate *Ta'anit* (4:2-3) does not date earlier than roughly A.D. 200. Apart from this aspect of the book, the modern reader will learn much from it about ancient Palestinian and Diaspora synagogues.

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

AN INTRODUCTION TO THE PARA-

LES OF JESUS. By Robert H. Stein. Philadelphia: Westminster, 1981. Pp. 180. \$8.95.

Stein has provided a brief, clear, and pleasantly readable introduction to the parables. Five opening chapters treat the basic meaning of the term "parable"; the purpose of Jesus' parables; their geographical locale, authenticity, and nature; and (in two chapters) a historical overview of interpretation of the parables from the early Church Fathers to the present. The remaining five chapters provide examples of a contemporary interpretation of key parables, making use of basic principles learned from the history of parable interpretation. In the first of these chapters a detailed explanation and application of these principles is given, using as example the parable of the Good Samaritan. Each of the other four chapters studies parables which exemplify four major themes: the kingdom of God as a present reality; the kingdom of God as demand—the call to decision; the God of the parables; and the final judgment.

S. shows a fine awareness of the extensive literature on the parables and competently disagrees with authors whose opinions he considers wrong—occasionally with a revered master such as Jeremias, quite fundamentally with the practitioners of "aesthetic criticism" such as Via and Crossan (Origen, he suggests, in existentialist garb).

Though definitely grateful for S.'s contribution, this reviewer suggests that his work would profit from a fuller appreciation of the contribution being made by composition criticism to an understanding of the overall faith statement of each Gospel. The absence of such an appreciation seems detectable in S.'s pervasive bias that only the discovery of the *Sitz im Leben Jesu* is fully worthwhile (note even his title). In any event, he might have done well methodologically to have followed what he acknowledges (72) as maybe a

more correct way of proceeding: from the *Sitz im Leben* of the Evangelist to that of Jesus instead of vice versa.

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Rockhurst College, Mo.

FAITH, CHRIST OR PETER: MATTHEW 16:18 IN SIXTEENTH-CENTURY ROMAN CATHOLIC EXEGESIS. By John E. Bigane. Washington, D.C.: University Press of America, 1981. Pp. x + 237. \$19.75; 10.25 paper.

This dissertation from Marquette University illumines a narrow but crucial frame of church and doctrinal history by examining the interpretation by sixteenth-century Roman Catholic commentaries of the term *petra* in the much disputed text of Mt 16:18.

Bigane carefully gauges the intent and scope of his study in an introductory chapter. He shares the conviction of Gerhard Ebeling that the development of the Christian churches can be detected in the history of their biblical exegesis, a thesis that makes the Petrine text of Mt 16:18 a prime candidate for study, not only to recover the past but as a focus of current ecumenical dialogue. B. concentrates on the word *petra* precisely because it was, and remains, a nub of discussion. He limits his study to Roman Catholic commentaries both to make the work manageable and because scholarship has tended, incorrectly, to suppose that Roman Catholic interpretation of this text was monolithic. To this end he examines some twenty commentators whose works appear between 1516 and 1605, a time span framed by the groundbreaking critical work of Erasmus' *Novum instrumentum* and the death of Theodore Beza.

Subsequent chapters of B.'s study catalogue the major interpretations of *petra*, understood as a reference to Peter's faith, or to Christ himself, or to the person of Peter, or as a combination of some of these meanings.

The succinct conclusions B. ad-

vances are worth noting: (1) Roman Catholic exegesis of this text during this period was not monolithic; (2) the *petra-as-faith* interpretation appealed to patristic authorities such as Origen and Chrysostom and intended to apply the text inclusively to all Christians; (3) the *petra-as-Christ* interpretation argued on the basis of Peter's instability and appealed to Augustine, among others, as a supporting authority; (4) the *petra-as-Peter* interpretation gained ground in the latter part of the sixteenth century and was developed in conscious opposition to Protestant positions. Most but not all exegetes of this persuasion saw the text as applying to papal successors of Peter.

B.'s detailed exposition fills a significant gap in church history and ably demonstrates that all scholarship, including critical exegesis, is pastorally conditioned.

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JESUS—A SAVIOR OR THE SAVIOR? RELIGIOUS PLURALISM IN CHRISTIAN PERSPECTIVE. By Russell F. Aldwinckle. Macon: Mercer University, 1982. Pp. viii + 232. \$15.95.

This continuation of A.'s *More Than Man* studies the consequences for our understanding of religious pluralism which flow from believing that Jesus is Savior in a unique sense. First, A. explores whether Jesus has made an experientially testable saving difference in humanity's history. Thus he surveys the theme of salvation in the Scriptures. He concludes that while Jesus shares the Jewish belief in God's fidelity to His people, still Jesus is unique: God's kingdom is present in his work, and he is uniquely conscious of being God's Son. Jesus' saving work is further experientially manifested in his resurrection. This is quite unique within religious history and manifests that God has acted decisively in Jesus, changing

the status of all humans by offering divine love as a cure for evil, sin, and death. Relying on Jeremias, A. holds that Jesus believed in the saving efficacy of his death. Not only was that death an act of vicarious love by one man for others; it was an act of God's love. This, A. holds, makes it unique. A. also explores modern humanity's need for this offer of salvation.

Secondly, A. studies whether the Christian interpretation of Jesus' uniqueness is justified. In support, he surveys especially Buddhism and Hinduism, maintaining that, despite similarities, only Christianity makes claims for a human person; other religions lack this incarnational/historical dimension. A. concludes with his third goal: showing that the existence of religious pluralism is an insufficient ground for denying Jesus' unique status as Savior. Basically he argues that non-Christians can be saved by Jesus, if not now, then in the afterlife. What is needed is a renewed defense of this latter belief.

This is a conservative but thoughtful rebuttal of religious relativism. But I am afraid the following issues will have to be faced before it can be convincing. (1) Has A. been fair in his exploration of the religious experiences of non-Christians? He seems to admit a partial manifestation of God within Judaism, but he ignores postbiblical Judaism. He seems to imply the absence of the experience of God in Buddhism and Hinduism: they know merely human love, not divine love. How is that consistent with God's universal presence? (2) If non-Christians will come to know Christ in the afterlife, will Christians come to know the non-Christian sages in the same? Why the one-sidedness here? (3) Why no exploration of the possible uniqueness(es) of other religions? Does the unique act of God within Jesus exclude other unique acts of God within other religions? This issue is hardly raised at all. (4) Is not the treatment of non-Christian religious ex-

perience somewhat literalistic and positivistic? If Buddhism, e.g., teaches belief in Nirvana rather than God, does this mean Buddhism does not know the experience of God? Is there only a Christian way to express belief in God?

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EUCHARIST FOR A NEW WORLD: A SELECTION OF HOMILIES, ADDRESSES, AND CONFERENCES FROM THE 42ND INTERNATIONAL EUCHARISTIC CONGRESS, LOURDES 1981. Edited by Seán Swayne. Carlow: Irish Liturgy Institute, 1981. Pp. 125. £4.50.

We must be grateful to the editor for making this rich collection available to the English-speaking world. Included are three addresses by the Pope, five by Cardinal Legate Bernardin Gantin, seven from various bishops, and six theological essays.

The prize would go to Anselme Lanon, Bishop in Upper Volta, for his description of the African meal ritual. The Mass is indeed bread taken and shared in a meal, "but it is a special bread, imported from abroad and surrounded with rites imported from abroad." The Bishop implies that there is still a long way to go in adapting the Eucharist to African culture. John Anigwu (Ibadan) deals principally with the need to build Eucharistic communities. Francis Frost (Lille) had a brief to speak on the individual dimension of the Eucharist. Dermot Lane (Dublin) shows how participation in the Sacrament commits one to action for social justice. Eugene LaVerdiere (U.S.A.) shows how justice is to be done: by being "willing to die for one another and the world." The Eucharist is a work of liberation and, for us as for the two disciples at Emmaus, this becomes real when "people are ready to welcome the stranger." Finally, Balthasar Fischer (Trier) expounds the riches of the reforms achieved since the Council and which we tend to take too much for

granted. We have learned much from the Eastern Church.

The spirit of the whole event is contained in the message from the symposium: in very moving terms we are told that those who receive the Eucharist must share their bread with all, especially those who suffer from hunger and violence.

Finally, we must descend from this exalted plane to a more mundane theological problem. As often happens with French theology, there is no great awareness of ecumenical problems (Lane is an exception in the way he uses the *Accords des Dombes*). Eucharistic congresses have shifted their emphasis considerably from real presence to the celebration of the Eucharist itself, but the problem of adoration of the reserved Sacrament remains. There is no constructive thought on the matter in this book; no one mentions that it was not practiced in the West during the first millennium and never in the East. The best official Catholic document that can be cited goes back to 1949 (Fischer tells us). In the recent agreement, the Anglicans were not prepared to accept this worship as necessary and the Congregation for the Doctrine of the Faith implied that this was a barrier to unity. It seems quite clear that theologians will have to devote more thought to this problem and that some Roman Catholic reform is inevitable.

EOIN DE BHALDRAITHE, O.CIST.
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MEDIEVAL READERS AND WRITERS 1350-1400. By Janet Coleman. New York: Columbia University, 1981. Pp. 337. \$27.50.

This valuable book studies fourteenth-century Latin, Anglo-Norman, and Middle English literature as both a reflection of key English social changes and as itself intended to foster social reform. Much in it will be of interest to students of the late-medieval

Church. The literature of the fourteenth century is seen as the voice of a growing lay literacy, developing middle classes, an increasing emphasis on the obligation of the individual to practice Christian ethics, and a heightened sense of authorial responsibility. To the growth in lay education and the use of written texts is traced a decline of memory and the multiplication of works popularizing scholastic theology.

After a short and disappointing introductory chapter which offers a number of misleading perspectives on the High Middle Ages, C. turns to, for her, surer ground in chap. 2, on "Vernacular Literacy and Lay Education." This, though essentially a survey of facts already known, is full of interesting detail. Chap. 3 deals with "The Literature of Social Unrest" and notes that while this literature frequently expresses the grievances of the third estate, it is often about the anxieties of the middle classes themselves. Chap. 4 examines the decline of memory in fourteenth-century society and gives an excellent discussion of topics such as the use of preachers' handbooks. The fifth chapter, on the popularization and influence of scholastic theology, gives a fine picture of many aspects of late-medieval religious life. A Conclusion rightly emphasizes the degree to which Coleman has succeeded both in setting fourteenth-century literature in its nonliterary environment and in extracting from this literature "the late medieval aesthetic and moral temperament" (272).

GLENN W. OLSEN
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A FOURTEENTH-CENTURY SCHOLAR AND PRIMATE: RICHARD FITZRALPH IN OXFORD, AVIGNON AND ARMAGH. By Katherine Walsh. Oxford/New York: Clarendon, 1981. Pp. xviii + 518. \$65.

FitzRalph was an argumentative and controversial figure of his day and for centuries afterward. He came from bur-

gess stock at Dundalk, Ireland, and so his life and career shed light on modern Anglo-Irish problems, since this study shows how far back the hostility and conflicts go. But F. was not just a part of this world of Anglo-Irish relations, important as these were for his career. He also studied and taught at Oxford, and his teachings, especially his criticisms, polemical sermons, and arguments, have been linked with the later Wyclif and Hus. The link is usually sought in his writings against the Franciscans, for whom he seems to have had a special aversion. F.'s writings on poverty led him into the controversy on property and thus to a theory of dominion based on grace which would have lasting results in the later New World settlements.

F. came to Oxford at an exciting time, the era of Ockham, of disputes on physics and mathematics, of biblical theology against scholasticism. Soon his entanglements became even more wide-reaching as the controversy at Avignon over John XXII's theory on the beatific vision bubbled over. Later F. found himself embroiled in the debates and negotiations with the Greek and Armenian Christians and the attempts to reconcile differences and achieve unity.

This was enough to fill a lifetime, but F.'s days overflowed with activity and acrimony. He was, however, not just a polemicist and disputant. He was a scholar, a member of the growing group in the Church who might be called "biblicists" (as opposed to scholastics), an administrator as chancellor at Oxford, dean at Lichfield and archbishop at Armagh, and a preacher. Finally, when in the last decade of his life Europe was devastated by the Black Death, F. was one of the fortunates who had to try to put things back together in a shocked and despairing world.

Controversial and polemical, reformer and nepotist, FitzRalph was all

of these and more. Unafraid to take on difficult questions and to assume unpopular positions, he stood and died alone because he often was challenging the *status quo*. Still, interest in and some cult of F. lasted for generations after his death, and it took Oliver Cromwell and his troops to destroy his tomb and cult.

Further studies will shed additional light on this man and his era, but an excellent beginning has been made and what W. has done will not have to be reinvestigated; for this she deserves thanks and praise.

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VALDÉS' TWO CATECHISMS: THE DIALOGUE ON CHRISTIAN DOCTRINE AND THE CHRISTIAN INSTRUCTION FOR CHILDREN. Edited and with introduction by José C. Nieto. Translated by William B. and Carol D. Jones. Lawrence, Kan: Coronado, 1981, Pp. xvi + 200. \$16.50.

This volume makes available to English readers Juan de Valdés' two catechisms. This is the first and only translation into any language of the *Dialogue on Christian Doctrine*, which, though published in 1529, did not come to the attention of modern scholars until 1922, when it was discovered by the late French Hispanist Marcel Bataillon. The broader significance of the *Dialogue* lies in the fact that its publication anticipated by several months that of Luther's *Large Catechism* and *Short Catechism*, thus placing it at the head of sixteenth-century Reformation catechetical literature. Although the *Christian Instruction for Children* (first published in Italian translation before 1549) was previously translated into English in the nineteenth century, it is included here to "provide the reader with the entirety of Valdés' catechetical writings and make it possible for him to compare the earlier with the

later Valdés, the University student of the Iberian period with the mature pastor of the Neapolitan period" (ix).

The translation of the two texts is preceded by an introductory study by Nieto, who has written prolifically on Valdés. The Introduction discusses V.'s life and background, the historical significance, sources, and dominant theological motifs of the *Dialogue*, and such aspects of the *Christian Instruction* as the early history of the text, the use of its preface in the Italian translation of Calvin's French catechism (1545), and its theological structure. Occasionally one may dispute particulars: e.g., on p. 26 one encounters the rather debatable proposition "The Middle Ages were not interested in biblical history but rather in the ontological, sacramental, and ecclesiastical relationship between the human soul and God." The Introduction is followed by a bibliography of all the known editions of the *Dialogue* and *Christian Instruction* as well as of some editions of all the other works of V. and of selected works on V. and Valdesianism. The translation is well done and very readable.

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LUTHER: A LIFE. By John M. Todd. New York: Crossroad, 1982. Pp. xix + 396. \$17.50.

1983 will be the 500th anniversary of Luther's birth. In anticipation, Todd has given us a lively and readable portrait of Luther's personality as revealed through his extensive correspondence and his notorious *Table Talk*. T.'s earlier work, *Martin Luther* (1964), had used secondary sources to tell the story of Luther's theological and spiritual journey. Although neither work breaks new ground or contains much scholarly apparatus, yet both are carefully researched, readable, and insightful and are therefore quite valuable for an interested and informed nonspecialist.

Luther: A Life is a sensitive and

compassionate biography of a complex and remarkable man who failed to come to terms with a world which was never good enough and with a Martin Luther who was never good enough, and yet changed the face of Europe and made an enormous impact on its religious history. L.'s glaring weakness, according to Todd, was his inability to discipline an intolerable irritability and moodiness which made him appear self-righteous and self-indulgent. His abuse of Rome became compulsive. The mere mention of Erasmus would cause a string of expletives. He could not tolerate a different theological viewpoint even among his fellow reformers. His habit of anger and his intemperate outbursts made him a nuisance to his friends and to himself and made his own insights frequently seem less convincing than they actually were. Often only the invective of his writings remained in the minds of his readers. Yet something true and cogent was always being said through the barrage of insulting and coarse words. And Luther did have good reason to be afraid of Melancthon's agreements and to be distrustful of ecclesiastical authorities. Although not a refined humanist, he was a dogged searcher for truth. Although crude, loud, and boisterous, he was a man driven to preach the gospel and to battle against the apparently irreformable old Church. At his funeral Melancthon said: "God gave the world a harsh and severe doctor."

Todd rightly acknowledges in his Epilogue that "Of Luther himself, it is impossible to speak summarily." Yet Todd has skilfully highlighted the extremes and paradoxes of a Christian who passionately proclaimed that there is not a threatening God but a loving God, an understanding God.

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FAITH ACCORDING TO ST. JOHN OF

THE CROSS. By Karol Wojtyla. Translated by Jordan Aumann, O.P. San Francisco: Ignatius, 1981. Pp. 276. \$9.95.

This is the first English translation of the thesis which Wojtyla (Pope John Paul II) presented at the Angelicum in 1948 for his doctorate in theology. W.'s thesis, *Doctrina de fide apud S. Joannem a Cruce*, was prepared under R. Garrigou-Lagrange and is translated here from the original Latin by Jordan Aumann, current director of the Angelicum's Institute of Spirituality. W. begins by sketching the historical and biographical background of John of the Cross, surveying the sources of his doctrine, defining the object of this thesis and its method of procedure, and discussing the controversy over the various redactions of John's texts. The body of the thesis is divided into two parts: the first is an analysis of John's treatment of the virtue of faith in *The Ascent of Mount Carmel*, *The Dark Night*, *The Spiritual Canticle*, and *The Living Flame of Love*; the second is a summary of the conclusions drawn from the analysis. W. concludes that for John "faith, by reason of its intimate nature as a participation in the divine, functions as an infused power from which union with God and contemplation derive. But . . . faith alone does not suffice for this; faith must be actualized and explored, as it were, by the other supernatural virtues" (267-68). In this regard John's teaching is in fundamental agreement with the doctrine of Aquinas. In an appendix W. cites passages from the works of Aquinas which demonstrate the explicit similarity between his teaching on faith as a means of union and as a virtue of purification and John's. The original bibliography is reproduced, without being updated.

The contemporary interest of this translation is that it helps English readers to understand better the intellectual and spiritual formation of a very com-

plex man. John Cardinal Krol observes in his foreword: "the Pope's personality, his actions and his words, cannot be understood or appreciated without some knowledge of the influence of the mystic doctor, St. John of the Cross . . ." (10). The translation is smooth-flowing, but this is not an easy book to read. Like most of W.'s writing, it is very dense; however, the effort expended to work through W.'s important thought is well worth the investment.

JOSEPH F. CHORPENNING, O.S.F.S.
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MILTON'S GOOD GOD: A STUDY IN LITERARY THEODICY. By Dennis Richard Danielson. New York: Cambridge University, 1982. Pp. xi + 292. \$34.50.

This is such a good book it is almost misnamed. One might assume that D. attempts only a rejoinder to the questions raised by Wm. Empson in his classic study *Milton's God* (1961, now in enlarged second edition). D. does much more and makes his work particularly interesting for theologians. *Milton's Good God* is a literate and exciting study of man's most fundamental questions: freedom, evil, sin, destiny, and the motive and nature of the Incarnation whereby man is saved.

The obvious focus is the problem of evil as treated in *Paradise Lost*, but D. traces adroitly the complex nature of late-Renaissance free-will debate and relates this controversy to the entire history of the debate over freedom and grace as it developed in Western history. D. shows Milton to be a qualified Arminian and not a Calvinist; he shows *Paradise Lost* to be an epic masterpiece, full commentary on Eph 1:9-10. D. goes back to Lactantius, Augustine, and Origen, then to Scotus and Thomas, then to Calvin, Arminius, and the host of seventeenth-century free-will controversialists, then down to the twentieth century to such thinkers as Ricoeur, Wolter, Gilkey, etc. The only fault I would press is the *seeming* un-

awareness of the enormous school in the Middle Ages who shared Scotus' views on the motive of the Incarnation quite independently of him and long before him. But one book cannot be expected to do everything, especially when it does so much so well.

RICHARD W. CLANCEY
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Christianity to morality (137), and his apparent pantheism (182) earned for him a widespread notoriety and influence, so much so in fact that S. concludes his extensive study with these words: "Historians in search of Toland's monument will find it in Georgian Anglicanism" (277).

ERIC McDERMOTT, S.J.
Georgetown University

JOHN TOLAND AND THE DEIST CONTROVERSY: A STUDY IN ADAPTATIONS. By Robert E. Sullivan. Cambridge, Mass.: Harvard University, 1982. Pp. viii + 355. \$27.50.

A study of religious rationalism in England at the end of the seventeenth and in the early-eighteenth centuries. Although Toland's writings are examined in detail, the thought of other writers, more or less contemporary, notably Samuel Clark, Lord Herbert of Cherbury, Hobbes, Locke, Spinoza, Edward Stillingfleet, and John Tillotson, is explored from the same point of view. Toland (1670-1722), though primarily a writer on religion, was also a prolific political pamphleteer and was linked with politicians like Godolphin and Shatesbury and with the principles of Whiggery and Toryism. While not an original thinker, T. proved such an able publicist for views that have been commonly associated with deism that he has seemed to be its founder. Nowadays, however, religious rationalism is regarded as beginning in the sixteenth century with the two Socinians; and by the following century it took many forms, all occupying a middle ground between atheism and polytheism. Materialism, indeed, and pantheism were prominent in some of its adherents, who are frequently grouped under the sectarian designations of latitudinarian, in so far as they regarded themselves as Anglicans, or as Unitarian. T.'s trenchant criticism of the Church of England (131), his depreciation of the Bible (61), his materialism (174), his reduction of

FAITH AND FRATERNALISM: THE HISTORY OF THE KNIGHTS OF COLUMBUS, 1882-1982. By Christopher J. Kauffman. New York: Harper & Row, 1981. Pp. xv + 512. \$19.45.

The Knights of Columbus are the most significant survivor of the legion of American Catholic mutual-assistance insurance fraternities which blossomed toward the end of the last century. Born in an American age of "joining," it offered an alternative to Freemasonry. Competent professionalism has characterized its business operation. Central Connecticut priest and founder Michael J. McGivney emphasized from the start that "everything is worked on strictly business principles, as we are solely a business corporation." The Knights have been aggressively Catholic while jealously guarding their autonomy as a technically non-canonical group. Their four basic principles are charity, unity, fraternalism, and patriotism. They have functioned as an antidefamation league and as a generous funding agency for Catholic projects in the United States and Rome. Patriotism bulks large in both ritual and activities, with a focus on Catholic roots and identity which fosters national and specifically Catholic pride, promoting an American Catholic myth over against the dominant Protestant model. In their origins they responded in the spirit of the transformationist, assimilationist "Americanism" of Hecker, Keane, and Ireland and met suspicion from those who feared the watering-down of Catholicism in

accommodationist surrender. It comes as no surprise that an early adversary was Arthur Preuss of the *St. Louis Fortnightly Review*, a leading ally during the Modernist era of Msgr. Umberto Benigni and his integrist *Sodalitium Pianum*.

K. has written a detailed and honest survey. Warts and all, we meet the shrewd, upwardly mobile, and mainly Irish-American business and professional men who founded the order. K. offers a penetrating analysis of turn-of-the-century lay Catholics already emergent from the downtrodden immigrant stage. Later chapters take the Knights through impressive World War I service, into combat with the Ku Klux Klan and a crusade against Mexican anticlericalism, through the Depression and into World War II, the Cold War, and the turbulent sixties. The order's stance has been militantly antimaterialist, antiseccularist, and anti-communist. Ecclesiastically conservative, and led by political conservatives, they have promoted social and intellectual projects and are noteworthy for a loyalty to the Holy See which has been practically expressed in substantial financial support. K. does not gloss over divergences and sharp conflicts among the Knights, nor their adjustment problems in the sixties. He ends on an optimistic note. The order is committed to defense of church authority and what they see as Catholic moral values. Membership stands at 1.35 million, an all-time high. Assets are over \$1 billion. K.'s work is a major contribution to American Catholic "people history."

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Boston College

A SONG OF PILGRIMAGE AND EXILE: THE LIFE AND SPIRIT OF MOTHER MARIANNE OF MOLOKAI. By Sister Mary Laurence Hanley, O.S.F., and O. A. Bushnell. Chicago: Franciscan Herald, 1982. Pp. xv + 427. \$14.50.

The Hawaiian island of Molokai and

its leper colony are usually associated with the name of Fr. Damien DeVeuster, the first Catholic priest to live permanently among the lepers, but Mother Marianne Cope (1838-1918) was equally generous and equally courageous, for she likewise dedicated her life to the unfortunates on Molokai. M. was German-born but was reared in Utica, N.Y., and entered the Franciscan Sisters of Syracuse and eventually became provincial of her congregation. It was under her leadership that her province, hearing the call for help from the Hawaiian Islands, accepted the mission after some fifty other religious congregations had declined. M. arrived in Honolulu in 1883 with six sisters and took charge of the Branch Hospital in the city. She intended to establish the mission and then return to Syracuse, but after two years among the afflicted she knew she had to remain. In vain did she try to get native nurses to help in the hospital, but the American Franciscan sisters had the courage to work directly with the lepers.

This is an outstanding biography—a model of what modern hagiography should be—and much more. It is also the history of the founding and growth of the Franciscan mission in the islands, especially Molokai, and since one of its authors, Bushnell, was at one time professor of microbiology in Hawaii, it is also the narration of Hawaii's attempt to stop the spread of leprosy and a description of the inadequate medical treatment then available for the disease.

M. devoted thirty-five of her eighty years to Hawaii, and thirty of them she spent on Molokai, where she arrived just months prior to Fr. Damien's death. For three decades she and Brother Joseph Dutton continued the work that Fr. Damien had begun. Daily she and her sisters were in close contact with the lepers, cleansing their wounds and bandaging them, but the promise that M. made to her group when they

first landed was fulfilled. She assured them, at that time, that none of her group would ever contract the disease, and none ever did. The book abundantly shows that M. was led by deep charity in her care for and her dealing with the lepers, and she emerges as a great and saintly woman, whose life was one of extraordinary dedication, sacrifice, and faith.

JOSEPH N. TYLEND, S.J.
Georgetown University

FICTION FROM PRISON: GATHERING UP THE PAST. By Dietrich Bonhoeffer. Edited by Renate and Eberhard Bethge, with Clifford Green in the English edition. Translated by Ursula Hoffmann. Philadelphia: Fortress, 1981. Pp. xiv + 210. \$14.95.

Bonhoeffer's prison writings have effected a minor revolution in both theological language and church understanding. Lately, careful research has moved "Bonhoeffer studies" well beyond the popularization phase into serious analysis of B.'s more lasting significance in the fields of hermeneutics, ethics, and ecclesiology. In its own way *Fiction from Prison* advances this analysis. A word of caution, however. Those who secure their copy of this hitherto untranslated material in the hope of reading good fiction from the pen of that inspired author of the *Letters and Papers from Prison* will be disappointed. Good literature this is not. At times, in fact, the writing seems strained, even puerile. It is obvious that B. is neither a dramatist nor a novelist.

No matter. What the volume does achieve is to provide researchers a further glimpse into the autobiographical tensions and social matrix in which B.'s prison theology germinated. In short, this is a companion piece to the letters themselves and to Eberhard Bethge's definitive biography. This edition is, in many respects, an improvement over the German original, thanks to several editorial corrections and to Green's

very perceptive introductory essay, which sets the texts in proper socio-theological context.

The "fiction" itself was first written in drama form and then cast as a novel. Through these "literary efforts" B. wished, as the subtitle indicates, to put himself more closely in contact with the spiritual tradition of his own past. As is evident from the writings themselves, he was endeavoring also to express his hopes for a renewed Christianity in postwar Germany. The essay by the Bethges is an indispensable aid for recovering the social memories of B.'s family and making the correct connections with those real-life personages around whom B. has built his fiction. The Bethges show clearly that B. attempted in his prison writings to bring a wider Christian perspective, such as he appreciated within his own family, into the Church. In this they engage in a slight disagreement with historian Ruth Zerner, whose insightful commentary notes that the "fiction" substantiates her view that B.'s attitudes toward church and society are shaped by his class-conscious background and elitist mentality. Neither interpretation is incompatible with the overall purpose of B.'s writings and his actions in the anti-Hitler conspiracy.

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THE POPE'S DIVISIONS: THE ROMAN CATHOLIC CHURCH TODAY. By Peter Nichols. New York: Holt, Rinehart and Winston, 1981. Pp. 382. \$16.95.

Over the past decade a spectrum of analysts has produced a large corpus of works generally concerned with providing an assessment of the Roman Catholic Church in the last quarter of the second millennium. N., Rome correspondent for the *Times* of London for better than twenty years, approaches the topic as a self-described "outsider" fascinated with the subject, not the teachings, of Catholicism (15). He

brings to the task a journalist's keen eye for detail, the broadening perspective of the historian, and the disinterested observer's effort at objectivity.

The Pope's Divisions is a wide-ranging, even eclectic and occasionally perplexing, scrutiny of contemporary Roman Catholic paradoxes, preferences, and practices. N.'s long experience in Rome and his close association with well-placed sources in the Curia and elsewhere, together with his extensive travels around the world, equip him with a rich store of allusions, personal vignettes, and curious insights. Interviews and background conversations with respected churchmen and other leaders allow him to shun facile conclusions in favor of perceptive and balanced analysis.

Much of N.'s book revolves around the paradoxical character of contemporary Catholicism. In examining the operation and intricacies of the Vatican and the Curia, e.g., N. suggests that suspension of disbelief is required in order to penetrate this "embodiment of the institutional nature of religion" (109). He probes the character and influence of the papacy, including brief sketches of the popes of the last four decades. He divides these pontiffs into two "dynasties": three whose experience and outlook were molded in the diplomatic service (Pius XII, John XXIII, Paul VI), and the pastoral formation of the two John Pauls.

But the most interesting and illuminating points appear in the latter sections. N. plumbs the spectrum of current issues and movements with a sharp eye on trends and the future. He accords Paul VI credit for a keener grasp of popular Catholicism than many other Vatican II churchmen because of his recognition of and support for the renewal of Marian devotion after the Council. Perceptive description abounds in N.'s nuanced treatment of the role and aspirations of women in the Church, the significance of the

charismatic movement, and a series of current tensions.

N. assesses the background and principles underlying Vatican relationships with Eastern-bloc countries, blending allusions to historical precedent with actual practice. He valiantly strives to evaluate the thicket of Latin American Catholicism, liberation theology, and the perspective of John Paul II. Likewise, developments in Africa and Asia receive incisive examination. Only in his view of the import of the Church's stand on sexual issues (*Humanae vitae*, priestly celibacy, annulments) does N.'s insight seem to dim and fall short of expectations.

Although the ground has been traversed before, N. seems to bring a fresh perspective to his analysis. Having no apparent personal axe to grind, he is free of the obligation to reshape the Church according to his own likeness. Rather, he treats his subject with understanding as well as criticism. Awareness of flaws does not prevent him from acknowledging strengths. In short, he has kept faith with his self-imposed purpose and has not allowed himself to be allured by the prospect of a wide audience for peculiar prejudices. *The Pope's Divisions* is a thought-provoking "outsider's" view, well worth careful reading.

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THE CHRISTIAN PERSONALISM OF JOHN PAUL II. By Ronald D. Lawler, O.F.M.Cap. Chicago: Franciscan Herald, 1982. Pp. x + 119. \$5.

THE PASTORAL VISION OF JOHN PAUL II. Edited by Joan Bland, S.N.D. de N. Chicago: Franciscan Herald, 1982. Pp. x + 210. \$7.50.

These two volumes represent papers delivered at a Trinity College (D.C.) symposium in the summer of 1980. An introduction describes the lectures as "analytical rather than critical" and the contributors as persons who could in-

terpret the Pope's teaching "reliably."

Part 1 of *The Pastoral Vision* contains personal anecdotes about the Pope by Cardinal Suenens of Belgium and Bishop Abramowicz of Chicago. Part 2, on the impact of the Pope's thought, consists of essays of a more than usual uneven quality. Among the more informative are those on education by Rose Ann Fleming, on social teaching by Joseph Gremillion, and on the priority of life by John T. Noonan. Part 3 is a report on a program of parish renewal developed in the Archdiocese of New York in response to the Pope's visit in 1979.

The contributions of Ronald Lawler to the symposium are published as a volume whose title promises more than he is apparently able to produce. Little or nothing is given on the genesis of the Pope's personalist philosophy, on the historical circumstances that fostered its development, or on personalism itself as a philosophical movement. That L. lacks a firm command of his subject is indicated by his discussion of phenomenology. He states that "Husserl, in some of his later works, tended toward a philosophical idealism," though "in his latest works [he] seems to be more realistic" (38-39). In a similar vein he describes the Pope as both a phenomenologist and a Thomist "but perhaps more of the latter" (46). He gives no evidence of familiarity with the work of Max Scheler, let alone with the contents and conclusions of the Pope's dissertation on S.'s ethics.

As primary sources L. draws almost exclusively from *The Acting Person*, *Redemptor hominis*, and the Pope's speeches during his U.S. visit in 1979. He paraphrases rather than analyzes select portions of these, not always careful to demarcate where exposition of the Pope's thought leaves off and his own personal opinion begins. A chapter purporting to be about the Pope's moral philosophy is simply an occasion for L. to assail the consequentialism he

finds in contemporary Catholic moral theology, comparing it to Machiavellianism. With frequent appeals to the truth and to truths, as if they were commodities, Lawler has little sympathy with the concept of "ambiguity in moral choice." For an account of the differences between a secular and a Christian concept of academic freedom, he can refer to nothing more current or substantial than a 1957 *Commonweal* article by J. Maritain and a 1956 book review by G. Klubertanz.

One can readily understand why a symposium was held on the Pope's teaching in 1980, shortly after his visit to this country. Two years later, however, in light of the volume of subsequent papal teaching and the publication of extensive background material on the Pope's earlier Polish works, even the better contributions to these two volumes cannot help but appear severely dated.

RONALD MODRAS
Saint Louis University

MORAL RESPONSIBILITY IN PROLONGING LIFE DECISIONS. Edited by Donald G. McCarthy and Albert S. Moraczewski, O.P. St. Louis/Chicago: Pope John Center/Franciscan Herald, 1981. Pp. xii + 316. \$9.95.

McC. and M. are already well known for the leadership they have given at the Pope John XXIII Medical-Moral Research and Education Center in St. Louis, especially for its workshops and publications. The twenty chapters of *Moral Responsibility* grew out of institutes the Center cosponsored in 1980-81 with the Catholic Health Association in three U.S. cities. The talks and seminar discussions from these institutes have been revised for this publication; to them have been added two appendices: the full text of the Vatican Congregation for the Doctrine of the Faith's 1980 "Declaration on Euthanasia" and several examples of hospital policies on prolonging-life decisions.

Six theologians (including McC. and M.), three physicians, two philosophers, a lawyer, a biblical scholar, and a sociologist offer the reader in a relatively jargon-free style what can rightly be described as the first modern full-length study of prolonging-life decisions from the particular perspective of Roman Catholic teaching. The contributors range over a broad terrain related to the general theme of the book: the determination of death, "death with dignity" legislation, ordinary/extraordinary means (the history, interpretation, and application of this distinction), the care of severely handicapped newborns, no-code decisions, and many other topics. Always in the background are the ideals of responsible stewardship for human life as understood in the Catholic tradition.

While there is an almost inevitable overlap in some of the chapters (most evident in the ordinary/extraordinary discussions), the volume does successfully combine the more theoretical philosophical, theological, and legal analyses with the more concrete and practical clinical/pastoral applications that practitioners want. Nowhere is it suggested, however, that there are easy answers to prolonging-life decisions.

I would single out three chapters for special praise. Attorney Dennis Horan's two chapters on "Determination of Death" and "Euthanasia, the Right to Die, and Termination of Medical Treatment" are extremely valuable analyses of the complex legal issues surrounding prolonging-life decisions. *Saikewicz*, *Dinnerstein*, *Spring*, *Brother Fox*, *Storar*, and other court decisions are brilliantly explained, and even those familiar with the *In Re Quinlan* decision will learn much from H.'s commentary. The chapter by Dr. Joseph M. Boyle on "The Physician/Patient Relationship" is a particularly insightful contribution to this important topic.

Areas that might have been more

developed in the volume would include the role of medical-moral committees in prolonging-life decisions, and the special responsibilities of those ministering within a hospice setting. While these topics are touched on, their continuing contemporary importance would suggest more extended consideration.

Moral Responsibility is an excellent resource for all those ministering to suffering and dying persons and their families and for all health-care professionals: physicians, administrators, nurses, chaplains, and pastoral-care staff.

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LITURGIES AND TRIALS: THE SECULARIZATION OF RELIGIOUS LANGUAGE. By Richard K. Fenn. New York: Pilgrim, 1982. Pp. xxxiv + 215. \$15.95.

Witnessing in church has a force different from witnessing in court, in classroom, or in Catonsville. By examining liturgical changes, recent legal cases in which religious testimony was brought to trial, and a seminar in which "academic language" was spoken, F. seeks to show the difference between "eventful" and "ordinary" speech. He notes how prophetic language within and without the church has sadly gone flat or been secularized, i.e., its ambiguous and open-ended terms have been identified with "referents and meanings that are so specific as to become outmoded and irrelevant in other contexts and at later times and occasions" (172). Yet the liturgical can still occasionally challenge the literal and even bring the law to trial.

The strengths of this book are its linking of liturgies and trials as "the poles of sacred and secular authority" (6) and its insightful recounting of trials (Quinlan, Catonsville Nine, Cueto, and Nemikin) to uncover the texture of conflict between law and gospel. F. shows how legal practices reduce religious lan-

guage from authoritative declaration to personal opinion. Insights from language philosophy and biblical criticism buttress his sociological analyses. Yet these are not well integrated and make F.'s theoretical structure confusing. One example: after noting a key disagreement over the separability of the perlocutionary force from the illocutionary force of a speech act, he takes neither side (69). His subsequent analyses become muddled because they conflate the kind of utterance one can make with the effective power one can have. This lack of theoretical cohesion makes the book too obscure for the beginner and frustrating for the scholar.

Nonetheless, *Liturgies and Trials* witnesses powerfully to the erosion of eventful and effective religious speaking by our political practices, yet hopes the sound of the sacred will again disrupt the secular.

TERRENCE W. TILLEY
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PASTORAL CARE AND PROCESS THEOLOGY. By Gordon E. Jackson. Washington, D.C.: University Press of America, 1981. Pp. xiv + 251. \$22.00; \$12.00 paper.

Pastoral care and process theology are extremely compatible. J. has done an excellent service in showing why and, more importantly, how this is so. Contemporary pastoral care requires a consistently processive theological world view to complement and ground the developmental psychologies which tend to be its chief allies. Process theology provides such a world view with its own organic, relational, and dynamic features. J. stays close to Whitehead and other primary process sources and uses an explicit process framework to reinterpret the nature and dynamics of the pastoral-care encounter. Conformal feelings, subjective aims, concrescence, lures for feeling, dipolarity, etc. take on new concreteness as J. employs them

in a thoroughly pastoral context. The flexibility of process thought is also demonstrated by J.'s integration into it of contemporary psychotherapy (e.g., Jung, Maslow, Assagioli), and its inherent religious impulse is amply demonstrated in the discussion of evil, creative transformation, God, and church.

This book marks a fresh departure from the previous literature which also addressed pastoral care from a process framework (e.g., Daniel Day Williams, Don Browning). It is a valuable text and a clear presentation of an alternative theological basis for pastoral care. Its long-range value is that it opens up new possibilities for pastoral caring which I hope will be explored in more detail by J. and other process pastoral carers.

ROBERT L. KINAST
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CHARISMS AND CHARISMATIC RENEWAL: A BIBLICAL AND THEOLOGICAL STUDY. By Francis A. Sullivan, S.J. Ann Arbor: Servant, 1982. Pp. 184. \$8.50.

The purpose of this book is twofold: to give a biblical and theological foundation for charisms and to address the role of charisms in the charismatic renewal movement.

S. begins with a study of Vatican II's understanding of the "charisms of the faithful." He correctly states that charisms, like the sacraments and ministries in the Church, are not the privilege of a few; they belong to all the baptized. To enlarge this concept, he gives an excellent overview of Paul's understanding of *charisma* as a constitutive element of the Body of Christ. After a brief introduction to various charismatic and pentecostal movements, he discusses the meaning of "baptized in the Spirit," which "in no way conflicts with the Catholic belief that the Holy Spirit was already given in the sacraments of baptism and confirmation." S. devotes a chapter to each of the char-

isms of prophecy, tongues, and healing. Like other charisms, they are given for the good of the Church. S. effectively uses Scripture and the life of the early Church in discussing these charisms. Of particular interest are sections devoted to the function of prophecy, true and false prophets, and healing as it is related to salvation.

As one not too familiar with the charismatic renewal, I expected some difficulty in reading this book; I found none. The book addresses specific issues and topics of the renewal movement, but its scope is broad enough to benefit anyone interested in a concise study of charisms in the Church.

RICHARD A. BOYD
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THE CREATIVE GIFT: ESSAYS ON ART AND THE CHRISTIAN LIFE. By H. R. Rookmaaker. Westchester, Ill.: Cornerstone, 1981. Pp. 172. \$11.95.

The title both intrigues and deceives. In point of fact, R.'s topic is an *apologia pro vita mea* as an art historian who theologizes. Without doubt, these post-humously published essays are of the scholarly caliber one has come to expect from R.; and the themes are developments from his earlier classic, *Modern Art and the Death of a Culture* (1970).

For R., contemporary culture has lost its necessary relationship with the Christian Scriptures and become anthropocentric. In particular, he bemoans the de-emphasis of sin and guilt and the recognition of the human need for salvation/redemption through Christ. In his analysis the emphasis of contemporary society is placed on individual experience, not (Christian) development. In the only two essays on art in this collection of eight essays, R. expresses concern for the secularization of art into ART, and the absence of the Christian tradition in the contemporary visual arts (both the "fine arts" and the "communication/mass

media"). The ultimate loss for R. is spiritual, not cultural. The decline of art into modern abstraction (i.e., de-humanization) is symbolic of the decline and predictable death of modern culture.

The central question R. raises is whether the Christian community can survive when no Christian world view is being presented in the culture in which Christians live. Such a concern is neither new nor unique to R., and has been voiced by anthropologists, sociologists, and theologians. However, it does suggest that R. understood the visual arts as an important and necessary element of the socialization process of becoming and being a Christian—a rather interesting position for an art historian who would otherwise appear to deny the sacramental and transformative power of the visual arts.

The critical word in this volume is freedom. It is freedom which is the basis for creativity, community, and art. But freedom is only possible through redemption in Christ. Initially intriguing but ultimately disappointing, *The Creative Gift* is a book one would have expected from a theologian interested in the visual arts but not from an art historian who has studied theology.

DIANE APOSTOLOS-CAPPADONA
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JUDICIAL REVIEW UNMASKED. By Thomas J. Higgins, S.J. West Hanover, Mass.: Christopher, 1981. Pp. 273. \$14.95.

H., now judge on the tribunal of the Archdiocese of Baltimore, formerly professor of ethics and natural law and dean and president of St. Joseph's College, Pa., offers a powerful indictment of the institution of judicial review. It is his thesis that judicial review is not a power of judges, else all judges would possess it (and apart from American judges, most do not), and that the function of judges is to decide cases, disputes between specific parties. His sug-

gested remedy: "Go for the jugular" (261). "Take away the power of judicial review" (261).

As H. himself puts it, the bottom line is "Who is to rule?" For him, the answer is clear. The people must rule, through their selected representatives. Judges are not, and cannot be, representative of the people. There is no mechanism by which the people can give consent to the holdings of the courts. Such a mechanism is readily available with respect to the Congress and to the President.

With Charles Hyneman, H. is concerned that the policy-making function of the courts, exercised through the institution of judicial review, is not only displacing the essential natural function of deciding disputes, by using up time, resources, and energy, but also discrediting that function. At times in our history, as now, the Supreme Court has been so deeply involved in policy-making through judicial review that it can scarcely be regarded as a court at all. Inevitably it has brought down on itself the wrath of the other branches, and ultimately of the people themselves.

As H. points out, one recent Congressional measure designed to curb the jurisdiction of the Supreme Court, and thus to rein in its power, failed by only one vote in the U.S. Senate—an ominous sign. Fail it did—which makes one ask the question "Why would a Congress so aroused by decisions of the Supreme Court fail to exercise its power to curtail the appellate jurisdiction of the Court?" May there be more to the argument advanced by Learned Hand, that the institution of judicial review is essential to the continuation of the system of government, than H. is willing to concede? May the failings and weaknesses of the political branches, particularly of Congress, be so inevitable that there is use, within limits, for a court with the power of judicial review? "Within limits"—

there's the rub! Let it be clear that for H. there is no equivocation; there must be an end to judicial review, if there is to be democracy.

H. has examined all the relevant sources, historical and contemporary, and quite fairly put forth the arguments of such learned scholars as Charles G. Haines, E. S. Corwin, Raoul Berger, Learned Hand, and many others. In each case he finds weakness, the fatal flaw, and this he sets out incisively and, again, fairly. A challenging book, well written, well researched, carefully thought out.

VALERIE A. EARLE
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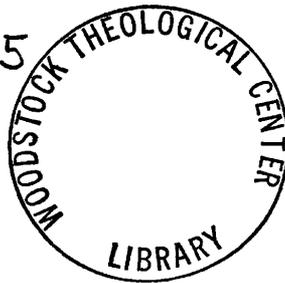
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