

BOOK REVIEWS

INTRODUCTION TO THE NEW TESTAMENT 1: HISTORY, CULTURE, AND RELIGION OF THE HELLENISTIC AGE; 2: HISTORY AND LITERATURE OF EARLY CHRISTIANITY. By Helmut Koester. 2 vols. Phila./Berlin: Fortress/De Gruyter, 1982. Pp. xxxiv + 428; xxxiv + 364. \$24.95; \$22.95.

Biblical introductions are often the first books students read, and so they evoke the memory of being elementary. Some are, and they should be judged on pedagogy. Has the author sifted through a million details and put together in an intelligible way those necessary to get readers started? Pheme Perkins' *Reading the New Testament* fits that category and deserves an A. Other introductions are reference works, far from elementary. They gather together a massive number of details, theories, and bibliographical data for consultation by those already knowledgeable. An earlier NT introduction by Moffatt (1911) and a more recent one by Kimmel are superb examples of such erudite introductions.

But there is still another category of introduction. It cannot be written without encyclopedic knowledge, but it is not an attempt to list all the pertinent facts. Rather, it attempts to make overall sense of facts generously supplied and to offer the reader a comprehensive view. Such is the two-volume work by Koester. His goal is to set early Christianity in context in the Hellenistic-Roman world and to use the literature produced by Christians in order to describe the early churches. Such an attempt is sane only if made by a mature scholar, able to control a vast span of knowledge and to pull it together into a consistent picture. K. is such a scholar, and his work is impressive. Even if below I dissent strongly on many points, I wish my admiration to be clear. Moreover, I think his goal in the introduction is on target; for, before we pass from this century, we should seek to "paint the large picture" with all that we have perceived. Generations living in the 2000's will soon neglect monographs written in the 1900's and have to depend on such summaries.

K. published his introduction first in German in 1980 and then himself translated it into English. The bibliography, while giving English editions where they exist, is very slanted toward German contributions. (On 2.2 he lists four previous NT introductions, all done by Germans.) In particular, there is a serious omission of significant French works and articles. Although the two volumes are integrated by cross references, they are set up in a way that facilitates independent use. Roman-numbered introductory pages in Vol. 1, containing foreword, preface, abbreviations, and list of frequently cited works, are repeated in Vol. 2, as are the general index and list of ancient works at the end of Vol. 1. Unfortunately, no index of bibliographies or complete author index is included.

The first volume is a good survey of the history, economics, literature, and religion of the Hellenistic world from the time of Alexander into the second Christian century. While always competent, the survey is, not surprisingly for K., stronger on the Greco-Roman than on the Jewish side. (In my judgment, the Dead Sea Scrolls need proportionately greater treatment.) The content is massive, the judgments are informed, and the material is shrewdly organized. Brevity of space and perhaps temperament do not impel K. to document many of his statements, and so at times his affirmations are puzzling. On 1.205 he states that in 521 Babylon was conquered by the Persians and many exiles were permitted to return to Jerusalem. Is this a revisionist dating or a slip for the usually assigned 539? On 1.247 he states that the inhabitants of Samaria accepted the reforms of Ezra and in this respect must be called Jewish. Surely they held the religion of Moses, but were they dominantly of the tribe of Judah? Did the Samaritans ever call themselves Jews, or is there evidence that they were called Jews by the people in Judea? Nevertheless, I suspect that in reviews Vol. 1 will be queried less than Vol. 2, where the hypothetical aspect of his contributions is more obvious.

In attempting in Vol. 2 to reconstruct the history of the early Christian churches, K. is aware that secure results are few: "It is much better to advance scholarship . . . through hypothetical reconstruction than to ignore new and apparently problematic materials" (2.xxii). I agree fully, provided that the reader is informed how well accepted or how risky the hypothesis is. The chief reason I cannot recommend K.'s introduction to beginning students is that he rarely does that. He states bold hypotheses with surety, and the reader may never have the chance to realize that an opposing opinion is plausible and even held by the majority of scholars. For instance, he affirms that John amalgamates special tradition with the traditions of general Syrian Christianity (2.185), but gives no serious attention to the Ephesus theory of origin that got a one-line mention back on 2.7. The Petrine literary heritage is treated in the context of western Syria (2.6-7) and even Mark is moved there (2.167). 1 Peter and 1 Clement are treated under the transformation of Pauline theology. Thus, in a sense, the canonical and subapostolic traditions associating Peter with Rome get less weight for fixing the locus of Peter's most enduring influence than do the noncanonical witnesses (*Gospel of Peter*, *Kerygma of Peter*). This is understandable in the light of K.'s thesis that the 60 noncanonical books written in the first 150 years of Christian history are no less valuable witnesses than the NT. Sometimes he places his greatest reliance on Nag Hammadi material for reconstructing the first days of Christianity. In my judgment, in an introduction to the NT a more sensitive debate of the pros and cons of this issue is demanded. Obviously, the later Church (on 2.10 we are told that essentially Irenaeus

created the NT canon) thought that the NT and subapostolic works were a better guide to what happened in the first century than were the Gnostic writings. In challenging that (often implicitly), K. does not supply clear criteria for distinguishing in the Gnostic writings what was more ancient and what more recent. In part, this is because he moves Gnosticism to a very early stage of Christianity and thus continues the heritage of his teacher Bultmann, to whom he dedicates these volumes.

I could go on listing theses I would challenge and want discussed: whether one can detect much of the theology of the author of Q (or of the Q community!), since the work may have been meant as a supplement; whether NT prophets created words of Jesus; whether the gospel form is essentially Hellenistic or could have been shaped by Jews who knew OT prophetic biographies even if they had little contact with Greco-Roman patterns; etc. All such questions have enormous implications for reconstructing early Church history. If in my judgment K.'s views are often exaggerated, they are not foolish and they are thought-provoking.

Let me then suggest that a profitable way for more advanced students to use K. is to read his volumes alongside those of Goppelt's *Theology of the New Testament* and Hengel's *Judaism and Hellenism* (two Germans who are not listed in K.'s short index of authors frequently discussed in the text). That will supply the material for debate which K. does not give and will enable the perceptive reader to appreciate both the brilliance and the shortcomings of this introduction.

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DIE APOSTELGESCHICHTE 2: KOMMENTAR ZU KAP. 9, 1—28, 31. By Gerhard Schneider. *Herders theologischer Kommentar zum Neuen Testament* 5/2. Freiburg im B.: Herder, 1982. Pp. 440. DM 98.

This volume completes the monumental commentary which G. Schneider, professor of NT studies at Ruhr-Universität Bochum, has written on the Acts of the Apostles. Its bulk of 960 pages of mixed sizes of type surpasses any commentary on Acts written in recent decades and is outstripped only by the five-volume work edited by F. J. Foakes Jackson and K. Lake, *The Beginnings of Christianity* (London: Macmillan, 1920–33), a work to which many authors contributed. In the review of the first volume I noted that this two-volume treatment "will undoubtedly merit recognition as the best commentary on Acts in any language" (*TS* 43 [1982] 711). The fine impression which the second volume now makes confirms that judgment. What S. began so well in Vol. 1 he has now carried through to the end.

The division of this commentary into two volumes does not coincide with a major break in S.'s outline of Acts. After the introduction (1:1–

26), S. uses a threefold division of the book: (1) Apostolic Testimony to Christ in Jerusalem (2:1—5:42); (2) Testimony to Christ Pressing beyond Jerusalem and Starting to Make Its Way to the Gentiles (6:1—15:35); and (3) Testimony to Christ on Its Way to “the End of the Earth” (15:36—28:31). The second volume treats chaps. 9–28 of Acts and thus begins halfway through S.’s Part 2. But it is nevertheless a logical division of Acts, for it concentrates the major part of the Lucan story of Paul in one volume. (Saul has been mentioned in 7:58b, where “named Saul” is added [as a gloss?] at the very end of the verse; and in 8:1a,3 notes tell us of his consent to Stephen’s death and persecution of Christians in Jerusalem. But the real story of Paul begins in 9:1.)

This second volume has a two-page preface, a table of contents, and five pages of recent items to be added to the basic bibliography on Acts in Vol. 1. The rest of the volume is given over to the commentary proper on chaps. 9–28, which proceeds pericope by pericope through the book, giving specific bibliography, a fresh translation, major comments, and detailed notes on each passage. The commentary is interrupted by only two excursuses: (11) the Lucan Portrait of Paul (41–45) and (12) “Apostolic Council” and “Apostolic Decree” (189–92). The volume ends with an index of Greek words, of ancient authors cited, and of persons and places mentioned in Acts.

Volume 2 is marked by the same concern as was Vol. 1, a balance of Lucan historiography and Lucan theology. What is particularly noteworthy is the emphasis given in the major comments to the literary thrust of the Lucan story. S. does not let the reader miss the important elements in that story by undue attention to minor problems; these are handled in the detailed notes at the foot of the page. Many of these are of text-critical nature because of the special problem which the Western text-tradition causes in this NT book.

Excursus 11, the Lucan Portrait of Paul, is particularly interesting. S. tries to sort out the data about Paul supplied only by Luke which are to be judged historically trustworthy from those that are not. For instance, among the former he puts Paul’s birth in Tarsus (9:11; 21:39), in a family of Pharisaic background (23:6), his double name, Saul/Paul (13:9), his Roman citizenship (22:25–29), his trade as tentmaker (18:3), and his being brought to Antioch by Barnabas (11:26). But among the historically untrustworthy are Paul’s education in Jerusalem (22:3), his presence at the stoning of Stephen (7:58; 8:1), his commission to arrest Christians of Damascus (9:2), and various visits of Paul to Jerusalem (9:26; 11:29–30). Yet it is puzzling that S. makes no mention in the former class of data, “which we owe only to Acts” (2.42), of the appearance of Paul before the proconsul Gallio in Corinth (18:12); this is surprising, given the treatment of this matter in 1.130–32. Paul never mentions this in any of his letters,

and it is the one solid peg in reconstructions of Pauline chronology which many commentators are inclined to accept from the Lucan story of Paul. Again, Paul's claim to Pharisaic background is not known only from Acts (see Phil 3:5).

One could cite a fuller list of such minor details in this massive commentary on Acts with which one would prefer further discussion. But they have to be regarded for what they are, minor problems in an otherwise excellent and monumental commentary on a book of the NT which has often been mistreated in recent exegesis.

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JOSEPH A. FITZMYER, S.J.

THE ORAL AND THE WRITTEN GOSPEL: THE HERMENEUTICS OF SPEAKING AND WRITING IN THE SYNOPTIC TRADITION, MARK, PAUL AND Q. By Werner Kelber. Philadelphia: Westminster, 1983. Pp. xviii + 254. \$22.95.

It is not easy to do justice to a book of these proportions and subtlety. If half of what Kelber says proves right, it will awaken much biblical scholarship from dogmatic slumber. This book radically yet judiciously challenges basic doctrines of contemporary biblical criticism, and it may thus turn out to be as important as Bultmann's *History of the Synoptic Tradition* which it largely undermines.

Methodologically, K. has found greener grass in the pioneering work on orality and literacy by Milman Parry, Albert Lord, Eric Havelock, Paul Ricoeur, Walter Ong, and others. Accepting form criticism's premise that oral tradition predates Gospel text, K. uses this oral-vs.-textual hermeneutic to dismantle and reconstruct a catalogue of assumptions which have undergirded conflicting attempts to explain how the written Gospel came about. What emerges here is a plausible and coherent account of the process through documentary analysis.

Broadly, the book orbits around five interpenetrating theses. (1) Oral tradition shows no innate tendency to move toward textualization, so the presence of pre-Markan oral tradition does not explain why the Gospel was written. (2) Mk is packed with a legacy of oral thought forms which preceded the Gospel's composition. (3) But Mk conscripts these oral forms into an integrally whole *written* composition which deconstructs orality and radically transforms the tradition. (4) Paul displays an earlier hermeneutic which exploits oral power-presence in his Christology, ecclesiology, and antinomianism. When oral-minded enthusiasts threaten to stigmatize the gospel message, Paul foreshadows Mk and appeals to scriptural authority. (5) By constructing an integral, written, pre-Easter narrative, Mk dissociates the Gospel from the oral matrix and hermeneutic, alienating it from the sayings tradition which (among other

things) could not distinguish effectively between the historical Jesus and the risen Lord. K. shows how this silencing through text helps explain Marcan peculiarities like the Gospel's parabolic character and its focus on death, the disciples' failure, God's silence at the crucifixion, the insider-outsider syndrome, the paucity of sayings material, etc.

K. has done his homework so prodigiously that it challenges specialist and nonspecialist alike. He also whets our appetite for further biblical applications of this hermeneutic and tantalizes us with its extrabiblical applications to fundamental questions about Scripture-and-tradition tensions throughout Christian history.

K.'s style is brisk, forthright, and clear. It allows him to maintain complexity of thought without becoming convoluted. The text is richly documented and includes a superb bibliography. Ong's concise foreword situates K.'s work in the wider historical, cultural, and academic circuit and provides some clues as to why this approach has not been taken before.

By providing a fundamental theoretical basis for treating hermeneutical problems which have made a tower of Babel out of much contemporary biblical criticism, K. has done something of inestimable value. The issues he raises cannot be ignored. His conclusions will fire debate, and quite possibly will require the rewriting of much NT commentary. This pioneering and pacesetting work will not only render many biblical textbooks obsolete but a host of theological formulations and approaches unwittingly shaped by ignorance of media histories as well.

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RANDOLPH F. LUMPP

RIGHTEOUSNESS IN THE NEW TESTAMENT: JUSTIFICATION IN THE UNITED STATES LUTHERAN-ROMAN CATHOLIC DIALOGUE. By John Reumann. With Responses by J. A. Fitzmyer and J. D. Quinn. New York/Philadelphia: Paulist/Fortress, 1982. Pp. xviii + 278. \$13.95.

Since 1965, dialogues between U.S. Lutherans and Catholics have produced six published reports: on the Nicene Creed (1965), baptism (1966), the Eucharist as sacrifice (1967), Eucharist and ministry (1970), papal primacy (1974), teaching authority and infallibility (1980). The seventh topic, undertaken in September 1978, is justification. A volume of essays from this latest dialogue is due to appear shortly. Meanwhile, because of the critical importance of biblical interpretation on this subject, the present volume of NT discussion has been published separately.

The major presentations on the biblical material, appearing in written form here, are by John Reumann, professor at the Lutheran Theological Seminary in Philadelphia, already well known to Catholics for his biblical

scholarship and for his collaboration in the interfaith discussions on Peter in the NT (1973) and Mary in the NT (1978). Joseph A. Fitzmyer, S.J., and Jerome D. Quinn comment on R.'s lectures from a Roman Catholic point of view, F. with a continuous series of notes on R.'s presentation, Q. with an essay from his area of specialization on "The Pastoral Epistles on Righteousness."

R. begins his analysis of the biblical material with a chapter on "Background," an overview of "righteousness" (*ḡdq*) usage in the OT, and a brief investigation of the righteousness theme in the teaching of Jesus. The bulk of the book is an investigation of selected NT texts (using *dikaiōō* and derivatives) in chronological order: the earliest teaching (A.D. 30–50), including pre-Pauline formulae in the Pauline letters; Paul's unquestioned letters (1 Thess, 1–2 Cor, Gal, Phil, Rom, Phlm), centering on Romans; the deutero-Pauline epistles; other NT writings. R. concludes with a very helpful 12-page summary, including a chart illustrating the development of the righteousness theme in the NT.

Since the Reformation there has been criticism of the Lutheran tendency to see Paul's doctrine of justification as *the* expression of the gospel ("The elevation of Paul to the peak of the whole NT," 182). This criticism has increased rather than abated in the light of modern biblical scholarship. But R. defends the righteousness/justification theme as a still favored way of focusing the meaning of the gospel. This he defines as "saving power from God, given in Christ through faith to persons under sin who are brought, each one, 'into Christ,' 'unto sanctification,' in a community of faith, ultimately to salvation in all its fullness" (189).

F. notes a "vast amount of agreement" (195) with R.'s biblical interpretation. The theme of justification, however, is more properly described as central to Paul's gospel than to the NT as a whole. F. agrees with R. and Käsemann against Bultmann on interpreting *dikaiosynē Theou* (Rom 1:17; 3:5) as a subjective genitive, "the righteousness which belongs to God," rather than a genitive of authorship, "the righteousness which is bestowed by God on sinners." F. is not willing to grant a cosmic dimension to God's justification of "all people" (Rom 3:24). His preferred word is "corporate," but the distinction may indicate more than anything a need for further dialogue. Though R. admits the possibility that the *agapē* in the controversial Gal 5:6 is a human response, he does not clearly state the necessary complementarity of this love to faith. F. is puzzled at the omission of direct commentary on Rom 4:6–8, a major reference for the Lutheran doctrine of *simul iustus et peccator*.

Q., dealing with the Pastorals, does not appear to be as consciously in dialogue with R.'s presentation as was F. The Protestant and Catholic interpreters do present a virtual consensus on this more peripheral area of the discussion. Paul's concern for the primacy of God's action is

preserved in the Pastorals (and to some extent his terminology: Tit 3:16), but there is also an emphasis on righteous conduct as a response to God's gift (*dikaios*: Tit 2:12).

The volume is an outstanding contribution to Lutheran-Catholic dialogue on a crucial, often divisive issue. It will be a helpful tool for all future studies and discussions. The book is equipped with indexes of Scripture and related sources, persons, and subjects. Extensive bibliographical information is available in the footnotes ad loc.

New Subiaco Abbey, Subiaco, Ark.

JEROME KODELL, O.S.B.

TRADUCTIONS HÉBRAÏQUES DES ÉVANGILES RASSEMBLÉES PAR JEAN CARMIGNAC 1: THE FOUR GOSPELS TRANSLATED INTO HEBREW BY WILLIAM GREENFIELD IN 1831; 2: ÉVANGILES DE MATTHIEU ET DE MARC TRADUITS EN HÉBREU EN 1668 PAR GIOVANNI BATTISTA IONA RETOUCHÉS EN 1805 PAR THOMAS YEATES; 3: ÉVANGILES DE LUC ET DE JEAN TRADUITS EN HÉBREU EN 1668 PAR GIOVANNI BATTISTA IONA RETOUCHÉS EN 1805 PAR THOMAS YEATES. Turnhout: Brepols, 1982. Pp. xlii + 82; xli + 184; i + 185-395. FB 1050, 1350, 1350.

Though it is generally maintained that Jesus of Nazareth regularly spoke a form of first-century Palestinian Aramaic, no attempt has ever been made to retrovert the canonical Gospels into that form of the language. An Aramaic form of the Gospels does exist, indeed, in various Syriac versions, but that Syriac is a later form of Aramaic spoken by Christians (modern claims notwithstanding that it is the language Jesus spoke). Ever since the late fourteenth century, however, countless attempts have been made to retrovert the Gospels (and other parts of the NT) into Hebrew. Many of these attempts have been published, but many of them lie in manuscript form in libraries; they number close to a hundred, and there may be many others as yet unknown. We are now indebted to the tenacious research of Jean Carmignac, a priest of the archdiocese of Paris and editor of the *Revue de Qumran* (a journal dedicated to the technical study of the Dead Sea Scrolls), who has ferreted out a list of such attempts to render the NT or parts of it into Hebrew. This project seems to have grown out of his attempts to collect all the forms of the retroversion of the "Our Father" into Hebrew (see his article "Hebrew Translations of the Lord's Prayer: An Historical Survey," *Biblical and Near Eastern Studies: Essays in Honor of William Sanford LaSor* [ed. G. A. Tuttle; Grand Rapids: Eerdmans, 1978] 18-79). In his introduction to the first volume in this series, C. lists the earlier attempts to translate the NT or part(s) of it into Hebrew: 62 published between 1533 and 1976; 15 extant in manuscript form only, but identifiable by

author; 12 extant in manuscript form only, but of unknown authorship; and 21 translations reported but presently lost (composed between 1360 and 1871).

These three volumes are the first in a projected series of about ten volumes which C. hopes to publish. They are to be restricted to Hebrew translations of the four canonical Gospels. A flyer which accompanies the volumes lists 17 further translations which will be included in the volumes to come.

The first volume contains a general introduction to the series: the fundamental problem (reason for publishing such translations), the list of Hebrew translations mentioned above, and a generic bibliography. It also contains a specific introduction, which recounts the life and accomplishments of the translator and an assessment of the Hebrew translation being presented. This type of specific introduction is also found in Vol. 2 (intended for both Vols. 2 and 3). After the introduction follows the Hebrew text of the Gospels. The text is a photostatic reproduction of earlier publications: in Vol. 1, of the 1831 publication of William Greenfield's translation of the four Gospels into Hebrew (printed by Samuel Bagster for the British and Foreign Bible Society); in Vols. 2 and 3, of the 1668 publication of Giovanni Battista Iona, faced (on the opposite page) with a reproduction of the manuscript form of Thomas Yeates's retouching of it.

William Greenfield (1799–1831), a short-lived, autodidact philologist who started out in life as a bookbinder, was discovered by the publisher Samuel Bagster to be a remarkable linguist. He eventually became a member of the Royal Asiatic Society and Superintendent of the Editorial Department of the British and Foreign Bible Society. His translation of the Gospels into Hebrew was not, however, the achievement of one man, since he made use of an earlier translation by an unknown Austrian Jew, one by Ebenezer Henderson, and the 1813–17 publication of the London Society for Promoting Christianity among the Jews (with the corrections of the Breslauer Prof. Neumann). Recognized as an excellent translation, it will not correspond to the critical Greek text of today, since it was based on the *Textus Receptus*, which was in vogue in the early nineteenth century. Greenfield's translation used only biblical Hebrew.

Yehudah Yonah (1588–1668), born in Upper Galilee and educated at Tiberias and Safed, became a rabbi and enjoyed among his people the title *Môreṇû* ("Our Teacher"). His many travels brought him to Europe, where he was baptized in Warsaw (1625) and took the name John the Baptist. Eventually he became a professor of Hebrew in Pisa and in Rome (1638). His translation of the Gospels passed censorship in 1639, but was only published in the year of his death (1668). It was a translation

from the Latin Vulgate (*mšwn rwmy*), and there is no sign that Iona (the Italian form of his name) ever knew any Greek. The Hebrew into which the Gospels were translated by him was a mixture of biblical and mishnaic/rabbinic forms.

Thomas Yeates (1768–1839), a Londoner, associated with the Society for Promoting Constitutional Information, learned Hebrew and as of 1796 began correcting earlier Hebrew translations of Matthew (those of S. Munster [1537], J. du Tillet [1555], E. Hutter [1599]). His criticism of these earlier translations led him to announce in 1799 a project of translating the other three Gospels, a project which he finished in 1805. Though he had written 33 books, only eight of them were ever published, and his Hebrew translation of the Gospels lay in manuscript in the British Museum (BM Hebr. Add. 11659) until this photographic reproduction of it by Carmignac. Yeates claimed to have translated the Gospels “into the pure Hebrew dialect of the Old Testament,” but he never admitted that his version was “considerably inspired by that of Iona, of which it is, after all, only a revision” (Carmignac 2.xxix). Indeed, he went so far as to claim that his translation was “intire new.” What it is is an attempt to render Iona’s version into more biblical Hebrew; but even so it is not always successful.

Why publish such translations today? C. acknowledges that none of them could ever be regarded as “the original language of the Gospels” (1.vi). But because the Qumran discoveries have revealed that some Jews of first-century Palestine were still using a form of Hebrew, which was not yet mishnaic and still relatively close to postexilic biblical Hebrew, a translation such as that of W. Greenfield could “render a great service to modern exegetes who are studying the Hebraic substratum of the Gospels” (1.xl). C. insists that modern gospel study, with all its insistence on redaction criticism and tradition history, can never understand the NT “in all its depths if it neglects this Semitic component” of it (1.v). Though we must admit that the Semitic component can never be neglected, the fact remains that the gospel tradition has come down to us in Greek, and only in Greek. Moreover, what Semitic substratum there is in the Greek NT is above all Aramaic, not Hebrew. C. maintains that “the distinction between Hebrew and Aramaic is secondary” (1.xi), and he tries to compare it to that between French and Provençal. On this comparison I cannot comment. But the existence of ancient written targums in first-century Palestine suggests that Hebrew was not universally understood and that the OT had to be translated into the more commonly used language, Aramaic. It must also be remembered that the vast majority of these Hebrew translations of the Gospels (or other parts of the NT) were undertaken with a view to converting Jews of the Late Middle Ages and Renaissance times to Christianity (if not specifically to

Catholicism). It is, indeed, puzzling to figure out how a Hebrew translation based on the Latin Vulgate (such as that of Iona) would enable one to "savor the Semitic perfume which it exudes" (1.xi). The quest for the Semitic substratum of the canonical Gospels will go on, but it is far from certain that these Hebrew translations are going to advance that quest. This is to me the really "fundamental problem" with this publication. It is, however, good to have accessible to students such translation attempts, and for this reason we are indebted to M. l'abbé Carmignac, not to mention Brepols of Turnhout, for undertaking such a publication of rare texts in moderately priced volumes.

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JOSEPH A. FITZMYER, S.J.

PROBLEMS AND PERSPECTIVES OF FUNDAMENTAL THEOLOGY. Edited by René Latourelle and Gerald O'Collins. Translated by Matthew J. O'Connell. New York: Paulist, 1982. Pp. iv + 412. \$12.95.

Latourelle and O'Collins, who surely are recognized as experts in fundamental theology, conceive this volume as an effort towards clarifying the "state of the question" of fundamental theology, whose boundaries and self-understanding have changed quite significantly from the days in which it was identical with apologetics. Before examining the contents, the contributors warrant comment: all 19 are ordained men, 12 are Jesuits; of the 19, 12 either earned their degree or presently teach at Gregorian University; 3 are members of the Pontifical Biblical Commission, 2 of the International Theological Commission. All of this accounts in some way for the style of the enterprise, which may be something of a puzzle to American theological audiences, for whom fundamental theological tasks have been (whether justifiably or not) largely absorbed by systematic theology. But portions of the volume would be useful in showing just such a group where the divisions of theological labor can be made and how systematic-dogmatic efforts hinge on the important work of the fundamental theologians, who no longer are apologetic in the rationalistic sense but aim to articulate the intelligible foundations of any and all theology.

The framework is fourfold: (1) problems of identity and method; (2) hermeneutical questions; (3) Christological approaches; (4) selected issues in ecclesiology. One can therefore understand the book's length, but the problems with most collections like this plague the present project as well: repetition, overlap, lack of interconnectedness among essays. The editors anticipate this criticism but state their preference for this arrangement in order to let "each cultural and theological horizon" speak for itself; such a diversity, however, which one might welcome, does not emerge from this particular book. If fundamental theology were recon-

ceived as radically as all the contributors agree it must be, then, it seems, the key correlative terms in any fundamental theology (revelation, faith) would be far more creatively rethought in light of the new conditions (cultural, linguistic, noetic, social, *et al.*) in which we engage in theology today. One has the impression throughout that the authors talk *about* fundamental theology but provide no more than a keyhole glimpse into their *doing* of it.

It is not feasible to review each essay, but among the more profitable are the following. In the first section, on identity and method, J.-P. Torrell's programmatic essay is perhaps the quickest means of entry into current trends in the field, its changing relationship to apologetics, and the impact of the now commonplace use of the category of "experience." Latourelle's essay is a good supplement and ends with a few curricular recommendations. Part 2, on hermeneutics, contains R. Marlé on Scripture, P. Grech on Christology and hermeneutics, and I. de la Potterie on the history-truth relation; following a compact survey of epistemological shifts, he argues for the Christian conception of truth as the ground of an adequate hermeneutics.

The Christology section (Christology and philosophy [X. Tillette]; Christology and anthropology [G. Martelet]; Christocentrism as a methodological principle [T. Citrini]; relationship of Christ to OT and NT [P. Grelot]; access to the person of Jesus [J. Guillet]; resurrection [G. Ghiberti]) seemed the most disjointed. Some of the proposals are tantalizing rather than satisfying, but I say this as a systematic rather than fundamental theologian. Part 4, on ecclesiology, features some better-known theologians; the recommended essays are by A. Dulles on the Church as sacrament and ground of faith, O'Collins on criteria for interpreting the traditions, J. Alfaro on magisterium and theology.

A pedagogical note: some of the essays highlighted above would function well as parallel readings in a graduate-level course on revelation, hermeneutics, or ecclesiology, but to use the entire book would not be, I think, particularly fruitful.

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CATHERINE M. LACUGNA

INITIATION À LA PRATIQUE DE LA THÉOLOGIE 1: INTRODUCTION; 2: DOGMATIQUE 1. Edited by Bernard Lauret and François Refoulé. Paris: Cerf, 1982. Pp. 544; 526. Fr. 170.

These volumes are the first two of a five-volume work on an introduction to the practice of theology. The third volume will continue the treatment of doctrinal theology; the fourth will treat moral theology; the fifth will deal with practical or pastoral theology. The work is meant

primarily for students who approach theology from a variety of interests in France and the French-speaking areas of Belgium, Switzerland, and Canada. The 60 authors who have contributed or will contribute to the work as a whole are for the most part Catholic and drawn from the areas for which the work is destined.

An indication of some subjects treated in the two volumes under review will give an idea of the work, but it will not reflect the riches contained here. In the first and introductory volume there are three parts. The first, on ways of dwelling in and transforming the world, has chapters on knowledge, ideology, and interpretation (Granier), on poetics and symbolism (Ricoeur), on myths and the sacred (Meslin), and on the knowledge of faith (Malherbe). The second part is extended, having three subsections. In a section on norms and criteria of theology, there are studies on plurality of theologies and unity of faith (Geffré), truth and historical tradition (Gisel), and theology and ecclesial life (Tillard). In a section on branches of theology, there are chapters on biblical (Beauchamp), historical (Congar), dogmatic (Gesché), and practical and spiritual theology (Marlé), as well as a chapter on interdisciplinary study in theology (Delorme and Rousseau). In a section on places and means for the study of theology, there are descriptions of different kinds of theological formation and theological institutions for this purpose found in the areas for which the work is intended (Rousseau, Dufrasne, Langelier, and Bonvin), and analyses of periodicals and bibliographical research used in theological study (Refoulé and Albaric). In the last part of the volume there are chapters on Christianity as seen by other religions (Judaism, Islam, and Buddhism), and critiques of religion (Marxist, psychoanalytic, and by analytic philosophers).

In the second volume there are two parts. In the first there is a study of covenant and revelation, or of God as speaking (Duquoc). In the second the theme is messianism and redemption, or God as saving. Here there are chapters on messianism (Dupuy), on Christology in Scripture (Schmitt), in the Fathers and early councils (Doré), and in dogmatic theology (Lauret), and chapters on pneumatology (Chevallier and Congar). There are bibliographies throughout the volumes. Many of the chapters are quite illuminating and provocative, and they are all at least good.

The approach of the work is basically hermeneutical allied with praxis. Lauret, e.g., adopts an approach to the understanding of Christ that gives prime importance to soteriology in the sense of messianism. In my view, such an approach is basically correct, but it seems to me that the authors somewhat undermine the value of their project for theology and the Christian life by the understanding they have of foundational theology.

I have space here for only two points, neither of which can be supported adequately in this review.

The authors understand fundamental or foundational theology to be an analysis of the mode of discourse and thought that is proper to theology (see 1.142, 279–80); they do not accept as part of the task of this section of theology the objective of presenting grounds for faith in God, and faith in God specifically through Jesus Christ. In my view, students in theology and the Church need more from foundational theology than they offer us. In a period when there is so much disbelief and disinterest in religion, often associated with the style of life in our urban, consumerist societies, we need a study of the grounds for belief in God that are found in common human experience and a study of human values as involving a dimension of transcendence. As Beauchamp writes in his chapter, “the language of the Bible on God supposes a space where the word of revelation resonates” (1.187). Duquoc acknowledges the need to establish such space, but he distinguishes between the use of ontology and the use of praxis for this purpose. He disposes of the former because of criticisms by Kant and Heidegger (2.29), and he accepts the latter. That is, the space is created by showing the pertinence of the scriptural text to social life; the proclamation of the text supports the acceptance of God’s gift “that becomes a dynamic principle of social praxis and a hope for an alternate future” (2.30). To me, this approach seems to short-circuit the need for dialoguing with people in the present condition of disbelief and distorted human values. And a critical dialogue in these areas would call for a metaphysics.

Secondly, I have difficulties with the way in which some of the authors seem to accept Heidegger’s real though limited achievements rather uncritically. Granier substantially accepts H.’s interpretation of the history of metaphysics; and Gesché accepts H.’s critique of ontotheology, calling us in consequence to abandon a philosophy of representation. It is correct to affirm that religion has a language that is proper to itself and that is irreducible, and it is true that Heidegger’s work helps us to get beyond an objectivist and ahistorical metaphysics. But H. does not successfully contest the validity of classical metaphysics’ insight into an intrinsic dimension of being. There should be an integration between his approach to being via what is at issue for man and classical philosophy’s approach to it via sense knowledge and intellectual insight and judgment, rather than a simple break with classical thought (I offer support for this view in “Developmental Psychology and Man’s Knowledge of Being,” *Thomist* 39 [1975] 668–95). Without this integration, Heidegger’s view leads to a distortion of the Christian understanding of God as personal transcendent being and as personal revealer and savior in history. Francis Jacques, writing from the perspective of analytic philosophy in the first

volume of this work, seems to support what I state here through his call for a reinterpretation "of the biblical polyphony of which P. Ricoeur speaks" (1.528), so that we do justice to references in Scripture to God through personal pronouns such as "I," "you," and "he."

I compliment the authors on this ambitious project and look forward to the volumes still to be published. Through both what appear to be its stronger and its weaker parts, it will contribute to the development of theology in our time.

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JOHN FARRELLY, O.S.B.

GOD, REVELATION AND AUTHORITY 6: GOD WHO STANDS AND STAYS
2. By Carl F. H. Henry. Waco, Texas: Word, 1983. Pp. 566. \$19.95.

The sixth and final volume of this work, described by earlier reviewers as one of the major contemporary expositions of evangelical theology, continues and completes the theses and themes set forth in the fifth volume, viz., the nature of the self-disclosing God whom man can know, love, and serve. The method of exposition is the same: an explanation of key aspects of belief, in this volume the supernatural character of biblical religion, intertwined with and illustrated by a critique of contemporary thinkers. This volume shares the characteristics meriting such high praise in the preceding ones: a precision and clarity in thought and diction, contributing no little to the eminently readable quality of this work and without doubt highly desirable in a work of apologetics.

It is as an apologetic—in the best and oldest sense of that term—that H.'s contribution to theology is perhaps most important and will eventually prove most influential. H. understands apologetics as a logical exposition of the intelligible character of biblical revelation, one that without subordinating divine authority to human reason effectively challenges the position of those who in the name of an evolutionary thought called process theology would reject not only this or that article of faith but the very possibility of revelation and faith, viz., a supernatural religion. From this point of view the theme of the final volume is particularly crucial to the success of the entire work.

After an introductory definition of the supernatural and an exposition of the *status quaestionis*, H. examines three points of theology, viz., creation, sin, and grace, where the notion of the supernatural is central to the theses defended. Both in respect to those who within the Protestant tradition would deny intelligibility to biblical revelation because it is supernatural (pietists), and in respect to those who would deny the reality of the supernatural in the name of evolutionary intelligence (rationalists and modernists), H.'s apologetic is objective and challenging.

Because the Catholic must often deal with many of the same issues H. treats, and because so many of H.'s convictions and so much of his perspective harmonize with Catholic tradition, the Catholic reader of these volumes will find much in them that is instructive. Indeed, for thoroughness, accuracy, and incisiveness in the discussion and evaluation of contemporary currents of religious thought, few other works are the equal of this one.

Nonetheless, there remains a distinctively Protestant flavor about the work as a whole, particularly discernible where key concepts such as supernatural, creation, evil, grace, etc., are defined. It is not so much in what is said as in what is left unsaid that the difference from Catholic tradition first becomes noticeable.

With the occasional exception of Augustine, Anselm, and Aquinas, H. almost never refers in these six volumes to Catholic tradition in support of his general position and particular theses. Occasionally, well-meant criticisms, e.g., of Anselm or of Aquinas as sailing too close to "rationalism," involve misrepresentations of their thought. A few times the teaching of the Church, e.g., in this volume on the close of public revelation, is incorrectly stated and incorrectly documented (with a sole reference to K. Rahner). At other points, e.g., the analysis of "supernatural" in the first part of this volume, the presentation of the *status quaestionis* would have benefited immeasurably from the inclusion of the views of such theological giants as Bonaventure, Aquinas, and Duns Scotus. Instead, at this point 1500 years of tradition are passed over in silence.

H. intended to write a biblically based apologetic, faithful to the insights of the Protestant Reformers. And so long as the *scriptura sola* perspective provides the key to the theological method, tradition and magisterium will not, because on principle they cannot, enjoy the position they have always obtained within Catholic theology. To a Catholic, however, these minor lapses in a fine work, this minimizing and seeming neglect of the pre-Reformation tradition suggest a question never adequately addressed by H. Is a theology and apologetic based solely on Scripture in principle possible and in practice workable? Parallelwise, apart from the sacramental system the Catholic Church claims to possess by direct institution of Christ, is a supernatural religion viable and efficacious in the long run?

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

THEOLOGICAL INVESTIGATIONS 15: PENANCE IN THE EARLY CHURCH.
By Karl Rahner, S.J. Translated by Lionel Swain. New York: Crossroad,
1982. Pp. xii + 451. \$19.50.

This volume contains seven "thoroughly revised essays" on sin as the loss of grace in the early Church (1936) and the penitential views of the *Shepherd of Hermas* (1955), of Irenaeus' *regula fidei* (1948), of Tertullian (1952), of Cyprian of Carthage (1952), of the *Didascalia apostolorum* (1950), and of Origen (1950). The fine introductory essay offers a concise history of penance as a whole to provide the context for clarifying the importance and distinctiveness of each of the above views.

Together with R.'s unpublished Innsbruck lectures on grace and his published *Ascese und Mystik in der Väterzeit*, these essays refute the charge that he is only a speculative theologian with no appreciation of historical theology. They likewise illustrate R.'s creative dialogue with and retrieval of the best in the Christian tradition for contemporary theology and Christian practice. In addition, R. has explicitly said that much of his own theology flows from the experience of the encounter with the God of forgiveness in the act of repentance (*TI* 17, 97, n. 8).

Every essay brings out the ecclesial nature of all grace. The early Fathers realized that the entire life of the whole Church provides the ambience and context for the sacrament of penance before, during, and after the sinner's conversion, penance, and reconciliation. The role of the absolving priest and the indicative form of absolution must be seen today, therefore, more in terms of the entire Church's intercession for sinners and the less-appreciated deprecative elements in the sacrament of penance. Within this context, R. stresses the causal unity between the sinner's subjective act of repentance and the act of the Church for bringing about the receiving of the Spirit and the remission of sins. For R., both a supernatural and an ecclesial "existential" determine the human situation.

R. agrees with the early Church's outlook that excommunication, properly understood, flows from the very nature of serious sin. Penance as an ecclesial-sacramental event is, therefore, the penance of excommunication. R. also concurs with the early Fathers that the forgiveness of sins after baptism, despite the possibility of penance and forgiveness from today's point of view, cannot be so easily taken for granted. Given the intrinsic nature of conversion and the possibility of an untimely death, conversion is always a miracle of God's grace. R. contends, too, that the essential distinction between ancient and modern penance is not the public/private one but the unrepeatable/repeatable one.

Origen's theology of sin as the painful contradiction of the Logos image in which we are created has found its way into R.'s own theology. Even after forgiveness, the punishments of sin remain as the connatural results of sin. Since sin embodies itself, so too must genuine sorrow incarnate itself in external works of penance as the proof and the "sacrament" of this sorrow to restore the damaged image of the Logos within us.

Despite the severe criticisms by German theologians of R.'s understanding of the history of penance, this book offers much for a new theology of the sacrament, for pastoral changes, and for an understanding of some of R.'s own theological positions.

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HARVEY D. EGAN, S.J.

WHAT IS MARRIAGE? By Theodore Mackin, S.J. New York: Paulist, 1982. Pp. viii + 366. \$11.95.

Mackin takes as a starting point for his study of Christian marriage the concept of covenant, restored to prominence by Vatican II. He contrasts this with the more dominant and traditional understanding of marriage as a contract. In an extensive and thorough but at times questionable historical study, taking up almost two thirds of his work, M. traces the development of the theological and specifically the canonical definition of Christian marriage as an indissoluble contract. This notion was ultimately incorporated into the 1917 Code of Canon Law. (This historical section is helpful for theologians and canonists, but probably ponderous to the average reader.) M. sees the work of Herbert Doms and Dietrich von Hildebrand as foreshadowing the contemporary teaching of *Gaudium et spes*. He makes much of the idea that marriage is now recognized as a covenant of love and not merely a legal contract. For M., love is the essential and defining aspect which creates the marriage and without which no marriage can or does exist.

M. proposes—and this is the point of the entire book—that since love defines marriage, then if love ceases between the spouses, the marriage itself ceases and with it its indissoluble character. “Since, according to *Gaudium et spes*, a marriage is understood as an intimate community of life and marital love, it can dissolve and disintegrate” (315, cf. 332 ff.). M. maintains that the Church, in accordance with its new definition of marriage, can and should allow divorce and remarriage when the love within a marriage dies and disappears. No longer is it a covenant of love, a sign of Christ’s love and unity with the Church.

M. is correct in seeing a significant development in the Council fathers’ use of the biblical concept of “covenant” rather than the canonical/legal idea of “contract.” Covenant, besides being more biblical, manifests Jesus’ own covenant relationship with his Church. However, M. draws false conclusions from Vatican II’s use of the covenant concept. The Council itself rules out divorce and remarriage and does so precisely because Christian marriage is a covenant. Christian marriage mirrors Christ’s covenant with his Church and thus it is indissoluble as the new covenant in Christ is indissoluble.

In proposing that where love fails, the marriage ceases, M. appears at times to understand love in a popular and secular sense rather than as the self-sacrificial agape love which characterizes a Christian. In Christian marriage this agape love binds the couple together for life. Such love is only possible because of the death and resurrection of Jesus. Having conquered sin, he now empowers the believer to love as he loves. The lack of agape love within a Christian marriage is due first to the failure of the spouses to live out daily the reality of the gospel life. Lack of love within marriage is, then, a symptom of the deeper problem, that of appropriating the truth and power of the gospel itself. This is the result of poor or even nonexistent evangelization. Many couples entering marriage today have never radically turned away from sin nor made a mature commitment to Christ. Thus they are unable to live out the binding promises they make to one another, because the new life of the Spirit is almost entirely absent.

Moreover, this indissolubility is what differentiates Christian marriage from a secular or non-Christian marriage. Christ in his love and mercy takes the spouses at their word and binds them together in the Holy Spirit in an unbreakable bond. This indissoluble sacramental bond guaranteed by the continual presence of Christ and his Spirit is the great gift that comes to marriage within the new covenant.

M.'s argument is certainly motivated by a pastoral concern. It is sadly true that there are a great many Catholic marriages which are in desperate straits, and more often than not they will fall apart completely and disintegrate. To allow greater freedom for divorce and remarriage will not solve the problems. The hurt lives, the loneliness, the resentments and bitterness, the infidelity would continue unabated. The problem that ministers of the Church, both pastoral and academic, need to recognize and use their respective talents and expertise to solve is that of nurturing strong, mature Catholic men and women so that from them will spring the vibrant and lasting Christian marriages and families.

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THOMAS WEINANDY, O.F.M. CAP.

MEEDENKEN MET EDWARD SCHILLEBEECKX: BIJ ZIJN AFSCHIED ALS HOOGLERAAR TE NIJMEGEN. Edited by Herman Häring, Ted Schoof, and Ad Willems. Baarn: H. Nelissen, 1983. Pp. 352.

Edward Schillebeeckx retired from his post as professor of dogmatics and the history of theology at the University of Nijmegen on February 11, 1983. On that occasion this testimonial volume was presented to him, containing contributions from colleagues in Dutch and Flemish universities, former students, and theologians for whom he had served as promotor for honorary degrees.

Festschriften are often rather loose collections of sections of other works in progress, framed with a few laudatory sentences about the honoree. The three editors, colleagues of S. in the department of dogmatic theology in Nijmegen, strove to create a greater conceptual and topical unity, and in large measure have succeeded in doing so. They asked the contributors to neither merely reproduce S.'s thought nor offer whatever might be available for publication; rather, they were asked to engage in critical discussion with S.'s work on a theme which had in turn engaged him for a significant period.

The contributions are led by a most helpful essay of T. Schoof, which provides a study of the relationship between S.'s published work and his activity as professor in the lecture halls of Nijmegen for 25 years. Schoof's recording of that activity of S. as teacher, giving us the subject and some description of the direction of those lectures on a year-by-year basis, is in itself a valuable contribution. Schoof concludes that the lectures were never really previews of material already prepared for publication; they were more often than not the basic research out of which publications would come. S. determined for the most part the subject matter of his lectures, though always interested in engaging student questions within them. They centered in large part on Christology, eschatology, and hermeneutics, as well as questions of creation and soteriology. These too have been the major themes of his published work. Schoof concludes that S.'s literary style reveals S. the lecturer: there is always something oral and rhetorical in his writing.

The body of the volume is divided into three thematic sections, grouped around three areas where S. has contributed to the renewal of theology: method, Christology, and ecclesial questions.

Among the six contributions to the section on method, B. van Iersel's review of how major contemporary theologians are using (and not using) the results of the work of exegetes, and Paul Ricoeur's essay on fundamental problems involved in developing a narrative theology, deserve to be singled out. There are also essays on revelation and experience, the role of history, the place of the empirical sciences in theology, and the meaning of praxis for theological reflection.

The six contributions to Christology investigate the relation of Scripture and tradition in Christology; the shaping of a more Spirit-centered Christology; the hermeneutics of the Chalcedonian statement; the meaning of Jesus' suffering and death, and of the Easter experience; and Christology in interreligious dialogue. P. Schoonenberg's essay on Spirit Christology and E. Cornelis' contribution to the interreligious-dialogue question stand out especially in this section.

The six contributions in the final section deal with a range of ecclesial issues: the Church's growing self-understanding, the meaning of "partial

identification" for membership in the Church, ministerial office, the role of authority, religious life, and liturgical renewal. Gustavo Gutiérrez' essay on the Church's self-understanding as *sacramentum mundi* and as the Church of the poor, and Frans Haarsma's reflection on what constitutes membership in the Church, are especially helpful essays.

The volume also brings up to the end of 1982 the comprehensive bibliography of S.'s writings begun in *Tijdschrift voor Theologie* 14 (1974) 491-501. As a *Festschrift* and as a volume of theological essays, it contains a number of very valuable contributions.

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

HISTORY AND THOUGHT OF THE EARLY CHURCH. By Henry Chadwick. London: Variorum, 1982. Pp. v + 344. £26.

Like all the Variorum volumes, this is a collection of reprints of articles and book chapters, photocopied from the originals so that there is no consecutive pagination for the whole book, just for the individual pieces. This is distracting to the reader, but if that is what it takes to get these volumes, we must be grateful it can be done even that way.

The contents offer all the good and not-so-good points of such a collection: some pieces are of enduring value while others have become dated because scholarship has moved along (often helped by the article in question), some pieces are for a general audience while others are for specialists. These collections are often most valuable in tracing the development of the scholar: e.g., the essays here cover 34 years, and the reader can see C.'s interests and range develop from the fourth-century theologians to institutional history, especially of the Roman See, and then on to Eastern monasticism.

Although the highly-specialized pieces usually command the most immediate attention, the more general ones offer the greatest appeal in a retrospective collection, and there are four of those here. The first is "The Circle and the Ellipse: Rival Concepts of Authority in the Early Church," and it compares the notions of authority in the Jewish and Gentile churches. C. concludes that the apostle Paul is largely responsible for the identification of Christianity with Gentile Christendom and thus paved the way for ecclesiastical structures of the Roman See. The second general piece, reprinted from the *Cambridge History of Later Greek and Early Medieval Philosophy*, studies "Philo and the Beginnings of Christian Thought." It is a long survey, but half of it deals with Clement and Origen, the first Christians to make serious use of Philo. C. demonstrates how the Jewish thinker exercised a real influence on the way in which the Fathers attempted to reconcile pagan philosophy with Christian

revelation. A lucid account of "Justin Martyr's Defence of Christianity" constitutes the third general piece. C. takes a positive approach, concentrating on "the faith that Justin defends" and not just the methodology of his apologetics. The last general piece, "Pachomios and the Idea of Sanctity," represents a venture into the now widespread debate on the concept of the holy in early Christianity. To his credit, C. keeps to the person Pachomios as presented in the literary sources instead of jumping aboard the sociological band wagon. Indeed, C. avoids use of the word "holy." He concludes that Pachomios was a great religious founder who realized "some important Christian aims," but his creation of a separated community accentuated the low esteem in which the created order has been held in many Christian circles.

The bulk of the specialized articles deal with the Trinitarian and Christological controversies, although more historically than theologically.

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JOSEPH F. KELLY

THE ROLE OF WOMEN IN EARLY CHRISTIANITY. By Jean Laporte. New York: Edwin Mellen, 1982. Pp. 189. \$29.95.

Laporte provides an excellent introduction to the role and place of women in early Christianity, i.e., the concrete way in which women engaged their life of faith under the aspects of *martyria*, *diakonia*, and *leitourgia*. The first four chapters discuss the comportment of women in their witness of faith unto death, the life of the Christian wife, the contemplative and the peculiar official ministries of women in Christian communities. A final chapter analyzes the negative and positive aspects of woman as symbol in patristic writings.

This is a lean book in the sense that L. offers very concise commentaries on texts and pays attention only to those aspects of the historical context which are essential for a better understanding of the style of life of early Christian women. At the same time, it is a book rich in judiciously selected texts, quoted at length, and excellent bibliographical material. L. brings to his task a profoundly critical, balanced, and sympathetic approach which is characteristic of a scholar who has learned to respect the greatness of early Christianity and the limitations imposed on it by the cultural milieu.

In this brief review I confine myself to only one comment which relates to a disputed question within Roman Catholic theological circles: the ordination of women to the presbyterate. L. argues that Christians inherited their ministerial structure from the synagogue; hence the absence of women from the presbyterate is probably explainable on the

basis of their absence from the elders of the synagogue. In a recent communication he informed me that he had overlooked the fact that Jewish women could be awarded the title of presbyter in the time of the Roman Empire. But he agrees that the references given by J. Juster do not settle the question whether this was more than an honorary title (*Les juifs dans l'empire romain* 1 [Paris, 1914] 441, n. 8). It was probably no more than this and provides an analogy with the title *matres synagogae*, which is derived from the title given to a patron of a pagan *collegium* (*ibid.* 449, n. 3).

In any case, it seems clear that the "northern stream" of Christianity, the Pauline communities, did not originally have a presbyteral structure included within that of the episcopal-diaconal. When the presbyteral office was introduced, women were not included. But the reasons seem to have been the type which excluded women from being admitted as elders of a synagogue. 1 Cor 14:34-35 points in this direction. This pericope, probably a later insertion intended to bring the order of the Christian community more into conformity with the synagogue, appeals to the "law" to exclude women from speaking in the assembly. 1 Tim 2:12-14 does not allow women to teach or have authority over men based on the relation of woman to Eve.

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EDWARD J. KILMARTIN, S.J.

CHRISTENTUM UND THEOLOGISCHE LITERATUR IN DER KIEVER RUS' (988-1237). By Gerhard Podskalsky, S.J. Munich: C. H. Beck, 1982. Pp. xiv + 361. DM 158.

As the thousandth anniversary of the Christianization of the Russian land approaches (1988), it seems odd that it is only in this year that a detailed study of Christianity and theology as they existed in that land for the first two and a half centuries has appeared. While Russian theological developments since the fifteenth century have been written about at length, not much attention has been paid to the earlier period, not even by G. Florovskij in his *Ways of Russian Theology* (1937). Yet those were the formative years. The preponderant influence of the Byzantine Empire, then at the height of its political, cultural, and religious flowering, was certainly at the roots of the characteristic development of the later Russian Church and its theology. It was also the formative period in Russian history, literature, art, and culture, and their ecclesiastical and theological dimensions cannot be neglected.

This book fills a large gap in scholarship, and it does so with great competence and truly impressive thoroughness. The author, well known for his work on late Byzantine and early Russian theology, has made

good use of visits to specialized libraries in Finland and the Soviet Union to study all the available printed sources on the subject. Most of them, as could be expected, are in Slavic languages, and their contents would not ordinarily be accessible to Western readers. The result of P.'s efforts is that scholars—Byzantinists, Slavists, theologians, church historians—for the first time have at their disposal a complete and detailed exposition of the state of the Church and of theological literature in Kievan Russia.

The book covers the period from the baptism of the Kievan ruler Vladimir and of his subjects in 988 to the Mongol invasions beginning in 1237, and this makes for a good, coherent field of study. It begins with a fairly long historical introduction on the establishment, organization, and religious life of the early Russian Church. Such topics as Vladimir's baptism, church and state, monasticism, Slavic translations, education, and Jewish influences are herein discussed. This section is well written and well documented, with controversial points dispassionately considered. Most of the book, though, is concerned with the theological literature of the period. The reader will find a thorough discussion of each author and subject, listing of editions and translations, and detailed bibliographical notes. This is divided into sections on homiletics, hagiography (beginning, of course, with the stories of Sts. Boris and Gleb), ascetical writings, dogmatic (including polemical) treatises, canonical writings, the characteristically Russian pilgrim accounts, chronicles, and liturgical poetry.

There follows a brief but important chapter on the distinctive features of theology in Kievan Russia. Although obviously deriving from the Byzantine understanding of theology, the Russian product differed in some significant respects. Among these was the lack of a classical education, especially in ancient philosophy, among its practitioners. There was also the different cultural condition of Byzantium and the Russian lands. Finally, there was the persistence of old superstitions and beliefs along with Christianity, the so-called double faith (*dvoeverie*). An appendix compiled by Andrzej Poppe of Warsaw contains biographical studies of the metropolitans and the princes of Kiev, presenting for the first time complete and correct lists. A detailed index of persons and subjects is given, and this is followed by a listing of the authors of secondary literature, which for good reasons substitutes for a formal bibliography.

This is a worthy and valuable addition to the Byzantine titles, such as Beck's on the Byzantine Church and theology, in the *Handbuch der Altertumswissenschaft*. It is itself a *Handbuch* in the best tradition of German scholarship. Its organization and its thorough, meticulous research make it indispensable for anyone, specialist or not, interested in

the origins of the Russian Church and its theology, as well as of Russian literature and culture.

Catholic University of America

GEORGE T. DENNIS, S.J.

DIE BEDEUTUNG DER SAKRAMENTE IN LUTHERS SERMONEN VON 1519. By Ursula Stock. *Studies in the History of Christian Thought* 27. Leiden: Brill, 1982. Pp. viii + 383. Glds. 128.

Commonly, Luther's teaching on the sacraments is divided into two phases. From 1520 to 1525 he argued against the Roman and scholastic doctrine of the seven sacraments, attacked abusive encroachments on Christian freedom (e.g., withholding the chalice), and explained the Lord's Supper as Christ's last will and testament, a pure gift that excludes a sacrificial action from any central place in the Mass. After 1525 Luther responded to Karlstadt and Zwingli with a staunch defense of objective sacramental mediation and of the real presence of Christ's body and blood as the sacramental gift at the Supper. However, this periodization has caused Luther's 1518-19 tracts on the sacraments to fall outside the pale of his Reformation thought. Some justify this because some elements of immaturity mark the 1518-19 works. Others, however, lament especially that Luther's 1519 publication *A Sermon on the Blessed Sacrament . . . and the Brotherhoods* has not played a major role in Lutheran teaching, with the consequent loss of the important Eucharistic themes of community and mutual love. The book under review works hard to bring about a Lutheran repossession of Luther's *Sermon on the Blessed Sacrament*.

The most recent critic of Luther's 1519 work of popular Eucharistic instruction is Oswald Bayer, in *Promissio* 1971, which intended to chart the stages in 1518-20 by which Luther came to his mature doctrine of justification through a faith that lays hold of a word of promise effectively conveying the pure gift of the forgiveness of sins. For Bayer, it is only in 1520, in Luther's *Sermon on the New Testament* and *The Babylonian Captivity of the Church*, that the Reformer successfully explained Holy Communion as just such a gift of justifying grace through the words of institution. But in the 1519 sermon the promissory word was overshadowed by the signs of unity that Luther saw in the elements and in the actions of eating and drinking. In 1519 the fruit of communion was *caritas*, not the justifying faith that was central in 1520. Generally, the 1519 tract showed Luther working out an ecclesiology and an ethic based on the sacrament, whereas the more authentic teaching of 1520 linked the Eucharist with Christ's gift of justification. These pejorative views of Bayer have found their way into Martin Brecht's justly celebrated biography of Luther down to 1521 (*Martin Luther: Sein Weg zur Refor-*

mation, 1981; cf. 341–46).

How, then, does Stock argue for a more positive evaluation of Luther's 1519 *Sermon on the Blessed Sacrament*? Principally, she treats it as one of a set of four "sermons" which Luther wrote in late 1519, in a burst of popular, pastoral instruction that also offered an *ars moriendi* (*Luther's Works* 42, 99–115) and expositions of sacramental penance and baptism, along with the tract on the Blessed Sacrament (*LW* 35, 1–73). The other three works contain central themes of Luther's theology of justification, such as the *pro me*, a fiducial *fides specialis*, God's reliable promise, and lifelong sinfulness as a project for penitential purification. In such a setting Luther could discourse on the right use of Holy Communion, which takes place when the believer translates its gift of koinonia with Christ and his saints into service and loving mutuality in the human community. This is not a legalistic prescription of conduct but an evangelical gift by which the troubled conscience is called out of isolation to accept and then to extend the true, communitarian meaning of the Eucharist.

In addition, S. shows how these works of 1519 fit closely with Luther's personal situation amid ominous new threats arising in the wake of the Leipzig Disputation. The works are of a piece with Luther's earlier publications of popular instruction and edification, and so they can at times speak a different theological language than the overtly doctrinal polemics of 1520. In addition, the 1519 works constitute a biblical theology of the sacraments, with the *Sermon on the Blessed Sacrament* resting firmly on 1 Cor 10:17, 12:12–30, and Gal 6:2. In response to Bayer, she argues that in 1519 the sacrament does "speak" a powerful word of encouragement, that mutual love is the fruit of faith, not a competitor with it, and that the original biblical grounds of ecclesiology and ethics were just what Luther's envisaged lay readers needed to have set forth. The Christ of the *Sermon on the Blessed Sacrament* is the Pauline head of his body, who was the first to give his all for those joined to him.

One can only wish S. well in the task she has undertaken, since the works she reviews are masterful in relating the sacraments to daily life. However, one can also lament that her exposition of this important argument is burdened by labored complexity and by much extraneous material in the ponderous footnotes. Also, the tenuous connections between the works and Luther's friends, especially his mentor Staupitz, do not substantially advance the thesis. S. also allowed the statement of Paul Althaus to go unchallenged that Luther never repeated the connection between the Eucharist and communitarian love after 1519. In fact, this theme did return in sermons and catechetical instructions, e.g., at WA 12, 497 f.; 19, 509–11; 26, 490 f.; 30/1, 26 f.; and 30/2, 617.

In the end, sad to say, S. has to admit that Luther's engaging communitarian Eucharistic theology of late 1519 has been largely unknown to Lutheran theologians and believers. The massive polemics of 1520 caught almost everyone's attention and marginalized his earlier constructive teaching. But it is not too late to call this work in from the margins, so that it can enrich all Christian confessions.

Gregorian University, Rome

JARED WICKS, S.J.

LUTHER: WITNESS TO JESUS CHRIST. STAGES AND THEMES OF THE REFORMER'S CHRISTOLOGY. By Marc Lienhard. Translated by Edwin H. Robertson. Minneapolis: Augsburg, 1982. Pp. 412. \$19.95.

Originally published in 1973 under the title *Luther: Témoin de Jésus-Christ*, this important work by the professor of church history at the University of Strasbourg is a comprehensive study of Luther's Christology whose translation into English is most welcome. Lienhard traces carefully the major themes of Luther's views on the person and work of Christ from the early *Lectures on the Psalms* (1513-15) to the *Commentary on Isaiah* (1544). More so than other recent treatments of Luther's Christology, e.g., Siggins, *Martin Luther's Doctrine of Christ*, this study is both systematic and historical in its description of those themes which remain constant in Luther's Christology as well as of those that are modified in the light of a changing context.

From his early lectures on the Psalms, on Romans, and on Hebrews to his later sermons and his commentaries on Genesis and on Isaiah, Luther propounded such themes as: God revealed yet hidden in Christ's humanity; a theology of the cross which does not neglect the Incarnation and Resurrection; Christ as the supreme sacrifice which reconciles men to God; Christ as the victor who conquers sin, death, devil, wrath of God, and, in the later writings, the law; Christ's righteousness as contrasting with human sin; the *fides Christi*, Christ present in faith and faith in Christ; and the Lordship of Christ over the Church which, however, was later expanded to a cosmic Lordship.

The major shift in Luther's Christology occurs in connection with the Eucharistic controversy of the mid-1520's. During the course of this controversy Luther's stress upon the unity of the two natures of Christ threatens the distinctiveness of the humanity. Whereas previously, in the *Lectures on Romans*, e.g., Luther made use of the *communicatio idiomatum* to emphasize the unity of the person but without confusing the two natures, in his writings against the sacramentarians he stretches the concept to include the ubiquity of Christ's body and thereby undermines the genuine humanity. However, though Christ's humanity would seem to be placed in question by his application of ubiquity to Christ's

body, nevertheless Luther continues to draw attention to the concrete manifestations of his humanity: his sufferings, his fear before death, his abandonment.

Over against Congar, L. insists that the basically soteriological character of Luther's Christology does not mean the lack of a "technical," i.e., ontological, Christology. By the same token, that Luther's Christology was biblical does not signify a disregard of the formulae of the early Church with its ontological language. His comparisons of Luther's Christology with the views of the Fathers and medieval authors are brief but illuminating.

One might have wished that L. had given as much attention to the impact of the historical context upon the late Luther's views as he gave to its influence upon the Christologies of the early and middle Luther. For the later Luther's conception, little account is taken of his conflicts with the Jews, the Turks, Schwenckfeld, and the continued struggle with the pope. The translation from the French appears to be excellent. However, the rendition of Latin phrases is often faulty (326, cf. 346; 336; 348; 388). In spite of these minor criticisms, the reviewer warmly commends this volume as a major contribution to Luther studies which may now benefit English-speaking readers.

Lancaster Theological Seminary, Pa.

JOHN B. PAYNE

REFORMED THOUGHT AND SCHOLASTICISM: THE ARGUMENTS FOR THE EXISTENCE OF GOD IN DUTCH REFORMED THEOLOGY, 1575-1650. By John Platt. *Studies in the History of Christian Thought* 29. Leiden: Brill, 1982. Pp. viii + 249. Glds. 98.

Platt's study, a revision of his Oxford dissertation, examines some twenty early Dutch Reformed theologians (especially Arminius, Bastingius, Daneau, De Courcelles, Episcopius, Hommius, Junius, Maresius, Piscator, Vorstius, and Walaeus) on whether and how the existence of God can be demonstrated rationally. He is uninterested in evaluating their demonstrations; rather, he concentrates on recapitulating their arguments and tracing how the theologians relate to one another. Calvin himself, convinced that God's existence was manifest in nature and innate in the human mind, was little concerned with working out proofs, but there were other influences within Dutch Reformed theology. One current sprang from Melancthon, mediated largely by Zacharias Ursinus' commentary on the authoritative Heidelberg Catechism. The rise of Orthodox scholasticism also deeply affected these Dutch theologians. The ontological argument was seldom used, but the five ways of Aquinas were much in vogue, although after 1600 they were often adjusted in the light of Suarez' criticism. The earlier theologians often shared Calvin's

belief in an innate idea of God, but this conviction later waned for several reasons: a better understanding of ancient philosophy, more information about primitive peoples, and the growth of contemporary scepticism. Moreover, the dominant Aristotelian epistemology was hostile to innate ideas. Melancthon and Ursinus had developed arguments for God's existence based on ethical and historical grounds, but these too were gradually abandoned. By the end of the period cosmological arguments based on final causality and the orderliness of the universe, foreshadowing Paley's divine watchmaker, were dominant.

For Calvin, the natural evidence for God's existence only made man more inexcusable for his blindness and immorality. Stress on inexcusability also declined, particularly in the Arminian or Remonstrant camp. Indeed, inexcusability became an important point of controversy between Remonstrants and Counter Remonstrants.

This is a careful book, fully annotated, that covers many figures that have been neglected or forgotten. Although dry and demanding, it is likely definitive. Platt's stance is objective and scholarly; he generally avoids present-day controversy, but he breaks several lances against Karl Barth. The concluding chapter, less than three pages, is too short for pulling together such a complex work; likewise, the inclusion of topical items in the index would have made the book more useful.

Marquette University

JOHN PATRICK DONNELLY, S.J.

LAY AUTHORITY AND REFORMATION IN THE ENGLISH CHURCH: EDWARD I TO THE CIVIL WAR. By Robert E. Rodes, Jr. Notre Dame: University of Notre Dame, 1982. Pp. xii + 319. \$25.

This is an ambitious and very useful book. It was preceded by the author's *Ecclesiastical Administration in Medieval England*. This second work describes those customs and canons of the later medieval English Church in so far as they related to the judgments of the secular courts and the statutes of the parliaments of England during the greatest formative era of English history, from 1272 to 1640. Though the pages of the book are crammed with statements, R. has succeeded in using a descriptive style which largely avoids that literary aridity usually distinctive of legal writing. One of the very helpful features of the book is that, beyond the statement of the custom or law, there is added a description of the procedure concerned with its implementation. Thus, he assigns many pages to the complex subject of church tithes, which he clarifies with fair success within the limits of his general purpose. Occasionally he allows himself a general comment which helps to illuminate the sometimes tiresome aspects of legal subtlety. Thus, in connection with his discussion of the fictions and prohibitions that might arise in litiga-

tion concerning tithes, he states that "we should not be too hard, incidentally, on the free use of legal fictions in these new procedural forms. Such fictions, and others far more implausible, played a great and on the whole honorable part in the updating of common law procedure during this period," and he continues: "by the beginning of the seventeenth century, the common law courts had in the prohibition procedure a device capable of affording a rational program of review over a set of tribunals with important if limited functions in the overall administration of the state" (199).

Though there is no bibliography, there is a list of the abbreviations used in R.'s citations, a list which shows the wide-ranging scope of his sources and is a useful guide to further reading. A remarkable feature is the extensive series of notes (50 pages) at the end of the text. Not only do they give the evidence for the statements made in the text, but they frequently offer confirmatory evidence from episcopal registers, the patent rolls of the state, the rolls of parliament and its statutes, and the judgments of secular courts. Moreover, R.'s references are constantly accompanied by a further enlargement of the matter, which promotes a fuller comprehension.

R. is to be congratulated for his analyses of the treatises of Christopher St. Germain, a much-neglected but important writer prominent in the reign of King Henry VIII and especially concerned with the relationship between secular law and the Christian conscience. Nearly ten pages are given over to this investigation, which was probably completed, however, before the Selden Society published its excellent edition of the best-known of St. Germain's treatises.

Quite properly, a great deal of attention is given to the opinions of Sir Edward Coke, a Jacobean chief justice of the common pleas, who went far to transform, if not to distort, the law of England in ways he thought necessary to meet the needs of post-Reformation England. Here also R. presumably had written these pages before the publication of Stephen D. White's learned study of the judge's opinions, *Sir Edward Coke and the Grievances of the Commonwealth, 1621-1628* (Chapel Hill: University of North Carolina, 1979).

Georgetown University

ERIC McDERMOTT, S.J.

JUNG AND THE BIBLE. By Wayne G. Rollins. Atlanta: John Knox, 1983. Pp. x + 153. \$9.95.

This slim volume is a gem of a book as far as it goes. Rollins, with a Ph.D. from Yale, has taught religion, biblical history, and biblical studies at Princeton, Wellesley, and the Hartford Seminary Foundation. He is presently professor of religious studies and co-ordinator of the graduate

program at Assumption College. He writes: "The intention of this book is to look at Scripture as a treasure of the soul, that is, the testimony of our spiritual ancestors proclaiming in history and law, prophecy and psalm, gospel and epistle, genealogy and apocalypse, their experience of the holy, and drawing us and others through us into that experience" (v). This main intention is well accomplished. In successive chapters R. deals with the Bible in Jung's life, his "Internal Biographical Account," "The Bible and the Life of the Soul," biblical symbols and archetypes, a Jungian approach to biblical interpretation, and "God, the Bible, and the Self in Jungian Perspective." R. correctly points out that Jung, not a biblical scholar but a brilliant physician and psychiatrist, is perhaps better versed than any other psychologist and psychiatrist in biblical knowledge. In the 20 volumes of his *Collected Works* one can find references, often in the original Greek, to all but 13 of the 66 books of the Hebrew Scriptures and the NT. In addition, Jung regularly cites passages from the intertestamental literature of the OT apocrypha and pseudepigrapha, and shows great familiarity with the post-NT apocryphal writings, the Gnostics, and Church Fathers.

R., who knows Jung well, asserts that the present work began with a seminar on "Jung and the Bible" in the fall of 1971, and presents a rather comprehensive, concise, but highly sympathetic description of the role of the Bible and religion in Jung's life and thought. Slight inaccuracies are hardly worth mentioning. Jung's first visit to Freud took place in 1907 and not in 1906 (19, correctly given on ix). To call the ego an archetype (79) must have been an oversight, and although it is true that Jung read Hegel (14), he commented: "In the intellectual world in which I grew up, Hegelian thought played no role at all"; "... I regarded him with downright mistrust" (*Letters* 2, 501; *Memories* 69). The footnotes are unfortunately placed at the end, but the select bibliography, the index of names and subjects, and that of biblical references deserve praise.

My main concern has to do with another assertion in the Preface: "A secondary purpose of this volume is to suggest that scriptural study today stands to benefit from the insights of psychology and psychoanalysis" (v). Jung's approach to religion is extremely complex and very unusual, not to say esoteric. R. dedicates an epilogue to "Psychological Criticism and Scriptural Studies," but in less than four pages suggests a few interesting guidelines that need more development. Jung's *Answer to Job*, which could be an example of such an approach, was probably his most confusing and controversial book. He is revolted by God's conduct that demanded from Abraham the sacrifice of his son, and that He allowed Satan to torment Job. He asserts that Job has a higher conception of justice than God Himself, includes Satan in the Godhead and also the Blessed Virgin Mary. So the Trinity becomes a Quaternity and then a

Quinary. Jung stresses in his preface that, as usual, he will not be discussing God but only men's ideas of God and Yahweh, but goes on to use the words without further qualification, e.g., "Yahweh is less conscious than man." The book scandalized many of his disciples (he also states that the dogma of the Assumption is "the most important religious event since the Reformation") and unleashed bitter controversies. Jung kept saying that he was misunderstood, that he never spoke of God as a reality outside of the psyche, but if so he cannot be fully absolved of psychologism. R.'s hope for the addition of psychological criticism to scriptural studies may be valid, but to do the task we need professionals who are scholars in both biblical and psychological matters. This comment is not a criticism of the book under review but an expression of the desire that either Rollins himself or other authors continue and develop more fully when he has only begun.

Georgetown University

JUAN B. CORTÉS, S.J.

HAMANN ON LANGUAGE AND RELIGION. By Terence J. German. Oxford: Oxford University Press, 1981. Pp. x + 187. £12.50.

Johann Georg Hamann (1730–88) was an anti-Enlightenment Lutheran genius whose writings were so obscure, allusive, and contextually determined that even he was sometimes unable to say what they meant later in his life. He influenced Herder, opposed Kant and Moses Mendelssohn, was dubbed an irrationalist by Hegel and called "my Emperor" by Kierkegaard. Goethe found his prose confusing and fatiguing, but arranged for the posthumous publication of some of his works.

G. titles his book as he does because H.'s criticism of Kant's First Critique was a revelation to him because it "displayed a deep understanding of . . . language and religion" (vii). G.'s book, however, seems to center on the notions of human creativity and the presence of God in time to humans. I write "seems" because a difficult prose, an obscure text-structure, an infatuation with H., and an odd scholarship are serious obstacles to a reader's understanding.

It is not an introduction. Biographical detail is woefully inadequate, especially for a writer so occasional as Hamann. H.'s earthiness is slighted ("And my gross imagination has never been able to conceive of a creative spirit without genitalia" [to Herder, May 23, 1768]), and one would never know that H. had (possibly homo-)sexual encounters in London before his 1758 religious conversion and four children with his common-law wife in Königsberg later. One is told three times (5, 11, 15) that H. wished to save his friends by writing the *Socratic Memoirs* (1759), but how this is to "save" them, from what or for what, is never made very

clear. The book wanders aimlessly from the narrative present to the past tense and back.

If someone understands a concept differently from H., he must be wrong: e.g., Whitehead, like Hamann-critic E. Burger, does not adequately grasp the creative action of symbols (163). If someone seems right, e.g., Einstein, H. would have agreed with him (64). While Hartshorne's view of God "differs quite a bit" from H.'s, *The Divine Relativity* helps in understanding H., even though Hartshorne does not refer to H. and the only thing they seem to have in common is a view of God present to time (137). By that standard, Hegel, Ogden, Cobb, Küng, Pittenger, and L. Ford should help too. Although H. referred to other authors in his letters and a catalog of his library was published, we are told that he quite possibly read William Derham or John Ray, but are given no evidence for this (45).

G. has done his homework. The translations are readable and the dozen or so I checked were quite accurate. 1130 footnotes to 175 pages of text indicate G.'s meticulous work. Yet the point of the study, its organizing principle, and its conclusions are never made clear; and too many unsupported assertions, gratuitous comments, and apparent non-sequiturs appear. In the end, I have no idea of H.'s significance from this text.

A more comprehensible study is W. M. Alexander, *Johann Georg Hamann: Philosophy and Faith* (The Hague: Nijhoff, 1966), not cited by G. A basic introduction and translation of representative texts is R. G. Smith, *J. G. Hamann* (New York: Harper, 1960).

St. Michael's College, Vt.

TERRENCE W. TILLEY

GNAD UND WELT: ZUM GRUNDGEFÜGE VON KARL RAHNER'S THEORIE DER "ANONYMEN CHRISTEN." By Nikolaus Schwerdtfeger. Freiburg: Herder, 1982. Pp. xvi + 454. DM 69.

Rahner's conception of anonymous Christianity—the position that, due to the universal salvific will of God, the necessity of grace for salvation, and the Christological mediation of grace, those non-Christians who respond positively to the divine offer of grace (their identity is ultimately known only to God) can appropriately be termed anonymous Christians—has long been recognized as a point at which many of R.'s distinctive theological emphases crystallize. Though heralded by some as a legitimate expression of fundamental Christian convictions, this theory, and with it R.'s theology as a whole, have been accused by theologians as diverse as Hans Urs von Balthasar and Hans Küng of being a speculative interpretation of the whole of reality at the expense of the historical particularity of Christian faith. While such criticisms have

often been accompanied (and facilitated) by distorted presentations of R.'s thought, the chief issue which they raise—the relationship of God's self-communication to its historical mediation—is indeed one of the most critical and complex matters to be addressed in any assessment of his work.

In the book under review, a dissertation prepared at Freiburg im Breisgau under the direction of Karl Lehmann, Schwerdtfeger subjects R.'s theory to careful scrutiny. Aware that earlier studies of high quality (Klaus Riesenhuber, Karl-Heinz Weger) are too brief to provide comprehensive treatment, and convinced that more extended analyses (the unpublished dissertations of Johannes Shim [Tübingen] and Hartmut Scheurich [Halle-Wittenberg]) fail to take some of R.'s pertinent writings into account, S. surveys the major critics of anonymous Christianity, traces the development of R.'s theory, and examines in detail its foundations in R.'s metaphysics, theology of grace, and Christology. Influenced in his interpretation of Rahner chiefly by Lehmann, T. Mannermaa, and Klaus P. Fischer, and critical of the work of Alexander Gerken, Bert van der Heijden, and Friedemann Greiner, S. draws heavily on R.'s early publications, on his unpublished Innsbruck lecture notes on grace (though not on the corresponding *De Deo creante et elevante*, a lack which may occasion some shifts in emphasis), and on his spiritual writings, especially his studies of Ignatius Loyola, which S. sees as the necessary counterpart to the more theoretical systematic essays. Stress is rightly placed on R.'s understanding of uncreated grace and the supernatural existential, and on his theology of symbol, in which S. finds a key to his thought. On this basis, S. argues that the historical dimension of salvation history, the Christological mediation of man's transcendental relationship to God, is deeply embedded in the basic structure of R.'s theology and adequately preserved in his reflections on anonymous Christianity, despite the presence of questionable formulations in some individual passages. A final section suggests some patterns of anonymous Christianity and considers its implications for ecclesiology and for the practical conduct of Christians.

While most of the themes sounded in this dissertation are not new, S.'s work can be recommended as a thorough and reliable presentation of R.'s theology of grace and its application to the issue of salvation outside Christianity. S. seems more inclined than R. to stress the healing aspect of grace and the dangers to which anonymous Christianity is exposed, and some of his assertions could be read as evidence for a slightly positivistic understanding of revelation. Occasionally (e.g., 149 and 161 on the light of faith and the light of glory; 184 n. 52 on anointing with the Holy Spirit; 203 n. 96 on the supernatural existential) dubious statements are made, usually due to uncritical reliance on secondary

literature. In general, however, this is a fine contribution to the study of R.'s theology which, if widely noted, would prevent much facile misrepresentation of his thought.

St. John's Seminary, Boston

JOHN P. GALVIN

A SURVEY OF RECENT CHRISTIAN ETHICS. By Edward LeRoy Long, Jr. New York: Oxford University, 1982. Pp. xii + 215. \$15.95; \$7.95 paper.

This is the second survey written by the author. The first, *A Survey of Christian Ethics*, was published in 1967. It was because this type of book does not lend itself easily to revision that L. undertook the present work. In general, it covers authors who have written since the mid-60's. But it is not a complete survey of the writing done during this period, since it is limited to a study of works of book length. Because of the limits he set for himself, L. was forced to bypass even his own writing on some of the topics discussed in the book.

L. treats his subject topically, but limits himself largely to what is usually called general ethics. He offers no survey of literature dealing with such special subjects as abortion, homosexuality, withholding medical treatment, etc. He breaks down the subject matter into four sections—norms, implementation, moral agency, and new frameworks—and then discusses rather briefly the literature published under these headings.

The first part of the section on norms considers the role of reason in formulating Christian norms. L. then examines the attitude toward norms themselves and finds a new appreciation of the value of laws and rules in ordering human affairs, although this is accompanied by a kind of subdued situationalism and an appreciation of the relational ingredients of morality.

In the area of implementation, L. perceives a move toward collaboration with institutions and the use of politics to achieve ethical goals, although some are uneasy with the power approach or any co-operation with "Babylon."

Considering the literature on moral agency, L. notes the growth of interest in the moral quality of the person over what he or she does; thus, the interest in virtue and character as sources of moral agency. He then proceeds to discuss moral conscience, paying particular attention to developmental theories and the work that has been done on them.

He concludes with a treatment of the new frameworks in which the Christian moral life finds itself. Attention is given first to the trend toward vocational ethics. Ethics programs more in line with general arts-and-science programs have given way to various kinds of professional ethics, e.g., medical ethics, legal ethics, business ethics, etc. Liberation

theology has also had its impact on ethics. Finally, interest in comparative religious ethics has been a factor in recent discussions of Christian ethics. Such discussions have hitherto been limited to differences between Catholic, Protestant, and Jewish ethics.

This reviewer found the survey very helpful and enlightening. As might be expected, L. devotes more attention to Protestant authors than to Catholic. Besides an understandably greater familiarity with these authors, this may have been due to the limitation of the survey to book-length treatises. Unfortunately, it resulted in the omission of any explicit discussion of the current controversy among Catholic authors over intrinsic morality. Most of this discussion has been carried on in periodical literature.

Loyola University of Chicago

JOHN R. CONNERY, S.J.

WHO SHOULD DECIDE? PATERNALISM IN HEALTH CARE. By James F. Childress. New York: Oxford University, 1982. Pp. xiv + 250. \$21.95; \$11.95 (paper).

Paternalism, like other topics in health-care ethics, has a nasty habit of turning up in almost every imaginable situation. I would argue that along with consent, paternalism is probably the other single most important ethical concept in biomedical ethics. C.'s book demonstrates this quite clearly, although it is not the main argument of the book. However, a glance at the contents shows that there is no area in health-care ethics not touched by the concept of paternalism. Paternalism is also related to other ethical concepts, as C. makes clear by relating it to the principles of beneficence, neighbor love, autonomy, equality, liberty. It is thoroughly intertwined with the concept of consent. By developing both a thematic and a topical analysis of paternalism, C. provides us with an excellent argument justifying the limited use of paternalism, but also a very thorough evaluation of the ways in which paternalism makes its presence felt in the day-to-day practice of biomedical ethics.

Conceptually, the book is organized in two broad areas: the relation of paternalism to duties to benefit others, respect for persons, consent, and an ethical justification of paternalism; second, an examination of paternalism in the areas of deception, nondisclosure of information, suicide and the refusal of lifesaving medical treatment, and the intervention in lifestyles to prevent ill health and early death. This twofold organization allows C. to develop an ethical argument but to do this in the context of issues in health care so that the overall argument is informed by a sense of practice and reality.

Analytically, C. is extremely careful in his presentation of paternalism. As is characteristic of C.'s past work, the book is written clearly and

terms are carefully defined and used consistently. After defining paternalism as "a refusal to acquiesce in a person's wishes, choices, or actions for that person's own benefit" (vii), C. then examines a variety of types of paternalism and the contexts in which paternalism is present. Primarily, C. distinguishes between pure and impure, restricted and extended, soft and hard, direct and indirect, and active and passive paternalism. While some of these distinctions may seem overly fine to some readers, C. uses the distinctions to fine advantage for his development of an ongoing argument justifying a limited paternalism but also to illustrate the nuances of a variety of situations in health care. Thus, while some parts of the book may read like definitional essays, the overall tone is one of thorough and rigorous analysis of the concepts, together with their application.

C. also develops an interlocking argument showing that the principle of respect for persons constrains acts of beneficence on the basis that we must attend to the wishes and choices of a beneficiary. To control this paternalism, C. presents four criteria: a rebutting of the presumption of an adult's competence to make his or her own decisions; the probability of harm unless there is intervention; proportionality with respect to the benefits of intervention outweighing the probable harm of nonintervention; and an assessment of the modes of paternalistic action. C. concludes that the least restrictive, least humiliating, and least insulting means of intervention should be employed. Without a procedure to take into account the person's wishes or choices, the person is deprived of dignity and the principle of respect of the persons is violated. In addition to the sterling argument developed in the book, the clarity and care with which definitions are made and used, and the application of these principles thematically throughout, C. also provides an appendix of 22 cases which are referred to through the book as illustrations of his argument. There is also a brief appendix in which C. critiques the definition of paternalism presented by Gert and Culver.

The book is characterized by C.'s careful and coherent style. He succeeds in bringing together a variety of concepts, ideas, and arguments but synthesizes them in a coherent way. This is helped by the Preface, which succinctly summarizes the entire argument, so that the reader can begin easily with the hypotheses as well as the shape of the argument. This book is an excellent contribution to the field of health-care ethics and will stand as a major source for discussions of paternalism. It can be used for upper-division undergraduate courses or for graduate courses in biomedical ethics. Its use will be aided in no small measure by the clarity of the prose as well as the arguments made.

Worcester Polytechnic Institute, Mass.

THOMAS A. SHANNON

SIR, WE WOULD LIKE TO SEE JESUS: HOMILIES FROM A HILLTOP. By Walter J. Burghardt, S.J. New York: Paulist, 1982. Pp. 220. \$8.95.

Eighteen years after Vatican II's rediscovery of the ministry of the word, we are experiencing a chorus of complaint about the quality of Catholic preaching, but also visibly rising interest in its improvement. Burghardt's latest collection of homilies surpasses the high standard he has set in previous publications and is a valuable model of the preacher's art.

The 34 homilies in this book illustrate the oft-quoted statement of Phillips Brooks: "Preaching is truth through personality." Without ostentation, B. shares generously his own journey of faith. He speaks not from a height ten feet above contradiction, but as a fellow pilgrim experiencing the same doubts, difficulties, and defeats that beset his hearers. "In forty years as a priest I have changed enormously," he tells a clerical congregation in Hartford. Not the least significant of these changes is in B.'s concept of preaching itself: "a shift in stress from the concept to the image, stemming from a growing realization that a homilist's primary function is not indoctrination but evocation." In the fine Prologue setting forth his philosophy of preaching, B. writes that "people want not catechesis or theology but only to see Jesus." Hence his arresting title, the text from John 12:21 posted inside many Protestant pulpits to remind the preacher why he stands there.

"Seeing Jesus" means, for B., experiencing for ourselves God's mighty acts in the history of salvation, and the claim these acts make on our daily lives. The preacher helps people to do this, he maintains, "not by a laundry list of dogmas to be believed . . . [but] by imagination."

For the homilist who has preached on almost all these texts himself (all but a handful are taken from the three-year cycle of Sunday readings) it is fascinating, as well as instructive, to see how B. finds in them the same meanings one had discovered one's self; how he often adds new insights; and above all, how he proclaims the timeless message with a freshness of imagination and diction that is continually exciting and (in the best sense of that overused word) edifying.

B.'s emphasis on imagination should not be misunderstood as implying lack of content. These homilies are the fruit of years of theological study and sound exegesis (properly though sparingly acknowledged in the footnotes), but also of B.'s wide general reading and pastoral contact with his hearers. (Most of the homilies were preached in Georgetown University's Dahlgren Chapel, situated on the "hilltop" of the book's subtitle.) For too long American education has been awash in a sea of trivia which, since Vatican II, has invaded our seminaries. We tend to emphasize skills over substance, technique in place of content. If much Catholic preaching is mediocre or worse, this is not, in the main, because

homilists lack the necessary rhetorical arts, but because all too often they have little to say.

Donald Coggan, the now retired Archbishop of Canterbury and no mean preacher himself, has written: "The expertise of the pulpit can only be learned slowly and, it may well be, with a strange mixture of pain and joy." Both are present here in abundant measure: pain and joy mixed up together, endured and celebrated with unflagging faith in the God of the impossible who promises, B. says in the homily celebrating his half century in the Society of Jesus, "not a rose garden . . . only that whatever the garden, Eden or Gethsemane, He will be there, faithful through all your infidelities."

The volume will richly reward any serious Christian simply as spiritual reading. It has special value, however, for preachers. Those who have exercised the ministry of the word for years, as well as those preparing to begin, will find here inspiration, encouragement, and repeatedly the challenge to "go and do likewise."

Archdiocese of St. Louis

JOHN JAY HUGHES

HUMAN RIGHTS AND BASIC NEEDS IN THE AMERICAS. Edited by Margaret E. Crahan. Washington, D.C.: Georgetown University, 1982. Pp. xiii + 343. \$20; \$8.95 paper.

HUMAN RIGHTS IN THE AMERICAS: THE STRUGGLE FOR CONSENSUS. Edited by Alfred Hennelly, S.J., and John Langan, S.J. Washington, D.C.: Georgetown University, 1982. Pp. xiii + 291. \$20; \$8.95 paper.

In recent months, accounts of political turmoil in Latin America have been displacing news reports from Southeast Asia and the Middle East from the front pages of our newspapers and from our television screens, while increasingly larger portions of the editorial pages and opinion-shaping periodicals are devoted to discussions of Latin American affairs. Although Latin America specialists profess little surprise at this turn of events, most North Americans who try to remain well informed about world affairs might be excused for not understanding why Latin America, which was until quite recently in large part ignored by the media, has suddenly come to the forefront of our consciousness. What is probably least clear to many of us is the role U.S. foreign policy has played in bringing about the current state of affairs in Latin America and what that policy should be if the ultimate goal of a just and peaceful resolution of the conflicts in our hemisphere is to be attained.

Since 1977, scholars working at the Jesuit-run Woodstock Theological Center in Washington, D.C., have been engaged in an interdisciplinary examination of human rights in the Americas. The results of more than five years of research, conference, and discussions have now been col-

lected into what will certainly be two of the most important volumes on human rights to come out of the 1980's. Whether or not our leaders in Washington will alter U.S. foreign policy to conform to the conclusion toward which the essays collectively lead, i.e., that our national and hemispheric security requires that a strong effort be made to insure that the full range of human rights be respected in Latin America, these volumes will go a long way toward informing (as one of the editors put it) "the general public of national and international factors affecting human rights observance and their consequences for U.S. citizens" (Crahan 16).

Human Rights and Basic Needs in the Americas is edited by a historian, Margaret E. Crahan, whose introductory essay indicates that she can apparently function just as respectably as an economist, a political scientist, an ethicist, or a theologian. In her role as historian, C. provides us with a very clearly written background briefing on how the peculiar economic, political, and social arrangements found in contemporary Latin America came into being. Although a primary aim of her three essays seems to be to underscore the common heritage Latin American countries share with respect to the evolution of the relationship between the state and the individual, the role of a professionalized military, and the recent emergence of a dominant national-security ideology, she readily acknowledges those instances in which the general patterns she describes do not hold. The evenhandedness of her approach makes all the more convincing her conclusion that the human-rights situation in much of Latin America has steadily deteriorated over the years.

As the title of the volume suggests, the various contributors see an intimate link between the observance of human rights and the meeting of basic human needs like food, clothing, and shelter. Essays in the second part specifically examine the concept of basic human needs, explore the relationships among economic development, government policies, and life-destroying deprivation in Latin American countries, and analyze the role of major international financial organizations in helping or hindering the meeting of the basic human needs of the masses.

The last part consists of three essays that examine U.S. policy (as implemented through various assistance programs, particularly military aid) regarding international observance of human rights. It seems clear to these authors that even during the Carter administration security concerns have consistently had a primacy over human-rights concerns in U.S. foreign policy. They, in turn, do not see these two concerns as antithetical. Rather, they view the promotion of human rights as a necessary precondition for long-range security.

The companion volume, *Human Rights in the Americas*, edited by Jesuit theologian Alfred Hennelly and Jesuit philosopher John Langan,

examines the philosophical and theological bases on which one might construct a theory of human rights applicable to the Latin American situation. These eleven essays serve, therefore, as an appropriate humanistic complement to the other volume's economic, historical, and political analyses. In exploring the conceptual resources contained in the major normative traditions of the West, viz., the Judeo-Christian tradition, Liberalism, and Marxism, these essays provide us with tools needed to formulate a morally defensible policy with respect to the human-rights issue.

The fact that many of the authors tend to equate the Judeo-Christian tradition with the Roman Catholic tradition (a perspective forcefully challenged in Max Stackhouse's essay) and the fact that there is a large body of relevant philosophical and theological literature that does not easily fall into the three traditions explored in the Hennelly-Langan volume suggest that one can hardly say that these normative discussions are exhaustive. Nonetheless, the individual essays, notably Langan's effort to update the Liberal tradition to include a recognition of "the moral priority of claims for essential goods" and to allow for constraints on economic and political freedom to insure that such essential goods are justly distributed, and the attempt by Drew Christiansen, S.J., to provide an ethical justification for employing a basic-needs strategy as an alternative to more traditional models for economic development, are well worth reading.

Both volumes assume that the sorts of rights claimed in the 1948 United Nations Declaration of Human Rights are indeed universal rights, i.e., rights that every human being may claim simply on the basis of her or his humanity. Granting this assumption, the empirical and conceptual analyses resulting from the Woodstock Human Rights Project are rather convincing in suggesting that both moral considerations and long-term security considerations dictate that U.S. foreign policy should be directed toward guaranteeing that human rights are respected throughout the Americas and that the meeting of basic human needs become a primary ingredient of any development policy in the area.

Occidental College, Los Angeles

AXEL D. STEUER

SHORTER NOTICES

BEGINNING OLD TESTAMENT STUDY. Edited by John Rogerson. Philadelphia: Westminster, 1983. Pp. 157. \$8.95.

Here is an important, stimulating, and exceedingly interesting aid to anyone prepared to invest time and energy in the academic study of the OT. Important because it surveys critically the literary and historical methods used by scholars to extract meaning from a text which is hospitable to practically any form of human expression; stimulating in that it challenges the reader to rethink her/his interpretations, which all too easily become fixed and unassailable; interesting because the writers know how to express their views in clear and uncluttered prose. R. has called upon the talents of three university scholars as his collaborators—John Barton, David J. A. Clines, and Paul Joyce—but the major part of writing and shaping the material is due to the editor.

This is not a conventional introduction to each book of the OT. It is a guided tour through the workshop of a modern critical scholar, bringing into play all the tools now available for the elucidation of the text. R.'s sketch of the history of OT study in chapter 1 gives perspective to what follows. Clines handles briefly but well the methods used to derive meaning from the text. I missed any mention of canonical criticism, an omission which perhaps stamps the book as British rather than American in origin.

After explaining some of the differences between the ancient Hebrew's experience of the world and our own, the writers focus on a number of theological problems the student cannot avoid. Among them are the proper balancing of individual and community in the OT, the theology (better "theologies") of the OT as descriptive and

normative, and the more recent topic of OT ethics. On the last, Barton carefully distinguishes between "Ethics in Ancient Israel," the exposition of how Israel behaved and how they thought people should behave, and "Ethics of the OT," what God is telling *us* to do by means of the OT. Finally, Joyce handles with insight and sensitivity the relation between OT and NT, while R. concludes by commenting on the responsible use of the OT in our contemporary world. The book is faultlessly printed and reasonably priced; I enthusiastically recommend it.

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

WISDOM LITERATURE AND PSALMS. By Roland E. Murphy, O.Carm. Nashville: Abingdon, 1983. Pp. 160. \$6.95.

This modest volume has three goals: (1) discussion of the scholarly assumptions operative in approaching Wisdom literature, (2) illustration of the historical-critical approach by selected pericopes; (3) demonstration of how the biblical text has been and continues to be appropriated by its readers. A fourth section goes over the same objectives for the Psalms. On the origin of Wisdom, M. wisely refuses to choose between the options offered by modern scholarship. Granted the importance of an oral tradition as matrix, this didactic literature might have been cultivated within the family or tribe, or in the more formal setting of a school attached to the royal court, or, later, within a scribal class independent of any royal affiliation.

No scholar can today slight the rich comparative material available for the study of Wisdom literature; M. has dutifully noted the great contribution of Mesopotamia and Egypt. Today the student would do well to be on the

lookout for sapiential materials from Ugarit and Ebla, both closer linguistically to Israel's Wisdom. This last point has special bearing, of course, on the elucidation of the Psalms, which owe so much to Northwest Semitic literary traditions. This has been clearly demonstrated by the Albright School, and especially by the late Mitchell Dahood, who is not even mentioned in the discussion. M.'s failure to inform the reader of this significant development in the study of Hebrew poetry is a serious shortcoming.

The characteristics of Wisdom are well defined, and the section on creation theology, around which so much of the literature gravitates, is brief but illuminating. A rapid survey of earlier methods of interpretation, with their lights and shadows, leads into the study of selected texts carefully chosen and competently handled. What the text meant and what it means are given adequate attention, and both conventional and more radical strains in Wisdom are expounded. A short, selective bibliography will direct the reader to some, but not all, of the important published work on Wisdom literature and the Psalms.

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

RELIGIOUS BELIEF AND RELIGIOUS SKEPTICISM. By Gary Gutting. Notre Dame: University of Notre Dame, 1983. Pp. xi + 192. \$15.95; \$9.95 paper.

An attempt to refocus the way contemporary philosophy views religious belief. G. first presents and then rejects the position of those (specifically Wittgensteinians and Platina) who assert that religious beliefs cannot and need not be critically justified. He then considers the claims of those seeking justification through a multidimensional inductive argument. He examines at length Marshall and Barbour's adap-

tation of Kuhn's now classic approach on how conclusions are verified in scientific models. G. faults their approach as applied to traditional rational arguments for proving God's existence mainly because they cannot show theism as demonstrably superior to its naturalistic alternatives.

G. himself opts for a cumulative argument based on religious experience. While agreeing that a particular experience cannot guarantee itself, he insists that it can be substantiated by other independent sources. He concludes that religious belief can be rationally justified, but in a limited way. One can give a decisive assent to the reality of a superhuman power, but only an interim assent to all other beliefs, including the creed.

Despite the complexity of the material, this is a very clear and suasive work. My only objections center on G.'s conclusions (at least the wording of them) that religious faith is skeptical and that beliefs other than the existence of God are minimally reliable. I prefer Tillich's distinction of an existential over a skeptical doubt as an essential part of the faith act. Nor do I care to term credal beliefs that need further elaboration and may not be fully justifiable by reason alone as minimally reliable. Since G. allows that an interim assent may include an unconditional commitment, I would have preferred a clearer distinction between a logical analysis and the faith act itself, which must subsume any uncertainty within its commitment.

In brief, this is a stimulating and challenging work for those interested in how contemporary philosophy seeks to justify religious belief.

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

RATIONAL THEOLOGY AND THE CREATIVITY OF GOD. By Keith Ward.

New York: Pilgrim, 1982. Pp. vi + 240. \$17.95.

A slightly revised form of the 1980 Cadbury Lectures in the University of Birmingham by the dean of Trinity Hall, Cambridge. It is an exercise in speculation. W. acknowledges that the "limits of rational theology verge on fantasy" (167). This reviewer suspects this text may be over the verge.

W. seeks to construct a doctrine of God which overcomes the antinomies of freedom and necessity and the Changeless creating the changing. He begins by construing God as the self-explanatory, necessarily existent, sufficient condition of the universe. He continues by arguing that the present world is sufficiently like one that a person would expect to result from creation for a purpose. The creator is affirmed to be God, whose attributes are eternal but not changeless; for time is construed as an internal property of God (despite the problems with simultaneity and an absolute time). As a creator-God can be affirmed because He would fulfil our desire for a total explanation of the world, so a redeemer-God "making possible by his own power what he demands" can be affirmed because he fulfills our desire for a "categorical and rational morality" (184). The good God creates a world with evil so that creatures can develop character and are given the chance at immortality. W. concludes by situating his conception in the history of philosophy, claiming that he overcomes the incoherence of an immutable but loving God without making Him into Whitehead's "cosmic sponge" (229).

Amateurs will find these lectures nearly impossible to follow. Philosophical theologians will bridle at the frequent reliance on unwarranted claims and on references to the "unimaginable" and "inconceivable" at critical junctures, especially with regard to divine temporality and knowledge. The

goal W. seeks is admirable; one hopes he will reach it.

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

WHO IS THIS CHRIST? GOSPEL CHRISTOLOGY AND CONTEMPORARY FAITH. By Reginald H. Fuller and PHEME PERKINS. Philadelphia: Fortress, 1983. Pp. vi + 169. \$8.95.

This collaborative work on Christology by two well-known scholars grew out of a series of lectures delivered in June 1980 at Trinity College, Burlington, Vt. The twelve lectures are evenly divided between the two authors, and although each has a distinctive style and approach, the book has an overall sense of unity.

Fuller offers his characteristic insights into several important Christological themes. His opening chapter is an overview on the meaning of Christology, carefully delineating the functional and ontological approach while maintaining the need for both. He also offers a chapter on the Easter event, a brief summary of the titles of Jesus in early Christianity and the Christology of Matthew and Luke. To this reviewer, the most interesting chapters by F. were devoted to the crucified God and a final chapter on the movement from NT Christology to Chalcedon. In the former chapter, F. offers a new perspective on the problem of a crucified God other than the traditional *communicatio idiomatum*. A Christology from below, as found in the theology of Mark and also inherent in Johannine thought, can speak of a crucified God or of the death of God "as a profound expression of the depth of God's involvement in the cross" (118). The chapter on the NT to Chalcedon lays out some approaches needed for contemporary Christology.

The six chapters by Perkins cover the historical Jesus, Markan and Johannine Christology, Wisdom tradi-

tions in Christology, and two chapters on Christology and culture and the place of Christ in a pluralistic world. P.'s style is more diffuse than the sober and analytical approach of Fuller. The entire work itself suffers somewhat from the limitations of time and space in covering such vast topics. This seems particularly true in P.'s chapters. In each instance the writer has more knowledge than can be presented in a relatively short lecture. To this reviewer, her strongest chapters are those devoted to Wisdom traditions, a topic not often treated in general lectures in Christology, and the chapter on Johannine Christology.

To the scholar this work offers little that might be considered intriguing; to the initial student of Christology the authors give good summaries of some contemporary thought. Although the origin of the chapters as lectures comes through in the printed word, the final goal of the authors to present to a wider audience some thoughts on contemporary Christology is readily realized.

JOHN F. O'GRADY
Duquesne University

EUCARISTIA: A STUDY OF THE EUCHARISTIC PRAYER. By Dennis C. Smolarski, S.J., New York: Paulist, 1982. Pp. 210. \$7.95.

Scholars will find in this book references to much of what has been written about Eucharistic prayers in recent years; others will discover a fine compendium on Eucharistic prayers, written in clear, simple fashion. S. sets out to provide a book which will give a detailed and balanced explanation of the parts of the Eucharistic prayer for those who wish to evaluate such prayers both old and new (9-10, 148). In the first three sections S. puts the Eucharistic prayer into context by giving its literary genre, its link with ecclesiology and the episcopacy, and its basic purpose, viz., to "bless bread"

(46-47). He assumes that the Eucharist was instituted in a Passover context but notes that any hypotheses of this nature will always remain a conjecture (14, 16, 20). S., following T. Talley, traces the early development of the Eucharistic prayer from its Jewish origins, stressing "praise" and/or "blessing," to its Christian form, with an emphasis on "thanksgiving" (22-23). He also points out how the composition of Eucharistic prayers can be, and is, influenced by different theological positions, e.g., regarding the "moment of consecration" (47).

S. shows a critical pastoral sense in dealing with such issues as the *Sanctus* (56-57), the "theology of consecration" (99), and the epiclesis (106-117). He rightly notes the need for a clearer sense of the peoples' offering within the Eucharistic prayer (71-74), broadens the notion of "consecration," and criticizes the practice of splitting the epiclesis into two separate invocations (83). Throughout, S. offers practical pastoral suggestions, e.g., on the elevation of the gifts at the end of the Eucharistic prayer (90).

S. concludes the body of his text by discussing gestures during the Eucharistic prayer (111-15), "pastoral practicalities," e.g., the use of unauthorized Eucharistic prayers (116-25, 137-43), literary considerations (126-32), and future possibilities (133-36). He concludes with several useful appendices.

One might quibble with some of S.'s positions, e.g., the institution of the Eucharist during a Passover meal, and his frequent use of parenthetical expressions. *Eucharistia* remains, however, a valuable contribution to efforts to understand and evaluate Eucharistic prayers.

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

PROPHETIC ANOINTING: GOD'S CALL TO THE SICK, THE ELDERLY, AND

THE DYING. By James L. Empeureur, S.J. Wilmington, Del.: Glazier, 1982. Pp. 275. \$12.95; \$8.95 paper.

MISSION AND MINISTRY: HISTORY AND THEOLOGY IN THE SACRAMENT OF ORDER. By Nathan Mitchell, O.S.B. Wilmington, Del.: Glazier, 1982. Pp. 317. \$12.95; \$8.95 paper.

Empeureur traces the history of the sacrament of anointing from its NT roots to modern times; analyzes the theological understanding of anointing as articulated in Trent, Vatican II, and the revised rite itself; and gives a thorough exegesis of the important primary text, Jas 5:13-16. Sensitively E. presents anointing as "a sacrament of vocation," analogous to orders and marriage, in which the fragmented sick and elderly are reintegrated and made aware of the vocational character of being sick and of their ministry in the Church.

Emphasizing a holistic approach to sickness, E. rejects dehumanizing thoughts about illness and revitalizes the liturgy of anointing as a celebration of a more fully incarnational approach to being ill. E. calls for a reconsideration and extension of the minister of anointing, laying on of hands by the whole community, and integration of the charismatic renewal in the context of the sacramental ritual. Utilization of E.'s numerous pastoral suggestions could lift anointing from the doldrums to its rightful place as the liturgical climax of the community's care and love of the sick and elderly.

Mitchell analyzes the emergence and function of priesthood in Israel to its development at the time of Jesus' ministry; the lack of a uniform pattern of ministry among earliest Christians; the crisis of leadership among second- and third-generation Christians who sought more stable structures of leadership; the gradual Christian appropriation of Israelite language and theology of priesthood and sacrifice; the concern of medieval theologians about the

sacramental nature of ordained ministry; and the view, from the twelfth century onward, of ordination as a Church sacrament with permanent effects.

M. asserts that contemporary biblical and theological research questions many traditional assumptions associated with the sacrament of order: e.g., women in early Christianity assumed leadership positions only later restricted to men; the threefold hierarchy of "deacons, priests, and bishops" cannot be "proved" from the NT. As grass-root Christians rightfully assume responsibility for the Church's ministry and mission, M. discerns the Spirit at work, calling men and women to the service of Jesus, "high priest of a new and lasting covenant."

PRUDENCE M. CROKE, R.S.M.
*Salve Regina College
Newport*

THE PEDAGOGY OF GOD'S IMAGE: ESSAYS ON SYMBOL AND THE RELIGIOUS IMAGINATION. Edited by Robert Masson. Annual Publication of the College Theology Society, 1981. Chico, Cal.: Scholars, 1982. Pp. vi + 208. \$18.

These essays are divisible into three types. Exegetical essays focus on a specific author. John P. Hogan evaluates Pannenberg's appropriation of Collingwood's historical method. Mary Aquin O'Neill explores the connections between the anthropology of ambiguity and the imagination of God and humanity in Ricoeur. To rebut a charge of methodological naïvete raised against liberation philosophy and theology, Roberto S. Goizueta summarizes Enrique Dussel's *Método para una filosofía de la liberación*.

A second group centers on theoretical issues. Walter Ong warns biblical exegetes not to conflate the varied psychodynamics and structures of the performances of epics or songs in an illiterate society with the linear narrations shaped in a literate culture. Wil-

liam M. Shea uses a Lonerganian strategy to analyze religious experience, showing feeling its ground, symbol its instrument, and unified action its goal. Paul Knitter discusses the necessity of interreligious dialogue for the development of the religious imagination.

A third set highlights specific images. Keith Egan sketches the history of the honorific *doctor ecclesiae* to show the significance of Teresa of Avila's being so y-clept. Joanne Wolski Conn and Walter E. Conn discuss Thérèse of Lisieux to show how self-fulfillment and self-sacrifice ideologies are *aufgehoben* in self-transcendence. John Borelli compares "the tree of life" in Vedantic literature and Bonaventure. Robert Kress explores images of the relations between cosmos and conscience from Sophocles to hard rock, not neglecting Dante, Aquinas, Sartre, Kerouac, etc.

Despite the editor's heroic attempt at a unifying introduction, these essays are as varied in content and quality as those in the Society's excellent semiannual journal *Horizons*. As CTS members receive this publication and the journal, it would make more sense to make it a special number of *Horizons* and adjust the institutional price accordingly.

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

CHRISTIANITY: AN INTRODUCTION.
By Denise Lardner Carmody and John Tully Carmody. Belmont, Cal.: Wadsworth, 1983. Pp. xiii + 273.

The undergraduate audience for whom the book was written needs to be kept in mind by the mature reader; for this specific orientation of presenting the Christian world view, history, and present religious experience has determined the style in which the book was written.

Solzhenitsyn's 1978 Harvard University commencement address serves to focus the study carried out in the

book. This publicly recognized figure had criticized American capitalist society for having so concentrated on material well-being and legalism that Christianity had been allowed to decline in America. The authors therefore propose to set forth the world view of Christianity so that the contemporary American undergraduate might be informed about the more authentic form of the belief that has been allowed to decline. From the perspective of the undergraduate reader the book is probably successful.

The plan is to present the fundamentals of Christianity in three stages or parts: the Christian world view, Christian history, and contemporary Christianity. The subject matter of each part is subdivided into basic issues that need to be addressed. Thus the Christian world view is presented in terms of creation, sin, grace, and the Incarnation. The undergraduate reader would find in these parts an exhaustive treatment of the problems or concerns that Christianity identifies as most significant: e.g., sin is treated in terms of the many social evils in contemporary society, these evils are located within the biblical framework of sin, and they are assessed according to the biblical norms.

The parts treating Christian history and contemporary Christianity are similar in their pattern of positioning the meaning of what is presented in terms of current events and publicly recognized personalities' statements that uncover the meaning under discussion. This style of presenting the fundamentals of Christianity most probably serves to hold younger readers attentive.

However, the more mature reader is likely to find the encyclopedic treatment of issues that involve complex problems tedious. Moreover, the repeated use of current events and public personalities as a means of introducing the fundamentals of Christianity will

likely impress the same reader as little more than a distraction. Then the book's rather brief treatment of issues will likely appear superficial.

DANIEL LIDERBACH, S.J.
John Carroll University
Cleveland

THE FOLK OF CHRISTENDOM. By Arthur Garrett. New York: Philosophical Library, 1982. Pp. 520. \$49.95.

A most unusual book. It is an epic poem, in five parts, in iambic pentameter. The five parts or books are: 1: The Christ; 2: The Popes' First Thousand Years; 3: Church Fathers, Brothers, Sisters, Mothers; 4: Anglo-Christendom; 5: Old World's New World. As a church historian, I am almost at a loss to comment on the quality of the poetry, except to say that occasional passages stride along with great vigor, while others appear stilted by G.'s desire to keep to the planned rhythm.

It is unfortunate that the book has no introduction to explain G.'s historical intent. One can hardly expect an epic poem to read like a volume of church history, but the book does purport to recount Christendom's history and thus some questions must be raised. The first must be its emphasis. One fourth of the book (126 pages) deals with "Anglo-Christendom," and most of that (191 pages) with the Reformation and later. The reader naturally wonders why G. chose to write about More and Cranmer rather than Luther and Calvin, whom the average church historian would certainly consider more important. A second question would be the use of legendary material, such as the British king Lucius who asked to be made a Christian (231). No historian takes this seriously, and G. surely came across that in his researches. Is Lucius mentioned to give the work flavor? This is fine for a poem, but one must wish G. had let the reader know he was doing that. Finally, nowhere in the book is there any indi-

cation of who Garrett is and how he came to write such a work. Presumably, his intention was pastoral, to make the Church's story alive to modern readers, but the reader should not have to guess at such things.

JOSEPH F. KELLY
John Carroll University
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ST. AUGUSTINE. THE LITERAL MEANING OF GENESIS. Translated and annotated by John Hammond Taylor, S.J. *Ancient Christian Writers* 41-42. New York: Newman, 1982. Pp. 285, 352. \$19.95; \$22.95.

It may be a surprise to some, but not all of Augustine has been translated into English. Stranger still, this work, one of his most important, only now appears in English translation. An added reason for congratulation is that this publication signals the resumption of the ACW series after nearly eight years.

This commentary, written between 401 and 415, does not get beyond the expulsion from Paradise. The reader of Augustine and of other ancient authors will be used to the digressions. In part because of them, the work is fascinating. Augustine's impatience with those who use Genesis as a science textbook without being aware of the damage they are doing to the cause of religion still retains its relevance. The question which stirred much interest earlier in this century is here as well: Did God create everything at once or did He also create the seeds of future developments? To be sure, such speculations on Augustine's part had nothing to do with some prevision of the theory of evolution. It was his way of dealing with the double-creation narrative. The author himself commented later that the work furnished more questions than answers.

The translator, John Hammond Taylor, S.J., of Gonzaga University, died in 1980. This project is the fruit

of a lifetime of scholarship. The bibliography gives the appearance of being a bit dated. The absence of a more thorough commentary, especially in the area of theology, something for which this series has been invaluable, is disappointing. But such an extended commentary probably would have required four volumes instead of two. The reader will still have to turn to the French commentary published in 1972. These two volumes, nevertheless, will make a most important contribution to the work of students of Augustine in the English-speaking world.

ROBERT B. ENO, S.S.
Catholic University of America

DIE WERKE DES ALBERTUS MAGNUS IN IHRER HANDSCHRIFTLICHEN ÜBERLIEFERUNG 1: DIE ECHTEN WERKE. By Winfried Fauser, S.J. Münster: Aschendorff, 1982. Pp. xxvi + 483. DM 148.

Thirty-five years ago Bernhard Geyer published an article on the tradition of the works of Albert the Great on the basis of the lists of manuscripts prepared for the new critical Editio Coloniensis (*Studia mediaevalia in honorem R. J. Martin*, Bruges, 1948, 221–28). Since then a great deal of progress has been made in the cataloging of medieval manuscripts. In the present volume Fauser makes use of this research for a complete listing of the more than 2000 manuscripts of the 74 authentic works of Albert. His work is meant to provide a new basis for the critical edition. At the same time, however, F. is able to confirm and complete Geyer's conclusions regarding the diffusion of Albert's works. To judge by the number of manuscripts preserved, Albert's influence made itself felt less in theology than in philosophy and the natural sciences. His *Summa theologica* and the commentaries on Pseudo-Dionysius are found in relatively few manuscripts; somewhat more widely diffused were *De quattuor coaequaevis*

and *De homine*, somewhat less the Bible commentaries. Of Albert's philosophical works, the most read were the commentaries *De mineralibus*, *De animalibus*, *De meteoris*, and *De intellectu et intelligibili*, followed at a considerable distance by *De anima* and *Physica*. The commentaries on Aristotle's logic appear to have been used much less frequently. The *Metaphysica*, the *De causis*, and the *Ethica* began to be studied more often toward the end of the fifteenth century—no doubt in connection with the formation of an Albertist school at Paris and Cologne. Many of the works falsely ascribed to Albert appear to have enjoyed a wider diffusion than the authentic works. It is to be hoped that F. will soon be able to complete his listing of the manuscripts of these *spuria*.

C. H. LOHR, S.J.
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INVENTORY OF THE HISTORICAL ARCHIVES OF THE SACRED CONGREGATION FOR THE EVANGELIZATION OF PEOPLES OR "DE PROPAGANDA FIDE." By Nichola Kowalsky, O.M.I., and Josef Metzler, O.M.I. Rome: Pontificia Universitas Urbaniana, 1983. Pp. 156.

A useful, updated version, in English and Italian, of a work first published by K. in 1961. Added features include the English text, an amplified bibliography, and an explanation of the "new series" of files, the classification system in use from 1893–1922. This is most helpful, since the archives are now available up to the end of Leo XIII's pontificate in 1903. The new edition also contains a list of the cardinals prefect and secretaries of Propaganda since 1622. The main body of the text begins with a brief history of the foundation and purpose of the Congregation. A complete inventory follows, outlining the headings under which documents are filed. This is accompanied by knowledgeable explanations of the

various categories, which themselves provide further insights on the way in which Propaganda has functioned over the past three and one-half centuries. An appendix states the rules governing use of the archives. The book is a tribute to the dedicated work of its authors, successive archivists of the Congregation, and a fitting memorial to K., who died in 1966. Its publication commemorates the centenary of the opening of the archives by Pope Leo XIII. Study of it will greatly facilitate and expedite research in Propaganda's voluminous files.

JAMES HENESEY, S.J.
Boston College

A PACKET OF LETTERS: A SELECTION FROM THE CORRESPONDENCE OF JOHN HENRY NEWMAN. Edited with an Introduction by Joyce Sugg. Oxford: Clarendon/Oxford University, 1983. Pp. xxv + 230. \$19.95.

A fairly representative selection of Newman's letters from his earliest years to his death in 1890. There are several thousand letters to choose from, and everyone will find one or another of his favorites missing. S.'s purpose is to use those letters which illustrate Newman's life rather than his work, yet she has managed to use different letters that do touch upon many of the vital themes in Newman's massive work. She gives, e.g., N.'s original letter of inquiry to *Macmillan's Magazine*, but none of the correspondence with Charles Kingsley; nor does she include any of the better-known correspondence with William Froude which serves as a commentary on the *Grammar of Assent*.

The Sugg volume is probably intended for the general reader rather than the specialist. With this qualification, the book succeeds admirably. The letters do serve as a valuable introduction to N.'s daily struggles with his coreligionists, the Anglo-Catholics, and the larger issues which confronted his

age. The general reader, moreover, will gain an insight into the slow development of N.'s mind that is more accurate than most of the biographical studies.

JOHN R. GRIFFIN
University of Southern Colorado

DIARY OF THE JESUIT RESIDENCE OF OUR LADY OF GUADALUPE PARISH, CONEJOS, COLORADO, DECEMBER 1871-DECEMBER 1875. Edited and annotated by Marianne L. Stoller and Thomas J. Steele, S.J.. Translated by Jose B. Fernández. Colorado Springs: Colorado College, 1982. Pp. xlvi + 237. \$9.95.

The first parish in Colorado, Our Lady of Guadalupe, in the San Luis Valley, was established by Bishop Jean B. Lamy in 1857. The diary spans the four years when the Jesuits were first assigned by Lamy to minister to some 3000 Hispanic residents of the parish. The account has been carefully translated from the original Spanish into English and painstakingly annotated. There are helpful introductory essays on the general history and Hispanic culture of the area (Stoller), the religious history of the parish (Steele), and certain linguistic peculiarities of the document (Fernández). Personal letters and selections from other materials in Jesuit archives with illuminative relevance to the text are appended.

The work provides information on the religious life, rituals, and beliefs of nineteenth-century Catholic communities, on economic, political, and social aspects of life in the region, on the relationships between Hispanos and Anglos, and on the early Protestant missionary efforts among traditionally Catholic people.

Fr. Salvador Personè, S.J. (accompanied by Bro. Cherubim Anzalone, S.J.) replaced Fr. Michael Rolli as pastor of Our Lady of Guadalupe on Dec. 10, 1871. These men led the long line of Italian Jesuits exiled from Naples in 1860 by Garibaldi's unification of Italy.

They had to contend with a strange language, new land, different culture, unfamiliar people with alien customs and some superstitions. The widely separated settlers meant constant and wearying travel on horse or in buggy over nonexistent roads. All of this demanded courage, stamina, and flexibility, which these early frontier missionaries exhibited daily. Their housing, food, and general standard of living were determined by tithing and given in produce, animals, or personal labor of the faithful.

The introductory essays, extensive footnotes, relevant maps, added letters, and pertinent bibliography supply vigor and significance to an otherwise jejune record that should always stimulate genuine interest in those identified with the New Mexico-Colorado border country.

WM. N. BISCHOFF, S.J.
Seattle University

THE INTELLECTUAL CRISIS IN ENGLISH CATHOLICISM: LIBERAL CATHOLICS, MODERNISTS AND THE VATICAN IN THE LATE NINETEENTH AND EARLY TWENTIETH CENTURIES. By William J. Schoenl. New York: Garland, 1982. Pp. xii + 341. \$45.

"This study treats the attempts of English liberal Catholics to reconcile their church with secular culture in the late nineteenth and early twentieth centuries" (ix). S. claims to have placed the individuals he studies "in a broad cultural setting" (ix), but the reviewer was not aware of this as he read the work. To him it was a retelling of the story of the Modernist crisis. As liberal Catholics S. chose "the theologian George Tyrrell, the philosopher and Biblical critic Baron Friedrich von Hügel, the biographer and essayist Wilfrid Ward, the Benedictine historian Francis Aidan Gasquet and the historian of liturgy Edmund Bishop" (19). Although "each produced works of some influence" (19), S. does not explore the

quality of their individual scholarship, even though "all five men became involved in major ecclesiastical controversies affecting the reconciliation of Roman Catholicism with contemporary culture" (19).

It is possible to regard the pontificate of Pius X as a scandalous era in church history and to view the activities of the ultraconservative watchdogs associated with the notorious *sodalitium pianum*, otherwise known as the *sapinière*, as wreaking such damage and fear among Catholic scholars that it took the metamorphosis in Catholic thought influenced by two world wars to help clear the air and restore a sanity to Catholic scholarship. S. quotes from a 1908 letter of Edmund Bishop: "as things are, I should never address any priest, at once intelligent and informed, on any matter of intellectual difficulty and interest; one has no right, I think, to expose them (*sic*) to the alternative of exposing himself or uttering insincerities" (238). A scholar who suffered from the Roman restrictions on scholarship, Wilfrid Ward, nevertheless acknowledged in a 1911 letter that "the repression policy has done a good deal in keeping alive faith and *esprit de corps* among the less educated" (237). There is a bibliography and an index.

ERIC MCDERMOTT
Georgetown University

THE OUTLINE OF SANITY: A LIFE OF G. K. CHESTERTON. By Alzina Stone Dale. Grand Rapids: Eerdmans, 1982. Pp. xvi + 355. \$18.95.

The *Outline* is very likely the best single book ever written about Chesterton. Dale appears to know all of Chesterton's many volumes and all of his correspondence, and has used her knowledge to write a fascinating account of his life and achievement as an apologist for Roman Catholicism. The theme of the book is C.'s various struggles against the intellectual norms of his age, and it would be well if profes-

sional theologians did not sneer at either C.'s achievement or Dale's elaborate defense of her subject; for C. might be viewed as one of the greatest of modern apologists for Christianity and Roman Catholicism. It might be regretted that the author does not really give any adequate explanation for some of the curiosities of C.'s life, most notably the lengthy delay of his conversion; and she does not really address what for this reviewer is the most substantial obstacle in appreciating C. as a serious thinker: his enduring optimism about man and the human condition, which C. expressed in his suggesting that there was a kind of loving cosmic laughter in the heart and mind of God (120). Yet she does challenge effectively the recurrent idea that the Chester-Belloc confidence had its origin in hard liquor. Given the abundance of personal tragedies that C. endured, as well as the national crisis of the twentieth century, his perennial optimism about the basic goodness of mankind is all the more wonderful. Theologians will find the Dale volume a useful introduction, but the book is more directed to the common reader. Given the progressive decline in the virtue of hope in our century, let us hope the Dale volume finds a large audience.

JOHN R. GRIFFIN

University of Southern Colorado

THE GENESIS AND FORMATION OF THE WORLD COUNCIL OF CHURCHES. By W. A. Visser 't Hooft. Geneva: World Council of Churches, 1982. Pp. ix + 130. \$6.95.

Considering the role V. played in establishing the World Council of Churches (he even named it), he has produced a most objective account of the organization's origins, coming as close to straight history as possible. He describes the founding of the WCC as a "relay race" with one individual carrying the torch and passing it on.

The inspiration for this body came from the League of Nations, causing churchmen to ask, "Why not a league of churches?"

What began as an Orthodox proposal in 1919 to unite against the dangers attacking "the very foundations of the Christian faith" took until 1948 to reach maturity. It is sobering, and consoling, to realize that while it took that long to get an organization down on paper, in less than two decades substantial progress in dialogue toward Christian unity has occurred in our own time. Improved communication has helped, but undoubtedly Roman participation has provided significant impetus.

A number of special considerations problematic then remain so now: infighting among ecumenical associations which fear the loss of independence; Protestant anxieties over the emergence of any kind of "super-Church"; Roman sensitivity regarding any suggestions of equality among member bodies. In the light of recent accusations in the media, it is instructive to learn of the WCC's conscious desire to avoid becoming embroiled in political causes from the very outset. *Vestigia ecclesiae, koinonia, notae ecclesiae* are still the key operative terms in ecumenical discussions.

The short chapters (two pages even) were annoying. The first person singular was used so seldom that its appearance on rare occasions was jolting. Overall, the book made for easy and pleasant reading, documenting a critical development in Christian history. V. has filled an amazing but important lacuna with the publication of this brief history.

PETER M. J. STRAVINSKAS
Trenton, N.J.

MEIN PROBLEM: KARL RAHNER ANTWORDET JUNGEN MENSCHEN. By Karl Rahner, S.J. Freiburg: Herder, 1982. Pp. 144. DM 13.80.

Twenty-four unaltered letters from German middle-class young people 16-25 and Rahner's responses. Common to many letters is a disgust with daily life. Some letters center on practical difficulties with the Church, the sacraments, prayer, making decisions, and premarital sex. Others focus on predestination, evil, and God's existence. The honesty, compassion, frankness, personal tone, priestliness, and earthy language of R.'s replies reveal another side of his personality. He proposes not clerical platitudes but a mysticism of daily life, i.e., a daily, humdrum love that seeks to serve others through the often small, yet painful, demands from one's family, friends, and coworkers. The courage to find meaning in daily things, to begin now to seek small victories in changing one's life, and the "middle way" are key admonitions.

Although R. underscores always the positive points made in the letters to him, his responses also contain a note of "tough love." He chides those who call life hell because they have missed a little pleasure. Stop drinking and smoking pot, he tells one correspondent. To the person whose only dream is to find a friendly lap upon which to lay his head and cry, R. says: stand on your feet and serve others. He labels some remarks as "stupid," "ridiculous," and "contradictory." R. challenges one writer to examine carefully his premarital affairs to see just how deep and meaningful they actually were.

R. can be as profound as reminding a person of her relationship to the ever-greater God of Mystery who transcends and embraces everything. But he can also be as homey as recommending daily walks and praying the Rosary. The letter to Christine is powerful: "Live not in total darkness but in the small light shining from your baby's face."

HARVEY D. EGAN, S.J.
Boston College

RESPONDING TO GOD: A TEXTBOOK

IN MORAL THEOLOGY. Edited by Richard Butler, O.P. River Forest, Ill.: Priory, 1982. Pp. 393. \$7.50.

This clearly written and detailed work is part of a three-volume series designed for high-school and college students: The series seeks to present "orthodox doctrine, the traditional and official teachings of the Church" (7), and does so according to the thought of St. Thomas. Thus the focus is on the virtues, beginning with grace and faith, hope, and charity in Unit 1 and proceeding through prudence, human acts, virtues, and sins in Unit 2, to justice, fortitude, and temperance in Unit 3. A fourth unit discusses special moral problems in social ethics, sexual morality, alcohol and drugs, and medical-moral ethics and suggests other issues for possible classroom discussion. Each chapter contains a good number of examples and concludes with several questions for "thinking it over." Where appropriate, some of the chapters include questions for a personal examination of conscience by the student.

The thoroughly traditional and competent presentation of this volume might be improved in a number of ways. A more detailed discussion of human happiness would seem appropriate. There is need, too, for a more balanced presentation of the role of critical scholarship in the Church (22). More significantly, the examples used are often geared to high-school students and thus the volume as it presently stands seems inappropriate for college use. Occasionally the text seems dated (e.g., reference to "negroes" on p. 310).

The volume suffers from some editorial lapses. Four pages are missing (189-90, 209-10) and the footnote references for Unit 4, chap. 2 are not to be found. In general, the work offers a solid theology drawn from St. Thomas but is in need of further refinement.

JOHN W. CROSSIN, O.S.F.S.
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SEX AND SACREDNESS: A CATHOLIC HOMAGE TO VENUS. By Christopher Derrick. San Francisco: Ignatius, 1982. Pp. 219. \$7.95.

D.'s first aim is to lift the question of sexuality out of its usual home, ethics, and transfer it bodily into the deeper realm of religion. He maintains that the root difference between Catholic sexual morality and the permissive views of most other groups is that the former sees human sexuality as sacred whereas the others do not. The latter are bewildered by Catholic morality because to them sexual activity is a mere natural experience devoid of sacredness. This view is especially plain in those who protest that the Church "ought to stay out of the bedroom," but it is found also in much of the argumentation of those who reject her teaching. The radical disagreement is revealed "as a straightforward disagreement about Venus and her divinity" (13).

D.'s second aim is to show that, contrary to all appearances, the sexual revolution "is characterized by an all-pervading hatred and fear of sex." He notes that all revolutions speak grandly of liberation, brotherhood, and love but that actually the fueling force behind them is the destructive power of hatred. Until we get to the modern scene, men and women of all ages, both pagan and Christian, have looked upon physical sexuality as fascinating, mysterious, cosmic, awesome, and fearful. They see that it can be both sacred and demonic. The contemporary obsession with the erotic is actually a flight from sex as it actually is. Advertising and pornography do not portray the human body as it is in 99% of human beings. D. guesses that a neutral observer hearing of contraception for the first time "would diagnose it primarily in terms of fear and hostility and violence, a kind of warfare and (in the case of the Pill) a kind of chemical warfare" (164). D. well achieves his double aim with far more

evidence that this notice can mention. The book is highly recommended.

THOMAS DUBAY, S.M.
Marist Center, Wash., D.C.

SEX, MARRIAGE AND CHASTITY: REFLECTIONS OF A CATHOLIC LAYMAN, SPOUSE AND PARENT. By William E. May. Chicago: Franciscan Herald, 1981. Pp. xi + 170. \$9.

May, associate professor of moral theology at Catholic University, writes "to provide the public with a relatively brief work which articulates as clearly and persuasively as possible the truths about human sexuality, marriage and chastity as enunciated by the Roman Catholic Church" (ix). The articulation draws heavily on *Gaudium et spes, Humanae vitae*, and the addresses of John Paul II.

M. sees two competing contemporary understandings of human sexuality: (1) the dominant cultural or "separatist" view, which fragments the procreative and person-uniting or relational functions of sexuality, and (2) the "integralist" view, in which the procreative dimension of sexuality is seen not as a purely biological function but the sexual power of a person participating in and inseparable from the dignity of the person. Put another way, the life-giving aspect of human sexuality and its person-uniting aspect are, in this view, intrinsically related.

According to M., the entire Roman Catholic tradition supports the integralist understanding. For this reason he is highly critical of the writings of those who appear to him to be influenced by the separatist or dualistic trend and who consequently approve of sexual relationships outside marriage and contraceptive practice within marriage. The CTSA study *Human Sexuality* is for M. a prime example of the unfortunate dualistic approach. M. argues, however, that only marriage provides the capacity and obligation to

foster the unique and special love that is marital love; contraception is morally untenable also, not only because it is antiprocreative but is antiunitive and antimarital as well.

There are many profound insights in M.'s book on such topics as the nature of marital love and its expression in the marital act, the meaning of marital chastity, natural family planning as morally different than contraception, the single state and the chastity of the unmarried, and the need for but limits to the friendships husbands and wives have with persons other than their spouses. There is also a brief but helpful treatment of contraceptive intercourse from the beginning of a marriage as a possible ground for the dissolution of the marriage.

Throughout the book M. shows marriage to be a human reality but a saving mystery also and does so in a profound and inspiring way. Not all readers will be persuaded by his arguments, but even those who disagree will acknowledge the rigor and consistency of his reasoning and the beauty of the ideal that he holds up to married and unmarried alike.

JAMES J. DOYLE, C.S.C.

King's College, Wilkes-Barre, Pa.

WHO DECIDES? CONFLICTS OF RIGHTS IN HEALTH CARE. Edited by Nora K. Bell. Clifton, N.J.: Humana, 1982. Pp. xiii + 218. \$24.50.

The published papers from a conference on four major areas in health-care ethics: professional autonomy, refusing and withdrawing treatment, heroic measures in death and dying, and reproductive technologies. Of the 18 articles, four are commentaries and several of the other articles, those by Engelhardt, Szaz, and Beauchamp, produce nothing new in terms of their own reflection on these issues. While each of the articles that these three write is interesting, they are predictable in

their libertarian or utilitarian point of departure and predictable with respect to the conclusions at which they arrive. Macklin's article on refusal of psychiatric treatment summarizes material from her book on the ethics of behavior modification. Gunther Risse's article on the relationship between physicians, patients, and the social setting of their relationship provides a good overview of these relationships and offers helpful models for thinking through contemporary problems. Annas' article on sperm donors shows some interesting problems with respect to the social implications of sperm banks and the various uses of artificial insemination. Callahan's article on genetic engineering is interesting because he shows how he has changed his perspective to a more liberal orientation towards the use of various reproductive technologies. He does this because, in the absence of human experience, he is unsure what moral principles apply or what they might tell us about decision-making in this area.

As a collection of articles, few break new conceptual ground, Gadow's on allocating autonomy between physicians and patients being an exception; several repeat previous material; a couple are interesting because of the way in which they treat the material. Unfortunately, in light of the price, this is not one of the better collections on medical ethics.

THOMAS A. SHANNON

Worcester Polytechnic Institute

AN AMERICAN STRATEGIC THEOLOGY. By John A. Coleman, S.J. New York: Paulist, 1982. Pp. 296. \$9.95.

Coleman, professor of religion and society at Berkeley, is a "social Catholic" concerned about "the sociological pre-conditions for a creative impact of religion on society" (1). He seeks a specifically "American strategic theology," now lacking in the Catholic

Church, which will serve her social task in American society, and thereby avoid both the privatization of religion and the "culture Christianity" so widespread in American religious history.

C.'s dialogue partners include liberation theology and political theology (Metz). Although meaningful in their own contexts and helpful in ours, both fail to fit the strategic needs of the American situation, in part because the gap between eschatology and politics is not mediated by doctrines of providence, social ethics, and the state. The emphasis on praxis is, however, crucial, since both vision and praxis are necessary for making Christian symbols socially "true."

Although consisting of thirteen previously published essays and three lectures, the book reads as a unified whole, partly due to rewriting and editing. An index, however, would have been a helpful inclusion.

C. writes to Catholics, but his interaction with the contemporary theological situation is profitable for the non-Catholic reader as well. Of special ecumenical interest is C.'s model for the Church in the American situation, which employs the principles of the voluntary Church with an active laity and the relationship of subsidiarity between Church and state. This model could serve as a point of contact among the various Christian communities which agree with C. that the gospel must be spoken beyond the sanctuary to the political and economic orders of American society.

STANLEY J. GRENZ

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Sioux Falls*

THE SACRED VISION: NATIVE AMERICAN RELIGION AND ITS PRACTICE TODAY. By Michael F. Steltenkamp. New York: Paulist, 1982. Pp. 133. \$5.95.

The editorial comment on the back cover observes that "this book gets its

special flavor from the fact that the author himself is a deeply-committed Christian." This evaluation does indeed describe a work that is valuable for its effort to speak within the "religious horizon" and from direct religious experience, rather than from various forms of structural analysis or reductionist interpretation. It is a well-written, sometimes lyrical piece of religious philosophy, acquired through attending with the heart as well as the mind.

S. gives it as his purpose to assist persons searching for personal spiritual decisions about faith, offering some means of discernment in making the choice. He writes from a technical background as a student of anthropology under several prominent scholars, though his more primitive experience is his earlier contact with native people and customs. Part 1 is a vivid account of a visit to the Lakota Sacred Pipe in a sweat-lodge context. Part 2 describes a sharing in a peyote meeting among the Sioux, again graphically detailed as only a participant might do. In these sections anyone who has felt the natural environment of such rites is treated to an awakening of memories.

Part 3, "Seek and You Will Find," is described by S. as more "concentrated and kaleidoscopic," a "vignette experience." This section, although it contains some perceptive reflections, is the least satisfying of the three, as it begins by briefly discussing a Sun Dance and the Vision Quest and then passes rather too easily into descriptions of powwows and a cemetery service. One finds here some risk of trivializing the powerful experiences of ancient traditional power searches by too readily classifying several disparate ceremonies together. However, S.'s sense of reverence and respect rescues the chapter from any extreme of this danger.

This book deserves recommendation as an introduction to the spirit of modern native religion, and reminds us as well that we must begin to take more

profound steps in the direction of common meaning.

CARL F. STARKLOFF, S.J.
Regis College, Toronto

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- The Bible and Its Traditions*. Ed. M. P. O'Connor and D. N. Freedman. Ann Arbor: Univ. of Michigan, 1983. Pp. 515. \$8.
- Bonnard, P. *Les épîtres johanniques*. Geneva: Labor et Fides, 1983. Pp. 146.
- Borsch, F. H. *Power in Weakness*. Phila.: Fortress, 1983. \$8.95.
- Bruce, F. F. *The Hard Sayings of Jesus*. Downers Grove, Ill.: InterVarsity, 1983. Pp. 265. \$6.95.
- Craigie, P. C. *Ezekiel*. Phila.: Westminster, 1983. Pp. 321. \$14.95; \$7.95 paper.
- Eaton, M. A. *Ecclesiastes*. Downers Grove, Ill.: InterVarsity, 1983. Pp. 159. \$6.95.
- Frankemölle, H. *Biblische Handlungsanweisungen*. Mainz: Grünewald, 1983. Pp. 248. DM 42.
- Gianotti, C. R. *The New Testament and the Mishnah*. Grand Rapids: Baker, 1983. Pp. 63. \$3.50.
- Greenberg, M. *Ezekiel 1-20*. Garden City: Doubleday, 1983. Pp. 388. \$16.
- Hahn, F. *Historical Investigation and New Testament Faith*. Phila.: Fortress, 1983. Pp. 111. \$6.95.
- Knight, G. A. F. *I Am: This Is My Name*. Grand Rapids: Eerdmans, 1983. Pp. 90. \$4.95.
- Marshall, I. H. *Biblical Inspiration*. Grand Rapids: Eerdmans, 1983. Pp. 125. \$4.95.
- Martin, R. *Carmen Christi: Philippians 2:5-11*. Grand Rapids: Eerdmans, 1983 [1967]. Pp. 367. \$8.95.
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- Robinson, J. M. *A New Quest of the Historical Jesus*. Phila.: Fortress, 1983. Pp. 215.
- Sanders, E. P. *Paul, the Law, and the Jewish People*. Phila.: Fortress, 1983. Pp. 227. \$19.95.
- Schmidt, E. *Do We Hear the Song of This Joy?* N.Y.: Pilgrim, 1983. Pp. 102. \$6.95.
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- Theissen, G. *The Miracle Stories of the Early Christian Tradition*. Phila.: Fortress, 1983. Pp. 322. \$27.95.

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- Blandino, G. *Teologia per laici*. Rome: Città Nuova, 1983. Pp. 221. L. 11,000.
- Braaten, C. E. *Principles of Lutheran Theology*. Phila.: Fortress, 1983. Pp. 144.
- Dwyer, J. C. *Son of Man and Son of God*. N.Y.: Paulist, 1983. Pp. 220. \$7.95.
- Hewetson, D., and D. Miller. *Christianity Made Simple*. Downers Grove, Ill.: InterVarsity, 1983. Pp. 159. \$4.95.
- Kenny, A. *Faith and Reason*. N.Y.: Columbia Univ., 1983. Pp. 94. \$17.50.
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TABLE OF CONTENTS

ARTICLES

- Primitiv Christian Soteriological Themes
Michael Slusser 555
- "My Suffering Is God": Meister Eckhart's *Book of Divine
Consolation*
Donald F. Duclow 570
- The Hindu-Christian Dialogue and the Interior Dialogue
James D. Redington, S.J. 587
- Graced Communities: A Problem in Loving
Frank M. Oppenheim, S.J. 604

CURRENT THEOLOGY

- Orthodox Ecumenism and Theology: 1978-83
Michael A. Fahey, S.J. 625

BOOK REVIEWS

- KOESTER, H.: Introduction to the New Testament 1-2 693
- SCHNEIDER, G.: Die Apostelgeschichte 2 695
- KELBER, W.: The Oral and the Written Gospel 697
- REUMANN, J.: Righteousness in the New Testament 698
- Traductions hébraïques des évangiles rassemblées par Jean Carmignac 1-3 700
- Problems and Perspectives of Fundamental Theology (ed. R. Latourelle and
G. O'Collins) 703
- Initiation à la pratique de la théologie 1 (ed. B. Lauret and F. Refoulé) 704
- HENRY, C. F. H.: God, Revelation and Authority 6/2 707
- RAHNER, K.: Theological Investigations 15 708
- MACKIN, T., S.J.: What Is Marriage? 710
- Meedenken met Edward Schillebeeckx (ed. H. Häring *et al.*) 711
- CHADWICK, H.: History and Thought of the Early Church 713
- LAPORTE, J.: The Role of Women in Early Christianity 714
- PODSKALSKY, G., S.J.: Christentum und theologische Literatur in der Kiever Rus'
(988-1237) 715

STOCK, U.: Die Bedeutung der Sakramente in Luthers Sermonen von 1519	717
LIENHARD, M.: Luther: Witness to Jesus Christ	719
PLATT, J.: Reformed Thought and Scholasticism	720
RODES, R. E.: Lay Authority and Reformation in the English Church	721
ROLLINS, W. G.: Jung and the Bible	722
GERMAN, T. J.: Hamann on Language and Religion	724
SCHWERDTFEGER, N.: Gnade und Welt	725
LONG, E. L.: A Survey of Recent Christian Ethics	727
CHILDRESS, J. F.: Who Should Decide?	728
BURGHARDT, W. J., S.J.: Sir, We Would Like To See Jesus	730
Human Rights and Basic Needs in the Americas (ed. M. E. Crahan)	731
Human Rights in the Americas (ed. A. Hennelly, S.J., and J. Langan, S.J.)	731

SHORTER NOTICES 734

ROGERSON, E. (ed.): Beginning Old Testament Study	MURPHY, R. E.: Wisdom Literature and Psalms
GUTTING, G.: Religious Belief and Religious Skepticism	WARD, K.: Rational Theology and the Creativity of God
FULLER, R. H., and P. PERKINS: Who Is This Christ?	SMOLARSKI, D. C.: Eucharistia
EMPEREUR, J. L.: Prophetic Anointing	MITCHELL, N.: Mission and Ministry
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GARRET, A.: The Folk of Christendom	ST. AUGUSTINE: The Literal Meaning of Genesis
FAUSER, W.: Die Werke des Albertus Magnus in ihrer handschriftlichen Überlieferung 1	KOWALSKY, N., and J. METZLER: Inventory of the Historical Archives of the Sacred Congregation for the Evangelization of Peoples or "De propaganda fide"
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MAY, W. E.: Sex, Marriage and Chastity	BELL, N. K. (ed.): Who Decides?
COLEMAN, J. A.: An American Strategic Theology	STELTENKAMP, M. F.: The Sacred Vision

BOOKS RECEIVED 749

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Presenting This Issue

Our December 1983 issue offers four articles on disparate but related themes (soteriology, suffering, dialogue, and community) and an uncommonly long bulletin on Orthodox theology and ecumenism.

Primitive Christian Soteriological Themes reveals how the early Christians represented salvation to themselves not with one theme but with several, and argues that any attempt to do justice to their understanding of Christ or to construct for ourselves an idea of Christ which corresponds to theirs must have room for all the facets of their experience of salvation. MICHAEL SLUSSER, D.Phil. from Oxford, is assistant professor of Greek patristics in the department of theology at the Catholic University of America, with special competence in Christology and soteriology and in the early Church. He is currently working on the impact of changes in philosophical anthropology on Christology between 225 and 375.

"My Suffering Is God": Meister Eckhart's *Book of Divine Consolation* places this particular work in the consolation tradition and shows how this Dominican theologian and mystic of the late thirteenth and early fourteenth centuries sought to transform suffering by viewing it from the standpoint of God Himself. Eckhart correlates suffering and consolation in a dialectic which engages his basic theological themes: detachment, intellect, divine unity, and sonship. DONALD F. DUCLOW, with a doctorate in philosophy from Bryn Mawr, is associate professor of philosophy at Gwynedd-Mercy College, Pa. He specializes in medieval Christian Neoplatonism (e.g., Dionysius, Eriugena, Eckhart, Cusanus). Work in progress includes research on Eckhart's hermeneutics, particularly in the Latin biblical commentaries; he is editing a special issue (spring 1984) of *Listening* on "Medicine, Religion, and Culture."

The Hindu-Christian Dialogue and the Interior Dialogue endeavors to introduce the idea of an "interior dialogue" that takes place in the mind and heart of everyone who responds positively to the truths of (world) religions other than his/her own. The idea is first set among some situations of the Hindu-Christian dialogue, then defined. Finally, certain components of a theology of the interior dialogue are suggested. JAMES D. REDINGTON, S.J., Ph.D. in South Asian languages and literature (Sanskrit language and Hindu religious literature) from the University of Wisconsin (Madison), is assistant professor of theology at Georgetown University. Besides the Hindu-Christian dialogue, he has special interest in Hindu devotional theology. His book *Vallabhācārya on the Love Games of Kṛṣṇa* (Delhi: Motilal Banarsidass) has just appeared; it has been selected by UNESCO for inclusion in its Collection of Representative Works.

Graced Communities: A Problem in Loving asks whether the Christian doctrine of love should bear upon graced communities as well as upon individual persons. The article traces how American philosopher Josiah Royce interpreted St. Paul's way of developing Jesus' doctrine on love, reports the apparent failure of theologians to attend to Paul's distinctive complement, and muses philosophically on why a fitting revision of the Christian doctrine of love should embrace graced communities. FRANK M. OPPENHEIM, S.J., with a doctorate in philosophy from St. Louis University, is professor of philosophy at Xavier University in Cincinnati. He is especially knowledgeable on Josiah Royce and American philosophy, and is highly interested in ethics (more recently, business ethics). His book *Royce's Voyage Down Under* was published by the University Press of Kentucky in 1980 (cf. *TS* 42 [1981] 186-87).

Orthodox Ecumenism and Theology: 1978-83 is a follow-up on a bulletin in *TS* 39 (1978) 446-85. This later survey (whose importance has induced us to allot to it far more than the customary number of pages) lets us see the bold moves toward ecclesial rapprochement initiated by the Orthodox and pre-Chalcedonian churches in the last five years, and summarizes the principal doctrinal themes preoccupying Eastern theologians today. MICHAEL A. FAHEY, S.J., Dr. Theol. from Tübingen, is full professor in the department of theological studies at Concordia University, Montreal, and currently president of the Catholic Theological Society of America. His areas of special competence are ecclesiology and Eastern-Western Christian dialogue. A significant work under way is his book on *Sister Churches in Pre-Nicene Christianity*.

Twenty-six full reviews and as many shorter notices continue *TS*'s effort to evaluate some of the important books that are either directly theological or pertinent to theology.

A final word has to do with *TS*'s mailing policy. Some years ago we introduced "naked" mailing for domestic subscriptions: U.S. subscribers receive *TS* without a wrapper. We started this practice as an economy measure: it saved money. But we did so only because the Waverly Press assured us that, in its long experience with more than half a hundred journals, "naked" mailing rarely resulted in mangled copies. Moreover, what we save here and elsewhere enables us to keep the subscription price unbelievably low. Still, it is important for us to know whether your copy arrives in good shape. We receive an occasional complaint; in fact, my own copy reached me dog-eared one issue. The question: Does your copy of *TS* come to you regularly in satisfactory condition? Do let us know.

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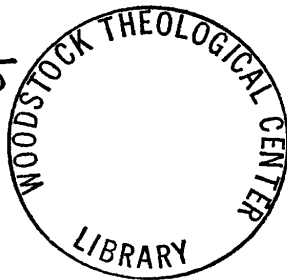
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INDEX TO VOLUME 44

AUTHORS

BOROWITZ, E. B. Recent Historic Events: Jewish and Christian Interpretations	221
BOYLE, M. O. Angels Black and White: Loyola's Spiritual Discernment in Historical Perspective	241
CONNERY, J. R., S.J. The Teleology of Proportionate Reason	489
COOK, M. L., S.J. Jesus from the Other Side of History: Christology in Latin America	258
DUCLOW, D. F. "My Suffering Is God": Meister Eckhart's <i>Book of Divine Consolation</i>	570
FAHEY, M. A., S.J. Orthodox Ecumenism and Theology: 1978-83	625
HENNESSY, P. K., C.F.C. Episcopal Collegiality and Papal Primacy in the Pre-Vatican I American Church	288
KANNENGIESSER, C., S.J. Arius and the Arians	456
KRESS, R. <i>Leise Treten</i> : An Irenic Ecumenical Hermeneutic	407
MARTIN, B. L. Matthew on Christ and the Law	53
MCCORMICK, R. A., S.J. Notes on Moral Theology: 1982	71
MOODY, J. N. The Condemnation of Lamennais: A New Dossier	123
MURPHY, C. M. Action for Justice as Constitutive of the Preaching of the Gospel: What Did the 1971 Synod Mean?	298
O'BRIEN, W. V. Just-War Doctrine in a Nuclear Context	191
O'MALLEY, J. W., S.J. Developments, Reforms, and Two Great Reformations: Towards a Historical Assessment of Vatican II	373
OPPENHEIM, F. M., S.J. Graced Communities: A Problem in Loving	604
ORSY, L., S.J. The Mandate To Teach Theological Disciplines: Glosses on Canon 812 of the New Code	476
REDINGTON, J. D., S.J. The Hindu-	

Christian Dialogue and the Interior Dialogue	587
SLUSSER, M. Primitive Christian Soteriological Themes	555
SPOHN, W. C., S.J. The Reasoning Heart: An American Approach to Christian Discernment	30
STACER, J. R., S.J. Divine Reverence for Us: God's Being Present, Cherishing, and Persuading	438
WICKS, J., S.J. Justification and Faith in Luther's Theology	3

ARTICLES

Angels Black and White: Loyola's Spiritual Discernment in Historical Perspective. <i>M. O. Boyle</i>	241
Developments, Reforms, and Two Great Reformations: Towards a Historical Assessment of Vatican II. <i>J. W. O'Malley, S.J.</i>	373
Divine Reverence for Us: God's Being Present, Cherishing, and Persuading. <i>J. R. Stacer, S.J.</i>	438
Graced Communities: A Problem in Loving. <i>F. M. Oppenheim, S.J.</i>	604
The Hindu-Christian Dialogue and the Interior Dialogue. <i>J. D. Redington, S.J.</i>	587
Justification and Faith in Luther's Theology. <i>J. Wicks, S.J.</i>	3
Just-War Doctrine in a Nuclear Context. <i>W. V. O'Brien</i>	191
<i>Leise Treten</i> : An Irenic Ecumenical Hermeneutic. <i>R. Kress</i>	407
Matthew on Christ and the Law. <i>B. L. Martin</i>	53
"My Suffering Is God": Meister Eckhart's <i>Book of Divine Consolation</i> . <i>D. F. Duclow</i>	570
Primitive Christian Soteriological Themes. <i>M. Slusser</i>	555
The Reasoning Heart: An American Approach to Christian Discernment. <i>W. C. Spohn, S.J.</i>	30
Recent Historic Events: Jewish and	

Christian Interpretations. *E. B. Borowitz* 221

CURRENT THEOLOGY

- Arius and the Arians. *C. Kannengiesser, S.J.* 456
- Jesus from the Other Side of History: Christology in Latin America. *M. L. Cook, S.J.* 258
- Notes on Moral Theology: 1982. *R. A. McCormick, S.J.* 71
- Orthodox Ecumenism and Theology: 1978-83. *M. A. Fahey, S. J.* 625

NOTES

- Action for Justice as Constitutive of the Preaching of the Gospel: What Did the 1971 Synod Mean? *C. M. Murphy* 298
- The Condemnation of Lamennais: A New Dossier. *J. N. Moody* 123
- Episcopal Collegiality and Papal Primacy in the Pre-Vatican I American Church. *P. K. Hennessy, C.F.C.* 288
- The Mandate To Teach Theological Disciplines: Glosses on Canon 812 of the New Code. *L. Orsy, S.J.* 476
- The Teleology of Proportionate Reason. *J. R. Connery, S.J.* 489

BOOK REVIEWS

- ABERBACH, M., AND B. GROSSFELD. Targum Onkelos to Genesis (*J. A. Fitzmyer*) 132
- AVELING, J. C. H., *et al.* Rome and the Anglicans (*J. T. Ford*) 336
- BARTH, K. The Theology of Schleiermacher (*J. E. Thiel*) 512
- BATSON, C. D., AND W. L. VENTIS. The Religious Experience (*W. W. Meissner*) 527
- BENSON, P. L., AND D. L. WILLIAMS. Religion on Capitol Hill (*M. J. McGinnis*) 529
- BIANCHI, E. C. Aging as a Spiritual Journey (*T. L. Brink*) 530
- BLACKWELL, A. L. Schleiermacher's Early Philosophy of Life (*J. E. Thiel*) 180
- BOUYER, L. The Church of God (*E. J. Gratsch*) 316

- BROWN, J. E. The Spiritual Legacy of the American Indian (*C. F. Starckhoff*) 524
- BRÜMMER, V. Theology and Philosophical Inquiry (*T. W. Tilley*) 167
- BRUNE, F. Pour que l'homme devienne Dieu (*E. G. Carroll*) 502
- BURGHARDT, W. J., S.J. Sir, We Would Like To See Jesus (*J. J. Hughes*) 730
- CAHILL, P. J. Mended Speech (*R. Masson*) 320
- CHADWICK, H. History and Thought of the Early Church (*J. F. Kelly*) 713
- CHARLES, R., S.J., AND D. MACLAREN, O.P. The Social Teaching of Vatican II (*G. G. Higgins*) 338
- CHASTEL, A. The Sack of Rome, 1527 (*J. W. O'Malley*) 508
- CHILDRESS, J. F. Who Should Decide? (*T. A. Shannon*) 728
- La condamnation de Lamennais (ed. M. J. LeGuillou and L. LeGuillou) (*J. N. Moody*) 123
- CONGAR, Y. Diversités et communion (*G. A. Tvard*) 141
- COOK, M. L., S.J. The Jesus of Faith (*B. O. McDermott*) 137
- DHAVAMONY, M., S.J. Classical Hinduism (*F. Podgorski*) 347
- A Documentary History of Religion in America to the Civil War (ed. E. S. Gaustad) (*J. Hennessy*) 328
- DRAZIN, I. Targum Onkelos to Deuteronomy (*J. A. Fitzmyer*) 497
- DULLES, A., S.J. A Church To Believe In (*P. Chirico*) 139
- DUNNE, J. S. The Church of the Poor Devil (*J. Nilson*) 340
- DUSSEL, E. A History of the Church in Latin America (*J. P. Hogan*) 523
- Ethical Responsibility (ed. J. D. Godsey and G. B. Kelly) (*L. Rasmussen*) 322
- FARLEY, E. Ecclesial Reflection (*A. Dulles*) 143
- Fides sacramenti—sacramentum fidei (ed. H. J. Auf der Maur *et al.*) (*E. J. Kilmartin*) 142
- FITZMYER, J. A., S.J. A Christological Catechism (*J. F. O'Grady*) 134
- GENOVESI, V. J., S.J. Expectant Creativity (*W. P. Frost*) 163

- GERMAN, T. J. Hamann on Language and Religion (*T. W. Tilley*) 724
- GERMINO, D. Political Philosophy and the Open Society (*J. V. Schall*) 344
- GOGAN, B. The Common Corps of Christendom (*D. J. Grimes*) 511
- GREELEY, A. The Bottom Line Catechism (*R. L. Kinast*) 314
- HARDON, J. A., S.J. The Question and Answer Catholic Catechism (*R. L. Kinast*) 314
- HARVEY, A. E. Jesus and the Constraints of History (*R. W. Kropf*) 313
- HENRY, C. F. H. God, Revelation and Authority 6/2 (*P. D. Fehlner*) 707
- HILL, W. J. The Three-Personed God (*C. LaCugna*) 501
- HORST, U. Unfehlbarkeit und Geschichte (*J. T. Ford*) 513
- Human Rights and Basic Needs in the Americas (ed. M. E. Crahan) (*A. D. Steuer*) 731
- Human Rights in the Americas (ed. A. Hennelly and J. Langan) (*A. D. Steuer*) 731
- Initiation à la pratique de la théologie 1-2 (ed. B. Laurent and F. Refoulé) (*J. Farrelly*) 704
- JAKI, S. L. Cosmos and Creator (*F. R. Haig*) 341
- JENSON, R. W. The Triune Identity (*C. M. LaCugna*) 135
- John Calvin (ed. W. S. Reid) (*C. Partee*) 149
- KELBER, W. The Oral and the Written Gospel (*R. F. Lumpp*) 697
- KOESTER, H. Introduction to the New Testament 1-2 (*R. E. Brown*) 693
- LACUGNA, C. M. The Theological Methodology of Hans Küng (*J. T. Ford*) 158
- LAPORTE, J. The Role of Women in Early Christianity (*E. J. Kilmartin*) 714
- LASH, N. A Matter of Hope (*M. J. Kerlin*) 153
- LAUER, Q., S.J. Hegel's Concept of God (*J. A. Bracken*) 331
- LEGUILLOU, M. J. AND L. La condamnation de Lamennais (*J. N. Moody*) 123
- LIENHARD, M. Luther (*J. B. Payne*) 719
- LOHFINK, N., S.J. Great Themes from the Old Testament (*F. L. Moriarty*) 131
- Loneragan Workshop 2 (ed. F. Lawrence) (*S. Happel*) 335
- LONG, E. L. A Survey of Recent Christian Ethics (*J. R. Connery*) 727
- LYONS, J. A., S.J. The Cosmic Christ in Origen and Teilhard de Chardin (*T. M. King*) 324
- MACKIN, T. What Is Marriage? (*T. Weinandy*) 710
- Marriage Studies 2 (ed. T. P. Doyle, O.P.) (*T. Mackin*) 164
- Materiales para una historia de la teología en América Latina (ed. P. Richard) (*A. T. Hennelly*) 160
- MAY, G. G. Will and Spirit (*W. W. Meissner*) 525
- Meedenken met Edward Schillebeeckx (ed. H. Häring *et al.*) (*R. J. Schreiter*) 711
- MEEKS, W. The First Urban Christians (*D. Greenwood*) 499
- MILAVEC, A. To Empower As Jesus Did (*W. P. Frost*) 162
- MILLER, W. D. Dorothy Day (*M. K. Hellwig*) 157
- MINNERATH, R. Le droit de l'église à la liberté (*J. N. Moody*) 520
- New Knowledge in the Biomedical Sciences (ed. W. B. Bondeson *et al.*) (*T. A. Shannon*) 165
- O'CARROLL, M., C.S.SP. Theotokos (*E. R. Carroll*) 318
- O'CONNELL, R. J., S.J. Teilhard's Vision of the Past (*D. P. Gray*) 518
- OGDEN, S. M. The Point of Christology (*J. F. O'Grady*) 138
- O'MEARA, T. F. Romantic Idealism and Roman Catholicism (*J. E. Thiel*) 329
- ONG, W. J., S.J. Orality and Literacy (*P. C. Rule*) 531
- Papal Infallibility (ed. T. J. Tekippe) (*J. T. Ford*) 515
- PERRIN, M. L'Homme antique et chrétien (*W. J. Walsh*) 147
- PESCH, O. H. Hinführung zu Luther (*J. F. McCue*) 509
- PETERSON, D. Hebrews and Perfection (*J. M. Reese*) 498
- PLACES, E. DES. Eusèbe de Césarée commentateur (*G. H. Ettlinger*) 507

- PLATT, J. Reformed Thought and Scholasticism (*J. P. Donnelly*) 720
- PODSKALSKY, G. Christentum und theologische Literatur in der Kiever Rus' (988-1237) (*G. T. Dennis*) 715
- POPPER, K. R. The Open Universe (*P. E. Devenish*) 343
- Problems and Perspectives of Fundamental Theology (ed. R. Latourelle and G. O'Collins) (*C. M. LaCugna*) 703
- RAHNER, K. Theological Investigations 15 (*H. D. Egan*) 708
- REUMANN, J. Righteousness in the New Testament (*J. Kodell*) 698
- RODES, R. E. Lay Authority and Reformation in the English Church (*E. McDermott*) 721
- ROLLINS, W. G. Jung and the Bible (*J. B. Cortés*) 722
- ROWLAND, C. The Open Heaven (*R. E. Brown*) 312
- SCHEFFCZYK, L. Urstand, Fall und Erbsünde von der Schrift bis Augustinus (*P. D. Fehlner*) 317
- SCHNEIDER, G. Die Apostelgeschichte 2 (*J. A. Fitzmyer*) 695
- SCHWERDTFEGER, N. Gnade und Welt (*J. P. Galvin*) 725
- SHAYEGAN, D. Qu'est-ce qu'une révolution religieuse? (*L. Orsy*) 346
- STOCK, U. Die Bedeutung der Sakramente in Luthers Sermonen von 1519 (*J. Wicks*) 717
- SUCHOCKI, M. H. God, Christ, Church (*P. E. Devenish*) 145
- SUTTON, M. Nationalism, Positivism and Catholicism (*R. Haight*) 516
- TALLON, A. Personal Becoming (*R. Masson*) 522
- Traductions hébraïques des évangiles rassemblées par Jean Carmignac 1-3 (*J. A. Fitzmyer*) 700
- Troeltsch-Studien (ed. H. Renz and F. W. Graf) (*F. S. Fiorenza*) 152
- TWOMEY, V., S.V.D. *Apostolikos thronos* (*R. B. Eno*) 322
- VANDEN BURGT, R. J. The Religious Philosophy of William James (*J. A. Mann*) 155
- VAN ROO, W. A., S.J. Basics of a Roman Catholic Theology (*R. J. Schreiter*) 504
- WALLACE-HADRILL, D. S. Christian Antioch (*M. Slusser*) 505
- WATTS, P. M. Nicolaus Cusanus (*T. E. Morrissey*) 326
- WILDIERS, N. M. The Theologian and His Universe (*J. T. Clark*) 325
- ZEITZ, J. V., S.J. Spirituality and Analogia entis according to Erich Przywara (*J. M. McDermott*) 333

SHORTER NOTICES

- ALSZEGHY, Z., AND M. FLICK. Introductory Theology (*W. C. McCauley*) 533
- ASHLEY, B. M., O.P., AND K. O'ROURKE, O.P. Health Care Ethics (*T. A. Shannon*) 360
- AVVENTO, G. P. Sexuality (*J. W. Crossin*) 540
- BARRETT, C. K. Essays on John (*R. E. Brown*) 349
- BARRY, W. A., AND W. J. CONNOLLY. The Practice of Spiritual Direction (*T. G. Connolly*) 360
- BARSTOW, A. L. Married Priests and the Reforming Papacy (*D. Callam*) 535
- BARTLETT, R. Gerald of Wales 1146-1223 (*T. E. Morrissey*) 535
- BECKER, M. B. Medieval Italy (*T. E. Morrissey*) 174
- Beginning Old Testament Study (ed. J. Rogerson) (*F. L. Moriarty*) 734
- BENESTAD, J. B. The Pursuit of a Just Social Order (*F. Canavan*) 544
- BLANTZ, T. E. A Priest in Public Service (*J. Hennesey*) 537
- Bibliografía teológica comentada del área iberoamericana 7:1979 (ed. E. Bierzychudek) (*A. T. Hennelly*) 349
- BEUTOW, H. A. The Scabbardless Sword (*T. J. Higgins*) 541
- CALVIN J. Treatises Against the Anabaptists and Against the Libertines (ed. B. W. Farley) (*J. N. Tylenda*) 354
- Caring about Meaning (ed. P. Lambert *et al.*) (*G. M. Fagin*) 539
- Carmelite Studies 2 (ed. J. Sullivan, O.C.D.) (*J. F. Chorpenning*) 356
- CARMODY, D. L. AND J. T. Christianity (*D. Liederbach*) 739
- CHRISTE, Y., *et al.* Art of the Christian World, A.D. 200-1500 (*D. Apostolos-Cappadona*) 545

- COBB, J. B. Process Theology as Political Theology (*P. E. Devenish*) 351
- COLEMAN, J. A., S.J. An American Strategic Theology (*S. J. Grenz*) 747
- Congresso internazionale di studi boeziani (Pavia 5-8 Ottobre 1980): Atti (*C. Lohr*) 353
- CUGNO, A. St. John of the Cross (*J. F. Chorpenning*) 355
- DALE, A. S. The Outline of Sanity (*J. R. Griffin*) 743
- DERRICK, C. Sex and Sacredness (*T. Dubay*) 746
- Diary of the Jesuit Residence of Our Lady of Guadalupe Parish, Conejois, Colorado, December 1871-December 1875 (ed. M. L. Stoller and T. J. Steele, S.J.) (*W. N. Bischoff*) 742
- Does Chalcedon Divide or Unite? (ed. P. Gregorios *et al.*) (*J. Gros*) 352
- DUPUY, M. Se laisser à l'Esprit (*L. M. Glendon*) 176
- EGAN, H. D. What Are They Saying about Mysticism? (*J. H. Wright*) 542
- EMPEREUR, J. L., S.J. Prophetic Anointing (*P. M. Croke*) 737
- FAUSER, W., S.J. Die Werke des Albertus Magnus in ihrer handschriftlichen Überlieferung 1 (*C. H. Lohr*) 741
- FULLER, R. H., AND P. PERKINS. Who Is This Christ? (*J. F. O'Grady*) 736
- GARRETT, A. The Folk of Christendom (*J. F. Kelly*) 740
- GIL HELLÍN, F. Constitutionis pastoralis "Gaudium et spes" synopsis historica (*G. Grisez*) 538
- Government Intervention in Religious Affairs (ed. D. M. Kelley) (*J. V. Schall*) 363
- GUTTING, G. Religious Belief and Religious Skepticism (*F. G. McLeod*) 735
- HANIGAN, J. P. What Are They Saying about Sexual Morality? (*J. R. Connery*) 359
- HEBBLETHWAITE, B. Christian Ethics in the Modern Age (*R. Bondi*) 359
- HELLWIG, M. K. Signs of Reconciliation and Conversion (*P. M. Croke*) 171
- HENRY, P., S.J. The Path to Transcendence (*R. J. O'Connell*) 173
- The International Standard Bible Encyclopedia 2 (ed. G. W. Bromiley) (*J. A. Fitzmyer*) 168
- Interreligious Dialogue (ed. R. W. Rouseau, S.J.) (*J. D. Redington*) 182
- Iohannis Scotti Eriugena Periphyseon (De divisione naturae) Liber tertius (ed. I. P. Sheldon-Williams) (*J. F. Kelly*) 173
- Karl Barth—Rudolf Bultmann: Letters 1922-1966 (ed. B. Jaapert) (*R. W. Palmer*) 357
- KEIFER, R. A. Blessed and Broken (*P. M. Croke*) 172
- KOWALSKY, N., O.M.I., AND J. METZLER, O.M.I. Inventory of the Historical Archives of the Sacred Congregation for the Evangelization of Peoples or "De propaganda fide" (*J. Hennessy*) 741
- KUNZ, E. Protestantische Eschatologie von der Reformation bis zur Aufklärung (*J. M. McDermott*) 536
- LAMB, M. L. Solidarity with Victims (*W. J. McGinniss*) 362
- Law and Bioethics (ed. T. A. Shannon and J. A. Manfra) (*J. J. Doyle*) 179
- The Letters of Baron Friedrich von Hügel and Professor Norman Kemp Smith (ed. L. F. Barmann) (*H. Rollmann*) 176
- Living Bread, Saving Cup (ed. R. K. Seasoltz, O.S.B.) (*E. Cutrone*) 351
- LUISLAMPE, P. Spiritus vivificans (*M. Slusser*) 172
- MAY, W. E. Sex, Marriage and Chastity (*J. J. Doyle*) 746
- McFAGUE, S. Metaphorical Theology (*C. M. LaCugna*) 534
- MCINERNEY, R. Ethica Thomistica (*J. Langan*) 539
- MCNAMARA, W. Christian Mysticism (*H. D. Egan*) 542
- MEILANDER, G. C. Friendship (*R. Bondi*) 179
- MITCHELL, N., O.S.B. Mission and Ministry (*P. M. Croke*) 738
- MOLNAR, T. Politics and the State (*J. B. Benestad*) 362
- MURPHY, R. E., O.C.A.R.M. Wisdom Literature and Psalms (*F. L. Moriarty*) 734
- NEBELSICK, H. Theology and Science in Mutual Modification (*J. F. Salmon*) 181

NEUMANN, J. Grundriss des katholischen Kirchenrechts (<i>L. Orsy</i>) . . .	540	McDermott)	536
NIETO, J. Místico, poeta, rebelde, santo (<i>J. F. Chorpenning</i>)	355	SMITH, B. H. The Church and Politics in Chile (<i>H. W. Stewart</i>)	363
The NIV Triglot Old Testament (ed. J. R. Kohlenberger) (<i>J. A. Fitzmyer</i>) . .	169	SMOLARSKI, D. C., S.J. Eucharistia (<i>J. H. McKenna</i>)	737
O'HIGGINS, J. Yves de Vallone (<i>S. J. Miller</i>)	355	SNECK, W. J., S.J. Charismatic Spiritual Gifts (<i>J. E. Brown</i>)	361
A Packet of Letters (ed. J. Sugg) (<i>J. R. Griffin</i>)	742	SOMERVILLE, R. Scotia pontificia (<i>D. J. Grimes</i>)	175
PADOVANO, A. T. The Human Journey (<i>G. S. Twomey</i>)	177	STELTENKAMP, M. F. The Sacred Vision (<i>C. F. Starkloff</i>)	748
PAWLIKOWSKI, J. T. Christ in the Light of the Christian-Jewish Dialogue (<i>J. L. Heft</i>)	170	Sunday Morning (ed. M. Searle) (<i>C. Kiesling</i>)	180
The Pedagogy of God's Image (ed. R. Masson) (<i>T. W. Tilley</i>)	738	SWEET, L. I. New Life in the Spirit (<i>J. F. Russell</i>)	171
PHILIPSON, S. M. A Metaphysics for Theology (<i>P. E. Devenish</i>)	358	TALBERT, C. H. Reading Luke (<i>R. J. Karris</i>)	532
PURTLE, C. J. The Marian Paintings of Jan van Eyck (<i>D. Apostolos-Cappadona</i>)	546	THEISSEN, G. The Social Setting of Pauline Christianity (<i>J. R. Keating</i>)	533
RAHNER, K. Mein Problem (<i>H. D. Egan</i>)	744	TYRRELL, B. J. Christotherapy II (<i>J. J. Kelly</i>)	543
RAHNER, K. Praxis des Glaubens (<i>J. P. Galvin</i>)	538	VISSEER 't HOOFT, W. A. The Genesis and Formation of the World Council of Churches (<i>P. M. J. Stravinskias</i>)	744
Readings in Christian Humanism (ed. J. M. Shaw <i>et al.</i>) (<i>J. F. Chorpenning</i>)	545	WANG, D. A Pékin avec Teilhard de Chardin (<i>T. King</i>)	357
Religion and Film (ed. J. R. May and M. Bird) (<i>K. C. Russell</i>)	546	WARD, J. M. The Prophets (<i>F. L. Moriarty</i>)	169
Responding to God (ed. R. Butler, O.P.) (<i>J. W. Crossin</i>)	745	WARD, K. Rational Theology and the Creativity of God (<i>T. W. Tilley</i>)	735
ROSENWEIN, B. H. Rhinoceros Bound (<i>G. W. Olsen</i>)	174	WEGER, K.-H. Vom Elend des kritischen Rationalismus (<i>P. E. Devenish</i>)	178
ST. AUGUSTINE. Eighty-three Different Questions. (<i>A. Cunningham</i>)	353	WHITEHEAD, E. E. AND J. D. Community of Faith (<i>M. J. McGinnis</i>)	544
ST. AUGUSTINE. The Literal Meaning of Genesis (<i>R. B. Eno</i>)	740	Who Decides? (ed. N. K. Bell) (<i>T. A. Shannon</i>)	747
SCHALL, J. V., S.J. The Church, the State and Society in the Thought of John Paul II (<i>J. P. Hittinger</i>)	179	WILDER, A. N. Jesus' Parables and the War of Myths (<i>J. M. Reese</i>)	170
SCHOENL, W. J. The Intellectual Crisis in English Catholicism (<i>E. McDermott</i>)	743	WILES, M. Faith and the Mystery of God (<i>F. G. McLeod</i>)	350
SEMERARO, C. Restaurazione (<i>J. M.</i>		WILSON, B. Religion in Sociological Perspective (<i>J. J. Conlin</i>)	180
		Wittgenstein and His Times (ed. B. McGuinness) (<i>T. W. Tilley</i>)	177