

BOOK REVIEWS

ISRAEL EXPLORATION JOURNAL READER. Selected with a Prolegomenon by Harry M. Orlinsky. 2 vols. New York: Ktav, 1981. Pp. 1500. \$99.50.

It was most appropriate that the enormous task of selecting and editing articles from the *IEJ* should fall to Harry M. Orlinsky, whose own productive career fits neatly into this third quarter of our century. As president of the American Friends of the Israel Exploration Society for over twenty-five years and a member of the editorial advisory board of *IEJ* for thirty years, he was uniquely qualified to undertake what was obviously a labor of love. These two handsomely produced books, spanning the period 1950–75 (Vols. 1–25), are the next best thing to having all 25 volumes from which the selections have been made. Institutions and biblical scholars might well consider acquiring the subsequent 25 volumes, covering the last quarter of this century.

How does one make a choice among so many articles of high quality and very diverse areas of interest? Categories had to be chosen first, and the editor has opted for 16, under which we will find the selected articles representing the very wide-ranging interests of the journal and its readers. Understandably, the sections entitled “Archaeology, Historical Geography, and History” and “Inscriptions-Epigraphy” contain the largest number of articles, and therein we encounter well-known names such as Avi-Yonah, Yadin, Malamat, Ussishkin, Avigad, and Naveh. The articles were chosen not because they have said the last word on this topic but because they had either first brought the material to light or had set the agenda for further discussion. Ruth Amiran’s brilliant identification of an early Arad cult stele representing Dumuzi-of-the-Grain and the cycle of the seasons (385–87), along with M. Avi-Yonah’s article “The Foundations of Tiberias” (51–60), are cases in point. The latter study showed how the creation of a new center of culture by Hellenistic kings attempted to implant Hellenism among the peoples of the East. The significance of this for the later spread of Christianity needs no argument.

In his communication to the Second World Congress of Jewish Studies, meeting at Jerusalem in 1957, R. D. Barnett of the British Museum treated the audience to a fascinating reading of Sennacherib’s sculptured relief depicting the siege of Lachish (139–45). The article not only footnotes a biblical text (2 Kgs 18:13 f.) but shows how much history we can safely reconstruct from a careful reading of the Assyrian reliefs. Section 14, “Tombs and Ossuaries,” shows how the work of Avigad, Rahmani, Naveh, and others has yielded a large body of scientifically

controlled knowledge about Jewish burial practices in different periods. Practically all of the evidence comes from Jerusalem and its environs. Now the Israel Department of Antiquities has moved out to the hills around Jericho and in an excavation directed by Rachel Hachlili an immense Jewish cemetery over seven miles long has been uncovered. The computer has entered the picture as well, enabling the excavators to construct a family tree among the burials. A Hebrew ostrakon from the seventh century B.C., published by the outstanding Israeli epigrapher J. Naveh, contains the poignant cry of a poor harvester whose coat had been confiscated. For such a case we have the law in Exod 22:26 calling for the return of the garment; Amos 2:8 probably reflects the same situation.

Archeology is one of the fastest growing disciplines in the world today. Methods are constantly being refined and new techniques introduced. Many of these developments appear in the articles here published. What must be emphasized is that, pioneer work or not, the highest standards attainable at the time characterize the work of these contributors. Carefully compiled indexes to the first 20 volumes of *IEJ* are a special bonus to the scholar. The International Congress on Biblical Archaeology, convening in Jerusalem April 1-5 of this year, will surely acknowledge its debt to past work, much of it displayed in these two superb volumes, even as it confidently expands the frontiers of our knowledge about the ancient Near East.

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FREDERICK L. MORIARTY, S.J.

THE ANATOMY OF THE FOURTH GOSPEL: A STUDY IN LITERARY DESIGN. By R. Alan Culpepper. Philadelphia: Fortress, 1983. Pp. xii + 266. \$19.95.

Scholars have shown a growing interest in the application of literary criticism to analysis of the Bible. This book provides a thorough analysis of Jn from a literary viewpoint. It makes occasional suggestions about the implications of its analysis for historical-critical or theological issues. The special use of Johannine symbolism of bread to converge on Jesus, e.g., gives the appearance that Jn may be antisacramental, but it should be seen as a way of unifying the sacrament with the perception that Jesus is the revelation of God. Johannine narrative techniques intensify the separation between Jesus and the world. This pattern provides some justification for the later reading of Jn as Docetic. However, the overriding effect of Johannine narrative is to draw the reader into the author's perspective, to share the affirmation of Jesus as pre-existent Logos and to see the crucifixion as exaltation. Culpepper argues that the "intended

reader" imaged in the Gospel is called to construct that faith. Thus the audience probably shared one or more of the Christological misunderstandings that are corrected by the narrative of the Gospel. The reader may have thought that identification of Jesus and the Logos was impossible or that Jesus died a merely human death.

Careful traces of the characters and responses of faith show that Jn goes beyond the comprehensive dualism of an ideal response of belief in Jesus and hostile rejection. The Gospel's use of irony draws the reader into the author's viewpoint. At the same time, literary analysis raises questions about the attempts of recent scholarship to take each type of response as the basis for constructing a different layer of tradition or a different sociological group of Christians within Jn's environment.

Much of what is said about Jn in this book is familiar to readers of recent monographs and commentaries. Its uniqueness lies in the special place given to literary methods in approaching the text. The analysis is divided into narrator and point of view, narrative time, plot, characters, implicit commentary, and implied reader. Each section opens with discussion of the elements of literary theory used in the analysis and is followed by detailed application to a section of the Gospel and then a more general treatment of the whole. The most significant contributions are in the chapters on narrator and point of view and implicit commentary. The former shows the blending of the narrator's voice with that of Jesus and the complementary relationship of narrator, Beloved Disciple, and Paraclete. The chapter on implicit commentary provides a detailed analysis of misunderstanding, irony, metaphor, and symbol in the Gospel. Irony and misunderstanding draw the reader into the author's viewpoint, while the symbols point toward the transcendent mystery of Jesus. Careful study of this book would provide an excellent beginning to an exegetical course on Jn. At the same time, it should also provide a valuable resource for those who teach Jn in classics, philosophy, or English courses.

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PHEME PERKINS

LE PÉCHÉ ORIGINEL: PERSPECTIVES THÉOLOGIQUES. By A.-M. Dubarle, O.P. Paris: Cerf, 1983. Pp. 180. Fr. 94.

In this volume Dubarle, an author of many articles on original sin and an earlier book on the subject (*Le péché originel dans l'Écriture* [1958]; translated and enlarged in *The Biblical Doctrine of Original Sin* [1964]), gives us (Part 1) some sketches in the history of the doctrine and (Part 2) essays toward a renewed theological formulation of the doctrine. The need for such a new theological formulation has been evident for a long time, and D. has contributed significantly toward this renewal.

Some aspects that D. highlights in his sketches of the history of the doctrine are the following. The NT, like the OT, witnesses to the fact that there is an inheritance of sin and chastisement from one generation to another, though not enough to merit eternal damnation for those not personally guilty of sin. Augustine's view that there was perfect harmony between Adam's passions or sensibility and his will owes more to the Stoic ideal of impassibility and the Neoplatonic notion of hierarchy among orders of being than it does to Genesis. Thus Augustine was consistent to think that Adam's perfect harmony was something natural, though Augustine held that the gifts of nature are also grace. Thomas had a different view of human nature; for he followed Aristotle in holding that it is not natural for man's will to have perfect dominion over his bodily reactions, and thus he held Adam's harmony to be supernatural. The Church in its official teaching has never defined the marvelous privileges of the first man, his bodily immortality, his elevation to the supernatural order, monogenism, or "eternal damnation" for original sin alone (cf. p. 87).

In the second part D. shows two differing orientations on the part of Catholic theologians who try to renew the theology of original sin while accepting a kind of transmission of this. A. Vanneste and U. Baumann equate sin with personal sin and hold that the doctrine really says nothing about infants but says that because of the strong orientation to sin the adult will inevitably sin personally in his first moral act unless aided by grace to avoid this. D. rejects this view and aligns himself with P. Schoonenberg and K.-H. Weger, who hold that there is a "sin of the world" distinct from personal sin. That is, there is a perverse influence that comes from distorted social and cultural life and institutions that causes a "social contagion" of sin and inclines us strongly toward sin. As he puts it, "original sin consists in the inevitable influence of an atmosphere of sin surrounding the individual and drawing him fatally to a certain adherence and a certain conformity to an objectively sinful style of life" (150). D. does not think that Adam's state should be called supernatural, and thus original sin should not be understood as a privation of supernatural justice (though there are proper uses for the word "supernatural" in reference to the grace of Christ). Baptism is a new power allowing us to resist covetousness, even though we still feel the latter in our sensibility.

Without noting further views D. expresses here (e.g., on the Immaculate Conception and on myth and history in Genesis), we can simply say that his book illuminates many facets of the doctrine of original sin. There are, however, several reservations his book leaves me with. If, e.g., one considers the friendship with God originally offered mankind according to Genesis, is it not appropriate to use the word "supernatural" of

that condition? Also, I wonder whether D. does justice to original sin as something we acknowledge and have remitted. As I have expressed elsewhere (*Thomist* 43 [1979] 482-88), the proper analogue for original sin is not personal sin but the sin of the community, such as that which the Jews in exile in Babylon confessed, even though they may not individually have been responsible for it. D. elaborates on this theme in Scripture, but I think it could be integrated more than it seems to be in his new formulation. This integration would help us overcome our contemporary individualism and heighten our sensitivity to our responsibility to try to transform the societies in which we live.

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JOHN FARRELLY, O.S.B.

SACRAMENTS AND SACRAMENTALITY. By Bernard Cooke. Mystic, Conn.: Twenty-Third, 1983. Pp. 251. \$7.95.

Cooke offers a fresh and challenging vision of the sacramentality of divine and human interaction. His purpose in writing this book is to share on a popular level a major development in sacramental theology so that sacraments may become a central element of Christian people's lives. Unless people understand the fundamental sacramentality of their human and Christian lives, C. asserts, they cannot thoroughly understand what it means to be a Christian. "Sacrament" includes much more than liturgical rituals; "it touches everything in our life that is distinctively human" (2). Without technical language or esoteric discussion, the book demands reflective reading and constant reference to the reader's own human and religious experience.

To clarify popular misunderstandings and magical notions, prevalent during the last four hundred years of Catholic teaching about the objective power of sanctification possessed by the sacraments (*ex opere operato*), C. stresses the need for human input with a higher level of awareness during sacramental actions. Sacraments are transformations of the human. For C., to be "human" is to be aware, to reach out to people in friendship and love, to be free and self-determining. Grace transforms a person and helps one to live creatively rather than merely to receive passively. Holiness is vitality. Sacraments bring persons into closer contact with the source of vitality, the saving action of Jesus Christ.

Strengths of the book lie in C.'s keen understanding and interpretation of peak experiences and in his challenge to develop a Christian "hermeneutic of experience" which is expressed in symbol (words, gestures, and artistic creations). He urges honest and accurate use of symbols; he includes sexual honesty. The "word of God" here embraces not only the Bible but also the basic experience of life as the first and fundamental

word that God speaks to us. Jesus "instituted the sacraments" not by initiating certain rituals, explains C.; he gave new, full, and final significance to the entirety of human experience as he lived, died, and rose into new Spirit-life "under the constant impact of God's intimate presence" (66).

In a departure from the traditional order, C. situates human love and friendship as the most basic sacrament of God's saving presence to human life. Thus marriage serves as a key sacrament in understanding the sacramentality of life. Celebration of Eucharist shapes the Christian's hermeneutic of experience that transforms the individual, the community, and human history. Eucharist becomes the key situation for the formation of conscience.

C. depicts initiation through baptism and confirmation as a lifelong growth process into Christian maturity. Initiation involves sharing the Christian vision or "myth," mission, values system, identity, and Spirit. While C. presents good arguments for several liturgies of the sacrament of confirmation at crucial stages of life, this reviewer questions why the "word and response" of the Eucharistic covenant repeatedly ratified do not suffice. Authentic Christian ministry by laity and ordained, insists C., must continue Jesus' service to people's needs through compassion, teaching, healing, reconciling, and human friendship.

The clarity of expression and penetration into the mysteries of redemption, church, human life, and love suggest that this book will be a favorite among teachers and students of theology.

Salve Regina College, R.I.

PRUDENCE M. CROKE, R.S.M.

EPISCOPALE MUNUS: RECUEIL D'ÉTUDES SUR LE MINISTÈRE EPISCOPAL OFFERTES EN HOMMAGE À SON EXCELLENCE MGR J. GIJSEN. Edited by Philippe Delhaye and Léon Elders. Assen: Van Gorcum, 1982. Pp. xxii + 472. Hfl. 75.

This volume, dedicated to Joannes Mathijs Gijzen, bishop of Roermond, on the occasion of the tenth anniversary of his episcopal consecration, contains two dozen essays: three in English (E), one in Italian (I), six in German (G), four in Dutch (D), and five each in French (F) and Spanish (S); the contributions in German, Dutch, and Spanish are followed by summaries in either English or French. As varied as the languages are the different aspects of "episcopal office and ministry" under consideration.

Surprisingly—in light of recent discussions among biblical scholars and ecumenists on the origins of offices in the Church—the only essay focusing on the NT, André Feuillet's comparison of the bishop with Christ as Pastor and High Priest (F), is more a spiritual meditation than

a critical-historical study. Even more oblivious to recent ecumenical discussion on the papacy is the traditional Roman interpretation of "the primacy of the pope in relation to the bishops in the first three centuries" (S) by Manuel Guerra Gómez. Comparatively more helpful is the treatment of the "pastoral ministry" of Cyprian, Ambrose, and Augustine by Domingo Ramos-Lissón (S). Perhaps the most enjoyable essay is Frits van der Meer's study of bishops as depicted in early Christian art, which presents a good argument for sartorial simplicity in the hierarchy (F). A parallel case of recapturing original symbolism and pastoral meaning is provided by J. F. Lescauwaet's study of the *kathedra vis-à-vis* the episcopal throne (D).

The essay that is most significant ecumenically as well as most likely to stimulate further discussion is Erwin Iserloh's claim that the Augsburg Confession takes for granted that the episcopacy is *jure divino* (G). The chance for another provocative case-study was missed in A. J. Boekraad's "Newman's Vision of Episcopacy" (E), for Newman was eloquent in extolling the episcopacy, but frequently end-played in dealing with bishops, whether Anglican or Roman; Boekraad's treatment is primarily a catena of texts illustrating how Newman formed his theological views. Intriguing data can be found in Johannes Stöhr's historical study of "the bishop and the Mother of God" (G); granted that most Marian devotions seem nontransferable from their original settings to modern life, the "priestly vocation of Mary" has provocative possibilities which Stöhr unfortunately does not develop. Also, A. H. Maltha provides a Thomistic treatment of holiness as a requisite for episcopal ministry (D).

As one might anticipate, a number of contributions focus on the episcopacy in light of Vatican II; regrettably, the treatments tend to be prosaic in method and preconciliar in mentality. On the routine side is André Rose's series of texts with intermittent comment on "the bishop according to the *Roman Pontifical* of 1968" (F). In contrast are Brunero Gherardini's exuberant speculations which elevate "the bishop as teacher and defender of the faith" (I) not only to a level superior to that of priests but "at the level of the Incarnate Word" (57). Such confidence in the episcopate seems not to be shared by Philippe Delhaye, who believes that the Synod of Bishops has sometimes succumbed to "more or less tumultuous movements of opinion" (100) stemming from revolutionary priests and avant-garde laity (F). More reserved in their judgments but definitely conservative in their ecclesiology are the contributions of Klaus Becker on "the *Sacerdotium episcopi* according to Vatican II" (G), Leo Scheffczyk on "the theological and pastoral aspects of episcopal collegiality" (G), Alvaro Del Portillo on "the diocesan bishop and the laity" (S), and José Capmany on "the responsibility of the bishop in world evangelization" (S).

The most practical of the contributions on the pastoral ministry of bishops is Dermot Ryan's account of his reorganization of the archdiocese of Dublin (E); yet administrative changes are not always accompanied by changes in attitude: "Bishops and clergy . . . have to be patient when lay persons make mistakes in the exercise of their newly discovered responsibilities" (176). The articles dealing with a bishop's pastoral relationships seem more theoretical than experiential: Marcelo González Martín on "the bishop and his priests" (S), Gabriel Marie Garrone on "the bishop and his future priests" (F), and A. Simonis on "the bishop as pastor" (D). Similarly, the essays dealing with a variety of pastoral concerns tend to be more statements of principle than conclusions from practice: Leo Elders on "a bishop's task in the field of education, arts and sciences" (E); Joseph Höffner, A. F. Utz, and J. Ambaum respectively on the bishop's responsibility for the social order (G), political affairs (G), and social welfare (D).

With some exceptions, the essays in this volume are rather disappointing. If the episcopate is to be a centrifugal force in postconciliar renewal, then the *episcopale munus* needs to be evaluated with greater historical perceptivity, envisioned with greater theological creativity, and exercised with greater pastoral sensitivity than is generally evidenced by the contributions to this collection.

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JOHN T. FORD, C.S.C.

LA THÉOLOGIE CONTEMPORAINE (1945-1980). By Raymond Winling. Paris: Centurion, 1983. Pp. 477. Fr. 189.

This is a survey of the theological movement after World War II. In spite of its general title, however, it is largely restricted to Western Continental Europe and to Catholicism. Orthodoxy is hardly mentioned. American theology is represented only by Tillich, Reinhold Niebuhr, and the death-of-God literature. Anglican theology is completely omitted. European Protestant theology is reduced to Barth, Ebeling, and the post-Bultmannians in Germany. Even in the area that is surveyed more extensively, one can find innumerable gaps. And, as it seems unavoidable in a survey, problems are treated with excessive brevity and occasional superficiality.

Nonetheless, something is quite new and refreshing in this volume: this is W.'s attempt to relate theological movements to secular patterns of thought. Theology belongs within a broader culture that is characteristic of its times. It carries into a reflection on divine revelation assumptions and orientations that are shared by the secular philosophies of the same period. Starting from this principle, W. begins with a broad description of the contemporary culture: we live in a world in transition which

brings about new types of relationships with nature and new types of social relations.

A first part covers the years 1945 to 1958. To the general mutation of our times and to the growth of existentialism and Marxism it relates the Protestant theology of crisis and the ecumenical movement. On this background it describes what it calls "official theology," namely, the doctrines of Pius XII with their conception of the magisterium and of its relation to theology. Partly in contrast, partly along the same lines, movements of renewal develop in biblical and patristic studies, in liturgy, ecclesiology, and other areas. Grace, faith, tradition, Christology, and Mariology see some new approaches.

Similar patterns prevail in the other sections. 1959 to 1965 is dominated by structuralism. It sees the development of debates around Bultmann, of Vatican II, John XXIII, and Paul VI in regard to social doctrines, and the theologies of Rahner and Congar. From 1966 to 1980 there is a new trust in progress. Researches in hermeneutics and analytical philosophy and a certain evolution of Marxism introduce the era of theologies of secularization, political theology, theologies of liberation, with new ecclesiological questions, while the popes make ecumenical gestures and are seen outside Vatican territory.

The last section of the book picks up again the years 1966 to 1980 in order to describe their theology. There is an "apophatic" phase in the question of God. A "Christological concentration" introduces new questions relating to Christology from below, to the "faith of Jesus," to the resurrection, and to the relevance of the Chalcedonian definition, along with a new emphasis on the God of the Bible. This period also re-examines original sin and soteriology; Mariology and sacramental theology are in crisis, while a new interest is taken in eschatology. Finally, the status of theologians in relation to the magisterium evolves considerably: theologians generally work more freely than heretofore, yet the cases of Pohier, Küng, and Schillebeeckx show that the relations between theologians and authority are still delicate and need to be more clearly defined.

By its very nature, this sort of study is both very rich and very disappointing. It touches many things, problems, and persons. It separates periods in a way that is not always convincing. Above all, it focuses attention on a few names, omitting many that could have provided valuable material for reflection. One's man reaction to contemporary theology is interesting but always questionable.

Methodist Theological School in Ohio

GEORGE H. TAVARD

PRACTICAL DIVINITY: THEOLOGY IN THE WESLEYAN TRADITION. By Thomas A. Langford. Nashville: Abingdon, 1983. Pp. 303. \$9.95.

The image of American Methodist leaders as warmhearted but light-headed can no longer be sustained after this fine book. Convinced that Methodism "cannot be understood except as it moved beyond Wesley," Langford provides a comprehensive, systematic treatment of the changes and developments of "theology in the Wesleyan tradition" up to the present. In the process he surprises with many arresting conclusions. Methodism's "rational rigor" and the way in which "frontier religion" took theology seriously are but two among many.

L.'s methodology is not without its difficulties. His biographical rather than topical approach could have easily made this a book more of theologians in the Wesleyan tradition than of the theology in the Wesleyan tradition. He is forced to spend an inordinate amount of time on biographical matters, and the movement from one theologian to another can be quite jerky and unnatural. But somehow he manages to pull it off. His series of deft sketches help the theology to come alive, and his analysis, which controls a wide range of material, is nearly always sound in judgment. One seldom gets the feeling that L. is speeding from one theologian to another. It is a book of great fairness, with countervailing forces and theologies given their due (the Southern, conservative, and minority voices are always heard), and with black Methodist theologians, indigenous theologies, and 20th-century British Methodism adequately covered. L. gets some difficult things just right, and his use of hymns, which in a non-Methodist setting would appear cute, adds to the discussion. His enumeration of major themes, such as grace as the centering motif that holds various theological components together, the responsiveness of "episcopal Methodism" to cultural and intellectual developments, the philosophical foundation of liberal theology in Methodism, and the movement of "Neo-Wesleyanism" within the Wesleyan tradition which paralleled the neo-orthodox movement within the Reformed tradition, makes significant and enduring contributions to Wesleyan scholarship. In fact, the introductory and closing chapters (1, 2, 12) promise to be for students of Wesleyan theology what Albert Outler's Library of Protestant Thought "introduction" has been for students of Wesley's theology.

L. has not always been fussy enough in his designations, and mistakes have slipped into print. To call Charles G. Finney a "Reformed theologian" is not exactly accurate, and to contend that Henry McNeal Turner "never doubted that blacks would eventually participate as equals in American society" is about as opposite from the truth as one can get. The citation of Timothy Smith for the contention that early American Methodism gave short shrift to the doctrine of sanctification ignores Smith's subsequent *volte-face* and the revisionist scholarship that now resolves around this issue. The reader also wearies of pet words ("full-

orbed”), tiresome metaphors (“stream”), and lamentable lapses into jargon (“The theological stance that ensued was life affirming”).

In a field not overpopulated with good studies, *Practical Divinity* is particularly welcome. No adequate account of the Wesleyan theological tradition can evade the issues raised by this study. With this book L. has earned the reputation as the leading authority on the history of American Wesleyan theology. He also has earned the right to be heard when he bemoans the “loss of a sense of tradition” in contemporary Methodism.

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LEONARD I. SWEET

JEWISH AND CHRISTIAN SELF-DEFINITION 3: SELF-DEFINITION IN THE GRECO-ROMAN WORLD. Edited by Ben F. Meyer and E. P. Sanders. Philadelphia: Fortress, 1983. Pp. xx + 295. \$24.95.

In the preface to this volume, Meyer writes that the essays in it “were commissioned with the ulterior purpose of finding the answer to a question that none of them poses”—and, one should add, that is not answered in this volume. The editors accept as given that around the middle of the third century, Christianity “came of age.” “An option that had been normative in intent now established itself as normative in fact”; Christianity became Catholic (and Judaism Rabbinic). “For whatever reasons neither Judaism nor Christianity willingly settled for pluralism” (ix). McMaster University (Ontario) is sponsoring an attempt to learn why this happened, here through the study of the self-definition of Greco-Roman institutions such as philosophical and medical schools and religious cults. (Vols. 1 and 2 studied Christianity and Judaism.)

Several of the ten articles in this volume merit particular attention. John M. Dillon contributes a masterful essay on “Self-Definition in Later Platonism.” G. W. Bowersock has gathered some thought-provoking details on the persistence of the imperial cult in the fourth century and its practice by Christians. The information that Albert Henrichs provides on the different ways Dionysus was worshiped by men and by women is intriguing. John M. Rist, on the Stoicism of Marcus Aurelius, concludes that Stoicism for him was not a philosophy or a psychology but “a rather unphilosophical religion” (43). Further, Walter Burkert writes on Orphics and Pythagoreans, Abraham J. Malherbe on self-definition among Epicureans and Cynics, Heinrich von Staden on haeresis and heresy among schools of medicine, Tran tam Tinh on Serapis and Isis, Howard C. Kee on the cult of Asclepius, and Hans Dieter Betz on authoritative tradition in the Greek magical papyri.

Many of the essays are excellent, and the unified bibliography (22 pages) is valuable. But the larger project seems to leave everyone—editor,

authors, and reader—uncomfortable. Dillon hints at a problem at the very beginning of his essay: “A terminological problem must be faced at the outset of this paper: self-definition in relation to what? An individual or an organization must define itself in relation to whatever stands over against it as ‘other’ at any given stage of its existence” (60). But it is Kee who has the most intriguing discussion of method. He wants to offer an alternative to two familiar approaches, the history-of-religions school and the search for timeless patterns. “What seems called for among responsible historians is rather to explore how, in a religious tradition, human self-understandings—personal, social and cosmic—undergo significant shifts even though the external features of a religion’s myth and ritual seemingly perdure” (119).

The McMaster project revives F. C. Baur’s Hegelian theory of the rise of Early Catholicism (although work since Baur has pushed the origins of Early Catholicism embarrassingly close to the origins of Christianity itself), and adds the assertion that Christianity might willingly have “settled for pluralism.” But the diversity of earliest Christianity is not the same as pluralism; and in a world of diffuse Platonism, pluralism was not likely to be embraced as a value. But questions about the project leave the value of the articles intact.

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JOSEPH T. LIENHARD, S.J.

BETWEEN ATHENS AND JERUSALEM: JEWISH IDENTITY IN THE HELLENISTIC DIASPORA. By John J. Collins. New York: Crossroad, 1983. Pp. xiv + 258. \$22.50.

Collins, professor of religious studies at DePaul University in Chicago and a remarkably productive scholar in late OT and intertestamental literature, here investigates how Jews in the Diaspora, especially in Egypt, during Hellenistic and Roman times articulated their Jewish identity. The study was undertaken as part of the project on normative self-definition in Judaism and Christianity co-ordinated by E. P. Sanders of McMaster University. The basic thesis is that all the attempts at articulating Jewish identity in the Diaspora move between the constraints of the Jewish tradition and the values of the Hellenistic world, and are far more varied than Sanders’ idea of covenantal nomism allows.

The first part of the book considers Jewish identity primarily in historical and political terms. Some Diaspora Jews rewrote biblical history in the form of chronicles (Demetrius, Aristeas), romances (Artapanus, ps.-Eupolemus, Thallus and Cleodemus, Eupolemus, ps.-Hecataeus), and epics (Philo the epic poet, Theodotus). The literature of the Egyptian Diaspora in the Ptolemaic era (Sibylline Oracle 3, 2 Maccabees, Letter of Aristeas, Greek Esther, Joseph and Aseneth, Sibylline Oracle

11) and even in the more turbulent Roman era (3 Maccabees, Philo) suggests that most Diaspora Jews wanted to live as loyal subjects of their Gentile masters and to participate in culture and society as fully as possible within the constraints of the Jewish tradition. Open hostility toward Rome surfaced only after A.D. 70 (Sibylline Oracle 5).

The second part concentrates on Jewish identity as it was expressed in ethics and piety. Some Diaspora Jews (the reports of Hecataeus of Abdera, ps.-Phocylides, Sibylline Oracles 3-5, Testaments of the Twelve Patriarchs) emphasized those elements in the Jewish tradition that would be most acceptable to sophisticated Gentiles and played down the strange or distinctively Jewish features. Others (Aristobulus, ps.-Aristeas, Wisdom of Solomon, 4 Maccabees) presented Judaism as a superior philosophy. Still others (ps.-Orphic fragments, Ezekiel the Tragedian, Joseph and Aseneth, Prayer of Joseph, Testament of Job, Books of Adam and Eve, Testament of Abraham, 2 Enoch, 3 Baruch) appealed to the higher revelation of a transcendent world and the benefits associated with it.

C. has a fascinating story to tell, and he has told it very well. His focus is sharp: Jewish identity in the Diaspora, and the various ways in which it was defined. His major concern is to fit the writings of Diaspora Judaism into their most plausible historical contexts and to see what patterns emerge. He displays a solid command of the primary sources, an admirable mastery of modern scholarship, and good judgment in making his own arguments. At a few points his eagerness to debate other scholars distracts from the content of the literature under discussion. Also, I wish that he had given more quotations and interpretations of particular texts, so that readers could better grasp the spirit and concerns of these books. In fact, this volume will grow greatly in value when Doubleday has finally published its long-awaited *The Old Testament Pseudepigrapha* (ed. J. H. Charlesworth), in which English translations of almost all these writings will appear.

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

SAINT AUGUSTIN ET LE DÉSIR DE DIEU. By Isabelle Bochet. Paris: Etudes Augustiniennes, 1982. Pp. 471.

This sizable book is Mlle. Bochet's thesis for the *troisième cycle* type of doctorate from the Sorbonne. As such, it turns out to be a "big" thesis indeed, aiming to present Augustine's view of man's "desire for God" that would be both comprehensive and systematic. B. studies that desire in three grand movements: first as gone astray in sinful man, then as converted and as taking its renewed *élan* toward God, finally as "accomplished" in the Christian heart worked on by grace as *delectatio victrix* conferred through Christ the Mediator. Along the way, B. is obliged to

take a stand on a plethora of Augustinian themes whose thorniness might have discouraged a less hardy spirit: the human soul's fallen condition, our consequent weakness of will, our diminished freedom in its relation to the operations of grace, and many more. Even in a thesis for the exalted French *doctorat d'état*, this would have been a very large order.

B. hopes to make her work more manageable by prescinding from questions of Augustine's "sources," chronology, and development, and by focusing her study, in the main at least, on a limited number of works where, she would persuade us, the systematic structure of A.'s desire theory is disclosed with an incontrovertible clarity that entitles her to vault over those questions. Her prefatory apologia for this procedure may not have convinced even her; for she is inevitably drawn into discussing such matters, in a discussion she carries on sporadically and erratically at best.

But those are precisely the questions that have made Augustine a very problematic figure for a recent generation of scholars: B.'s effort seems in many respects to represent a return to the relatively unproblematic Augustine of the 1920's. So much John Burnaby saw clearly when writing his landmark work on *Amor Dei* in Augustine; but B. is evidently comfortable reading only French and Latin, so that relevant and indispensable studies that have appeared in other languages—like Nygren's, Burnaby's, Holl's, and most recently O'Donovan's—receive only the shortest of shrift from her. The result is that, wherever recent writers encounter problems in understanding Augustine, B. fails to cast much light, if any, on those problems. Instead, too often she brings her analysis to a crucial nerve-point that would compel deeper penetration of the text itself, only to wriggle off the hook by appealing to some secondary source that purveys an older, safer, conventional view of A.'s thinking.

And yet, one is brought repeatedly to feel that she was capable of much more than this. Her abundant allusions to Augustine's *Sermones* and *Enarrationes* as illuminants of his other works make her book a treasure-trove in that regard. But even here she evades all considerations of chronology and development. This was a vacuum to which the Trojan efforts of Mlle. Anne-Marie LaBonnardiére should have alerted her, and which Verbraken's chronological labors would have permitted her to fill with solid hopes of reliability. In that event, her "finds" would have become far more valuable to the world of Augustinian scholarship. One ardently hopes that she will someday institute a series of more limited and searching explorations on the aspects of Augustine's thought touched on here, and so fulfil the rich promise of this thesis.

The book is a photo-offset of a typescript in first-class condition, and eminently readable. Four indices enhance its usefulness.

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ROBERT J. O'CONNELL, S.J.

as to several important ideas contained in his programmatic work *De docta ignorantia* (*Sermo* 20). The latter sermon shows heavy dependence on Ps.-Dionysius and especially upon Robert Grosseteste's commentary on the *Celestial Hierarchy*. Several sermons indicate a growing interest in the work of Meister Eckhart and Eriugena, and the editors suggest parallels to formulations in the *Theologia deutsch* in *Sermones* 27 and 34 f. Cusanus was convinced that these sources supported the unifying spiritual vision his changing world demanded.

It should not be too difficult to make a case for the reformist thrust and kerygmatic emphasis of some of these sermon materials without at the same time denying that they do often remind us of Lévi-Strauss's *bricolage*, a reassembly of assorted materials already at hand but nonetheless structured according to the logical demands of the dominant cultural vision. But that impression is probably created by the unusually detailed and wide-ranging source research presented in these volumes. Equally careful interpretive scholarship, now that it has at hand this wealth of material, should be able to demonstrate that Cusanus was, in fact, a *bricoleur* but one who saw culture as dynamic, creative, and endlessly revisable.

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JAMES E. BIECHLER

MARTIN LUTHER, SA FOI, SA RÉFORME: ÉTUDES DE THÉOLOGIE HISTORIQUE. By Yves Congar. Paris: Cerf, 1983. Pp. 150. Fr. 49.50.

This is not so much a book as a collection of articles and notes describing various aspects of Luther's thought and registering some of the shifts in Congar's understanding and assessment of that thought over thirty and more years. The value of the essays varies greatly. The longest, "Luther réformateur, retour sur une étude ancienne," fills half the book and at many points is valuable and insightful. The shortest, "Sur 'L'Angoisse de Luther,'" is a discussion of R. Dalbiez's book of that name and is likely to be of interest only to those who take the book seriously in the first place.

The most important shift in C.'s reading of Luther is his recognition that many of the particular Lutheran positions which had earlier seemed so problematic, indeed heretical, to C. are the consequence of a basic shift in theological idiom. C. acknowledges that his own reading of Luther was, and to some extent still is, constricted by his own deeply inbred Thomistic scholasticism. He writes in the introduction: "Thomas Aquinas has been a model of openness to truth and an incomparable teacher. He also has his limits, perhaps his dangers. I do not regret having been formed in his school; he has given me both order and openness. But now

that I have arrived at the autumn of my life, having worked very much and learned a little, I understand that scholasticism could be a prison for the spirit and that it has lessened, in my church, the possibility of receiving certain truths. I have long been and to some extent still am a prisoner of a systematic ideal that is owing to my scholastic formation" (9). And C. acknowledges that it was in part to break out of this prison and to say what needed saying that Luther introduced his revolution in theology.

Accordingly, C. acknowledges that the primary concerns expressed in Luther's doctrine of justification, his Christology, and his Eucharistic doctrine are basically orthodox, and that most of what C. had previously objected to in these doctrines is legitimate. It is simply the case that many traditional scholastic concerns—some of which are still of concern to C.—are not part of Luther's agenda, seem to him to be beside the theological point. Luther's theology, according to C., is more directly pastoral and kerygmatic.

On some points, however, C. remains critical of Luther. He finds that Luther lacks a proper conception of tradition (67), fails to hold in equilibrium elements that for all their differences must be kept together (68), has too negative an assessment of human nature (75). Even these criticisms, however, do not keep C. from acknowledging the legitimacy of Luther's central reformation concerns, the basic orthodoxy of his theology, and even the legitimacy of the churches of the Lutheran reformation. He agrees with those Lutherans who see their own churches as having an interim legitimacy, a legitimacy based on the need of the Catholic Church for reformation and upon the unwillingness of Rome to tolerate their reformation efforts. He acknowledges further that these churches now have an experience and a tradition of their own, and admits that he does not see how these several traditions can be integrated into the one Church which for fifty years has been at the center of Congar's concern. He can only work, one day at a time, for an end that he cannot see.

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JAMES F. MCCUE

LUTHER ON CONVERSION: THE EARLY YEARS. By Marilyn J. Harran. Ithaca: Cornell University, 1983. Pp. 218. \$24.95.

Harran has produced a carefully crafted exposition of one line of Luther's intellectual development down to 1519, when his central convictions on justification had reached maturity. The book is highly literate in the ways of modern Luther scholarship, offering as it does references to and citations from numerous major recent studies. It is no small

achievement to have charted a clear path through this awesome bulk of research.

The theme, conversion, divides naturally into its stages: preparation, the event of repentance, and perseverance in the converted life. H.'s thesis is that Luther moved through a time of irresolution (1) over the need of a preparatory disposition of humility before conversion can occur, and (2) about the active co-operation the believer may contribute in his or her conversion and perseverance. In the Heidelberg Disputation of April 26, 1518, Luther enunciated categorically (1) that preparation is God's own "alien work" of effecting humility in those he is converting, and (2) that God infuses grace and faith without our works, thus initiating the life in which Christ brings forth good in one who has become his instrument. This mature conception did not come as a sudden new departure, but had been well prepared by themes Luther had treated since 1512. But by 1518 the assertion of God's sovereign effectiveness in human conversion was in control, after routing the forces—a nonmeritorious predisposition and active free co-operation—with which it had for a time coexisted in Luther's mind.

One early statement of what later became dominant was Luther's explanation in 1514, as he commented on Ps 85:6 (Vulgate 84:7), that the first of all conversions is God's "conversion" to humankind in the Incarnation. Subsequently believers are converted, now by union with God in faith and love and in the life to come by seeing God. H. frequently refers back to this fundamental statement as Luther moved in 1515-18 toward drawing out its full consequences. However, H. does not indicate how the notion of three conversions, Christological, personal, and eschatological, unrolled under the guidance system of Luther's genial simplification of the patristic and medieval hermeneutic of the fourfold sense of Scripture. Luther was reading the Psalter as a book of Christological testimonies, from which derivative insights arose about Christian experience now and in the eschaton. Luther's statement that the first conversion is the Incarnation may be basic for his thought, but it arose because he had committed himself for a time to an utterly traditional method of biblical exposition.

On other points as well, Luther is more traditional than this book reveals. H.'s otherwise illuminating survey on conversion from Jesus to Jean Gerson (24-53) omits mention of Pelagius, who taught what proved to be a most influential doctrine of conversion. Many reacted in a contrary manner and used "Pelagian" as a shibboleth in attacking false and destructive views of preparation, repentance, and perseverance. Luther's early years exemplify one more such anti-Pelagian countercurrent.

In 1517, explaining Heb 5:1, Luther was close to saying that persever-

ance is God's work in the believer. Even the inner testimony of a Christian conscience is not from oneself but is God-given (118). But here Luther was citing St. Bernard's *Sermo in annuntiatione*, just as he had done in explaining Rom 8:16 and in defending his view of faith against Cajetan in the *Acta Augustana* of 1518. Luther's development often moved from one creative rediscovery to another.

At the critical moment in 1518 Luther did say "Grace and faith are infused without our works." Twice in 1519 Luther also spoke of "infusion" of the Spirit or of righteousness (130, 164, 168). These are works of Luther's early maturity, but his language clearly overlaps notably with the views of high scholasticism on infused grace or *caritas*. God's sovereignty should not be so emphasized as to give us a merely imputed righteousness. This would no longer be in touch with the early mature Luther.

On May 30, 1518, Luther wrote a public letter to his Augustinian mentor Johann von Staupitz, and had it printed as the preface to his *Resolutiones* on the 95 theses on indulgences. Here Luther thanks Staupitz for explaining how true repentance (*poenitentia*) begins not with fear of punishment but with love of the good (*amor iustitiae*). This passage, certainly relevant for a theology of conversion, is not treated directly by H. My point is that it also shows Luther's indebtedness to others, in this case to a revered teacher who was then at the center of an elite spiritual circle that included Luther and his friends. The letter of gratitude to Staupitz looks like a key personal testimony left by Luther at a date very close to his arrival at clarification on conversion.

The more we look at Luther, the less he looks like a great innovator. His doctrine of conversion bears many quite traditional characteristics. Since this is the case, we have to look elsewhere to find the church-divisive element in his writings and disputations of 1517-21.

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JARED WICKS, S.J.

CONTROVERSIAL IDEAS IN CHINA AND IN EUROPE: A BIOGRAPHY OF JEAN-FRANÇOIS FOUCQUET, S.J. (1665-1741). By John W. Witek, S.J. Rome: Institutum Historicum S.I., 1982. Pp. xv + 494.

For those interested in the history of the French Jesuit mission in China this book is indispensable: it is full of information and is interesting. Witek had gone through all the documents available to him in France, Rome, and elsewhere. In consequence, Foucquet's life can be followed step by step from his birth, through his life in France, his residence in China, and his last years in Rome. Like many other ingenious

scholars, Foucquet had his own ideas and this made his Jesuit life difficult. He had to deal first with his non-France colleagues and then with his fellow countrymen. Later came the question of the Chinese Rites, which complicated things even more.

The quarrels among the missionaries angered the K'ang-hsi emperor. Not only was he scandalized by their childish way of acting; he did not want to see the spirit of foreign nationalism growing in China. He expected missionaries to be loyal servants of the Chinese emperor who would render full service to him. They should be content to live peacefully in the empire and forget their native countries.

At the same time, the emperor was disturbed on seeing the influence of Rome; the Christians were ready to obey the orders of the Church authorities to the detriment of the imperial command. This became clear during the legation of Carlo Tommaso Maillard de Tournon.

A collective letter written by the Catholics in Peking, dated the 41st year of the K'ang-hsi reign (1702), now exists in the Roman Jesuit Archive (Jap Sin 157) under the Chinese title *Pei-ching chiao-yu kung-shu*. This gives a very clear idea of the Chinese Catholics in the capital and shows how serious the situation of the Church was becoming. Here we can only cite the main points of this letter: (1) foreigners were always looked down upon by the Chinese; (2) proud, educated Chinese never attached any importance to things foreign; (3) the Buddhists and Taoists were always jealous of the Christians and tried to find occasions for humiliating them; (4) the mandarins were zealous guardians of Chinese traditions and the commoners were very timid and obeyed their commands scrupulously; (5) since the persecution of Yang Kuang-hsien (1597-1669), only the poor had become Christians; hence the emperor was the sole protector of the Church; (6) mandarins and eunuchs who had embraced the faith dared not manifest their religion before the public lest they incur the displeasure of the emperor; (7) the court ministers were hostile to Christianity; (8) the local mandarins were severe and vigilant against violators of the law and in ensuring that the veneration of Confucius and the worship of ancestors should be observed by all.

For the above reasons the missionaries had to be very cautious not to give offense to anyone, and they had serious reasons for guarding against the figurist theory of Bouvet, Foucquet, and Gollet. A letter from Fr. Luigi Gonzaga, Visitor, to the General (8.10.1716), speaking of Bouvet, states: "About Father Joachim Bouvet, whose commentary on the I Ching, the first Chinese sacred book, has greatly irritated the Chinese. His proposing [his writings] to the emperor exposed the Christian religion to great risk and damage" (Jap Sin 177, f. 112r). In another place Fr. F. X. D'Entrecolles reports a remark made by the K'ang-hsi emperor about

Bouvet: "His Majesty says, 'It is the ghost of the I Ching that is haunting him [Bouvet]. He is not a free man: he no longer sees what the others see or the way the others see things: *cheou-leao y kin ti mo*'" (Jap Sin IV, 5.g., f.10v). Finally, Fr. H. M. Prémare: "... He [Bouvet] has given wing to his imagination which is capable of everything. The spirit of Father Foucquet was cast in the same mould. Whatever passed through the head of Father Bouvet has divinely entered into his [Foucquet's] own, as he says" (Jap Sin IV, 5A, ff. 169r-170v).

Despite his obstinacy in his opinions, "he [Bouvet] is a perfectly honest man and an excellent religious." He had the humility and courage needed for bearing the opposition of his colleagues. Foucquet, on the other hand, though a good scholar, found the dissension too hard to bear and could not bring himself to agree.

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ALBERT CHAN, S.J.

JOHN HENRY NEWMAN: HIS LIFE AND WORK. By Brian Martin. London: Chatto & Windus, 1982. Pp. 160. £8.95.

NEWMAN. By Owen Chadwick. New York: Oxford University, 1983. Pp. vii + 83. \$12.95.

In the *Apologia pro vita sua* Newman dated the start of the Oxford Movement with Keble's sermon on "National Apostasy" on July 14, 1833. Among the various studies appearing in time for the sesquicentennial are two works on Newman.

Martin's book is attractive from both a literary and an artistic standpoint. The narrative, which relies on Newman's letters and diaries and other contemporary materials, provides a succinct account of Newman's life and work. (For more detailed treatment, the two-volume biographies of Wilfrid Ward and Meriol Trevor are still the most complete sources; American readers puzzled by the peculiarities of nineteenth-century Britain will also find Marvin O'Connell's *The Oxford Conspirators* very helpful.) M.'s text is pleasantly readable and generally reliable—with some exceptions. The inclusion, e.g., of carping comments from Newman's youngest brother Francis, while an excellent example of sibling rivalry, is annoying, because a full picture of their relationship is lacking. Also, Oxonians of Newman's day would have been appalled at the mistranslation of *Nemo potest duobus dominis servire* as "no one is able to serve two houses" (103). Readers, however, should be pleased by the 53 well-chosen illustrations, some of which are rarely reproduced; but the identification of the portrait of Manning (119) as "Cardinal Archbishop of Westminster in 1865" is misleading, since Manning became

archbishop in 1865 but cardinal only a decade later.

Chadwick's short study, a volume in the Past Masters series, is neither a biography nor a theological study, but more a combination of personality sketch and interpretive essay. As such, it is simultaneously fascinating and frustrating. On the one hand, C. has managed to encapsulate facets of Newman's personality in precise prose: "Newman was not an outgoing man. He was a man for intimates and friends" (7). Similarly, C. has succinctly captured some of Newman's theological insights: "Can you argue a man into faith? If you can argue him in you can argue him out" (34). On the other hand, C.'s treatment of the *Essay on the Development of Christian Doctrine* is decidedly ambivalent. One may grant that the book "did not persuade Protestants" (46), at least of Newman's day, but should Newman's tests for development be rejected in peremptory fashion: "No one believed in them when the book first came out and no one has believed in them since" (47)? In contrast, Jaroslav Pelikan has used Newman's seven criteria, "confused and overlapping though they often are," as "convenient points around which to group Protestant theories about doctrinal development" (*Development of Christian Doctrine* [Yale, 1969] 13). In spite of his ambiguous assessment of Newman's *Essay* as "a book unconvincing and yet seminal," C. concludes that "the idea of development was the most important single idea which Newman contributed to the thought of the Christian Church" (48).

Another instance where C.'s treatment is misleading concerns Newman's acceptance of the First Vatican Council's teaching on infallibility. To state that "he cheerfully accepted what was decided though he was still not sure what was meant" (66) is, strictly speaking, applicable to the five days from July 18, 1870, when *Pastor aeternus* was solemnly proclaimed, and July 22, when Newman obtained a copy of the definition and was "pleased at its moderation" and had "no difficulty in admitting to it" (*Letters and Diaries XXV*, 164).

In selecting biographical interpretations of Newman, C. S. Dessain's *John Henry Newman* is still the preferred choice; Martin's volume, with judicious use, is a suitable companion piece.

Catholic University of America

JOHN T. FORD, C.S.C.

THE VATICAN AND THE AMERICAN HIERARCHY FROM 1870 TO 1965.
By Gerald P. Fogarty, S.J. *Päpste und Papsttum* 21. Stuttgart: Anton Hiersemann, 1982. Pp. xxii + 483. DM 220.

The German publisher Hiersemann under the general editorship of Georg Denzler of the University of Bamberg is producing an international

series of studies on the papacy. One of its major components will record in English the two-century relationship between the Vatican and the American Church. Gerald P. Fogarty of the University of Virginia has produced a thoroughly researched review of the second century of this relationship spanning the two Vatican Councils. The result is prodigious.

Though details are painted with a fine Chinese hairbrush, F. manages to peer well beyond the abundant information he has accumulated and to sketch in broad strokes several trends governing the Vatican-U.S. connection. The fundamental issue confronting Rome and American churchmen was that of religious liberty. The Vatican interpreted the American willingness to work within the framework of cultural pluralism as a weakness toward religious indifference, as evidenced by Rome's disapproval of the nonconfessional state as established by the U.S. Constitution and by Rome's consistent rejection of Catholic co-operation with non-Catholic denominations whether it occurred at the monumental Parliament of Religions in 1893 or at ecumenical baccalaureate exercises at local high schools. This policy sparked profound tensions on both sides of the Atlantic but was resolved in the triumph of what F. calls the "distinctive American contribution to the Second Vatican Council" (347), the Declaration on Religious Liberty.

Another theme—a bold and controversial one—is the gradual Romanization of the American hierarchy. A vigorous collegiality and spirit of independence characterized the bishops during the final three decades of the 19th century. This yielded to a "more vertical concept of authority" in which each bishop practiced virtual autonomy in his diocese, holding himself accountable not to his American peers but to the Holy See alone (xviii). Many factors contributed to this development, beginning perhaps, a century ago, with the Vatican's effort to have its representative preside at the meetings of the American hierarchy during the Third Plenary Council of Baltimore; but the real momentum in this direction started with Rome's deliberate appointment of ultramontanists to major sees. This trend dates from the meteoric rise of Boston's William O'Connell, who succeeded to James Gibbons' deanship of the hierarchy and who preceded the arrival of other ultramontanians such as Chicago's Mundelein, Philadelphia's Dougherty, Detroit's Mooney, and New York's Spellman. This long process produced a leadership less interested in independent and innovative directions than in building a spectacular institutional presence and faithfully advancing the interests of the Vatican. "Perhaps," notes Fogarty grimly, "no hierarchy . . . was as ill-prepared for the coming council as the American" (387).

A final theme traces the fusion of "Catholic" and "American." Throughout this study Catholics in the U.S. appear to be on the margins

of their secular and ecclesiastical communities. Their papism was construed by fellow Americans as allegiance to a foreign power, their volatile ethnic divisions seemed to threaten the cohesion of the Republic, their dogged anti-Communism served as the single thread tying them to the American way of life. But even within the Church Americans wielded little real strength, their episcopate having become "theologically illiterate" (387) and dutifully compliant to Rome's viewpoint. F. argues that the achievement of first-class citizenship was therefore a twofold victory won not only at the election of the first Catholic president but also at the Second Vatican Council, in which the American experience of religious pluralism made its first impact on the development of Catholic doctrine and policy.

This magisterial study is the product of long hours in almost thirty archival depositories in the U.S. and Europe. Some readers may object to the narrative style in which F. quotes documents at length, but students in the field of American Catholicism will relish the privilege of viewing directly churchmen of every rank caught up in their successes and defeats, alternating between moments of magnanimity and foresight and moments of pettiness and stark dishonesty.

Catholic University of America

JAMES P. GAFFEY

CHRISTIAN MORAL REASONING: AN ANALYTIC GUIDE. By Garth L. Hallett. Notre Dame: University of Notre Dame, 1983. Pp. viii + 259. \$20; \$8.95 paper.

The standard account of contemporary philosophical ethics lists two schools which radically disagree with one another, plus a middle position that mixes the two schools. Deontology argues that some acts are wrong *regardless* of consequences; utilitarianism argues that acts are right or wrong *solely* dependent on consequences. H. brings unity and logic to the middle position by developing a theory of value-balancing which includes acts and consequences, present and future, individual decisions and social practices, benevolence and justice. His approach is conceptually simple and, I believe, quite accurate. The criterion for moral judgment is simply values—values in all their plurality and levels of richness. "One judges the right thing to do by considering the values and disvalues entailed in each alternative line of action. . . . [The alternative] that promises most value, or least disvalue . . . is the one to choose" (46).

H. claims that Christians have, as a matter of fact, used the criterion of value-balancing more than any other single criterion. He tries to establish this point with eleven examples from various parts of the

Christian tradition. In particular, he considers such widely divergent topics as Jesus' position on divorce, Ignatius' "second time" for discernment, counsel versus precept, "natural" law, evil means, direct and indirect intention, higher law of charity, absolute values, consequentialism, and the principle of universalization. In addition to this survey, he responds to numerous objections and alternative approaches in an effort to show that they too can be understood in a value-balancing ethic.

Having established the Christian preference for value ethics and countered its alternatives, H. then tests his value ethic against certain tendencies of the Christian tradition. He rejects any search for a guiding hierarchy of values, since our moral decisions are concrete, whereas such hierarchies are abstract. (Unfortunately, the classic problem of the relation of the abstract to the particular is thereby left unexamined.) He resists those who reduce the plethora of earthly values to mere means to one ultimate value, e.g., union with God alone in heaven. He calls attention to common mistakes in valuation such as overestimating basic values, double counting, and overanalysis. He gives teleological explanations of the Christian preference principles which favor the neighbor and the needy.

H. argues that values can be weighed, even numerically, in a rough sort of way by assessing their importance, extent, and probability of being realized. He shows that the many criteria Christians have used to determine right and wrong are, in fact, better seen as *procedures* for discovering value maximalizations. Thus spontaneous insight, inspiration, imitation of Jesus, Scripture, tradition, Church authority, and goal-setting have each been used as procedures for discovering how to increase value. Finally, H. takes to task those theologians who argue that, in *principle*, Christian ethics is materially identical with "merely" human ethics. He responds that, in *fact*, considerable differences appear in the acts Christians perform, the procedures they follow, the rules and values they cherish, the beliefs that illumine their values, and the horizons that contextualize their beliefs.

This book is a fine addition to the contemporary debate in Christian ethics. Ethicians of any stripe can read it with considerable profit. Nonetheless, a number of reservations. H. casts his net at many places in the sea of Christian ethics. The result is a sort of empiricism of isolated texts, the selection of which seems somewhat arbitrary (e.g., where is the Deuteronomic author, Augustine, Luther, or Calvin?). A second, related problem is the loose arrangement within some chapters: e.g., Jesus on divorce, Teilhard on "grand option," a manualist on organ donation, now Noonan on abortion, now Grisez on contraception. Each offering is analyzed, sometimes insightfully and persuasively, sometimes only plau-

sibly. H. warns his reader that there is no particular coherence within some of his chapters, but that forewarning still leaves this reader hankering for better organization.

The book as a whole also raises questions. The approach from analytic philosophy leads H. to focus more on selected texts than experience, to solve some problems by recourse to language practices, to omit a systematic anthropology or metaphysics in favor of a historical survey of some Christian positions. Further, contemporary Christian ethics has shifted from act-centered ethics. It begins with the person, especially the person in community and in Christ, and only then turns to an analysis of acts. H. reverses this order, with some incoherence between the acts he initially insists are independent of intentions and the highly personalized acts he concludes with. Moreover, some recent writers have insisted that ethics should start with a treatment of grace, faith, covenant, and love, and then locate reason in service of those. Again, H. reverses this approach. Finally, it would be hard to demonstrate, without counting noses, H.'s claim that the value-maximalization approach has been more often used than any other single approach. He ably shows that a strand of Christian ethics has argued proportionally about goods and evils, but this is not the same as his thesis of "maximalization/minimalization." Catholic Christianity has generally accepted actions that are just "good enough," beyond violation of precept, but hardly maximal. In conclusion, I think that H. has provided a significant contribution to our thinking about ethical theory, but I suspect that those who have embraced other forms of the Christian ethical tradition will continue to disagree.

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EDWARD VACEK, S.J.

PERSONAL RESPONSIBILITY AND CHRISTIAN MORALITY. By Josef Fuchs, S.J. Translated by William Cleves *et al.* Washington, D.C.: Georgetown University, 1983. Pp. vii + 230. \$9.95.

Fuchs is one of the most important Roman Catholic moral theologians of the mid- and late-twentieth century. Thus it is very helpful that this collection of twelve of his essays (from 1968 on) has been published in one volume. Some of the essays ("The Absoluteness of Behavioral Moral Norms," "Is There a Distinctively Christian Morality?") have over the years become watershed articles which are required basic reading for all serious students of moral theology. Other essays are not quite as well known but still highly worthwhile (e.g., "Epikeia Applied to Natural Law?").

In the collection as a whole, three of the basic strengths of F.'s thinking

stand out clearly. First, he sees moral judgments as integrally coherent with our human experience. Such judgments are not laid upon us in an extrinsic or alien fashion. Second, he sees historical development as an essential part of our human nature, so that changing perspectives can be seen as enhancing rather than detracting from our nature. Third, in the context of Vatican II, he sees the Christian faith perspective as clearly compatible with our natural moral wisdom.

In the several essays which touch on the theme of a distinctively Christian ethics, I strongly agree with F.'s two basic insights: that Christians and non-Christians alike can arrive at the same concrete ethical judgments, and that the life of Christian faith can serve to enhance the moral life of Christians. I do not think, however, that F. has yet developed a fully adequate account of how these two insights fit together. He speaks of matters such as Christian intentionality and motivation, and he several times alludes to the possibility that explicit nonbelievers may actually be implicit believers when they enter into genuine moral reflection. But the questions in this area remain. Perhaps F.'s thinking on these issues might be further enriched through a dialogue with the theologians who are stressing themes such as story, tragedy, comedy, etc.

The essays which follow "The Absoluteness of Behavioral Moral Norms" (first published in 1971) contain some implications for an understanding of moral norms. However, I regretted the absence of a more recent essay by F. directly following up the themes he treated in "Absoluteness." It would be interesting to see how F. would deal with the extensive literature which this essay has helped generate in the years since 1971.

Several editorial criticisms can be made about the assembling and collecting of these essays. It would have been fairly easy for an editor to eliminate the many instances of sexist language. Because of the span of years over which the essays were written, I would have appreciated the original year of publication added to the title of each article, not simply at the back of the book. There are a number of typesetting errors and/or translation judgments which create difficult readings and citation errors. None of these points, however, takes away the fundamental judgment that it is very valuable that these essays have been collected and published in one volume.

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PHILIP S. KEANE

ABORTION AND THE STATUS OF THE FETUS. Edited by William B. Bondeson, H. Tristram Engelhardt, Jr., Stuart F. Spicker, and Daniel H. Winship. Dordrecht: Reidel, 1983. Pp. v + 349. \$29.50.

The abortion decision of the U.S. Supreme Court tied the whole abortion debate to the concept of person, and resolved it by placing the legal beginning of personhood at birth. In doing so, it opened up the possibility of allowing abortion until birth, but also stimulated a controversy over the meaning of person. What is clear to the reader of this book is that the Court was operating on the basis of its own definition of person, and hence creating a legal fiction. The book brings to light several different understandings of the meaning of person. Following these different understandings, one can verify personhood as early as the zygote stage or delay it as late as the advent of self-consciousness and self-determination. Either extreme would make more sense than the position of the Court.

What is clear from the discussion in the book is that, given the variety of opinions, the concept of personhood does not offer a very reliable basis for a firm judgment about the morality of abortion. Indeed, if one looks at the historical discussion of abortion, even the question about the beginning of human life was not considered central to the moral issue. This, too, was disputed in the past, and still is. As such, it would not have provided a very solid basis for the traditional condemnation of abortion, which was without qualification. The argument against abortion was based on something that was not open to dispute: the destiny of the fetus. As Tertullian said, he is a man who will be a man. The conceptus had not only the potency for human existence, but this was its destiny. This is what made it sacred and inviolable.

The book is divided into five sections dealing with (1) human development, science, and public policy, (2) fetuses, persons, and the law, (3) humanhood, personality, and viability, (4) intercourse, women, and moral responsibility, and (5) classical and religious roots of current controversy. As one might expect, there is considerable overlapping, but since each author has his own approach and his own opinion, the overlapping never becomes mere repetition.

It would be impossible to critique each contribution in a short review of this kind; one must be satisfied with some general remarks. To this reviewer, making the Supreme Court decision the point of departure of the book, although it may have been necessary for the legal discussions, put a false emphasis on personhood and obfuscated the moral issue. As already pointed out, the status of the fetus in this regard, or even in respect to the beginning of human life, while tangential, was not the basis for the traditional condemnation.

The discussion of abortion in the book needs more historical depth. It is for the most part within the American scene; and even this scene is limited largely to the period after the Supreme Court decision. This

failure makes it impossible to see the current pluralism regarding the morality of abortion in context. It has had a very short life span: about 30 or 40 years. Prior to that time there was a broad consensus among Catholics, Protestants, and Jews about abortion. A little more historical depth would enable the reader to see the current pluralism as a recent creation. It might appear more clearly then as something that should have been explored rather than simply accepted as a given, as though it had a long history behind it.

Another deficiency in historical perspective arose from the dependence of some of the authors on Mohr's treatment of abortion legislation in America. One easily gets the impression that abortion legislation does not have very deep roots, and that the tightening up that occurred in the nineteenth century was done more for ulterior motives than for any concern for the fetus. Actually, abortion legislation in the Western world goes back to the end of the second century; and the extension of legislation to cover abortion without qualification resulted from the gradual abandonment by the medical profession and others of the distinction between the formed and unformed fetus, and the theory of delayed animation which depended on it. With the discovery of the ovum and of fertilization, delayed animation lost much of its meaning, and its following. So the distinction in the law between abortion before and after "quickening" began to disappear. To claim that the development in the nineteenth century was not related to the welfare of the fetus is to bypass history.

Engelhardt sees a relationship between the Catholic attitude toward the beginning of human life at conception and the teaching of the Church regarding the Immaculate Conception. Actually, this teaching says nothing about the beginnings of human life. The teaching was that when Mary's soul was infused into her body, it was without stain of original sin. It said nothing about *when* the soul was infused. But even if it had implied immediate animation in the case of Mary, nothing could be legitimately inferred from this unique event about the rest of humanity. Nor should the fact that the doctrine was first taught by the same Pope (Pius IX) who extended the excommunication for abortion to all abortion be overinterpreted. The latter move is explained, as mentioned above, by the more sophisticated knowledge of conception which was available at that time and which seemed to outmode theories of delayed animation, which stemmed from a more primitive understanding of conception. The distinction was gradually being removed from civil legislation. It was natural that it should also disappear from ecclesiastical penal legislation.

In my judgment, Engelhardt also moves a little too quickly in identifying conservative legislation regarding abortion with religion. It is true that the condemnation of abortion has been part of the Christian tradi-

tion for many centuries, but the fact that it has been religiously inspired does not mean that it has no other roots. The tradition never felt that it had a monopoly on this kind of moral judgment, but that it was accessible to human reason, even apart from the Christian revelation. It is quite true that conservative thinking about abortion is becoming more and more limited to devoted Christians, at least in comparison with secular humanists, but this does not necessarily make it inaccessible to the latter.

There is also in the book a failure to assess properly the meaning of ecclesiastical penalties. One can conclude from such penalties that the Church regards the sins to which they are attached as serious. But one cannot conclude that they are more serious than one to which no penalty is attached. Nor can it be concluded that if there is no penalty attached to a sin, it is not considered serious. Thus the Church attaches an excommunication to abortion, but not to homicide. It would be erroneous to conclude that the Church considered abortion more serious than homicide. On the other hand, the fact that for centuries the Church did not attach an excommunication to early abortions in no way authorizes a conclusion that it did not consider such abortions serious sins. While this kind of error is understandable, it is still an error. Unfortunately, it is repeated in the present book.

Although I have critiqued the book on several general points, I do not in any way wish to detract from the value the book has in offering an informative and critical evaluation of the present abortion scene. I would certainly recommend it to anyone who wants to be updated on the issue.

Loyola University of Chicago

JOHN R. CONNERY, S.J.

PASTORAL COUNSELING. Edited by Barry K. Estadt, Melvin Blanchette, and John R. Compton. Englewood Cliffs, N.J.: Prentice-Hall, 1983. Pp. xiv + 304. \$23.95.

Reading this book is like sitting around at a class reunion and listening to each acquaintance summarize what's been going on that is good since we were all in school together. There is a friendly, inviting style filling the 16 chapters written by the 12 authors who are all on the faculty of the Loyola Pastoral Counseling Program at Loyola College in Baltimore, Md. The cumulative impression is that this faculty shares a common perspective on their work within which they handle their individual topics in a distinct, personal style.

One of the striking features which characterizes each article is an uninhibited affirmation of the pastoral opportunities and advantages in counseling (a point also made by C. W. Brister in *The Promise of Counseling*). Persons in pastoral roles without specialized training in counseling often feel inadequate when called upon by parishioners in

crisis. They are reluctant to encroach on areas of service where they feel they are incompetent. As a result, they are more ready to refer than to counsel—a tendency noted by Paul Pruyser, Don Browning, and others. Clearly, there should be a healthy respect for the limits of one's own competency, but those limits can sometimes be drawn too quickly or too narrowly. The authors of this book point out consistently the validity (even the necessity) of pastoral counseling without engaging in any polemic or apologia of pastoral versus clinical/professional counseling.

Along with this encouragement there is a steady identification of the theological-faith dimensions of counseling. An entire article is devoted to this topic (M. Blanchette), but just as importantly the same concern is woven into the discussion of the counseling pastoral (B. Estadt), ministry of crisis intervention (R. Callahan), counseling with couples (D. Luecke), and group counseling (R. Davenport). The authors obviously integrate a theological perspective into their own work and communicate this in their writing without overstating the case or pressing artificial connections.

A third common characteristic is the ample use of the authors' personal experience. It is not a self-serving, I-need-to-tell-you-where-I-am kind of sharing. It is rather illustrative, conversational, inviting—like a class reunion. A wealth of experience is gathered up and the reader is offered a helpful summary of it. This comes in both anecdotal-narrative form and brief summaries of the three or four key principles-criteria-learnings the author has arrived at after years of practice. Perhaps the clearest example of this style is John Compton's "Premarital Preparation and Counseling." After clarifying the distinction between preparation and counseling, C. lists five goals for marriage preparation: interpersonal dialogue, information, faith experience, evaluation, and administrative detail. Each category includes more specific checkpoints and resources. A set of thirteen "circumstances that warrant special attention" follows; then a lengthy list of questions for each of the four main aspects of marriage (psychological-sociological, financial-economic, physiological-sexual, spiritual and church relationship). The essay concludes with a suggested four-session premarital preparation series.

Marriage and family life receive the most attention. Whole chapters are spent on premarital counseling and preparation (Compton), counseling with couples (Luecke), counseling with families (John Hagedorn). Marriage and family situations are used especially to present adult developmental counseling (R. Davenport) and counseling the grieving person (Ann Stearns).

This book is not the last word on pastoral counseling and does not pretend to be. The epilogue (James Ewing) pointing to current and future issues insures that. Whatever direction pastoral counseling may take, it

will be guided by five commitments according to Ewing: (1) to the power and efficacy of the "new psychology" for ministry as pioneered by Boisen, Wise, Hiltner, Oates, *et al.*; (2) to religious institutions; (3) to theological method based on the inherent authority of human experience; (4) to participate in changing political, economic, and social institutions; (5) to nurture the pastoral counselor's initial sense of vocation, call, and imagination.

These commitments are more believable and more appealing after a person reads how skilfully and concretely they are exemplified in the writing of this book. *Pastoral Counseling* is a valuable addition to an already thick literature. It evidences the value of a team-consensus approach, of learning from personal experience, and of affirming the pastoral character of skilled helping. Which is more than you get at a class reunion.

Catholic University of America

ROBERT L. KINAST

PASTORAL HERMENEUTICS AND MINISTRY. Edited by Donald F. Beisswenger and Doran McCarty. Nashville: Association for Theological Field Education, 1983. Pp. vi + 324. \$12.

This fourth volume in the Key Resources Series from the Association for Theological Field Education continues that group's effort to inform about developments in theological education and to "enlarge the inquiry as to the nature and purpose of field education by focusing on particular theological issues" (iv). The volume treats the nature of pastoral hermeneutics and its implications for ministry and theological education and selected aspects of the field-education process (the reflective dimension of supervision, developments in field education, book reviews). The general quality of the articles and the diverse denominational and theological viewpoints of the authors make this volume, like its three predecessors, eminently useful to field educators, the primary audience. The concern for pastoral hermeneutics broadens its appeal to those concerned with developing a critical praxis model of theological reflection. The collection has weaknesses (a need for a more developed introduction, some unevenness in the quality of the articles, poor copy quality, and a discrepancy between the title on the cover and that on the front page), but the total impact of the volume furthers understanding the critical praxis dimensions of theology and ministerial education.

The notion of pastoral hermeneutics can be understood best in terms of three shifts in paradigm which are operative within theological education today and which are reflected in the articles in this volume. First, there is a shift from a psychological to an ecclesial paradigm. The

psychological paradigm envisions the task of theological education as preparation for ministry understood as professional and therapeutic. The ecclesial paradigm rejects the limits of the professional/therapeutic paradigm and locates ministry as an act of the Church and thus as properly religious. P. Way's article is the clearest statement of this shift; it is evident as well in the articles by Hewitt, Winquist, Moore, and Seymour. This shift is felt most acutely in Protestant schools, where the impact of the clinical-training movement in theological education has been felt more consistently and for a longer period than in Roman Catholic schools. The second shift is from a clerical to a more democratic paradigm for viewing the action of the whole Church as ministerial. This concern is most evident in the articles by D. Greeley, Krieg, O'Connell, and Searle. This shift especially reflects the post-Vatican II Roman Catholic experience of incorporating the clinical aspects of ministerial education while simultaneously recovering the notion of the whole body of the Church as the people of God. The third shift involves reimagining the relationship of Church, world, and mission so that the Church is seen as a fully historical community in critical dialogue with its cultural context. The movement in this shift is away from fine-tuning the inner life of the Church and toward concern for the effectiveness of Christian mission in the world community. This shift is most apparent in the volume's preference for a notion of pastoral hermeneutics principally derived from Ricoeur which sees the whole ministerial activity of the Church as mediating a concrete way of living in the world which is prophetic and liberating. The articles by E. Schüssler-Fiorenza, Doty, and this reviewer are representative of this shift.

The combination of these shifts is leading theological education toward a notion of pastoral hermeneutics which is critical in its correlation of ministry and theology and praxis-oriented in its emphasis on the impact of the Church's mission in the world. This emerging notion of pastoral hermeneutics does not neglect concerns proper to the inner life of the Church, but concentrates rather on developing a more inclusive hermeneutic. Theological field educators are especially prepared to contribute to developing this pastoral hermeneutic because of their familiarity with personal experience as an immediate starting point for ministerial training and theological reflection. However, field educators are not alone in this concern: similar concerns are evident in liberation theology, critical theory, and the work of other American theologians such as Matthew Lamb, David Tracy, John Shea, and the Whiteheads. The present volume brings a new and useful perspective to the contemporary concern in theology for a method of critical praxis reflection on the unfolding experience of the Church in the world.

While *Health/Medicine* touches only briefly on beneficence, the second volume reviewed here, *Beneficence and Health Care*, examines this seemingly simple principle in depth. What does beneficence mean? What are the grounds or foundations of beneficence? Is beneficence a duty, and if so, why? If it is a duty, are there limits to this duty? If beneficence aims at the other's well-being, what is good for the other, and once discovered, how is this good to be achieved? If beneficence includes prevention or decrease of harm to the other ("nonmaleficence"), how is harm to be understood? After attempting to clarify these questions, the volume moves on to probe the meaning of beneficence in health care. Question: Should a medical good be the only concern of a physician's beneficence? Question: How can beneficence escape paternalism when the state imposes restrictions on the free life-style of adult citizens "for their own good"?

Beneficence touches on some of the same topics as *Health/Medicine*. It is fascinating to compare the studies in each volume of the religious traditions. Project Ten is considerably more hopeful than Harmon Smith in *Beneficence* about the relevance of Protestant ethics to contemporary medical issues (177).

According to the editor, the volume's eleven previously unpublished essays are "probes" preparing the ground for further work or, as one contributor puts it, "a number of writers have insightfully charted parts of the terrain, but the map still needs work" (83). The footnotes and bibliographies are a treasure-trove for those continuing the probes.

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JAMES J. DOYLE, C.S.C.

POPE JOHN PAUL II AND THE FAMILY. Edited by Michael J. Wrenn. Chicago: Franciscan Herald, 1983. Pp. xxxi + 286 + 93. \$15.

Pope John Paul II and the Family is a collection of commentaries on the Pope's apostolic exhortation *The Role of the Christian Family in the Modern World (Familiaris Consortio [FC])*. Each of the eleven commentaries focuses on a particular section of *FC*, the complete text of which is included. Most of the authors are professors of theology; the others are heads of philosophical and theological institutes, a professor of philosophy, and a priest-director of a diocesan office of family development. The commentaries, theological and catechetical in nature, highlight the major points in each section. For the most part, the authors do not go into the kind of theological considerations that the general reader would find difficult to follow. Instead, they combine a theological with a catechetical approach in order to arouse the enthusiasm of readers for the wisdom of the Pope's reflections on marriage and the family.

As *FC* is a comprehensive but succinct reflection on the Catholic view

of marriage and the family, the commentators had to treat many topics including the following: historicism, moral relativism, celibacy, chastity, contraception, the education of children, the specific tasks of fathers and mothers, indissolubility, the dependence of community on respect for the dignity of the human person, dissent from papal teaching by theologians, preparation for marriage, pastoral care of families in regular and irregular situations, and other subjects. Many readers will find explanations of Catholic teaching on several issues enlightening and persuasive. For example, the commentary explains why the practice of celibacy contributes to the flourishing of marriage and why the Church opposes contraception and upholds the inseparable connection between the unitive and procreative dimension of human sexuality.

In the preface to the commentary Michael Wrenn makes a few telling remarks on historicism and its influence on contemporary theology. Because of the historicist mentality, the development of doctrine is overly influenced by contemporary world views, as expounded in the disciplines of philosophy, sociology, and psychology. "In a theology more influenced by historicism, a dialectical pattern of development of doctrine is set forth. In a dialectical concept of the development of doctrine, the world to which the Church speaks is a *principle co-equal with received tradition* in determining what doctrine is going to be."

The influence of historicism, as opposed to a legitimate theology of history, goes a long way toward explaining why there is dissent from papal teaching on sex and marriage. For the sake of providing more unity in the Church, we need much serious reflection on the origins and presuppositions of historicism. At the very least, a serious reading of Hegel and Nietzsche is necessary. In *On the Advantage and Disadvantage of History for Life* Nietzsche blames Hegel for implanting in his generation "that admiration for the 'power of history' which practically at every moment turns into naked admiration for success and leads to idolatry of the factual." He goes on to explain the grave consequences of taking one's bearings by the spirit of the world. "But who once has learned to bend his back low and bow his head before the 'power of history' finally nods his 'yes' . . . to every power, be this a government or a public opinion or a numerical majority, and moves his limbs precisely in the tempo in which some 'power' or other pulls the strings" (Hackett, 1980, p. 47).

University of Scranton

J. BRIAN BENESTAD

A CHALLENGE TO LOVE: GAY AND LESBIAN CATHOLICS IN THE CHURCH. Edited by Robert Nugent. New York: Crossroad, 1983. Pp. iv + 290. \$10.95.

Everyone is aware of the challenge the Lesbian, and particularly the gay, movement presents to traditional Church teaching regarding homosexuality. The book under review is a collection of essays dealing with the tensions the movement has created for gay and Lesbian Catholics. The essays are grouped under four different perspectives: societal, biblical-theological, pastoral, and vocational.

In locating the problem, Grammick inclines more toward societal deficiency than any deficiency in the homosexual group itself. Presumably, acceptance by society would resolve whatever problem exists. Baum finds that in our society acceptance is actually growing. He credits this to the pluralism of our society, its urbanization, and the transition from a producer to a consumer society. Since sexual activity provides a market, a consumer society will be more open to it whatever form it may take. McNeill finds that the homosexual community can make a genuine contribution to society. It is not clear whether he is speaking simply of a homosexual orientation or whether he attributes this contribution to homosexual activity as such.

Several of the contributors deal with the morality of homosexual activity. Malloy is the only one who supports traditional teaching in this regard. Cahill finds that none of the moral sources we have will substantiate an absolute condemnation of homosexual activity. She considers it premoral evil which can be justified by a proportionate reason. Farley reduces the issue of homosexual conduct to one of justice. More specifically, she demands freedom, mutuality, equality. She thinks a strong argument can be made also for commitment. Certainly these are important requirements, but whether sexual morality can be reduced to justice is questionable in the mind of this reviewer. Maguire argues that to show that homosexual activity is wrong, one would have to prove that it is harmful and that celibacy is good for everyone. He does not seem to attach any importance to the meaning of sex itself as normative. In spite of the Church's condemnation of homosexual activity, he considers it probable that homosexual marriages are permissible. I must admit to some distress at the ease with which some theologians discard authentic Church teachings.

The only chapter dealing specifically with Lesbianism is authored by Mary Hunt. She chooses to deal with it in a context of feminism, which obviously complicates it no end. She sees friendships between women as a threat to men. She is in favor of these friendships, without exclusion of the sexual dimension. These friendships should have the characteristics of mutuality, community, honesty, nonexclusivity, flexibility, and other-directedness.

In the section given over to pastoral concerns, a chapter by Bruce

Williams treats of reception of the Eucharist by practicing homosexuals. Granted that they are in good faith, even though they are going contrary to Church teaching, should they be admitted to the Eucharist? Williams argues for admission to the Eucharist by drawing an analogy with admission of non-Catholics, those who do not accept Church teaching on social justice, and those who practice contraception. Since analogies generally limp, this kind of argument is often open to challenge. The good faith of the recipient is not in question. What is at issue is the risk the Church runs of undermining its own teaching. The Church obviously would refuse to do this, since it would cause more harm than it would prevent.

The last section discusses the question of homosexuality as it affects vocation. As might be expected, the authors dealing with the question find no obstacle in a homosexual orientation as such to a vocation to the priesthood or religious life. Nugent seems to feel that there is great need to educate Catholics to the facts of life about homosexuality in the priesthood and religious life. He favors public disclosure by homosexuals themselves. On the subject of celibacy itself, he is satisfied with enumerating different attitudes running from the traditional understanding to more relaxed views. For the most part, Nugent is reporting here; his own opinion remains in the closet.

A Challenge To Love ranges over a broad spectrum of topics of interest to Catholics who are homosexuals. One would like to hope that they will be helped rather than hurt by what it has to offer. I wish I could be more confident in this regard.

Loyola University of Chicago

JOHN R. CONNERY, S.J.

HUMAN RIGHTS IN RELIGIOUS TRADITIONS. Edited by Arlene Swidler. New York: Pilgrim, 1982. Pp. viii + 114. \$8.95.

The purpose of this volume is to have scholars who are believers analyze the concept and role of human rights in particular religions. The religious traditions examined are the Protestant (by J. Robert Nelson), Eastern Orthodox (Stanley S. Harakas), Roman Catholic (John Langan), Judaic (Daniel F. Polish), Islamic (Riffat Hassan), Buddhist (Kenneth K. Inada), and Hindu (Kana Mitra). The resulting studies were thereupon evaluated from the point of view of a social historian (Dennis J. Clark), scientist (Hendrik B. Koning), economist (Noel J. J. Farley), and psychiatrist (Perry Ottenberg).

Seven main questions were focused on: the definition of human rights; elements included in each religion's concept of rights; the theoretical basis for rights, especially those derived from scriptures, philosophy, and

tradition; the evolution of the concept of rights in each religion; those aspects most fully developed or requiring development; the level of observance of human rights in societies where a particular religion is dominant; and whether there is a basis for interfaith dialogue or consensus on human rights. The essays place more emphasis on the first four than on the last three.

The volume was prompted by the belief that human rights constitute "probably the primary ethical concern in the world today" (vii). It was further stimulated by the obvious relationship of the concern of religions with the meaning and purpose of life and the relationship of individuals to one another in community. The intention of the editor was to suggest new areas of investigation as a result of the insights proffered by the essays, as well as stimulate dialogue and criticism of the relationship of human rights and religion.

While all the essays touch on the questions posed, they do so to widely varying degrees. In addition, the tendency to be descriptive rather than analytical reduces the comparative nature of the conclusions reached. Hence many conclusions concerning the issues addressed are implicit rather than explicit. The essays also vary in terms of clarity of expression.

Recurrent themes found in virtually all the essays are the interplay within religious traditions of the concepts of rights and duties and the belief that the world views propounded by some religions in the attempt to impose order on existing social relations or justify them sometimes lead to limitations on rights. There is general agreement that some concept of rights is present in all the traditions. There are some very illuminating discussions of the importance of rights to the evolution of religious thought and practice that suggest that the contemporary emphasis on rights, while posing some problems for specific religions, can also serve to make them more adapted to the modern world.

Dennis J. Clark's evaluation of the essays from the perspective of a social historian raises some critical problems, particularly the religious and theological discontinuities that undercut the possibility of developing strong theological bases for the defense of human rights. Some of these discontinuities are produced by cultural variations, historical processes, and religiously sanctioned hierarchies and exclusions. Yet he and the other authors share a belief that the major religions have a vital role to play in laying the basis for greater world-wide respect for human rights in spite of impediments. This volume should serve to promote that process.

Occidental College, Los Angeles

MARGARET E. CRAHAN

SHORTER NOTICES

THE FAITH OF THE OLD TESTAMENT: A HISTORY. By Werner H. Schmidt. Translated from the fourth German edition by John Sturdy. Philadelphia: Westminster, 1983. Pp. x + 302. \$12.95.

As the title suggests, this book combines a history of Israel's religion with a theology of the OT. It calls for a demanding descriptive task and a synthesis of this highly diversified and often refractory material which will help the student to make sense of Israel's experience with God over a period of two millennia. Section 6, "The Characteristic Features of Yahwistic Faith," and section 17, "The Old Testament Inheritance," provide useful summaries of Israel's attempt to understand and serve a transcendent God whose otherness never implied indifference or inaccessibility to the reality of human experience. Eichrodt had his principle of unity in OT theology, the covenant. S. centers his work, from beginning to end, on the exclusive and imageless worship of Yahweh as the heart of Israel's faith and the principle which separates her from the rest of the ancient Near East.

A few negative observations may be in order. A third of the book concerns the patriarchal and Mosaic eras, which S. calls the "Nomadic Prehistory." Both words can be challenged, the first in the light of recent studies on dimorphic societies which combine pastoral and urban elements; the second because, while the traditions about Middle and Late Bronze Israel are obscure, they are still history. Justice has not been done to Prophecy (19 pages), and Wisdom gets only 9 pages. The postexilic period, exceedingly rich in religious currents and in the consolidation of Israel's traditions, is treated far too skimpily and the process of

canonization is not mentioned. These reservations apart, this work by the professor of OT at Marburg is recommended to the careful and critical attention of students; they will learn much from it.

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

EINFÜHRUNG IN DIE FUNDAMENTALTHEOLOGIE. By Harald Wagner. Darmstadt: Wissenschaftliche Buchgesellschaft, 1982. Pp. ix + 132. DM 36.

Wagner's volume forms a part of a general series seeking to provide general introductions to theological disciplines. Each volume has the goal of describing the present status of the discipline. W. presents in the first section a historical survey that extends from early Christian apologies to twentieth-century fundamental theologies. He signals out for special attention the content and organization of classical fundamental theology and the various "apologetics of immanence" of our century. The second section outlines the basic themes, forms, models, and problems of contemporary fundamental theology. The basic models are: Neo-Scholastic, immanence, political, and correlation. The basic question is that of truth; for it underlies the relation between faith and reason, faith and understanding, faith and praxis, and faith and experience. The final section sketches new tasks (the problem of theology as a science in view of new conceptions of science) and new directions (the development of fundamental theology within Protestant theology).

It would be unfair to criticize W.'s analysis for its brevity; the size and scope of the series does limit the individual volumes. Indeed, he can be praised for having compressed so much

material into such a short volume; his judgments are balanced and judicious; his selection does represent a reliable guide to contemporary German fundamental theology. Unfortunately, the volume suffers from two weaknesses. Non-German developments are scarcely mentioned. Bouillard, Jossua, Lonergan, Tracy, Dulles, Latourelle, and Alfaro have made significant contributions to fundamental theology in the last decades; most of their names are not even mentioned, let alone discussed. Secondly, the volume has a somewhat formal character. It is primarily interested in the nature of the discipline and its themes. Concrete proposals and advances for individual fundamental theological problems have been pushed into the background. Despite these two weaknesses, the volume provides a service as a brief bibliographical survey of modern German theology.

FRANCIS SCHÜSSLER FIORENZA
Catholic University of America

THE MOTHERHOOD OF THE CHURCH. By Henri de Lubac. Translated from the French by Sr. Sergia Englund, O.C.D. San Francisco: Ignatius, 1982. Pp. 363. \$10.95.

Published originally in 1971, the book is an expansion of a talk ("La maternité de l'église") and an article ("Les églises particulières dans l'église universelle"), with an interview on the priesthood given to *France catholique* added as an appendix. Despite the date of original publication and its concern with postconciliar ecclesiological issues, the book has a certain timeless value due in no small part to L.'s rich historical and patristic background. He argues that the "motherhood of the Church" is not just some obsolete relic of a paternalistic age studied now only as historical sociology, but a fundamental principle which constitutes the dignity of the Christian. So, too, the fa-

therhood of the clergy exercised by those who have received the mission of directing the Church. The hierarchy does not constitute an intermediary stage between people and God. Although not delegates of the community (but Christ's delegates within it—not above it), the clergy is a *diakonia* whose ministry of leadership does not force the laity into a passive role.

The main illness of modern industrial societies is impersonalization. Without souls, modern cities are entirely dedicated to the production of the useful. L. often cites Teilhard de Chardin ("one of those who have best diagnosed this illness"), who once wrote that God is "Personality personalizing." Over against the modern absorption in science, numbers, and the abstract, the Church is presented as the interpersonal community par excellence. Nevertheless, episcopal conferences today run the risk of becoming bureaucracies that stifle initiatives of individual bishops and increase the possibility of "immoderate nationalism."

Particularly dangerous to the modern Church, L. thinks, are theologians who create artificial dichotomies (e.g., contemplation vs. action, authority vs. freedom of spirit, charisma vs. institution, word vs. sacrament). Though in his mid-seventies when he wrote the book, L. provides an incisive critique of several trends in the Church today.

JAMES HEFT, S.M.
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EGLISES ET MINISTÈRES: POUR UN DIALOGUE CRITIQUE AVEC EDWARD SCHILLEBEECKX. By Pierre Grelot. Paris: Cerf, 1983. Pp. 284. Fr. 110.

This is the most extensive response to Schillebeeckx' *Ministry* (cf. *TS* 42 [1981] 678-80) which has yet appeared. G., professor of exegesis at the Institut Catholique in Paris, concentrates especially on S.'s reading of the NT, but does address other issues S. has raised.

G. seems to agree with most aspects of S.'s findings. His differences center around three points: the nature of apostolicity, how ministers come into their role, and, to a lesser extent, who presides at the Eucharist. On apostolicity, G.'s response is too narrow on two counts: he reduces S.'s definition of apostolicity to the *sequela Jesu* (something S. does not do) and relies too much on a NT exegesis of the notion of apostolicity which sees this concept only in terms of structures and within persons. On how ministers come into their role, G. is concerned to emphasize the place of duly constituted authority in calling ministers. On who may preside at the Eucharist, G. emphasizes the Christological basis for ministry over the pneumatic.

G.'s differences with S. have more to do with hermeneutics than with data. G.'s hermeneutics lead him to conclusions which represent the mainstream Roman Catholic position on ministry. In this light he helps situate S.'s own interests and hermeneutical preferences within a larger context, and calls for some nuancing of S.'s statements. This furthers discussion on a critical issue facing Roman Catholics today. On the other hand, G. is not sufficiently critical of his own hermeneutics. This leads him to derive from the admittedly meager data in the NT a picture of a far more structured Church leadership than much (non-French) exegesis would allow. G.'s book contributes to the discussion on ministry by presenting the mainstream Roman Catholic position on the NT data in a nuanced way (his reflections on ministry in the later history of the Church are less nuanced and less helpful), and his mode of carrying on academic argument around a hotly contested issue could be considered exemplary for other scholars.

ROBERT J. SCHREITER, C.P.P.S.
Catholic Theological Union
Chicago

GOD AMONG US: THE GOSPEL PROCLAIMED. By Edward Schillebeeckx. Translated by John Bowden. New York: Crossroad, 1983. Pp. xi + 258. \$12.95.

GOD IS NEW EACH MOMENT. By Edward Schillebeeckx in conversation with Huub Oosterhuis and Piet Hoogeven. Translated by David Smith. New York: Seabury, 1983. Pp. xiv + 129.

These two books can be considered a kind of introduction to Schillebeeckx' thought for the nonspecialist, with interesting information for the theologian as well. The first book is a collection of thirty sermons and five other addresses given by S. over the last dozen years. The sermons give the results of S.'s theological research in another, more accessible genre. Christological themes predominate, with a number of sermons also on themes of liberation. The sermon on the resurrection of the body can be singled out as an especially good statement in a difficult area. Among the other addresses and articles, S.'s speech on receiving the Erasmus prize presents a trenchant critique of contemporary Western society. The sermon on Albert the Great reveals S.'s considerable (but little known) skill as a portraitist.

The second book records a series of conversations in interview form conducted with S. by the poet Huub Oosterhuis. The purpose was to present S.'s theological views to a wider audience. The book succeeds in this—at least in making his current theological preoccupations more accessible. S.'s thought on Christology, tradition, feminism, the peace movement, base communities, liberation, spirituality, and hope is presented. There are also two chapters of a more autobiographical nature. While not a complete picture of S.'s thought, the book does provide a good first encounter with his thinking. There are two flaws in this otherwise excellent work: for some reason, the

translator introduces at several points noninclusive language unnecessary for rendering the original into English (given S.'s views on feminism as stated in the book, this is inexcusable), and the frontispiece photograph (also not in the original) is unflattering, to say the least.

ROBERT J. SCHREITER, C.P.P.S.
Catholic Theological Union
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SACRAMENTAL REALISM: A GENERAL THEORY OF THE SACRAMENTS. By Colman O'Neill, O.P. Wilmington: Glazier, 1983. Pp. 224. \$10.

This volume is difficult to situate among recent books that explain Christian sacraments. Though O. is clearly aware that present discussion of sacraments draws importantly from the social and behavioral sciences, he seems reluctant to utilize these disciplines in a substantive way. In reading the book, one has a sense of being in two worlds of reflection: the one a modernized scholastic version of *De sacramentis*, the other today's world of anthropological explanation of symbolism.

The title describes accurately the book's intent and content. O. is at pains to stress the objective reality of two elements: the presence in sacrament of the risen Christ and the real contribution to sacramental effectiveness made by the humans involved in the sacramental action. He is worried about recent stress in sacramental theology on the insights to be gained from research into the function of symbols in human consciousness and personality development.

The book starts with a short chapter introducing the theme of sacramental realism, then moves on to discussion of salvation as both real and sacramental, applies this to Eucharist as sacrifice, studies baptism as interaction of faith and word and sacrament, returns to treat more fully the topic of sacramen-

tal realism before discussing reconciliation, briefly touches on marriage and confirmation and ministry, and ends with a general theory of sacraments.

O. rightly stresses the soteriological context of sacraments and the actuality of God's action through the risen Christ. His insistence on the inevitability of a metaphysical dimension in any discussion of sacramental symbol is a welcome admonition. However, his treatment of present-day investigation of symbolism and specifically of sacramental symbolism does not take account of the ontological depth of symbolic reality to which much scholarly discussion draws attention.

BERNARD COOKE
Holy Cross College, Worcester

EARLY SYRIAC THEOLOGY WITH SPECIAL REFERENCE TO THE MARONITE TRADITION. By Seely J. Beggiani. Wash., D.C.: University Press of America, 1983. Pp. xvi + 155. \$20.75; \$9.50 paper.

This work is principally attempting to evolve the theological context out of which the Maronite tradition originated. Since no Maronite theological work exists prior to the Latin period, B. turns to the Maronite liturgy, whose form and content are believed to have begun to develop in the fourth century. His presumption is that from a study of fourth-century theological thought, particularly when passages from the Maronite liturgy and Divine Office resemble it in outlook and language, we have an adequate basis for understanding the sought-for context.

B. sees 12 topics as the principal theological concerns of the period: God's hiddenness, creation, revelation, Incarnation, redemption, divinization, the Church, Mary, baptism, Eucharist, eschatology, and faith. He quotes amply from Ephrem, with occasional corroboration and elaboration from Aphraat, James of Sarug, Philoxenus, and Narsai. He also includes a fine

bibliography of contemporary articles and books on the early Syriac period (though strangely lacking the critical editions of the authors treated).

This work is mainly restricted to Ephrem. As such, B.'s generic statements on the thought of the Syriac Fathers often need to be qualified, at least as they pertain to the fifth and sixth centuries. The East Syrians from Narsai on, e.g., would object to the views that image refers primarily to the *pre-existent* Christ, that the baptized share in the divine nature, and that there is a mingling of natures in Christ. There is, too, a need to explain how divinization is to be understood and to state somewhere that James of Sarug and Philoxenus belong to the Monophysite tradition.

In brief, this is a well-written, clear, and informative work, mainly on Ephrem's thought. As such, it particularizes and highlights the fourth-century context out of which the Maronite tradition seemingly arose. For those so interested, it should serve as a useful introduction.

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

AUGUSTINE ON EVIL. By G. R. Evans. New York: Cambridge University, 1983. Pp. xiv + 198. \$29.95.

Evans treats Augustine's consideration of evil through an excellent acquaintance with the man and an exhaustive knowledge of the colossal corpus of his writings. Two initial biographical chapters reveal A.'s evolution in this question. E. writes at the opening of his third chapter: "Everything Augustine has to say about evil must be read in the light of one general principle: that the effect of evil upon the mind is to make it impossible for the sinner to think clearly, and especially to understand higher, spiritual truths and abstract ideas" (29). Realizing A.'s notion of evil's effect on man and woman, we can understand why he val-

ued so much the work of some of the Neoplatonists who attributed great importance to freeing the mind from "bodily images."

Chapter 4 considers the *perversitas* in the soul of each wicked person. "The disorder in such a soul is not static. The wicked man is in a state of disorderly motion. He is constantly being moved to do evil deeds. He causes evil things to happen." Augustine shows that "to do evil is nothing but to go astray from discipline, that is, to go away from the proper path" (97). This fact, placed in the perspective of A.'s understanding of Adam's sin as the loss of his freedom of choice, accounts for the universal effect of man's evil actions in the world. Evil shrouds things in darkness. It may indeed be easier to see how God incorporates evil events such as earthquakes into the natural order than to understand how a human or angelic sin may have caused it, but that is what we should expect; for the divine order of things is clear, the evil disordering of things hidden.

This evil disordering extends itself even to wicked persons' obscured vision of God. The *tenebrae angelicae* in which Satan and his followers already dwell is adapted to the human condition. But Augustine is confident that there is no need to be afraid: the demons are all in God's hand; the evil in the world is "contained" already; at the end, evil will be cast out. Above all, the purging is to be a cleansing of the faculties of knowledge; its result will be a power in the elect to know the truth.

E. notes that Augustine came, through a gradual development, to an extreme predestinarian view of man's destiny. In the *Enchiridion* (4, 11) he restates his clear position that evil in the universe is simply an absence of good. Given his concept of evil coupled with other principles, "Augustine could come to no other conclusion but that God must choose . . . some men to be saved, and that their salvation would

be brought about by a free gift of grace, which would put right what had gone wrong in Adam and made him helpless" (169).

Most interesting are some of E.'s historical references to the actual evolution of certain doctrines in St. Augustine. Excellent writing style with judicious choice of Latin terms from the texts should make this work most welcome to scholars as well as to a general reading audience.

WILLIAM C. MARCEAU, C.S.B.
St. John Fisher College
Rochester, N.Y.

THE LIFE AND WRITINGS OF THE HISTORICAL SAINT PATRICK. By R. P. C. Hanson. New York: Seabury, 1983. Pp. 138. \$11.95.

Hanson teaches theology at the University of Manchester, England, and is also Assistant Bishop (Anglican) of Manchester. He is already well known from his work *St. Patrick, His Origins and Career* (Oxford, 1968) as well as the volume of studies *Christianity in Britain, 300-700*, edited with M. W. Barley (Leicester, 1968). H. begins by ridiculing the overly elaborate picture of Patrick, dressed like a modern bishop (in green vestments, of course), a high mitre on his head, crozier in hand, driving snakes out of Holy Ireland. Actually the mitre was not worn outside of Rome before the year 1000 and the driving of snakes from Ireland was invented by well-meaning hagiographers some 300 years after his death. Nor did Patrick converse with the High King of Ireland, who came only 500 years later, and the business of explaining the Trinity by the shamrock came into being only in the 17th century.

Having cleared the ground of this debris, H. goes on to establish the historicity of Patrick by a close examination of his writings: the *Letter to Coroticus* and the *Confession*. He renders Patrick's rustic and often obscure Latin into clear and readable English.

Both texts are translated section by section with the appropriate commentary on the opposite page in clear, legible type. The *Confession* is a spiritual account of Patrick's encounter with the graces of God, which made many things possible. Later Latin and vernacular lives are stuffed with improbable miracles. A short list of nine books is added for recommended further reading, beginning with the monumental J. B. Bury, *Life of St. Patrick* (London, 1905), and indices of biblical references as well as of names and subjects.

ROBERT T. MEYER
Catholic University of America

THE LITERATURE OF PENANCE IN ANGLO-SAXON ENGLAND. By Allen J. Frantzen. New Brunswick: Rutgers University, 1983. Pp. xviii + 238. \$27.

A much-needed, up-to-date survey of a complex and forbidding field. Not as limited in scope as the title would suggest, it focuses on the textual history and transmission of the Latin penitentials in the Early Middle Ages within the context of ecclesiastical history. However, the complexity of the sources and their relationships, the lack of good critical editions, and the uncertainty of present knowledge in crucial matters of dating and placing many texts have permitted only a tentative historical outline and dictated a cautious approach to sociological questions. Accordingly F. has chosen to provide an overview of the current state of scholarship on the sources, while proposing original solutions to a number of problems. The book is not a social history, and only a literary history in a narrow sense.

After an introductory chapter which offers some preliminary generalizations regarding the administration of penance in the Early Middle Ages, F. traces the development of the penitential handbooks from Ireland to England and the Continent, and thence back to

England, where several handbooks were composed in the vernacular. He concludes with two chapters on Old English literature in prose and verse, and an epilogue.

F.'s book is obviously the product of careful and thorough research on the penitentials. Lapses appear to be few. (Cuthbert was, of course, not an Irishman, as F. thinks [63]—something the name alone would suffice to show.) Specialists on the penitentials will have to assess the value of F.'s original contributions to textual problems; but students of ecclesiastical, social, and literary history will be grateful for this very useful guide to a subject relevant to each of these fields. Readers may also want to consult F.'s recent survey article in *Anglo-Saxon England* 11 (1983) 23–56.

CHARLES D. WRIGHT
Cornell University

THE PRINCETON THEOLOGY 1812–1921: SCRIPTURE, SCIENCE, AND THEOLOGICAL METHOD FROM ARCHIBALD ALEXANDER TO BENJAMIN BRECKINRIDGE WARFIELD. Edited by Mark A. Noll. Grand Rapids: Baker, 1983. Pp. 344. \$14.95.

One of the most significant voices on the 19th-century American theological scene was that of the "Old Princeton" theology. Four professors of Princeton Seminary, Archibald Alexander (1772–1851), Charles Hodge (1797–1878), A. A. Hodge (1823–86), and B. B. Warfield (1851–1921), greatly influenced the American theological landscape through their writings and teaching of nearly 6400 theological students from 1815 to 1920. Theirs was 17th-century Calvinism revived for 19th-century American culture, mixed with heavy doses of the Scottish common-sense philosophy of Thomas Reid and Dugald Stewart, blended with a sophisticated doctrine of biblical inerrancy and undergirded with an appreciation for the value of

religious experience, though always experienced as interpreted through Scripture. Despite the importance of Old Princeton theologians, their works are often bypassed, except for some of today's "evangelicals" who are drawn to their formulation of biblical inerrancy.

Mark Noll of Wheaton College has provided a valuable anthology of thirty-one selections from the four Princetonians. These are grouped around themes of Scripture, science, and theological method with various polemical pieces included. Of significant value is N.'s extended introduction, in which he outlines major themes of the Princeton theology and sets them in their historical and theological contexts. His introductions to each of the pieces do the same more specifically.

N.'s judgments are balanced, though he clearly has an interest in promoting the positive aspects of Princeton thought. Yet he is not uncritical. His commendable concern is to set these scholars in their own setting; for they can "teach us much about nineteenth-century history and the doing of theology, but only if we resist the temptation to treat them as contemporaries." This is a fine work enhanced also by the 14-page bibliography.

DONALD K. MCKIM
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INVENTAIRE DES ARCHIVES VINCENT LEBBE. Edited by C. Soetens. Louvain-la-Neuve: Publications de la Faculté de Théologie, 1982. Pp. 124. FB 350.

RECUEIL DES ARCHIVES VINCENT LEBBE. POUR L'ÉGLISE CHINOISE 1: LA VISITE APOSTOLIQUE DES MISSIONS DE CHINE, 1919–20. Edited by C. Soetens. Louvain-la-Neuve: Publications de la Faculté de Théologie, 1982. Pp. xxii + 335.

An impact of no small magnitude on the history of the Church in twentieth-century China was effected by Vincent

Lebbe (1877–1940), in whose honor a research center at Louvain has been dedicated. The first volume encompasses a list of the two principal materials: the general archives of Lebbe and the archives of Chinese organizations in Europe. Both family letters and official correspondence with those working in China are still extant. Moreover, L. was a promoter of organizations in Europe to promote Chinese affairs, especially for Chinese students.

The second volume describes L.'s growing intense commitment to establishing a native episcopacy and the role of Chinese journalism to help spread the faith. He was keenly aware of the rise of Chinese nationalism after the revolution of 1911. To him this meant the abandonment of the French protectorate on behalf of the Church. Only a reader well versed in early 20th-century Chinese history can appreciate the richness of the documentation, for the editor presents just a few sparse comments on the events of that era. Although the translation of the Chinese characters found in the documents is presented, at least the romanization (not necessarily the characters) should also be included in such a scholarly endeavor. Two more volumes, on the encyclical *Maximum illud* of Benedict XV and the abortive project of a nunciature in China in 1918, are to be published within the next year. Through the volumes under review Soetens has opened vistas of research for the historian of this era of the Church in China.

JOHN W. WITEK, S.J.
Georgetown University

WORKS AND DAYS: A HISTORY OF SAN FELIPE NERI CHURCH, 1867–1895. By Thomas J. Steele, S.J. Albuquerque: Albuquerque Museum, 1983. Pp. vi + 136.

Steele chose a Hesiodan title to characterize the story of the former Jesuit church in Old Albuquerque, N.M., dur-

ing an eventful period of less than thirty years (1867–95). But he does not limit the scenario to this one parish. We find the early protagonists at their studies or work in Italy, Spain, France, and the eastern United States. This excellent study is really the story of the pioneer years of Jesuit and American diocesan activity in New Mexico and Colorado. Obviously it is far removed in time, space, and theme from the writings of the didactic poet of ancient Greece.

Santa Fe with its vast territory was made a vicariate in 1850, a diocese in 1852, and an archdiocese in 1875, and was headed by the Frenchman Jean-Baptiste Lamy (1814–88). He did not reach his see until Aug. 9, 1851, and it was not until 1867 that Jesuit General Peter Beckx granted him five Jesuits of the dispersed Neapolitan Province to help him. S.'s account of the interminable 1867 journey is the most complete and scholarly I have ever read. The newcomers did not immediately settle at San Felipe but first took charge of nearby Bernalillo. This preliminary ministry is recorded briefly (24–25).

The chronological chart of the various structures on the San Felipe site enables the reader to follow the detailed account of the church during the pertinent years. So specific and well researched are the data furnished on the chart that it is worth the price of the volume itself. The daily life and ministry of the Jesuits are described. Much attention is given to their work in outlying communities. The reader will not soon forget the pioneers who inaugurated an extraordinary apostolate which still endures: Vigilante, Gasparri, Bianchi, Marra, and many others. The volume is provided with excellent maps, superb illustrations, good selective bibliographies, and an all-too-brief index. The short, substantive chapters, written in a clear, attractive style, make for pleasant and rapid pe-

rusal. The careful use of a wealth of material, some of it unpublished, makes it as definitive an account as can be expected for many years to come. I can recommend the book without reserve to all readers interested in a fascinating chapter of epical southwestern Americana.

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THE OLD CATHOLIC SOURCEBOOK.
By Karl Pruter and J. Gordon Melton.
New York: Garland, 1983. Pp. xi + 254.
\$35.

Pruter and Melton continue the excellent work begun by Peter F. Anson (*Bishops at Large* [London, 1964]), and while the latter limited himself to the Old Catholics of Europe, the former study them in the United States. "Old Catholics" here refers not only to those churches that derive their orders from Utrecht, but also those that have some affiliation (sometimes interpreted broadly) with them. P.-M. begin by briefly narrating the origin of the movement, its coming to America, and its expansion through the many consecrations of bishops: Joseph Rene Vilatte, Carmel Henry Carfora, and Afimios Ofiesh.

The heart of the volume is the description of these individual churches. P.-M. describe 26 that claim apostolic succession through Vilatte, 7 that derive their orders from Carfora, and 20 from Ofiesh. In addition, the authors extend their study by describing affiliated churches: 4 with ethnic ties, 3 with a homosexual orientation, 22 that claim to be "independent," 13 that promote "liberal Catholicism," 10 "Anglican" groups, and 9 that foster the "Roman Catholic Traditionalist Movement." This is a total of 114 churches. The length of the entries depends upon the information individual bishops chose to provide in the questionnaire P. had sent them. P. is the Old Catholic

Presiding Bishop of Christ Catholic Church headquartered in Chicago.

The remaining portion (127-254) is bibliographical material: (a) a select bibliography of 848 entries touching on "Old Catholicism," (b) a list of some 580 "Old Catholic" bishops with the name(s) of their consecrator(s) and date of consecration where available, (c) the present-known address of the churches' headquarters.

This sourcebook is the first of its kind, and if it is still somewhat incomplete it is only because some bishops had refused to respond to the questionnaire. The authors readily admit that the years between 1960 and 1980 were somewhat difficult for Old Catholicism when the churches suffered splintering and disintegration, mainly because of the consecration of uneducated and unworthy individuals to the episcopacy. P.-M. feel, however, that all this is now something of the past, and look forward to expansion during the '80s.

JOSEPH N. TYLEND, S.J.
Georgetown University

MORAL DEVELOPMENT FOUNDATIONS: JUDEO-CHRISTIAN ALTERNATIVES TO PIAGET/KOHLBERG. Edited by Donald M. Joy. Nashville: Abingdon, 1983. Pp. 255. \$12.95.

This interesting collection of essays reflects on Kohlberg's theory of moral development from two Jewish and a variety of Christian points of view. These and subsequent reflections will eventually lead, so the editor hopes, to "a working paradigm that is truly universal in its application" (49). The volume presumes the reader's familiarity with the cognitive developmental theory of Piaget and more especially with Kohlberg's theory and research. While generally appreciative of K.'s work, the authors present a full round of criticism of his theory while seeking to relate it to the Judeo-Christian heritage. They offer theological, philosophical, and educational insights which seek in gen-

eral to situate K.'s work within the wider purview of theology. The sole exception to this approach is Craig Dykstra, who would reject K.'s theory in favor of a fuller formation of character within the Christian community.

While all of the essays make a particular contribution, a few points were particularly striking. Several authors note that K.'s theory does not deal well with human sinfulness. Joseph Reimer points out that K.'s theory and the recent work of Carol Gilligan need to devote more attention to human action, while Barry Chazan stresses that community "is an indispensable aspect of moral development" (84). In a particularly stimulating essay, Paul Philibert argues that relational events provide the existential motors which power structural development and complement it.

Overall, these essays make a helpful contribution to the discussion of moral development. They lack, however, that coherence which makes Dykstra's recent book *Vision and Character* (New York: Paulist, 1981) so appealing. As the editor realizes, there is still a great deal of distance between these essays and a universal paradigm.

JOHN W. CROSSIN, O.S.F.S.
DeSales School of Theology
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GRUNDKURS SEXUALMORAL 1: GESCHLECHTLICHKEIT UND LIEBE. By Ambrosius Ruf, O.P., and Eugen Cooper. Herder: Freiburg im Breisgau, 1982. Pp. 164. DM 24.

This text examines past and present views of human sexuality and tries to construct a new framework for a Christian sexual ethic. Each of eight chapters briefly poses a problematic, sketches alternative models, develops a thesis, points to possible mistakes, and concludes with an appendix of relevant arguments and documents.

The first three chapters appraise the Western heritage. Contrary to much of

the Christian tradition that followed it, the Bible is seen to show that sexuality is part of God's good creation, that any body-soul dualism or hostility is excluded, and that men and women are equal. Two chapters then attack the long-standing views that either reproduction or pleasure is the prime meaning of sexuality. The next four chapters build upon a twofold anthropological claim: humans are unified beings, for whom sexuality is the integrating power, and humans are essentially social beings, for whom communication in a variety of forms is necessary. Contemporary theology, it is argued, must affirm the *ethical* value of open, dialogic communication in which feelings, especially of love, find recurring and honest expression through verbal and nonverbal bodily signs. Tenderness of both body and spirit is the virtue that should characterize the relation of sexual persons.

The authors—perhaps overreacting to past rigidity—insist that today's ethic must not provide universal norms; rather it should teach "boundary-values" and maxims. They hold for a personalistic ethic which stresses an appreciation and respect for the uniqueness of persons. They try to show how ethical teaching should change at each stage of a person's sexual growth, from infancy to old age. In place of an ontological ethic which stresses conformity to nature, they propose an ethic of responsibility which focuses on personal development. With daring simplicity and broad vision, this book invites the Church to continue rethinking its sexual ethics.

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TOWARD TRANSFIGURED LIFE: THE *THEORIA* OF EASTERN ORTHODOX ETHICS. By Stanley S. Harakas. Minneapolis: Light and Life, 1983. Pp. x + 285. \$12.95.

In this seminal work Harakas, a professor at Holy Cross Greek Orthodox School of Theology, Brookline, Mass., offers the English speaker an apparent first in Orthodoxy—a systematic treatment of Orthodox Christian *theological* ethics. Scoring the neglect of ethics in contemporary Orthodoxy, H. seeks to propound a coherent ethics admitting of Orthodox dogmatic concepts. His basic operating assumption in this endeavor is the ultimate *unity* of the moral and spiritual life. Orthodoxy, which, as H. notes, is universally acclaimed for its awesome liturgical and spiritual heritage, must now, in his view, strive more fully to articulate its attendant moral tradition.

Worth noting in this study are H.'s deft syntheses of the ethical teachings of the Greek Fathers, his dialogue with non-Orthodox schools of thought, and his recourse to traditional concepts from Orthodox anthropological and Trinitarian thought (e.g., the image-and-likeness doctrine, synergy, *theōsis*, etc.) elucidating ethical questions. In this line H. finds the ethical life in the Triune God, whose goodness remains unknowable in its essence, but the experience of which is given in the divine energies. It is this experience that conduces the human person to the ethical life and to seek divinization (*theōsis*).

Other points in H.'s treatment of ethical issues could elicit debate. In particular, one could question the validity of the conclusion H. draws (27) for ethics from the *Filioque* controversy. The insistence given in the *Filioque* dogma upon the unity of the nature of God does not appear, of itself, necessarily to favor a more structured, rule-orientated ethic, as H. states; other factors could also explain this.

Secondly, a more expanded treatment of the principle of *economia* by H. would have been welcomed. This principle, H. notes (174, 225), belongs to Orthodox canon law and allows ex-

ceptions to be made to a law or rule when in any given circumstance it is believed that its enforcement will cause positive harm or will prevent the realization of a greater good. Most importantly, H. stresses, *economia* is never a private matter but is always an ecclesial act restricted to the case in point. In this way, according to H., the Orthodox do not view it as a precedent-setting procedure. Still, a difficulty remains insofar as the principle of *economia* appears to beg the question as to what is in man's better interest in the typical case of conflict. Since the principle seems so open-ended and prone to misapplication, it behooves Orthodox moralists to elaborate more fully, and critically, on it for the benefit of the Western Christian world.

The chief strength of H.'s theological ethics is that it does not treat the moral life in isolation from the doctrines of creation, anthropology, grace, and soteriology. In this H. reflects Orthodox tradition, itself wary of any division between natural knowledge and revelation, nature and grace, and thus natural law and evangelic ethics.

ROBERT SLESINSKI

John XXIII Institute for Eastern Christian Studies, N.Y.

PRACTICAL THEOLOGY: THE EMERGING FIELD IN THEOLOGY, CHURCH, AND WORLD. Edited by Don S. Browning. New York: Harper & Row, 1983. Pp. 204. \$8.95.

As a term and as a field of study, practical theology is enjoying a resurgence in the U.S. Browning is as responsible for this as anyone else; so it is altogether fitting that he should edit this collection. His introductory chapter perceptively sketches where practical theology is and where it might go. The next nine chapters proceed logically enough from historical perspectives (the clerical stranglehold on theological education and Schleiermacher's influence) through foundational

perspectives (public theology and the dimensions of meaning, action, self) to regions of practical theology (social action, preaching, Christian development, pastoral care, and theological ethics). The last section is the most engaging because it reveals the sweep of practical theology and allows some differences of opinion to emerge (especially between Browning and James Lapsley on the nature of pastoral-practical theology).

Those unacquainted with the field of practical theology may expect to find here a "how to" collection of helps for the ministry. They will discover instead (if they persevere through the essays) an intellectually solid and demanding context for viewing and doing the ministry. This volume is not a comprehensive guide to practical theology, but it is certainly an adequate demonstration that practical concerns yield a serious and creative contribution to theology—one that has been dormant to the detriment of both theology and the practice of ministry.

ROBERT L. KINAST
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NUCLEAR ETHICS: A CHRISTIAN MORAL ARGUMENT. By David Hollenbach, S.J. New York: Paulist, 1983. Pp. 100. \$3.95.

Hollenbach elaborates further his *TS* (December 1982) article in a monograph completed before publication of the May 1983 Bishops' Pastoral Letter. The book is valuable for its solid grounding in both the moral and empirical literature on the subject as well as for its independence and insightfulness. While taking cognizance of official Church pronouncements and the relevant scholarly literature, H. succeeds in establishing an independent position which never seeks refuge in appeals to authority.

Three conclusions are reached: (1) Both just-war and pacifist approaches are necessary to the Church's ministry

and, in their complementarity, to each other. (2) No foreseeable use of nuclear weapons can meet the requirements either of political utility or the just-war conditions. Use of nuclear weapons is irrational. (3) Nevertheless, nuclear deterrence remains a necessity, and the moral permissibility as well as the prudential acceptability of any deterrent posture must rest on the twofold test of avoidance of nuclear war and advancing prospects for arms control.

H. recognizes that a wide spectrum of approaches to nuclear deterrence based on just-war doctrine agrees that the putative effectiveness of the deterrent is the heart of the matter, practically and morally. Since he rejects any war-fighting use of nuclear weapons, he is left, despite the sophistication and realism of his arguments, with another version of a bluff deterrent that does not rest on a credible willingness to resist nuclear aggression with nuclear retaliation in kind, should deterrence fail. The price he pays for precluding hopes for limited nuclear war is a heavy reliance on hopes that deterrence will never fail and that substantial arms control progress will alter the predicament.

H.'s position is buttressed by layers of moral presumptions (against taking human life, against war, against the feasibility of limited nuclear war), but he collides in the end with a practical presumption that some of us would raise, namely, that you cannot long deter by threatening actions that you have already condemned as immoral and resolved never to perform.

WILLIAM V. O'BRIEN
Georgetown University

SPIRITUAL PASSAGES: THE PSYCHOLOGY OF SPIRITUAL DEVELOPMENT. By Benedict J. Groeschel. New York: Crossroad, 1983. Pp. xii + 210. \$12.95.

G. attempts to synthesize contemporary developmental psychology with

the traditional "three ways" (purgation, illumination, and union) of Christian spirituality. His goal is to help "those who seek" to do so informed with a modern understanding of the constraints and possibilities affecting personal development, and with a corresponding sense of what individual and corporate disciplines are appropriate and helpful at different stages of the spiritual quest.

This is a likable, needed, and well-intentioned book that is nonetheless seriously flawed. G. is obviously clear in his own mind how the many sources on which he draws, both ancient and modern, should fit together, but he asserts rather than demonstrates that unity for the reader. This is all the more frustrating for the solid pastoral sense that underlies it all. One is afraid that G. has shown us a personal style that can be admired but not employed. Two points illustrate this. G. begins by predicating his method on the "four voices" with which God calls us on the spiritual quest. Yet these bear almost no relation to the developmental schemes later employed, nor do they bear any determinate relation to the "three ways" of the tradition. Second, while G. quite accurately distinguishes developmental psychology from other psychologies whose assumptions are unhelpful or pernicious to the spiritual life, he is almost wholly uncritical of developmental schemes and undisciplined in his use of importantly differing schemes. He gives only a brief note to research that could have given a much stronger conceptual core to the book, that of J. Fowler's on faith development.

Indeed, what cogency his use of developmental psychology has rests on the stories from Catholic community and tradition with which he illustrates it. It is not a criticism of his work to say it is almost unintelligible outside a Roman Catholic context; it is rather a sign of the great particularity of spir-

itual pathways. G.'s use of psychology may illuminate one pathway at times, but it does not shed much light on others.

RICHARD BONDI
Candler School of Theology
Atlanta, Ga.

RELIGIOUS EDUCATION DEVELOPMENT: IMAGES FOR THE FUTURE. By Gabriel Moran. Minneapolis: Winston, 1983. Pp. 236. \$9.95.

In this provocative and thoroughly researched book, Moran seeks a theory of development which "would be most compatible with the meaning of religious education" (10). To achieve his purpose, he offers a comprehensive and critical survey of contemporary developmental theorists beginning with Erikson and several adult developmental psychologists and proceeding to Piaget, Kohlberg, and Fowler. Here he not only carefully presents each theory but also offers some insightful comments and critical reflections with particular attention to the theorists' use of language and imagery. In discussing moral development in particular, M. opts for an alternative to Kohlberg based on "virtue/care/character/community" which includes a "principled nonviolence" suggested by the recent work of Carol Gilligan.

After discussing the developmentalists, M. proceeds to an intriguing examination of the grammar of both religious and educational development. He concludes that the religious and the educational can achieve a working relationship through the idea of development. He then presents three stages of religious education—Simply Religious Education, Christian (Jewish, Muslim) Education, Religiously Christian (Jewish, Muslim) Education—and divides each of these into two "moments."

The strength of M.'s work lies in his detailed analysis of the developmental theorists. While one might question his

rejection of teleology, part of his critique of Kohlberg, and other elements, his overall analysis is lucid and helpful. As M. himself realizes, his own stages of religious education, while suggestive, are problematic in their lack of empirical support and await further investigation.

JOHN W. CROSSIN, O.S.F.S.
DeSales School of Theology
Washington, D.C.

PROCLAIMING THE GOOD NEWS: HOMILIES FOR THE 'A' CYCLE. By John Jay Hughes. Huntington, Ind.: Our Sunday Visitor, 1983. Pp. 216. \$14.95.

Hughes, priest of the Archdiocese of St. Louis, author of the well-known book on Anglican orders *Absolutely Null & Utterly Void*, presents 62 Sunday and feast-day homilies, most of them actually delivered in a parish church. They exemplify principles and convictions in H.'s Introduction: (1) The most important factor in a parish is the priest and the quality of his preaching. (2) Mediocre Catholic preaching stems largely from concentration on techniques rather than substance. (3) Preaching is hard work. (4) A written text, however you may use it, is very valuable, especially in one's early years. (5) Tell the people not what to do but who they are. It is Dean Inge's "The gospel was not good advice but good news." Indicative mood, not imperative.

The homilies are published not for priestly piracy but as possible models and source material. What commends them to preachers? Immersion in Scripture ("there is no substitute for good exegesis" [14]), a thorough working knowledge of doctrinal and moral tradition, insights that stem from prayer and reflection, knowledge of history and interest in current events, clear focus on a single issue, language that is intelligible without being trite,

awareness of others' needs (and H.'s own). A useful book.

WALTER J. BURGHARDT, S.J.
Georgetown University

BARRIERS TO ECUMENISM: THE HOLY SEE AND THE WORLD COUNCIL ON SOCIAL QUESTIONS. By Thomas Sieger Derr. Maryknoll, N.Y.: Orbis, 1983. Pp. 102. \$7.95.

Derr chronicles the relationships between the Vatican and the World Council since Vatican II. The Roman Catholic theologian may find the book to be on a bias different from his or her own, one that is much more impressed with the style of World Council theology and action than that of the Vatican.

The asymmetry between a worldwide Church with tight centralized organization but open ecumenical expectations and the loosely collected churches of the World Council with its very specific social and ecumenical agendas makes any collaboration miraculous in itself. The specific criticisms of Council and Holy See, again, will have to be taken up by more experienced world ecumenists. However, for those exploring social ethics, ecclesiology, and late-twentieth-century Christian history, this is an important brief work. The structured relationships through the ongoing Joint Working Group, medical mission collaboration, Faith and Order involvement, and particularly the joint Society for Development and Peace (Sodepax) are recorded.

At a fundamental level, style of social mission is rooted in questions of authentic ecclesiological faith and the methodology for mission and renewal. These stem from an understanding of Christ's role in the Church. If the ecumenical movement is to progress at this level, careful scrutiny of these differences is necessary for the gospel to correct the human error and sinfulness that keeps Christians apart.

The book enumerates the specifics of issues such as ethical methodology; unreflected ideological factors on each side; the global, pastoral style of the Catholic Church as over against the specific, prophetic style of the Council; the structural barriers implicit in the Vatican State, bureaucratic styles and magisterial character of the Church as opposed to the nonauthoritative character of the Council.

The book concludes with a catalogue of some of the substantive issues that divide these two communities in their approach to social concerns: human rights, religious liberty, racism, nationalism, violence and revolution, economic development and technology, women and family issues. We have begun to resolve some of the thorniest of theological issues surrounding Scripture, tradition, authority, ministry and the sacraments, and even soteriology.

JEFFREY GROS, F.S.C.

*National Council of the Churches
of Christ*

INEQUALITY AND THE AMERICAN CONSCIENCE. By Christopher F. Mooney, S.J. New York: Paulist, 1982. Pp. vii + 136. \$5.95.

On June 28, 1978, the Supreme Court handed down its decision in the matter of Allan Bakke vs. Board of Regents. Bakke, a white applicant to medical school, claimed that he had been wrongfully excluded because of certain ethnic and racial quotas. The Supreme Court, in a 128-page decision, gingerly agreed. Five years later, on July 1, 1983, in another "affirmative action" case—Guardian Association vs. Civil Service Commission—Justice Powell deplored the Court's lack of unanimity and warned that "our many opinions today will further confuse rather than guide."

Mooney, a theologian and legal scholar, provides an excellent guide to

the Bakke decision, as well as to two affirmative-action cases in the employment area. The book was written "to give the concerned citizen a clear explanation of the legal tools used, as well as of the moral imperatives of justice and equity that inspired their use." After reviewing the facts of the Bakke case and indicating the traditional judicial approaches to the Equal Protection Clause of the Fourteenth Amendment, M. offers his reflections on the concepts of affirmative action, of a "color-blind" society, and of meritocracy. He points out that Bakke is a "hard" case in that it is a conflict between right and right: a case in which the Supreme Court was forced to act as the nation's conscience.

This is a well-documented commentary in the area of affirmative action which not only the concerned citizen but attorney and law student too may profitably peruse in preference to reading the decision itself. Indeed, M.'s book ought to be required reading in the law schools' course in constitutional law.

EDWIN H. CONVEY, S.J.
Loyola College, Baltimore

THE CAUSES OF WORLD HUNGER. Edited by William Byron. New York: Paulist, 1982. Pp. 256. \$8.95.

There are never enough good books on the topic of hunger. Its continued devastation in our world community demonstrates that both our present state of knowledge about the issue, as well as our moral commitment to eradicate it, have still a long way to go. Any book that can enlighten us about the causes as well as inspire the reader to take action with regard to this complex topic is most welcome.

In this fine volume 18 authors, all of whom are or have been members of the Board of Directors of Bread for the World with expertise in a wide variety

of disciplines, worked together to produce a valuable contribution to the ongoing probing of this world problem. Their concerted efforts to explore the causes of hunger, not just its manifestations or symptoms, along with how those causes are related one to the other convince the reader that any simplistic solutions proposed to solve world hunger have no place in the real political, social, cultural world of today.

Although Byron readily admits that the topics covered do not exhaust the list of possible causes of the problem, few readers will come away without having her or his understanding of the issue broadened and deepened immensely. Poverty is listed as *the* basic cause of hunger. Other areas treated include the role of tradition, geography/climate, resource abuse, agricultural policy, trade barriers, arms race, population, and theological underdevelopment and ethical insensitivity. The final chapter, "Toward a Solution: Bread for the World," reinforces the message carried in many chapters in the book: there is a way for each and everyone to take an active role in helping to eliminate world hunger. It must be a priority concern for Christians today.

JANE V. BLEWETT
Center of Concern, D.C.

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BACK ISSUES are available from the office in Washington, D.C.

Presenting This Issue

Our March 1984 issue, opening *TS*'s 45th year, offers three full-length articles, the precious annual "Notes on Moral Theology," and two shorter notes.

The Tradition of Probabilism and the Moral Status of the Early Embryo uses as springboard the fact that the Roman magisterium applies the tradition of probabilism to the doubt about the ensoulment of the early embryo. Regarding this doubt as a "doubt of fact," the magisterium concludes that the embryo is inviolate from fertilization on. The author argues that the doubt is rather one of metaphysical theory, which is properly interpreted as a "doubt of law." This characterization, coupled with positive grounds for questioning ensoulment, is seen to permit some liberty in relation to the moral treatment of early embryos. CAROL A. TAUER, with doctorates from M.I.T. (mathematics) and Georgetown (philosophy), is professor of philosophy at the College of St. Catherine, St. Paul, Minn. She specializes in ethical theory and in applied ethics (e.g., biomedical ethics), has published articles on "Social Justice and Access to Information" and "The Hospital's Duty and Rape Victims," and is currently working on the problem of laboratory-fertilized embryos as potential persons.

The Autonomous Self and the Commanding Community stems from a highly respected Jewish thinker who, as a religious liberal, approaches the issue of communal authority by way of the problems created by the concept of autonomy. After indicating how this originally secular idea needs to be rethought and religiously regrounded today, he educes its implications for selves and their communities. EUGENE B. BOROWITZ, Doctor of Hebrew Letters, professor of education and Jewish religious thought at Hebrew Union College—Jewish Institute of Religion, New York, specializes in Jewish theology and ethics. His most recent books are *Choices in Modern Jewish Thought* (Behrman, 1983) and *Liberal Judaism* (Union of American Hebrew Congregations, 1984); he is currently studying the linguistic patterns and structures of the *agadah*, the division of rabbinic language in which religious ideas are given direct articulation.

Appreciative Awareness: The Feeling-Dimension in Religious Experience, the last in our series of five articles in philosophical theology by the John Courtney Murray Group, bases itself on the American theologian B. E. Meland (who used the insights of James, Whitehead, and Wieman) to examine the feeling-dimension in relation to the rational, and exemplifies Meland's seminal insights by a special application to prayer. J. J. MUELLER, S.J., Ph.D. from Berkeley's Graduate Theological Union, associate professor of religious studies at Gonzaga

University, Spokane, gives particular play in this research to theology and culture, especially in the North American theological context. His book on Meland's cultural theology, *Faith and Appreciative Awareness*, appeared in 1981. In preparation for the Paulist Press series is his *What Are Theologians Saying about Theological Method?*

Notes on Moral Theology: 1983 focuses on four areas: conversations in fundamental moral theology; doctrinal development; pastoral problems; the American bishops' pastoral on war and peace. RICHARD A. MCCORMICK, S.J., Rose F. Kennedy Professor of Christian Ethics at the Kennedy Institute of Ethics, Georgetown University, concludes with these "Notes" 19 years of unique service to the discipline of moral theology, surveys without parallel in moral and ethical literature. The "Notes" will continue, but under different authorship, probably multiple; for at the present writing it does not seem feasible for any single scholar to attempt what McCormick has done with such singular success and at considerable sacrifice. Fortunately, he will not abandon *TS* altogether; his contributions will simply assume a different mode.

Trinity and History presents a view of the Trinity within a speculative philosophy of history. A review of the contexts of the major achievements in Trinitarian theology is followed by an account of the missions of Word and Spirit within Lonergan's world design of "emergent probability" and a reformulation of traditional doctrines in historically-minded terms. TAD DUNNE, S.J., Ph.D. from the University of St. Michael's College, Toronto, is currently on leave from his theological post at Regis College in Toronto, to direct the novices of the Detroit Province of the Society of Jesus. His areas of special competence are the Trinity, spirituality, Lonergan studies, and community and communications. His book *We Cannot Find Words: Foundations of Prayer* appeared in 1981, and he is now authoring a work that relates Lonergan's *Method in Theology* to studies in spirituality.

Grasping the Tradition: Reflections of a Church Historian maintains that, despite Catholic emphasis on tradition, church history, where tradition is discovered, has been a neglected subject, and contends that as the dynamic nature of tradition comes to be better appreciated, so does the function of historical study. JAMES HENNESEY, S.J., Ph.D. in history from the Catholic University of America, is professor of the history of Christianity at Boston College, with special interest in American and modern European Roman Catholic history. His *American Catholics* (Oxford, 1981) has been called "the finest one-volume history of the Catholic community in the United States to date" (*TS* 43 [1982] 534). He is now at work on a history of European Catholicism since the French Revolution.

Walter J. Burghardt, S.J.
Editor

NICOLAI DE CUSA OPERA OMNIA 16: SERMONES I (1430-1441), FASCICULUS 3: SERMONES XI-XXI. Edited by Rudolf Haubst and Martin Bodewig. Hamburg: F. Meiner, 1977. Pp. 221-331. DM 144.

NICOLAI DE CUSA OPERA OMNIA 17: SERMONES II (1443-1452), FASCICULUS 1: SERMONES XXVII-XXXIX. Edited by Rudolf Haubst and Hermann Schnarr. Hamburg: F. Meiner, 1983. Pp. 1-118. DM 186.

The 24 sermons contained in these two most recent additions to the Cusanus *opera* take us up to the Feast of the Holy Trinity, 1444. Fascicle 4 of Vol. 16 has not yet been published but it apparently will be confined to five pieces most likely composed between December 1440 and Good Friday 1443. Publication of the latest fascicle means that we now have, in splendid critical edition, about 15 percent of the sermons of the great German cardinal. Over 20 years of work by the Institut der Cusanus-Gesellschaft für Cusanus-Forschung have gone into this valuable project. As it progresses, we might reasonably expect scholars to enrich their interpretations of Cusa's thought by attending to this sermon material and especially by making use of the deep and extensive *apparatus fontium* which is certainly one of the glories of this edition.

As the work of John W. O'Malley has shown, the sermons of the late-fifteenth and early-sixteenth centuries, all too often neglected in assessments of the intellectual life of the period, are really indispensable components of the complete picture of a people's religious life. This is surely true in the case of Nicholas. Because he is usually treated as a philosopher, his considerable body of sermons tends not to attract scholarly interest. As examples, one might cite the recently published five volumes by Jasper Hopkins and the important study of Pauline Moffitt Watts. These are well-documented and competent works, but the Cusanus of the *Sermones* is all but overlooked. In my judgment, a more accurate and comprehensive view of the German cardinal is had only when he is placed in the category of religious reformer. His approach to reform is indeed highly intellectualist, but it is precisely the sphere of intellect which he regarded as the most fundamental locus of religious reform. Even a glance at these two fascicles of the *Sermones* convinces us that what we are observing here is not so much spiritual exhortation as theological reconstruction. This suggests that the other works of Cusanus should probably be classified under the same rubric, especially since they exhibit the same themes and contain much of the same language and imagery as the *Sermones*.

The fascicles here being considered do, in fact, corroborate this judgment, because we find in these texts the first references to Nicholas' important conciliar treatise *De concordantia catholica* (*Sermo* 21), as well

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