

BOOK REVIEWS

ROMANESQUE BIBLE ILLUMINATION. By Walter Cahn. Ithaca: Cornell University, 1982. Pp. 304. \$95.

In three informative opening chapters Cahn traces the history of Bible illustration from late antiquity through the Carolingian period down to the pre-Romanesque, introducing readers to the oldest surviving products of the art. Four final chapters focus on the 11th to the early 13th century, a time when monastic reform movements stressed liturgical reading, creating an unprecedented demand for Bibles. C. here describes the centers of production and the works themselves, catalogues the biblical scenes they depicted, and summarizes current knowledge about the artists and the trade. The text proper is followed by a catalogue of 150 selected Romanesque Bibles which describes each manuscript, outlines its contents and history, and refers to relevant modern research.

Students of biblical theology might choose to enter this artistic world through C.'s chapter 6 ("Themes and Variations"), which lists the subjects illustrated in the order of the Bible itself. The repertory of images ranges from creation to the Last Judgment. Scenes are drawn principally from the narrative books: primeval and patriarchal history; exodus, desert wanderings, occupation; the stories of Judges, David, Job, the Maccabees, Jesus and the apostles. This scenic inventory is frequently cross-referenced to data in other chapters or in the catalogue, and the iconographic themes are also listed in the general index, so that one can easily find his way to material anywhere in the book pertaining to a specific narrative.

Art, like theology, is always inculturated, even when interpreting the Bible. C. helps us perceive the Romanesque world through the mirror of its art, elucidating the influence on individual paintings of contemporary cosmology, sacramental theology, and theories of history, demonstrating how allegorical and mystical exegesis may predominate over the literal, or the desire to delight over purely didactic impulses. By salient example and detail he also brings the monastic communities to life. Their libraries: we feel as well informed about holdings at Cluny as if we had browsed through its card catalogue. The economics of the scriptorium: the Erlangen Bible alone cost half as many talents as an engineer received for four years of work constructing an aqueduct. Individual illustrators: even when they left no personal information to colophons, it is often possible, by stylistic detective work, to trace their hands through volumes created years apart and now far dispersed from their place of origin. The spiritual value scribes and painters attributed to their labors: an anecdote relates that a certain monk was saved at the Judgment because when the letters

he had penned in a lifetime were added up, they just exceeded by one the number of his sins against the rule.

C. covers his subject representatively, not exhaustively. He chooses material with an eye to its quality and significance. The organization, pedagogy, and economy of the presentation reveal a master's control. Sparse notes refer only to primary sources, mainly those described in the catalogue. The bibliography is truly select. The art speaks to us directly through 250 reproductions, including many full color pages.

This erudite and attractive volume is worth its price. It deserves an enthusiastic reception both from readers familiar with medieval biblical illustration and from those fortunate enough to discover it under Cahn's guidance for the first time.

Jesuit School of Theology, Berkeley

JOHN R. KEATING, S.J.

THE BIBLICAL FOUNDATIONS OF MISSION. By Donald Senior, C.P., and Carroll Stuhlmueller, C.P. Maryknoll, N.Y.: Orbis, 1983. Pp. xii + 371. \$25; \$14.95 paper.

Karl Rahner has concluded that with Vatican II the Church has changed from being "European" to being a "world" Church. The only comparable transition was when the Jewish apostolic community at Jerusalem gradually became "Hellenistic" or "European" Christianity through missionary expansion and the influx of Gentiles. Senior and Stuhlmueller survey and evaluate the OT and NT traditions that relate to the Church's universal mission. Their hypothesis is that the entire Bible, not just the NT, lays the foundation for mission, and they ask how the universal mission became an accepted part of the Church's biblical perspective.

Stuhlmueller confronts the question in a presentation that I find brilliantly conceived and carefully executed. Some significant points: (1) Israel treasured its identity as God's elect people, but also recognized its deep solidarity with other nations and with the secular world. (2) Secular events, such as the exodus from Egypt and the settlement in the land, the prophetic challenge to monarchy and temple, and the shattering experience of exile, reveal a dialectic between flight from and absorption of the secular, between a concern for self-identity and responsible interaction with the environment, between status as God's people and awareness of solidarity with the entire human race. (3) Israel's experience of salvation can be called a process of "humanization" in which Israel both deepened its life as a people in its own culture and moved forward toward fulfilling a divinely inspired, universal dream. (4) Israel's prayer and liturgy preserved intuitions of God's universal sovereignty and the universal scope of salvation. (5) The OT includes elements crucial for

mission, such as the universal sovereignty of God over all people and all history, a strong interaction between Israel and secular culture, a vision of the future in which the nations would form with Israel one chosen people under the same God. These elements, however, did not come together in an active missionary stance. Israel was not called to the nations; the nations were allowed to come to Israel.

Senior first shows how with Jesus the outward-directed forces in the OT break out into the non-Jewish world. Convinced that God was gracious and merciful, he reached beyond the contemporary boundaries to offer God's mercy to the poor, to outcasts and sinners, and to some Gentiles. His ministry was confined for the most part to Palestine, but after his resurrection he commissioned his disciples to bring that ministry to the world.

In subsequent chapters Senior shows how the NT writings represent the different ways in which the Christian community reflected on its mission situation and experience. With attention to each writing, he first provides information about its sources, its historical setting, and its literary movement. He then focuses on the themes related to the universal mission. In treating Mark, e.g., he demonstrates how "mission" has a firm place in the gospel. It comes forward in the texts and themes that are central to the Evangelist's concern. Mark invites the Church, transformed by the cross, to take up the mission of Jesus that embraced Jew and Gentile. With this perspective Senior strikes a refreshing balance to recent concentration on inner-community questions and Christological concerns. (Cf. also D. Senior, "The Struggle To Be Universal: Mission as a Vantage Point for New Testament Investigation," *CBQ* 46 [1984] 63-81.)

The authors conclude by naming the convictions and dynamics that turned Israel and the early Christian community away from an exclusive concern with self-identity and toward an active responsibility for the world. First, the God of Israel was sovereign over all people, and He was a saving God. Second, God was in and through history, and He is discerned in historical events, both secular and religious, and in human institutions. Third, the material universe reveals God and shares in His plan of salvation. Finally, religious experience is one of the most important impulses to mission. The authors then reflect on how these convictions might inform and influence the Church's universal mission today.

As often happens, this book's strengths reveal some weaknesses. Stuhlmüller presents the OT themes with great care and discipline, but at times his section seems needlessly repetitious. Senior provides a wealth of historical and literary information about each writing, but at times his section seems slow and ponderous and its argument appears to get lost. A pruned and streamlined paperback edition of the book would make its

richness more accessible to the professional and nonprofessional persons alert to the mission question, that is, to the audience for whom it was written.

Loyola University, Chicago

WILLIAM G. THOMPSON, S.J.

EZEKIEL 2 (CHAPS. 25–48). By Walther Zimmerli. Translated from the German by James D. Martin. *Hermeneia Series*. Philadelphia: Fortress, 1983. Pp. xxxiv + 606. \$39.95.

The praise accorded in an earlier review (*TS* 41 [1980] 191–92) to the first volume is no less deserved for the second and final volume of this magisterial commentary by Zimmerli of Göttingen. This painstakingly careful study begins with Ezek 25–32, in which oracles against seven nations and cities are assembled in what was certainly intended as a homogeneous compositional unit. All commentators have recognized this material as a bridge between the prophet's earlier pronouncement of doom over Judah/Jerusalem (the first volume) and the proclamation of God's promise of restoration to the land of Israel, following hard upon the report that Jerusalem had fallen (33:21–22).

Never swerving from his steady theological vision of this turbulent historical period, Z. notes that Israel's redeemer is a "God who does not abandon Israel to her own devices because he is jealous for the holiness of his name, who remains true to his people because he remains true to his name" (324). The momentum of God's saving act is sustained by the vast guidance vision of chaps. 40–48, in which the prophet is taken on a tour of the restored and symmetrically arranged temple from which issues the river whose waters will heal the surrounding land. Ironically enough, from this most bizarre of Israel's prophets has come the most clearly ordered book in the prophetic canon.

There is an undeniable advantage to serious students in having a commentary upon which no arbitrary limits in size and scope have been imposed. But it comes at a price. The reader can get lost in the massive accumulation of grammatical, historical, and theological information acquired through a lifetime of intensive work on this prophet. Even in the independent translation, the constant brackets, parentheses, and angle brackets irritatingly disturb the flow of the sentences. Z. is, I think, aware of these difficulties and he has taken special care throughout to provide excellent summaries of the argument; his regular section entitled "Aim" is especially helpful. Z. continues to resist the excessive and often arbitrary textual emendations which were characteristic of earlier scholarship. In a preface to the second German edition (1979) he takes up more recent work on Ezekiel by Schulz, Garscha, Hossfeld, Keel, and others. To Schulz he frankly points out the methodological difficulty of

postulating historical sequences on the basis of pure form-critical and tradition-historical postulates.

Going a step further, it seems true to say that the relatively recent rhetorical criticism of prophetic oracles should make us even more hesitant about tampering with the text as it stands. In Ezekiel and other prophets there are carefully patterned inclusions, resumptions of words and phrases, subtle assonances, intricate chiasmic arrangements, rhythmic balance between parallel bicola and tricola, all of which must be given full weight before yielding to the temptation to emend. This is not Massoretic fundamentalism but a belated acknowledgment that these Hebrew poets left us highly artistic though emotionally charged religious expressions in the written form of their oracular utterances.

Fortress Press again deserves our gratitude for undertaking this costly long-term project, which has already made a significant contribution to OT and NT scholarship. The editors have conscientiously fulfilled their task of adapting this superb example of German scholarship to the needs of English-speaking readers. The bibliographies and excellent indices for both volumes guarantee maximum usability. On the other hand, the more than fifty misprints I spotted should be corrected in the next printing, which, I hope, is not far down the road.

Gonzaga University, Spokane

FREDERICK L. MORIARTY, S.J.

THE RESURRECTION OF JESUS: A JEWISH PERSPECTIVE. By Pinchas Lapide. Minneapolis: Augsburg, 1983. Pp. 160. \$8.95.

EASTER GOSPELS: THE RESURRECTION OF JESUS ACCORDING TO THE FOUR EVANGELISTS. By Robert H. Smith. Minneapolis: Augsburg, 1983. Pp. 254. \$14.95.

These two books approach the topic of resurrection from different viewpoints. Lapide asks whether the historical probability that Jesus was raised would justify the messianic claims made about him by Christians. He concludes that it is possible to give a Jewish perspective on resurrection which does not demand such a conclusion. Smith does not concern himself with questions of historical probability or background. He observes that all of the NT writers presume that Jesus was raised. Their concern is to present the significance of the Resurrected One for the Christian. His approach is to study the resurrection narratives and the allusions to resurrection in the Gospels as we have them. Thus S. is not interested in reconstructing pre-Gospel traditions about the resurrection.

From quite different directions, both books demonstrate the close connection between resurrection faith and confession of belief in Jesus. L. points out that the foundation of resurrection is set in the Jewish faith experiences of a righteous person who calls out to God in the midst

of disaster and finds salvation through God's power. This salvation reflects God's fidelity to the covenant promises. Application of this pattern of faith to Jesus could only become a reality for those who had been previously acquainted with him. L. speculates that the similarity between resurrection and pagan myths of death and restoration might have been part of God's plan to eliminate paganism. L. rejects the picture of Jesus as opposed to the Judaism of his time and rejected by its teachers. As a Jew, he is willing to acknowledge that Christianity belongs to God's salvation history for the Gentiles and that Jesus was a righteous person but not the messiah as Christians claim.

S. sketches the pattern of resurrection in the Gospels. He observes that the major focus of resurrection is the basic experience of Christians being empowered for ministry and service. The particular shape of the Easter message is formed according to the crises of faith confronted by each Gospel writer. In general, S.'s presentation follows common scholarly treatments of the Gospels. Occasionally one finds assertions that are more idiosyncratic. S. considers the silence of the women at the end of Mark to be an indication of their determination in the face of the task ahead. This view is contrary to both redaction-critical studies of Mark and to literary analyses of the function of Mark's ending. Or, he picks up a suggestion that he knows Raymond Brown mentions in order to reject it: that the two angels seen by Mary Magdalene at the tomb represent the holy of holies. He explains the 153 fish in Jn 21 on the basis of a numerological speculation about an equilateral triangle with 17 dots per side. He does not provide any documentation for this view in ancient numerology. Nor could I find one in a brief survey in the library. But these peculiarities do not detract from the value of the main presentation, which would make a nice one-semester undergraduate or adult study on the resurrection in the Gospels. The study could be complemented by Lapide's book, especially the fine introductory essay by Carl E. Braaten on resurrection in the Jewish-Christian dialogue.

Boston College

PHEME PERKINS

THE DAWN OF QUMRAN: THE SECTARIAN TORAH AND THE TEACHER OF RIGHTEOUSNESS. By Ben Zion Wacholder. Cincinnati: Hebrew Union College, 1983. Pp. xviii + 310. \$25.

This book seeks to relate the last published major scroll from the Qumran caves, the so-called Temple Scroll (11QT_{Temple}), to the rest of Qumran literature. Wacholder maintains that the scroll has been misnamed by the original editor, Y. Yadin, who called it *Megillat hammiqdaš*: *The Temple Scroll* (3 vols.; Jerusalem: Israel Exploration Society, 1977), and that it should rather be called 11QT_{Torah}, because it represents "a

rival to the five books of the Torah which God had handed down to Moses." In other words, it is "the Qumranic or sectarian Torah," more specifically "the sealed book of the Law" (*sēper hattôrāh heḥātûm*), which David had never read, which was not opened in Israel since the time of Eleazar, Joshua, and the elders (see Josh 24:29–33; Judg 2:7–10), and was only revealed at "the coming of Zadok" (*Damascus Document* [= CD] 5:2–5). For W., Zadok is the Qumran community's Teacher of Righteousness, its founder, and the author of this new sectarian Torah; indeed, the elite in the community are named "sons of Zadok" after him. "If the traditional Torah [of Moses] was regarded [by the community] as holy, the *Seper Torah* was considered the holy of holies" (xiv). It represents "another Torah, even more faithful to the word of God and more authoritative than its Mosaic archetype" (4). W. goes so far as to maintain that the prescriptions of 11QTorah provide the key to solving many of the enigmatic allusions and "secrets" of other Qumran writings, to which only the members of the community were privy.

Chap. 1, "A Second Torah at Sinai?", studies the pronouns "I," "Thou," "They" in the scroll: God is regularly depicted speaking in the first singular as He issues new regulations or paraphrases many of those in Exodus, Leviticus, and Numbers. It discusses the purpose, composition, and unity of the scroll and concludes that the author "claims" a "divine origin of his work" and a "superiority to the canonical Pentateuch" (31).

Chap. 2, "The Sectarian Torah in Qumranic Literature," discusses the relation of 11QTorah to Enochic literature, *Jubilees*, the Greek fragments of Eupolemos, and sectarian writings (*Manual of Discipline*, *Thanksgiving Psalms*, various *pēshārīm*), and argues that many references in such writings "show an unmistakable development from 11QTorah" (96). W. claims that *Jub.* 1:26 ("the first and the last") refers to the two Torahs, Mosaic and sectarian; that 4QpPs37 4:8–9 ("the law which he sent to him") and 4Q177 1–4:14 ("the book of the second law") refer to this sectarian Torah.

Chap. 3, "Who Is Zadok? 11QTorah and the Teacher of Righteousness," treats the name *Šādôq* (in CD 5:4), the title *bēnê Šādôq*, "sons of Zadok," the title *môrêh šedeq*, "Teacher of Righteousness," the relation of *Malkî-šedeq* ("Melchizedek") to *Malkî-reša'*, and the "tomb of Zadok" in the Copper Plaque (3Q15 11:3,6). W. concludes that the name Zadok, except in passages dependent on the Book of Ezekiel, refers not to the "biblical figure," but is "either the *Moreh Sedeq* or the patronymic of the elite" of the Qumran community (140).

In chap. 4, "Zadok in Talmudic and Karaite Writings," W. traces references in later Jewish writings to a Zadok and Boethus, disciples of Antigonos of Soko, who are usually regarded as the founders of the Sadducees and the Boethusians. But he contends that the later rabbinic

references to *Šēdôqîm* are actually "allusions to the Qumran sectaries" (168). The Qumran community did not cease to exist after A.D. 70, and their literature (*siprê Šēdôqîm*) became sources for much of the teaching of 'Anan, the founder of medieval Karaism.

Chap. 5, "Chronology," traces the roots of the Qumran community back beyond the Hasmonean and Roman periods, to which it is usually ascribed, even to "the era of the Diadochi, especially to the time when Judea was part of the Ptolemaic state" (171). W. takes CD 1:5 literally: 390 years after He [God] delivered them into the hand of Nebuchadnezzar, King of Babylonia, i.e., 196 B.C., as the time when Zadok founded the Qumran community and authored the new Torah: "... Zadok, whether consciously or not, set out to rival Moses hoping to succeed where his predecessor had failed" (228). "The Torah of Moses was ephemeral, Zadok's eternal" (229)!

This book thus propounds a fascinating theory of Qumran origins and the relation of 11QT^{Temple} to the rest of Qumran literature. W. is on the right track in ascribing the composition of 11QT^{Temple} to a member of the Qumran community and resisting the suggestion made by L. Schiffman and B. Levine that it was merely copied for the community library. Interesting, too, is the identification of the Teacher of Righteousness with a historical figure, Zadok, of the early second century B.C. But I am not sure that the early chronology will fit in with the rest of the data, as we have come to learn them, especially the archeological periods of Qumran itself. That the author of the Temple Scroll wanted to pass his writing off as a new Torah addressed to Moses was a point already made by Y. Yadin himself, the original editor of the text, both in popular articles and in the *editio princeps* (*Mēgillat hammiqdaš* 1.61-62). Yadin dated the Temple Scroll to "the days of John Hyrcanus [134-104 B.C.] or a bit earlier" (*ibid.* 298); but this becomes in W.'s discussion "during the rule of John Hyrcanus or soon thereafter" (208) in an annoying attempt to discredit the original editor's dating. In the long run, it will take considerable time to see whether Wacholder's theory will find wide conviction.

Catholic University of America

JOSEPH A. FITZMYER, S.J.

DISCERNING THE MYSTERY: AN ESSAY ON THE NATURE OF THEOLOGY. By Andrew Louth. Oxford: Clarendon/Oxford University, 1983. Pp. xiv + 150. \$19.95.

L. seems to continue his project, begun in his work on the origins of Christian mysticism, of reappropriating the *patres* for today. He deplores the tendency of the humanities to ape the physical sciences. Following Gadamer's critique of the Enlightenment's ideal of the sciences, L.

suggests that the humanities possess their own avenue to truth. Not the natural world of objects but the moral world of free persons is the humanities' concern. Their "objectivity" requires "engagement," not simple objective and "unprejudiced" description. Hence the import of tradition, as the "place" where the moral world of persons becomes available to us. Hence, too, the import of our own "preconceptions," through which we are attuned to the moral lessons of the human tradition. L. essentially appropriates Gadamer's model of the humanities as *Bildung* or *paideia*, an initiation into a realm of human meaning rather than into techniques for the description of objects. L.'s proposal: theology's "closest neighbor" is the humanities; it would do well to "ape" them.

L.'s key suggestion is that patristic theology is really a paradigm-case of theology understood-as-*Geisteswissenschaften*. For the *patres*, theology is *paideia*, a personal engagement with the great tradition of divine revelation. In a way analogous to human tradition in general, the tradition of revelation opens us to an engagement with a realm of meaning which is limitless and mysterious, finally deeper than categories. Hence the *patres*' stress upon faith, spirituality, and liturgy; these are the patristic "preconceptions" fusing us with tradition. L. seems to suggest that, for the *patres*, theology is a form of the humanities (perhaps the "religious" dimension of tradition?).

Especially fascinating is L.'s attempted revitalization of "allegory" as a valid activity in theology. Its sensitivity to a mysterious realm of meaning in and beyond describable facts is a needed corrective in an age excessively under the dominance of the physical sciences. L. is not unaware of the dangers of allegory (neither were the *patres*), and he makes the best case yet for its reappropriation by modern theology.

A subtle and engaging "programmatic essay." One of the best uses of Gadamer I have seen, and with Gadamer's help L. builds a persuasive case for the continuing relevance of the *patres*. He is perhaps too hard on modern theology's interest in "method," viewing this as a capitulation to the narrow notion of objectivity of the physical sciences. Gadamer spoke of "Truth" and "Method," not "Truth" or "Method." And if one follows Ricoeur's suggestion, it is possible to combine "understanding" with "explanation" (= methods as modes of refining and disciplining our understanding). Allegory, at least as developed by the *patres*, might be viewed as a "method" for refining understanding. There is something quite "methodical" about the complex types of allegory as understood by the likes of Origen and the later scholastics. At one point in his work L. creatively uses Polanyi to show that the sciences and humanities are united in their ultimate, human foundations. If L. develops this insight, he might come to realize that method (or explanation) need not be in opposition to a more humanistic *verstehen*.

L.'s spirited defense of tradition (part of his legacy from the *patres* as reunderstood through Gadamer) is also perhaps too spirited. For some of us, the tradition is more ambiguous and even sinful (at times) than L. cares to recognize. Gadamer had to face the same problem in his debate with Habermas and consequently brought out more clearly the need for a critical reappropriation of the tradition. Some use of this Gadamer-Habermas debate would have strengthened L.'s very appealing contribution. Still, L. is a superb scholar who should be a standard participant in the current "conflict of interpretations."

Carroll College, Mont.

WILLIAM M. THOMPSON

THE EXISTENCE AND NATURE OF GOD. Edited by Alfred J. Fredoso. Notre Dame: University of Notre Dame, 1983. Pp. viii + 190. \$16.95.

These seven papers retrieve different aspects of classical debates over God's nature and existence. Nelson Pike argues that God is responsible for all events, even those freely chosen by agents. He thus rejects responses to the problem of evil which involve a free-will defense, preferring an as yet unspecified theodicy including divine omniresponsibility and human freedom (understood in a libertarian, not a compatibilist, sense). Richard Swinburne defends God from moral turpitude for allowing hell (understood as separation from God). Philip L. Quinn analyzes the concept of divine preservation so that it can be understood as God's continuously creating things. Thomas Flint and Alfred Fredoso analyze "omnipotence" as God's ability to actualize states of affairs. Their essay searches for a proper, full analysis of the term which is neither "infected" by theological presumptions nor incompatible with God's essential impeccability. James F. Ross's "Creation II" finds that what God creates is *being*. Hence contemporary philosophy of religion, which uses possible-worlds metaphysics, is mere shadow talk; for the states of affairs, events, and actions such anemic metaphysics always talks about are only ontological parasites. Clement Dore defends a reading of Descartes's version of the ontological argument. Mark D. Jordan explores Aquinas' account of the divine names in great detail. He argues that just the failures and successes of applying names to God ground the semantic possibility of analogy.

F.'s excellent introduction tries to unify the volume: both the traditional concept of God and the premodern debates about God's nature are live issues in postmodern analytical philosophy of religion. Yet not all the essays fit that mold. Jordan's explorations may have contemporary impact, but his *modus philosophandi* is not analysis. Swinburne not only

is less technical than the rest, but also approaches the Bible naively and writes the most obnoxiously sexist prose I have read in some time.

The analyses are important, interesting, and yet curiously divergent. Flint and Freddoso, Pike and Ross disagree about the primary object of divine power (events, states of affairs, or being), but do not address that disagreement directly. Quinn and Ross differ on what God creates, but their only contact is a passing shot from Ross at Quinn. Dore addresses an objection to his position from William Rowe, but the formulation of the objection is obscure and D.'s response even more so.

The papers in this volume are similar in quality to those in other volumes in this fine series (reviewed *TS* 41 [1980] 593 f. and 43 [1982] 370 f.). Generally, their content is more technical, so this volume will be of primary interest to those working on the special topics addressed in the essays, rather than to those generally interested in philosophical theology.

St. Michael's College, Vt.

TERRENCE W. TILLEY

GOD AS THE MYSTERY OF THE WORLD: ON THE FOUNDATION OF THE THEOLOGY OF THE CRUCIFIED ONE IN THE DISPUTE BETWEEN THEISM AND ATHEISM. By Eberhard Jüngel. Translated from the third German edition by Darrell L. Guder. Grand Rapids: Eerdmans, 1983. Pp. xvi + 414. \$20.95.

Since an extensive analysis and evaluation of this work has been offered in these pages (see Leo O'Donovan, S.J., *TS* 42 [1981] 251-71), I will restrict myself here to recalling certain central affirmations of Jüngel and responding to them.

J. contrasts the way he proposes we learn to think of God again to the ways found in Pannenberg and in Catholic theology associated with metaphysics. What Christian theology can say about who God is, it can say only on the basis that God has addressed a word to us through Jesus Christ (12-13). And the hermeneutical center in God's address to us is found in Jesus the Crucified; the cross, e.g., establishes what is correct thought about God as creator (218). The main cause of modern atheism is the way that classical metaphysics spoke of God as above us and as absolute and the way that modern philosophy has understood thought as a process of making us secure in knowledge (169). This has become intolerable for modern autonomous man. The understanding of God faithful to Scripture and necessary for the modern world is that God is love.

We can say that the history of Christian thought shows some basis for J.'s fear that without his approach metaphysics and anthropology may

dominate theology. But we can in theology make central God's proclamation through Jesus Christ without denying or passing over the fact that this address is the culmination of a dialogue God has carried on with humanity from the beginning of history. Earlier revelations are, in this view, to be subsumed into that which God has made to us through Jesus Christ; and this involves at times a certain negation of an antecedent understanding of God. But for God's revelation through Jesus to be the completion of earlier revelations, the validity and the permanent validity of these must be affirmed. What we say here holds true also in reference to God's revelation of Himself through the witness of created things, whether these be the realities of the physical world about us or the reality of our own humanity. To deny this would appear to be an overreaction in evangelical theology rather than a higher fidelity to God's self-revelation, and it would seem to deepen unnecessarily divisions between modern Western culture and Christianity. If we follow J.'s view, the theologian is unable to defend belief in the existence of God on grounds open to those who do not yet accept Christian revelation, and he is less able to acknowledge what is true and good in world religions and dialogue with representatives of these religions on common bases.

Another central affirmation of J. is that Christian theology thinks God's "deity out of his self-determination to become human, and his eternity out of his identity with the crucified Jesus of Nazareth," and so it thinks "God and perishability together" (193). The positive meaning contained in the phrase "the death of God" is "that God is in the midst of the struggle between nothingness and possibility" (217). God's being as God is one which submits itself to perishability because God is love. Counter to Karl Rahner and Thomas Aquinas, "Before all 'self-having,' all 'self-possession,' God is self-communication in the most original form . . . the being of God [is] a Going-Out-Of-Himself into nothingness" (222-23).

To a certain extent, I agree with J. that traditional metaphysics has not allowed talk about God's changing relation to mankind (mutability) and even suffering as this is called for by Scripture. However, there is nothing in Scripture, it would seem, to support J.'s view that such relationship and suffering is constitutive of God's being rather than the result of the free decision of the triune God independent of creation. Ironically, it may be that J.'s views in this matter are largely dependent upon a philosophy that in part contradicts Scripture, and specifically that of Hegel (373).

These views of J. deeply influence his interpretation of the Christian mystery of the Trinity. God's identification with the man Jesus on the cross has a retroactive ontic effect on God's eternal being and the differentiation between Father and Son (363). In this J. is following

Barth, although he goes somewhat beyond him as he had previously presented Barth's position in his book *The Doctrine of the Trinity: God's Being Is in Becoming*. While we can agree with J. and the Christian tradition that the cross of Christ reveals God's love to us in a unique manner, we may also point out that J.'s conclusions from this depend in part on an unacknowledged metaphysical view on how a later act can affect an earlier reality.

It is obvious from the above that J.'s book is profound, stimulating, and provocative. Perhaps we can say that it is a part of a dialectical process in contemporary theology that will contribute to theology's further growth.

DeSales School of Theology, D.C.

JOHN FARRELLY, O.S.B.

INTERPRETING JESUS. By Gerald O'Collins. New York: Paulist, 1983. Pp. xvi + 214. \$9.95.

In *Interpreting Jesus* O. has effectively carried out the task of the theologian that he describes in the beginning of his book: "Theologians bear their own responsibility for analyzing, clarifying, interpreting, and systematically articulating the common faith in Jesus Christ."

After a preliminary chapter on the sources and history of Christology and the relation between theology, philosophy, and history, O. discusses the ministry of Jesus and the extent of our knowledge of the historical Jesus. He affirms the significance of Jesus' history for Christian faith and outlines a procedure for interpreting the Gospels and establishing the historical authenticity of the sayings and actions reported by the Gospels. He then reconstructs in some detail the life of Jesus, offering a balanced evaluation of the evidence on the message, activity, and claims of Jesus and his miracles.

In chapters on the death and resurrection of Jesus, O. grapples with Jesus' understanding of his death for himself and for others and with the early Christian interpretations of his death. He discusses the cross as the setting for the revelation of the triune God and as a sign and symbol in Christian experience. He then discusses the origin of Easter faith and finds in the Easter experiences and the empty tomb a NT claim that something happened to Jesus, that Jesus passed from death to new life.

A chapter on Jesus the Redeemer presents a helpful typology for discussing the human condition and redemption in Christ. The experience of external oppression, surface contamination, and interior selfishness is transformed by liberation, expiation, and love in Christ. The typology allows O. to situate and critique the classical theories of redemption and to relate Christ's work to the human search for life, meaning, and love.

O. focuses on the death and resurrection of Jesus and its redemptive implications, but he adds an insightful chapter on the person of Jesus. He analyzes the Chalcedonian terms and clarifies the meaning of divine and human and person. He also deals perceptively with the traditional questions of the human knowledge, faith, and sinfulness of Jesus and of the virginal conception.

The final chapter is the only disappointing part of the book. O. raises the question of the role of Jesus in universal salvation, but his brief treatment fails to define the question adequately and only hints at the richness of the present discussion of this topic.

Throughout, O. presents balanced and well-argued positions on complex questions and a careful analysis of the scriptural evidence for his conclusions. In the opening chapter he emphasizes that Christology should call on sources beyond the NT and Church councils, sources such as art, liturgy, contemporary teaching, and life experiences. He makes effective use of such sources, including an interesting discussion of the Shroud of Turin and the symbol of the blood of Christ, but a further expansion of these sources remains a challenge for contemporary theologians.

O. has succeeded admirably in the task he set for himself: to "provide a textbook in Christology for a wide range of English-speaking students." Beyond this, he has presented a thoughtful and perceptive discussion of the major questions in contemporary Christology.

Loyola University, New Orleans

GERALD M. FAGIN, S.J.

JESUS: THE COMPASSION OF GOD. By Monika K. Hellwig. Wilmington, Del.: Glazier, 1983. Pp. 159. \$12.95; \$6.95 paper.

The resurgence of interest in Christology over the past decade has both occasioned and been furthered by a steady output of scholarly literature and an increased demand for introductory courses in the field. These developments in turn require preparation of new books for classroom use, as older manuals no longer reflect the state of the question and recent contributions to theological discussion presuppose command of more basic knowledge than a beginner possesses. It is in an effort to provide a textbook suitable for undergraduate instruction that Hellwig, professor of theology at Georgetown University and author of popular presentations of contemporary thought in several other areas of theology, has written the work under review.

As two cursory (and repetitious) surveys of modern Christology make clear, H. is highly sympathetic to the goals and methods of liberation theology and deeply indebted to the thought of Piet Schoonenberg, to whom her book is dedicated. Concerned chiefly with the contemporary

use of classical Christological terminology, she prescribes an experimental methodology for contemporary theology, as an antidote to the deductive approach prevalent in recent centuries. The vocabulary of the early councils, the history of which is never presented despite insistence that their doctrine is embedded in its historical context, is deemed unsuitable for addressing a modern audience; Jesus is termed a human person (though his divinity is unambiguously affirmed) and described as the "Compassion of God," a title judged faithful to the intention of conciliar Christology despite its variant language. Perhaps due to an understanding of the Christology of the NT authors as "a critical reflection on their lives and their changed outlook as followers of Jesus, crucified and risen" (44), little specific information is provided about biblical issues, even in the sections on Jesus' preaching, death, and resurrection. The book concludes with three short chapters on the relationship of Christianity to major non-Christian religions and world views.

That an introductory textbook break new ground is not necessary, perhaps not even desirable. Required are rather a well-rounded outline of the field and reliable information about its major aspects, for without these the student will be unable to grasp the issues and unequipped to investigate matters more deeply. While its treatment of topics need not be exhaustive in any or all cases, a text should provide the background needed for profitable further study and some indication of the direction(s) in which such research might be pursued.

Measured against this standard, *Jesus: The Compassion of God* must be judged inadequate. More evaluative than expository, it does not provide sufficient factual information about pertinent biblical questions (public life of Jesus, crucifixion, resurrection, NT Christologies), the later development of Christology and soteriology (early councils, Anselm), and the thought of contemporary theologians (major figures, the specific issues they seek to address, and their common or distinctive perspectives on them) to be of much assistance to students seeking an introduction. Several brief comments about contemporary authors, such as those on Karl Rahner (47-49), are so oversimplified as to be misleading. The rather untroubled way in which appeals are made to experience cannot possibly enhance the reader's grasp of theological method. While there is some valuable material in the book, such as the account of the contemporary use of the word "person" and the reflection on difficulties inherent in relating Christianity to Buddhism, teachers wishing to assign readings for classroom use would be well advised to turn to either Dermot Lane's *The Reality of Jesus* (New York: Paulist, 1975) or Gerald O'Collins' *Interpreting Jesus* (New York: Paulist, 1983) rather than to *Jesus: The Compassion of God*.

A THEOLOGY FOR MINISTRY. By George H. Tavard, A.A. Wilmington, Del.: Glazier, 1983. Pp. 164. \$6.95.

Assessing a series of recent developments, ranging from reports emanating from the several ecumenical dialogues between Roman Catholics and other Christian churches to the vocational crisis affecting the Latin Church, and such issues as clerical celibacy and the ordination of women, Tavard discerns the "urgent necessity for deeper theological reflection on the nature and structure of the ministry" (10). He opines that a theoretical framework, flowing from theological reflection and ecumenical in its perspective, is needed. *A Theology for Ministry* is his effort to construct such a framework.

All who are familiar with T.'s lengthy involvement in ecumenical theology will not be surprised that he brings that expertise, as well as broad knowledge of earlier sources and trends in contemporary thought, to bear on the theme of ministry. While recognizing the insights of sociological analysis and other approaches to understanding ecclesial ministry, he forcefully asserts that only a truly theological conception will respond to current needs and afford the depth of vision needed for the future.

T. forges a three-dimensional framework for this theological reflection on ministry: he admits catholicity (wholeness) as a bias, posits Eucharistic communion as the horizon, and probes the problem of language (especially that of "mission") arising from cultural contexts. It is within that theological context that he proceeds to distinguish a fourfold structure of ministry (mediation, proclamation, service, education) in relation to prevalent Christian models. He defines orders as "the sacramental interpretation of the selection of ministers for mediation and proclamation; ordination is the sacramental action by which these ministers are empowered to fulfill their functions" (86). Reflecting on the possible restructuring of ministerial forms, he cautions against facile application of democratic models or political concepts (89). In these areas, and such others as the ordination of women and the possibility of a married clergy, he disagrees with the analysis of evidence given by Schillebeeckx (*Ministry*) and Küng (*Why Priests?*) but arrives at similar conclusions.

Analyzing the source of ministerial authority, T. points directly to the Eucharistic horizon of his study to argue that such authority is that of the Lord present in the mystery of the Eucharist. His assessment of the Petrine ministry focuses on the primacy exercised when the bishop of Rome is an authentic paradigm of *episkopē*. The study concludes with a series of 16 practical suggestions for the restructuring of ministry on the basis of the theological framework proposed in the book.

T.'s contribution to a well-grounded, integrated theology of Christian ministry is both welcome and deserving of serious study. Though not

every reader will subscribe to every element of the author's system, all will benefit from the provocative vision he has constructed.

King's College, Wilkes-Barre, Pa.

DONALD J. GRIMES, C.S.C.

AUGUSTINIAN PIETY AND CATHOLIC REFORM: AUGUSTINE, COLET AND ERASMUS. By Peter Iver Kaufman. Macon: Mercer University, 1982. Pp. ix + 151.

Kaufman's purpose is to trace certain continuities in the ideas of salvation and reform within the Church. He uses as his points of reference St. Augustine, John Colet, and Erasmus. Those who are accustomed to the study of Christian traditions are already familiar with the relationship between personal righteousness or salvation and institutional reform. K.'s work takes us not to the historic, institutional efforts at reformation, but rather to the understanding of personal salvation that associates humanistic Catholicism and the reform of the early 16th century. Doctrinally originating in Augustine, K.'s work does not even mention the Council of Trent. Rather does he trace the theory of reformation that actually brings about the foundations of the Catholic reformation and Counter Reformation.

K. is very familiar with and cites judiciously several different works from the Augustinian corpus. He accepts the Bishop of Hippo's position on the collaboration of human will with divine grace to bring about a state of personal righteousness. He sees the *De libero arbitrio*'s definition of Christian liberty as submission to truth. From this Augustine inferred that free choice in fallen man could be neither truly nor supremely free. Because of this, Augustine devised a system that would distinguish between degrees of freedom. Developing from this basic document and subsequent dialogues with his Pelagian adversaries, Augustine wrote the *De gratia et libero arbitrio*. Here he proposed the idea that God crowns with perfection that which grace, and not will, initiated. This divine initiative should be thought of as an invitation extended to human will, an invitation to will by all means and therefore to acquire the power to accomplish what is righteously desired. Human choice is not necessary, strictly speaking, to receive God's invitation but only to accept it, i.e., scrupulously to obey its generous but demanding terms. God and man were "coworkers." Augustine's soteriology or voluntarist mysticism subsequently appears in the *Sentences* of Peter Lombard. K. claims that Lombard's use of his predecessor's ideas demystified the mechanics of grace's operations and the inner connections between grace and human will, and "stands as a monument to Augustine's synergism and voluntaristic mysticism" (35).

From Peter Lombard K. proceeds to John Colet and Erasmus. Colet's

fidelity to basic Augustinian notions such as the fundamental role that charity plays in redemption establishes him securely as a link in the chain being forged by the writer. Colet, as Augustine, took some writings of St. Paul, especially his Letter to the Romans, to show that God mysteriously works *nobiscum* as well as *in nobis*. K. points out the fact of Colet's references to Pseudo Dionysius' *Hierarchies* for his theology of the sacraments and church polity. But more significant for any comparison between Colet's Catholic reform and the more outspoken reformers of the next decades is Colet's unrelenting identification of righteousness with humility. As brides of Christ, his clergy ideally were humble servants, but not purveyors, of righteousness. Charity and righteousness were of greater significance than any structural modification that Colet could have stipulated, because simultaneously and inseparably they assured personal holiness and ecclesiastical harmony.

Erasmus' debt to Colet has recently been marked by several treatments of the subject. K. states clearly that Erasmus' greatest service was "the preservation of Colet's thought in his *Enchiridion* . . . as an exhortation reminding its readers of the soteriological significance of moral regeneration" (128).

K.'s style is clear and concise. His work is well documented and up to date. The reform facet of Augustinian influence is new to many, though considered for several years by Peter Kaufman. His book sheds new light on still another dimension of Augustine's genius.

St. John Fisher College
Rochester, N. Y.

WILLIAM C. MARCEAU, C.S.B.

LUTHER IN MID-CAREER 1521-1530. By Heinrich Bornkamm. Translated from the German by E. Theodore Bachmann. Philadelphia: Fortress, 1983. Pp. xx + 705. \$36.95.

This work is a translation of an unfinished manuscript written by Bornkamm, edited by his daughter Prof. Krain Bornkamm of Bielefeld, and published in 1979 by Vandenhoeck and Ruprecht in Göttingen. Bornkamm, who died in 1977, had planned for decades to write a Luther biography along the lines of Heinrich Boehmer's *Der junge Luther*, only it was to continue the chronology. Thanks to the careful editing of Karin Bornkamm and the translation of Bachmann, this unfinished work is now available to English-reading audiences. As Ms. Bornkamm indicates in her foreword, "Although in his later years my father was frequently preoccupied by other duties and had to cope with a diminishing of physical strength, he struggled to complete this book. He managed, however, with a curtailment of the plan, to bring the narrative only to 1530, the year of the imperial diet at Augsburg. On his desk lay a little

card with these hand-copied words by Luther: 'It just won't get done. I see clearly, the years are closing in.' In the last chapter the manuscript breaks off" (xii).

Even though uncompleted, the massive erudition in the book reveals B.'s ability and provides much help to understand Luther. The book begins and ends in castles—the Wartburg (1521) and the Coburg (1530). In-between those dates B. examines just about everything that happened to Luther and all that revolved around him as well. These include the political unrest at Wittenberg and Zwickau; Luther's work on the Bible; the issues of marriage, government, worship, education; Luther's struggles with Karlstadt and Müntzer; the disputation with Latomus; everyday life in Wittenberg; imperial politics and intrigue; Luther's debates with Erasmus; the Peasants' War; controversies over a new church order and its liturgical practices; Luther's personal life; different theological and political alliances. The Luther texts are cited according to the Weimar edition (WA), but also according to the American edition of *Luther's Works* (LW). There are a few exceptions to this, such as *De servo arbitrio*, cited according to the Bonn edition of Luther's works (BoA) by O. Clemen.

There is no doubt that this is no unbiased portrait of Luther. B. takes issue with everyone who ever took issue with Luther. This includes not only Erasmus, Müntzer, Karlstadt, and Melanchthon, but Leopold von Ranke (he accuses him of lying) and Harry McSorley. Throughout Müntzer is portrayed as nothing other than a madman and Melanchthon comes across as a helpless wimp. B. rarely sees wrong in Luther. On the free-will debate he does observe at one point of Luther's argument: "One must admit that this kind of proof is somewhat shaky. For a postulate drawn from Scripture, this one has no direct scriptural support. But Luther does not stop here" (436). And on we go.

On hermeneutics and the language of Luther, B. is at his best. Throughout the book the employment of the subtleties of Luther's language and his methods (plural) of interpretation is interwoven quite well into the situation in which Luther found himself. "After all, picturesque speech is embedded in language itself, and Luther is ever concerned about what is happening to language. His aim is to retain the minor unity and clarity of language, also that of the Bible. . . . This is the profit Luther has drawn from the classical rhetoric for the benefit of hermeneutics" (192).

It would be unfair to criticize B. for his examination of politics and theology in Luther, particularly the Peasants' War; for much very good work has been done since this manuscript was first written. This is so indicated in the translator's preface with a reference to B. Lohse and the author's somewhat "dated" work in this area.

B. does a fine job in explaining Luther's theology in the chapters on

Latomus and Erasmus. Latomus is given a fair treatment, but not Erasmus. After finishing the second section on Erasmus (there are two: chaps. 13 and 16), one is left with the one-sided impression that it is inconceivable why Erasmus wrote what he did in his debate with Luther.

The controversy over the Lord's Supper is a very engaging section. It is thorough, lively, well balanced, and simply fun to read. It provides piercing insight into Luther, Karlstadt, Zwingli, Bugenhagen, Oecolampadius, and Melancthon. The character of Luther, quite naturally, is most gently and lovingly portrayed in several chapters on Luther's private life, his marriage, his travels, and life in Wittenberg. Luther's important place in history and the theological and political history that revolved around this reformer are most thoroughly and admirably examined.

The book contains an index of names and one of places. There is also a helpful list of Luther's writings in the text. At times the translation is sluggish, but the book does read well for the most part.

Loyola University of Chicago

CARL E. MAXCEY

LUTHER AND HIS SPIRITUAL LEGACY. By Jared Wicks, S.J. Wilmington, Del.: Glazier, 1983. Pp. 182, \$7.95.

MARTIN—GOD'S COURT JESTER: LUTHER IN RETROSPECT. By Eric W. Gritsch. Philadelphia: Fortress, 1983. Pp. xiv + 289.

The Luther literature during the 500th anniversary of his birth was enhanced by the appearance of these two works. In many ways they are complementary studies, one by a Jesuit professor at the Gregorian University and the other by a professor of Church history at the Lutheran Theological Seminary. Wicks hopes to introduce people to further readings in Luther and his thought. Gritsch also wishes to introduce Luther and make a critical appraisal of his significance for ecumenical Christianity and the contemporary world.

W. begins with a survey of "Images of Luther," tracing both Protestant and Roman Catholic interpretations. Though he calls Luther a "prophetic figure," W. writes from the tradition of Roman Catholic historical theology and sees Luther as having left a "flawed legacy." He criticizes Luther for projecting "a mystical passivity" in the area of human freedom and divine grace, for his polemic against the Sacrifice of the Mass, and most fundamentally for his belief in the "power of self-interpretation" based on the content of the central message of Scripture.

W. interweaves a narrative of Luther's career with his teachings on the Christian life, particularly his early "theology of the cross" and his mature teaching on conversion. Long quotations from Luther's writings are given, and extended bibliographies at the end of each chapter enhance the usefulness of the volume.

G.'s study is divided into three parts: Historical Profile, Neuralgic Heritage, and Ecumenical Legacy. The reformer is viewed as a complex character. Yet his bouts of anxiety and depressions (which he labeled *Anfechtungen*) are not for G. to be "separated from his theological perceptions." In his chapter on "Religion and Psyche," G. reproduces a chart from Alfred Dieck showing Luther's "State of Health" juxtaposed with his "Accomplishments" in terms of writings, trips, and lectures. The picture that emerges is "simply astonishing."

Luther's views on Scripture and tradition, Christ and Caesar, and the gospel and Israel are thoroughly explicated by G. He does not gloss over Luther's "uncritical embrace of rampant and vicious Christian anti-Semitism" in his writings against the Jews. But he believes Luther's views were anchored in his perceptions of human sin and were thus a "theological 'anti-Judaism' rather than a biological 'anti-Semitism.'" Yet Luther, says G., "cannot help post-Hitler Christians on the *Via Dolorosa* towards better Christian-Jewish relations"; for "only repentance and solidarity with people who have become rootless and persecuted can create the climate necessary for a dialogue on the question of the relationship between the gospel and Israel."

The ecumenical legacy of Luther is seen in his Christocentric theology, particularly justification by faith. His view of the Church as in need of constant reforming and as a "suffering servant" leads G. to describe it as "the cruciform body of Christ on earth." And Luther has left a "wholistic" view of life stemming from his own "deep doxological sense of life." G.'s final chapter outlines the perceptions of Luther as "hero and villain" and closes with the note that "both Catholic and Protestant scholars agree that Luther's reform movement aimed only to serve the gospel, and this is the lesson of history which Catholics now want to teach in their church." The 18-page bibliography is another outstanding feature of this full-scale study.

University of Dubuque Theological Seminary DONALD K. MCKIM

SIX SUBJECTS OF REFORMATION ART: A PREFACE TO REMBRANDT.
By William H. Halewood. Toronto: University of Toronto, 1982. Pp. 153.
\$14.95.

Although their number is growing, there are few studies either in the history of theology illustrative of painting or in art history drawing on theological thought-forms. H., professor of English at the University of Toronto, has chosen to correlate two worlds: the theology of grace and the painting of northern Europe after the Reformation. Observing the central role of grace in the religious and cultural worlds of the 16th and

17th centuries and affirming that art history can be "a pictorial account of an idea" (ix), he studies seven paintings, several by Rembrandt but others by earlier Dutch masters, to illustrate how not only biblical story but the interplay of light and darkness present a Calvinist theology of grace. His goal, then, is not the specific world of the painters but their general religious attitudes and their artistic self-development within the religious world of Calvinism.

For the theologian, H.'s introductory chapter is an interrogation of the Reformation's attitude towards art. H. also sets himself the task of showing how early Protestant artists dealt with the conflicts between humanism and Calvinism. While this book has as its subject Rembrandt and other Dutch artists, the format is not painters but paintings. Around biblical events such as the calling of Matthew, the raising of Lazarus, the preaching of Jesus, and the conversion of Paul, H. examines a variety of paintings, some of which lie outside a Calvinist sphere. Rembrandt is not the subject but the conclusion of the analysis. With its rare contribution to two fields, for its serious acquaintance with art and theology, and for its pedagogical usefulness, the book is valuable.

Historians of Calvinism and art historians must evaluate those fields. The theologian of grace does observe that H.'s expertise in Roman Catholic theology lacks accuracy and depth. He accepts that "the Catholic art of the Counter-Reformation . . . defines itself by its various strategies for advancing orthodox doctrines of works and merit against the upstart doctrine of grace" (5). The issue of the Reformation was more subtle. Backed by Aquinas' strict positions, Trent's decrees stand on the side of a divine primacy in grace without negating every co-operation amid human activity (which co-operation is linked to models of merit). It is important to recognize two "horizons" of the "life-enhancing" (11) quality in the canvases by the masters of the High Renaissance (Leonardo, Michelangelo, and Raphael were contemporaries of Luther); one is the clarity of humanism, but, as the history of theology shows, at times the light of grace in persons is present.

The great issue of theology after Luther, Calvin, and Trent—a theme perduring through the baroque into the 18th century of the Wesleys in England and the Zimmermanns in Bavaria—is not uncreated grace, sin, or merit, but actual grace. How does a human person participate in what is admittedly the sphere and power of the divine? H.'s competent analysis of Calvinist theology skirts the central issue of incarnational grace coming from the Counter Reformation. There the problem is not predestination and corruption but primary and secondary causality. The paintings he analyzes proclaim the reformation of divine grace in theology but leave unresolved the legitimate anthropology of grace. The Calvinist painters chose the dramatic moments of the biblical past, but the artists

of the baroque and rococo focused upon the life and teaching of continuing grace in the saints, old and new.

University of Notre Dame

THOMAS O'MEARA, O.P.

THE VISION GLORIOUS: THEMES AND PERSONALITIES OF THE CATHOLIC REVIVAL IN ANGLICANISM. By Geoffrey Rowell. Oxford: Oxford University, 1983. Pp. vi + 280. \$24.95.

Rowell's account of the Oxford Movement in its history through the course of the 19th century, from Tractarianism through Ritualism to ecumenism and onwards to Anglican modernism, follows a well-established tradition in Anglican historiography. From John Keble through Bishop Gore, there was a perpetual struggle on behalf of the "Catholic principle" in Anglicanism. Like his numerous mentors, R. interprets the course of Tractarianism at the time as one of progress in the face of every kind of opposition. Keble was the first and maybe the greatest of the originals in the revival, and his teachings were learned from his father, the vicar of Fairfield. Even in Keble's life, the traditions and strengths of Anglicanism of a Catholic temperament came to be felt in all regions of the Church of England. Keble was aided by the consecrated scholarship of E. B. Pusey, who came to lead the Oxford Movement after Newman's defection in 1845. R. deserves credit for not glossing over Newman's move, but he does some violence to the meaning of that event when he cites Pusey's letter to the effect that "our church did not know how to use him" and suggests the same of the Roman Church's use of Newman.

The vacuum created by Newman's move was filled by other members of the high-Anglican clergy and bishops. The ideals of 1833 spread to the London poor via Fr. Lowder and his followers, and, on a more intellectual level, Fr. Neale discovered an Anglican argument on behalf of Victorian Gothic, as well as promoted the revival of sisterhoods in the Church of England. One of the new items in R.'s book is the chapter on Samuel Wilberforce's efforts to promote missionary activities by the Church of England. It may be questioned whether Wilberforce has a claim to be included in a book on the Oxford Movement, for he spent much of his episcopate trying to put down other aspects of Tractarianism. When Archbishop Tait said that the Crown ought to take the initiative in the appointment of bishops, he was speaking no more than the truth which he in common with Wilberforce (and I suspect Rowell) knew from first-hand experience, and it is worse than idle to dismiss Tait's caution (114) as a "vicious fallacy." Certainly, the Crown had always been victorious in the affairs of the Church of England throughout the nineteenth century.

Another interesting and controversial chapter is that on the ecumenical endeavors of Pusey and some of his followers. R. is more than generous towards Pusey's initial efforts to find a common bond with Roman Catholics. A summary of Pusey's first *Eirenicon* (1865) is given that might not have been fully approved by Pusey's growing number of Catholic critics who accused him of something just the opposite of ecumenical intentions in his first *Eirenicon*. If Pusey really wished to set forth terms of reunion with Rome, it was lost on his various respondents, who accused him of using every kind of device—including some very poor scholarship—to keep people back from Rome by exaggerating Rome's "idolatry" of Mary.

In my judgment, R. has missed the central issue of 1833: anti-Erastianism. Of course, there are brief comments on the Erastian principle of the Church of England, but only the briefest notes on the all-important subject. Trials of church doctrine are passed over very quickly, as is the appointment of liberal and Protestant bishops. This is not secondary material, and it might be noted that Rowell either does not know or chooses to ignore recent studies which raise and treat these subjects which he avoids.

University of Southern Colorado, Pueblo

JOHN R. GRIFFIN

SCHRIFTEN, BRIEFE UND MATERIALIEN ZUM VATICANUM I, 1867–1875. By Wilhelm Emmanuel Freiherr von Ketteler. *Sämtliche Werke und Briefe* 1/3. Edited by Erwin Iserloh, Norbert Jäger, Christoph Stoll, with the assistance of Angelika Senge and Emil Valasek. Mainz: Hase & Koehler, 1982. Pp. xxiv + 1003. DM 128.

At the First Vatican Council, Ketteler (1811–77), bishop of Mainz (1850–77), was indisputably identified with those opposed to the definition of infallibility: he regularly attended the meetings of the minority; he wrote and spoke, both privately and publicly, against the proposed definition; and, like some sixty other prelates, he left Rome rather than attend the session on July 18, 1870, when first the bishops, with two exceptions, voted for, and then Pius IX solemnly proclaimed, the council's teaching on the primacy and "the infallible magisterium of the Roman Pontiff."

Given K.'s actions before and during the council, it is not surprising that anti-infallibilists back in Germany hoped that he would continue his opposition during the council's adjournment and press for rescinding or at least revising the definition once the council reconvened. Such expectations were dashed when, a little over a month after the proclamation of *Pastor aeternus*, K. officially published the conciliar decrees in his diocese. Caught off guard, some of K.'s contemporaries reproached

him for a lack of courage and accused him of deliberate deception. More recently, the question has been raised whether the minority bishops freely accepted the definition or whether they were coerced into submission by curial pressure tactics. What really was K.'s attitude toward infallibility?

In many respects, as this publication of K.'s writings and letters related to the council indicates, his attitude toward infallibility was very similar to that of Newman, whose views on the same topic were also misunderstood and misrepresented by many of his contemporaries. Like Newman, K. was an "inopportunist," in at least three senses: political, ecclesiastical, and theological.

Perhaps the most revealing summary of K.'s "inopportunism" is the draft of a speech that he prepared for, but did not deliver at, the council (564-85). This draft, probably written in late April or early May 1870 (thus immediately prior to the beginning of the debate on *Pastor aeternus*), first treated and next refuted the reasons advanced by the proponents of infallibility, then discussed the political/ecclesiastical conditions which convinced him that a definition was inopportune, and finally examined the theological problems that needed to be resolved before any definition could be made.

From a political perspective, K. felt that any definition, however well formulated, would inevitably give an erroneous impression and so would alienate people in general and governments in particular. Moreover, the proposed definition would identify the Catholic Church with absolutism; in effect, the pope would be translating "l'état c'est moi" into "l'église c'est moi" (569). Ecclesiastically, the definition would be damaging both intramurally, by creating disunity within the Catholic Church, and externally, by creating a further obstacle impeding "the return of schismatics and Protestants."

Particularly perceptive was K.'s list of "inner difficulties" that needed to be resolved theologically: first, the fact that infallibility is not so much "an individual dogma" but a rule or measure whereby other dogmas are judged; second, a dogmatic presentation of infallibility needs proof from tradition; third, a definition of infallibility needs clearly to specify when the pope speaks infallibly and when people are obliged to accept his decisions; fourth, the relationship between the bishops and the pope in their magisterial functions needs to be clarified; finally, the relationship of the infallibility exercised by the pope needs to be related to the infallibility given by Christ to the Church.

In the midst of a heated debate both within and outside the council, K.'s assessment of the question's aspects—political, ecclesiastical, and theological—was astonishingly astute and provocatively prophetic. It would be presumptuous to claim that K.'s undelivered speech could have

changed the course of the council; views were probably too solidified by that time for much modification. What is significant about K.'s stance at the council and indicative of his postconciliar attitude was his conviction that bishops in council had the right and duty to speak their minds but also a duty to accept the decision of their fellow bishops, once a question had been decided. That "loyal opposition" occasioned considerable misunderstanding both during and after the council.

This volume, which contains K.'s writings relating to Vatican I (before, during, and after the council), is a masterpiece of editorial work. Each item—letters, pamphlets, speeches, notes—is carefully accompanied by such details as source (archival or published), description of original, previous publication, translation (where pertinent), identification of persons and places mentioned, etc. In a work of such magnitude, a few slips are inevitable; e.g., Manning was archbishop of Westminster, not London (30, n. 10); and one is curious why in the translation of a letter to Dupanloup, "15 jours" (10) is "14 Tage" (11). On the whole, this work is a most welcome addition to the publication of primary source material on Vatican I.

Catholic University of America

JOHN T. FORD, C.S.C.

JUDAISM AND CHRISTIANITY: ORIGINS, DEVELOPMENTS, AND RECENT TRENDS. By Robert H. Ayers. Lanham, Md.: University Press of America, 1983. Pp. xii + 466. \$14.75.

THE JEWISH QUEST: ESSAYS ON BASIC CONCEPTS OF JEWISH THEOLOGY. By Jacob B. Agus. New York: Ktav, 1983. Pp. vii + 264. \$20.

The first of these volumes is essentially an introductory survey on the biblical origins of Judaism and Christianity and how they subsequently developed to our time. It is primarily intended as a textbook for college or seminary courses. Within this context Ayers has done a credible job in presenting the traditions. His inclusion of a chapter on rabbinic Judaism represents a sensitivity often lacking in volumes of this sort. He rightly insists that this tradition must be seen as an integral part of our "biblical" heritage in its widest sense. His treatment of rabbinic Judaism and of its Pharisaic antecedents shows a sound grounding in recent scholarship on the period.

The basic drawbacks of the volume are the total exclusion of the Orthodox Christian tradition and the failure to relate the OT and rabbinic Judaism to the emergence of the NT. The chapter on the NT is juxtaposed between the chapters on the OT and rabbinic Judaism without any attempt to suggest possible interconnections. The suggested reading lists fail to include any of the growing bibliography on these interconnections.

The Agus work is basically a compilation of previously published

essays. Some of them go back fifteen years, resulting in some dated source materials. This is especially true of the section on Christian-Jewish dialogue. The level of the essays varies somewhat. A few are more popular in nature and would not be of great interest to the academic; the majority are written with the scholar or serious student in mind. Despite some of its datedness, the book on the whole makes stimulating reading for those interested in an enhanced understanding of Judaism and in further reflecting on the Jewish-Christian relationship. Over the years Agus has been a leader in reinterpreting the Conservative perspective in Judaism and responding to the growing theological encounter between Jews and Christians. A Christian scholar will find many intriguing perspectives in this volume.

Agus' views on Israel, which come out in several chapters, are controversial in many Jewish quarters. But his interpretation of the holiness of the land in Judaism as conditioned by the holiness of the people living on it is a point of view that needs airing in the dialogue as we further probe the significance of the Jewish "land tradition." Agus also argues the interesting point that the task of diaspora Jewry is "to help Israel acquire fresh dimensions of moral and cultural greatness" (10). He likewise insists that speaking about the theological dimensions of the State of Israel projects a vocation rather than any claims of achievement.

One of the richest chapters is "A Jewish View of the World Community," where such central topics as creation and redemption are discussed. While Agus' attempt to contrast the vision of redemption in Judaism and Christianity as the vindication of the destiny of Israel over against individual redemption stands in need of modification in light of Christianity's much more communitarian description of redemption in recent years, the reflections remain quite stimulating. Another area where Agus breaks with prevailing Jewish views is on the intermarriage issue. He suggests that Judaism take a much more positive attitude towards Christian spouses in intermarriages, considering them in the category of "fearers of the Lord."

One claim by Agus remains open to serious questioning. It is his contention that there is no anti-Semitism in the NT. While his rejection of unnuanced attacks on the NT in this regard is to be welcomed, he exaggerates a bit the other way. His view needs to take into account some of the more recent discussions of the issue, especially as it relates to the Gospel of John by scholars such as Raymond Brown and John Townsend.

Overall, *The Jewish Quest* will provide the Christian with an interpretation of Judaism rich with implications for enhanced faith awareness and for a new theological approach to the Jewish-Christian relationship.

Catholic Theological Union
Chicago

JOHN T. PAWLIKOWSKI, O.S.M.

TOGETHER TOWARD HOPE: A JOURNEY TO MORAL THEOLOGY. By Philip J. Rossi, S.J. Notre Dame: University of Notre Dame, 1983. Pp. xi + 201. \$16.95.

Rossi's basic purpose is to build a philosophical case to show that human freedom is essentially ordered to human mutuality (4). He contends that this point lays the foundation for ethics; it also allows ethical reflection to recognize its limits and hence become open to placement within the "ambit of faith." It furthermore enables moral theology to render a convincing account of its task and basic concepts. Practical concerns also motivate this work: the entrenched individualism in American culture and the failure of the Roman Catholic community to diagnose properly or address effectively its practical and theological problems.

R. argues that our likeness to one another and our need to go on together toward the future make an appeal to our freedom. Philosophical reflection suggests that this appeal offers a pledge and a promise that the future will be to our mutual benefit and also implies that our freedom is radically oriented to this common goal and task. He stresses, however, that philosophical reflection must take place in a context influenced by images of the public realm and those narratives that disclose our freedom as ordered to an ever-greater mutuality. Imagination thus emerges as the effective servant of freedom and community; it discloses moral truth and regulates and empowers our use of freedom. R. employs the Kantian notion of moral faith to clarify the function of imagination in representing the moral future. Kant's notion of highest good, somewhat reinterpreted, accounts for our openness to and our expectations for that moral future. Especially given our human finitude, these expectations engage another crucial concept, hope. With hope we might expect the satisfaction of our craving for mutuality by a transcendent God who loves us.

Theologically speaking, this highest good which brings fulfilment is no less than God's own life of mutuality given to us as gift. R. argues that this is the ground of human freedom's inherent ordering to mutuality and the reason why the moral world must be understood as God's own venture. Though rooted in our human craving for mutuality and made intelligible by philosophical analysis, this acknowledgment involves the freedom of faith. Moral theology should study and seek to explain this in view of our need to shape our conduct. Toward the conclusion of his work, R. shows how these perspectives might affect the discussion of such topics as marriage and abortion.

This volume is not easy to read. R.'s argument involves technical language, abstract argument, and contemporary cases, as well as theory, analogy, image, and narrative. His journey will also take some readers into unfamiliar philosophical territory. Moreover, an occasionally dense prose style hinders the reader; this is especially evident in a tendency to use lengthy complex sentences.

R.'s argument is carefully wrought with ample citation of his mainly philosophical sources. His severe, though reasoned, criticism of individualism is one that many will endorse. His analysis of human freedom is helpful, as is his insistence on the critical impact of narrative, image, and a public context for the discussion. However, as he recognizes himself (viii), the manner in which he develops his argument may lead to criticism by other interpreters of Kant and by moral theologians as well.

R. sees philosophical reflection as a journey whose successful completion makes it possible for ethical reflection to enter the ambit of faith and hence for moral theology to begin its work in earnest. The explicitly stated concern to have moral theology give an account of its most basic concepts and tasks is acceptable, but one might ask whether pressing this question too far would not impose an unduly intellectual texture on the actual human moral response, a response that seems also to include important nonrational dimensions. A related question is whether R.'s overall approach makes moral theology secondary to a given philosophical analysis. This dependence would be understandable if the goal were simply apologetical, but it may not account sufficiently for the basic moral response considered as an act of faith properly understood. This seems to require explicit attention not only to freedom and reason but also to ecclesial community, divine vocation, conscience, sacrament, and charity, however these might be understood. This suggests that theology must have an immediate and original contact with the entire event under consideration, even if philosophy is simultaneously present to the enterprise.

St. John's Seminary, Boston

WALTER J. WOODS

REVISIONS: CHANGING PERSPECTIVES IN MORAL PHILOSOPHY. Edited by Stanley Hauerwas and Alasdair MacIntyre. Notre Dame: University of Notre Dame, 1983. Pp. x + 286. \$19.95; \$9.95 paper.

Recent Catholic moral theology has reacted against a legalistic conception of morality, which thought of natural moral law as a set of precepts to be recognized and applied by each individual's conscience. The proper response was obedience to the law thus grasped by conscience. The immediate end of obedience, in this view, was moral uprightness itself or, negatively, avoidance of mortal sin. The ultimate end of obedience to moral law was that by it one would gain the reward of heaven, while those who died in grave sin would suffer everlasting punishment in hell.

In the view of Hauerwas and MacIntyre, most recent moral philosophy has made the mistake of taking a legalistic conception of morality as its point of departure and trying to reconstruct it. God, heaven, and hell have been excluded, but other assumptions of legalism have been uncritically accepted. These include the supposed primacy for morality of

principles which one either obeys or disobeys. Thus moral philosophy has been preoccupied with an effort to vindicate principles of moral judgment, clarify its processes, and specify the relationship between choice, moral judgment, and action.

As an alternative, H. and M. wish to emphasize moral psychology, the shaping of psychological elements by virtues or vices, their integration into character, and character's relativity to individuals' historical and social contexts. Roughly, their proposed plan of revision for moral philosophy is similar to that of those Thomists who criticized the legalism of the manuals and wished to replace it with something more like the second part of the *Summa theologiae*.

This volume is a collection of essays. Each of the editors contributes a programmatic essay written especially for the volume. The remainder of the volume consists of twelve contributions by eleven authors. All of these were previously published (since 1945), most in secular British or American journals. None of the contributions is specifically theological.

M. explains the selection of material: "The choice of essays for this volume reflects the shared conviction of the editors that moral philosophy has had too narrow a focus in recent decades and that the ways in which this collection differs systematically from others which represent the standard fare of the discipline are an index of the ways in which that focus needs to be corrected" (2).

For H., "The recent history of Christian ethics has largely been the story of the attempt to work out the set of problems bequeathed to us by the social gospel and the Niebuhrs" (27). He thinks this history shows a tendency for theological ethics to lose its specification by faith. As a remedy, he suggests that theological ethical reflection should accept the priority of the living ecclesial community and its life style.

Essays republished in the anthology are by Iris Murdoch (two items), Stuart Hampshire, Edmund Pincoffs, J. B. Schneewind, Frithjof Bergmann, Quentin Bell, Peter Berger, Richard J. Mouw, Annette Baier, Simone Weil, and Herbert Fingarette. Except as indicated above, these contributions have little in common and do not begin to build up a systematic whole. Several of the essays are marked by esthetic interests and point to an analogy between esthetic and moral values.

I think H. and M. are right in rejecting the legalistic model and being unsatisfied with recent Anglo-American Protestant theological and analytic philosophical work in ethics. I do not think their proposed shift in priorities will help much. Character and community are simply the fleshed-out living wholes whose form comes from principles and whose existence comes from choices.

Legalism, it seems to me, is objectionable because it confuses given social requirements with the moral truth. Legalism replaces knowledge

of what would fulfill persons in the ideal community with the know-how of living in a given community (which may be the kingdom of God considered as given to faith instead of as offered to hope). If I am right, giving priority to character and community, as H. and M. do, can be (and in their thought is) merely a more subtle or more muddled legalism, not a genuine alternative to legalism.

The personal work of Hauerwas and MacIntyre, especially in their more recent publications, certainly has its value. Those interested in it probably will find this volume helpful for understanding their perspectives. Apart from this use, I do not think the anthology will be of interest to many general theological readers. It could provide material for a graduate seminar, but much of its content probably would be too difficult for most undergraduates or seminarians.

Mount Saint Mary's College, Md.

GERMAIN GRISEZ

LIFE IN ABUNDANCE: A CONTEMPORARY SPIRITUALITY. By Francis Baur, O.F.M. New York: Paulist, 1983. Pp. v + 276. \$7.95.

In his preface B. alerts us to the exploratory and experimental nature of his attempt at a contemporary spirituality. In my opinion, it is an exploration well worth the effort. I found myself resonating, even cheering at times, with many of the book's developments. But it also seems appropriate that B.'s exploration is offered tentatively (2 and 253). I found that the book also provoked some profound and serious questions. This book succeeds as much in what it states as in the questions it provokes.

In a first chapter, which presents the overall vision, B. makes it clear that he is building completely and carefully on two fundamental affirmations: God is love and God's will for us is life in abundance. He proposes a spirituality rooted in the central revelation that "God is love and *nothing else*" (169). This God of love is fully affirming of us and of our existence in this world. The godliness of an abundance of love is meant to be shared with us as God constantly lures us to the passionate intensity of a faith involvement in this world. An abundance of passionate life in loving—this is what faith means in this world.

The next two chapters contrast two models of spirituality: the substance theory, which B. claims has produced the dualism that has so often influenced past unhealthy attitudes in spirituality, and the God-is-love approach, which, by relying more on Hebraic, scriptural language and attitudes, makes possible an integrated spirituality of life and love within the enormous web of relationships in our universe.

The fourth chapter uses our understanding of love, life, experience, relationship, and God to develop further this God-is-love spirituality. It

thereby provides a fuller treatment of the difficulties B. sees with Western theology's view of God as supremely independent of everything, as infinitely beyond anything we can give, and as immutably self-enclosed beyond any affect from outside.

After an interesting chapter on prayer as contextualized by and as an incarnation of our faith relationship, B. very insightfully shows that God's power is never coercive but always suasive—the power of love—luring us through challenging invitations, not through coercive commands, to a response of love. Then follows an enlightening chapter which attempts to harmonize God's suasive (noncoercive) power with the meaning of petitionary prayer by seeing the latter as always in the context of worship and celebration, and therefore as always creating a presence of communing with and in God, rather than as asking God to do anything. After a chapter that "links faith, commitment and story as the model of faithfulness presented in the Gospel and established by Jesus" (226), there is a very helpful final chapter of summary and synthesis. At the end of each chapter there is a brief listing of supplementary readings that would help anyone to pursue B.'s development.

Besides exposing and correcting past misunderstandings and pointing some new directions for a contemporary spirituality, the book has also served to raise some challenging questions for me. When speaking from within a process view, are we making statements about the deep metaphysical mystery of God in itself (e.g., that God changes), or are we anthropomorphically, and quite legitimately, articulating our own experience of the awesome mysteriousness of God? And are these two statements about God finally of the same kind and quality? In a world of rootless modernity so often seduced to the view of incessant transiency as progress, how can we avoid any misunderstanding of the substance of things as static and dualistic, but also avoid any sacrifice of concern for "the dearest freshness deep down things" (G. M. Hopkins) as we become more sensitive to the process of development that life and all reality is? Might it not be backwards to use our own experience of human love with all its mutability and weakness as a prime exemplar and norm of what love and life are in God? Should there be more acknowledgment than B. seems to give to the weakened, sinful condition of human existence (a condition surely not the result of God's creative love), so that the life-long process of new identity in Jesus as God's faithful forgiveness would play a more prominent role in any contemporary spirituality's affirmation of the grandeur of God in the beauty of our world? Should a contemporary spirituality be more explicitly trinitarian, so we can avoid predicating in exactly the same way of the Father those experiences we see in Jesus' humanity, e.g., growth, suffering, sadness?

Many of these questions are issues more appropriately concerned with philosophy than with theology and spirituality. Hegel, Kant, and much of modern philosophy in their serious influence on our modern world have surfaced the concern for a theology and spirituality of a suffering God. When reflecting on this issue of the suffering of God, it seems important to remember that the Christian mystery is usually better expressed in the grammar of both-and instead of too much either-or. And so we must wonder whether there cannot be in God both compassion and an immutable fullness of being. Can the Father somehow be involved in the Son's suffering and dying into a new fullness of life without sacrificing any of his Fullness of Joy—a Fullness that is our greatest hope in all the trials and sufferings of our world? These questions will require further theological, and especially philosophical, reflection and investigation.

I think that most of the aspects of this exploration of a contemporary spirituality would benefit all those whose hearts are searching and longing for abundant life. Older people who have already developed their own spirituality will find themselves challenged to correct some misunderstandings from the past; and these corrections will bring a richer and more passionate life of faith. However, the book might be misused if it were read in too uncritical a way so as neither to raise nor to appreciate some of the questions this review has articulated. If these questions are taken seriously, we may have another book sometime soon with an even further development of this present exploration. Such a process of ongoing dialogue and development for a contemporary spirituality may lead us all to even more abundant and substantial life in faith. In such a process, B., with his present volume, will have played a valuable catalytic role.

St. Joseph's University, Phila.

GEORGE ASCHENBRENNER, S.J.

ADOLESCENT SPIRITUALITY: PASTORAL MINISTRY FOR HIGH SCHOOL AND COLLEGE YOUTH. By Charles M. Shelton, S.J. Chicago: Loyola University, 1983. Pp. x + 366. \$15.95.

What ecumenical efforts bring to religious experience and to theology, an interdisciplinary thrust confers on learning and academic reflection. The broadening of perspectives, the fruitfulness of dialogue across specializations, ultimately a better understanding of the human person expressed in richer human living—these are some of the benefits accruing from current styles of thought and discussion. Psychology and spirituality, long at loggerheads, are enjoying an increasing rapprochement as evidenced, e.g., in Shelton's *Adolescent Spirituality*. He successfully explores the linkages between adolescents' psychological growth and their

spiritual development. S. propounds the thesis that the adolescent's response to Jesus' call "Come, follow me" (Mk 10:21) "is inextricably tied to the beckoning of grace as it is experienced at his or her own developmental level and in the context of his or her own life experience" (viii).

S. modestly declares what his work is not: a theological work, an examination of developmental psychology, a counseling handbook. Yet he is to be congratulated for his accurate and relevant summaries and citations from the most recent authors in spirituality and moral and pastoral theology who appear in each chapter as dialogue partners. If the volume is not an examination of developmental psychology, still its most voluminous chapter of nearly a hundred pages ("Adolescence, Developmental Theory, and Spirituality") concisely and precisely reviews modern psychological analysis of the adolescent's cognitive (according to Jean Piaget), moral (Lawrence Kohlberg) values (William Perry), identity (Erik Erikson), faith (James Fowler), interpersonal (Robert Selman) and career (Donald Super) development. While not a counseling handbook, it can certainly be used as a workbook: most chapters conclude with a valuable set of questions to be proposed by an adult in a counseling session, or with some helpful situationally-based suggestions for mutual reflection by minister and adolescent client, or with "strategies" for proceeding. Thus the book is eminently practical, and its pastoral approach sets the optimistic tone and hopeful mood throughout. S. writes for adults who relate to adolescents in roles such as teacher, administrator, campus minister, counselor; he might have explicitly added parents, confessors, religious-formation personnel, and even (older) adolescents themselves.

S. does not shy away from problematic areas, but fearlessly and competently discusses challenging difficulties such as faith crises, formation of moral values, sexual behavior, confessional practice (and the lack of it), and the fostering of a social-justice orientation.

Three flaws somewhat mar the book. First, an egregious number of typographical errors distract the reader; I hope these will be eliminated in a second printing, especially where whole lines have dropped from the text. Second, the youth described all seem to attend high schools and colleges staffed by numerous patient and enormously talented counselors. One wonders how aptly the points adopted might fit working-class or impoverished youth from less than ideal homes and educational surroundings. Third, most of the examples derive from a Roman Catholic ambience: a strength for focusing the conversation, a weakness for wider ecumenical applicability.

Not to end on a niggling note: S.'s enormous erudition and wisely

pondered experience are palatably presented to all who would share the joys and burdens of youth ministry in the eighties.

Jesuit Center for Spiritual Growth
Wernersville, Pa.

WILLIAM J. SNECK, S.J.

TRACING THE SPIRIT: COMMUNITIES, SOCIAL ACTION, AND THEOLOGICAL REFLECTION. Edited by James E. Hug, S.J. New York: Paulist, 1983. Pp. vi + 314. \$9.95.

This book represents an imaginative collaborative effort at theological description and analysis of the inner workings of a variety of religious groups which engage in theological and faith reflection directed toward effecting social change. The ecumenical reflecting team worked for over two years and conducted interviews with representatives of at least 16 groups. One member of the task force, Alfred Hennelly, interviewed participants in Central American base communities; Robert Kinast represented related developments in U.S. theological education. The collection is unified by its common focus on the social-change communities, but also by numerous cross references to related essays within the collection—a fact which suggests that the task force itself became a kind of community. Consequently, *TTS* overcomes the fragmentation often found in collections, but also partially models the “circle of praxis” (movement from situation to social analysis, to theological reflection, to new praxis) which characterized the groups studied in the project. *TTS* does struggle with one problem—the relationship of the analysis to the groups themselves. At times it is difficult to connect the content of an essay to the description of selected groups in William Newell’s essay. The quantity of data available to the task force probably makes this difficulty inevitable, but greater specificity would have sharpened the analysis, particularly in the essays in dialogue with the theological tradition.

TTS succeeds on at least three distinct, yet related, levels of description and analysis. These levels correspond roughly to the three sections of the collection: experience, analysis, and theological tradition. First, *TTS* gives specific content to the phrase “theological reflection” by relating its content to prayer and to theology as it is pursued in more familiar contexts (i.e., the university and/or church). Theological reflection provides energy for a faith response which transforms the reflecting community itself and, to some degree, the whole church and society generally. This mode of theologizing is similar to the university and church modes in its dialogue with the signs of the times and the theological tradition, but unique in its source, agents, and processes. *TTS* thus contributes to

the contemporary discussion of experience as a source for theology, especially in demonstrating how theologians might gain access to experience of the grass-roots church in North America.

Second, *TTS* focuses consistently and helpfully on the tension between action and reflection and/or prayer and reveals how the communities studied incarnate various critical praxis correlations of that tension. Closely linked to the action-reflection tension is the relationship of church and world, especially the image of social change or transformation animating the groups studied. The essays by John Haughey and John Langan pursue these issues with rather careful attention to the data from specific communities. The essays by Monika Hellwig and Joseph Holland are less attentive to the data, but do link the entire collection to the concerns of liberation theology (cf. Hellwig's essay) and postcapitalist/post-Marxist forms of social analysis (cf. Holland).

Third, *TTS* describes grass-roots ferment in the Christian community in the U.S. and thus provides a glimpse of some factors reshaping the entire Christian community, as well as specific churches. The strength of this section comes from its efforts to account for the decision-making structures of the groups and to systematize those structures as far as possible. Three of the five essays in the theological section deal directly with the issue of discernment or decision-making: the essays by Larry Rasmussen, Avery Dulles, and James Hug. The essays by Jouette Bassler and John Godsey suggest how theological reflection processes affect the entire *ecclesia*—Bassler, by studying the interplay of Christology and ethics in the Corinthian and Johannine communities; Godsey, by analysis of mission as a theological symbol.

The very success of *TTS* raises questions for further exploration. First, how is this grass-roots mode of theologizing going to reshape the more familiar modes of university and church theology? Second, how will groups such as those studied by the task force reshape the larger community of Christians and the specific churches? Third, how can theologians develop the collaborative model demonstrated by this Woodstock project? Final answers to such questions certainly are far in the future, but a provisional answer will entail continued collaboration and an expanded critical focus on the actual praxis of the grass-roots church. Such an expanded focus might be gained from the socio-theological approach employed by Gregory Baum in *Religion and Alienation* and/or from the methods of cultural anthropology (as has been suggested to this reviewer by a colleague). The effect of this perspective would be to differentiate the praxis of these groups from their intentions and self-understanding, so that the real impact of these groups in church life and theology will be revealed even more clearly. *TTS* is a valuable book for those concerned with social change, ecclesial transformation, and method

in theology. The Woodstock Center and Thomas Clarke, S.J., the project director, have produced a collection which helps to find the Spirit's traces in those very important areas of Christian life.

Washington Theological Union MICHAEL J. MCGINNISS, F.S.C.

MARX'S SOCIAL CRITIQUE OF CULTURE. By Louis Dupré. New Haven: Yale University, 1983. Pp. ix + 299. \$25.

The collection of good books on the thought of Karl Marx has become so large that one hesitates to welcome a new publication in the field. Yet, Dupré's book is worth a welcome. It is not that D. is, as he claims, breaking fresh ground in focusing on culture, since others have in fact been working the territory fairly well without the same title. What makes the book notable is that it handles its subject more clearly, thoroughly, and indeed elegantly than most of its predecessors.

From his late twenties on, Marx focused primarily on political and economic questions rather than on issues usually associated with culture, and his strength in either realm was more critical than constructive. D.'s accomplishment is to show how the critique of politics and economics was actually a critique of culture. His starting point is a finely nuanced chapter on "culture and social alienation" in which he argues convincingly for the continuity between Marx's first creative revisions of Hegel and the analyses of *Capital*. "Alienation" may no longer be an explicit term in the Marxian vocabulary by 1867, but *Capital* remains a deconstruction of capitalism as a form of cultural estrangement in which economic values come to reign over all others. Central to this deconstruction is a recognition on the part of Marx and D. alike that the most elementary economic activities are as much cultural as art, philosophy, and religion. An economy is the social creation of intelligent beings responding to the varying challenges of history as well as nature. Cultural alienation can arise because the responses may not only form but also deform human possibilities.

In his middle chapters D. takes up the base-superstructure relationship in Marx's understanding of economics and culture. Clearly, if we understand economics itself as a cultural form, we cannot simply take culture (law, art, religion, philosophy, and so on) as a dependent variable deterministically supported by the forces and relations of production or as an ideological projection hiding the real course of events. Friedrich Engels admitted late in his life that he and Marx had contributed to the simplistic base-superstructure distinction which has appeared frequently in Marxist literature. As Engels pointed out, the relationships must be reciprocal; and the various cultural domains must have distinct patterns of their own and some measure of relative autonomy. The evidence is

that Marx too had a more complex view of the connection and that he would have seconded Engels' qualifications. The present book makes it clear that a one-sided reading would not have fitted a dialectical approach to culture or history.

D.'s ambition is mainly to interpret Marx. But, as Marx himself would have wanted, he is critical as well as sympathetic throughout. His main challenge is that, for all his stress on the alienating centrality of economics in capitalism, Marx continued to "speak the language of classical economy" and to "share its assumption that historical progress depends on the advancement of methods of production." The consequence is an overly optimistic view about the role of economic change in setting things right in the social order. Here lies at least the partial explanation of the poverty of his discussions about institutions like the family and the state when compared with those of Hegel. D. sees a further weakness in the priority given to praxis vis-à-vis theory. It is not that he would want to deny the importance Marx gave to action even in thinking, but he wonders if thought does not "constantly and inevitably transcend the purely practical level." What he calls for is an appreciation of culture "as a total and integral human activity" in which theory and praxis are each subordinate to the whole and not to each other. The author is, though, after 288 pages of text, merely at the beginning of his own task, since Marx, whatever his genius, gave too little attention to the inner dynamics of culture to provide an adequate vehicle for its analysis. Another book must appear, not on Marx's critique or on anyone else's, but on culture itself with its twentieth-century entanglements East and West, entanglements that a nineteenth-century thinker could not have foreseen.

La Salle College, Phila.

MICHAEL J. KERLIN

THE BOOK OF THE GODDESS PAST AND PRESENT: AN INTRODUCTION TO HER RELIGION. Edited by Carl Olson. New York: Crossroad, 1983. Pp. x + 261. \$19.50.

THE DIVINE FEMININE: THE BIBLICAL IMAGERY OF GOD AS FEMALE. By Virginia Ramey Mollenkott. New York: Crossroad, 1983. Pp. 119. \$10.95.

Last year Crossroad published these two interesting books on feminist theology. *The Book of the Goddess* is a collection of essays by various professors of religion and of women's studies concerning widely divergent goddesses and cult figures from East and West, from prehistory to the present; *The Divine Feminine* is a study by a Protestant evangelical of feminine metaphors for God in the Bible. Olson's collection is the more intriguing and provocative, although Mollenkott's book continues the

important study of biblical imagery in the tradition of Phyllis Trible and Sallie McFague.

O.'s book includes four essays on Indian goddesses, one each on prehistoric Mesopotamian, Egyptian, Canaanite-Hebrew, Greek, Roman, Gnostic, Chinese, Japanese, North-American Indian, African-Cuban goddesses and one on Mary; also, the editor's introductory summary, Carol P. Christ's helpful overview of current feminist theology, and "Suggestions for Further Reading." The collection makes a handy reader for undergraduates, although the unevenness of the essays and the lack of an overriding focus and the price militate against such use. The book introduces less familiar figures like Hindu "Kali the Mad Mother" alongside Isis, Gnostic Sophia, and Magna Mater Cybele. It provides historical studies of Hebrew and Christian "goddesses," a critique of Western monotheism as the only symbol system that has "ever attempted or valued the expulsion of feminine symbolism" (Rita M. Gross, p. 117), and some insights for new theological symbolism.

O.'s stated purpose, to fill Westerners' need "to experience the goddess as part of their own personal biography," leads one to expect a uniformly psychological approach to these goddesses. In fact, the approaches vary from essay to essay, and even within single essays. Some are theological and historical, some are historical and psychological. Christine R. Downing's psychological and historical approach to the Greek Mother Goddess illustrates the difficulty of trying to present different approaches in one essay. Downing's psychological interest leads her to present far more unified psychological portraits of Athena and other goddesses than their diverse myths allow. Her insights are often illuminating, but psychology triumphs over history. Furthermore, neither her footnotes nor the general bibliography refer to standard histories of Greek religion or to current classicist-feminist studies that would show the complexity of these myths and their internal contradictions and their diverse interpretations. Nevertheless, cumulatively these essays demonstrate the tenacious and almost universal appeal of goddess worship outside of Western monotheism, and individually some essays provide constructive, compelling suggestions for broadening Christian theological symbolism.

Steve Davies, E. Ann Matter, and Rita M. Gross have written the most useful and provocative essays in the collection. Davies and Matter agree that there are no Hebrew or Christian goddesses. Yet, Davies shows the influence of Canaanite deities on Hebrew thought, and the importance of Shekinah as "a predominant feminine mode of God's activity" in a religion in which God was "fortunately or not predominantly male" (79); and Matter shows how popular Marian piety regularly preceded theological definition in a religion in which Mary "is, if not a goddess, a crucial

part of the Christian understanding of God" (94). But Gross's "Hindu Female Deities as a Resource for the Contemporary Rediscovery of the Goddess" offers the challenge of this book. After arguing that most of the world's religious symbol systems have utilized bisexual symbols and that the exclusively male symbolism of God has been a major deterrent to woman's position in Western society and religion, she suggests constructive ways Hinduism may help contemporary religious symbolism, e.g., in not restricting relational imagery to the Father-Son category; in utilizing motherhood as a symbol of divine creativity without limiting motherhood to biological destiny; and in providing an egalitarian, non-hierarchical religious order.

The relational symbolism basic to Gross's approach links her to much current feminist theology (e.g., to I. Carter Heyward, Rosemary Ruether, and Sallie McFague) and most recently to Mollenkott's *The Divine Feminine*. Studying sixteen feminine metaphors for the biblical God, M. emphasizes that God as "Absolute Relatedness" may be referred to as "*He, She, or It* because this Thou relates to everyone and everything." Unfortunately, however, the structure of her book (short chapters on each symbol) and the lack of precise distinctions (e.g., between conscious and unconscious metaphors) make her book less helpful than it might have been.

Nevertheless, both Olson's team and Mollenkott pose the fundamental challenge of feminist theology today.

Southern Illinois University, Carbondale

JOAN O'BRIEN

SHORTER NOTICES

RECENT DISCOVERIES AND THE BIBLICAL WORLD. By Raymond E. Brown, S.S. Wilmington: Glazier, 1983. Pp. 101. \$4.95.

This little book presents and carefully sifts a great deal of archeological evidence which illuminates, in varying degrees, the OT and NT biblical record. It has not been written by a "dirt" archeologist but by a distinguished Catholic exegete who discovered very early in his career not only the fascination of this auxiliary biblical science but its indispensability for a proper appreciation of God's word as transmitted through the historically condi-

tioned language of men and women. For it is archeology, including both texts and artifacts, which puts the student on guard against the misguided view of the fundamentalist that the word of God was spoken to us in some pure, absolute form, untouched by the limitations of human expression operative in every epoch. If the aspiring student cannot be comfortable with the idea of God's word reaching us through human and imperfect forms of expression, then he/she should try some other field.

Within the limits of a brief survey and along the time-scale of more than

2000 years, a remarkable amount of textual and nondocumentary material has been described and, more importantly, assessed for its contribution to the biblical record. No major sites go unmentioned. Balanced judgment and sound methodology, much of it instilled years ago by his great teacher W. F. Albright, mark every page of this book. Such reliable updatings are especially valuable when we take into account the open-ended nature of the science. Just recently, e.g., the American Schools of Oriental Research have launched a new project entitled "Literary Sources for the History of Palestine and Syria." Two articles on Ebla (discussed by Brown) introduce the series; they will be followed by studies of the literary material from Mari, Moab, Edom, Ugarit, etc. New levels of understanding are thus constantly being made available as archeology helps us to recover our biblical heritage. This carefully indexed book is a reliable guide to where we stand now, with a hint of much to come.

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

OLD TESTAMENT QUOTATIONS IN THE NEW TESTAMENT. By Gleason L. Archer and Gregory Chirichigno. Chicago: Moody, 1983. Pp. xxxii + 167. \$21.95.

The more than 400 quotations of the OT in the NT are analyzed in this book. Four columns present the reading of the Hebrew Masoretic Text (MT) of an OT passage, its Septuagintal Greek version (LXX), its NT Greek form, which is sometimes multiple (e.g., Hab 2:4 used in Gal 3:11; Rom 1:17; Heb 10:38), and a commentary on the exactness or looseness of the version and quotation. In this format 312 OT passages are listed and studied. The Hebrew text is cited according to the *Biblia hebraica Stuttgartensia* of 1977; its Greek equivalent is drawn from A.

Rahlfs, *Septuaginta*, of 1935; and the NT is that of the common text of Nestle-Aland, *Novum Testamentum graece* (26th ed., 1979) and the UBS *Greek New Testament* (3rd ed., 1975). Moreover, the citations are categorized under six headings: (a) NT quotations that are "reasonably or completely accurate renderings" of the MT and the LXX: 268 instances (64.4% of the total); (b) NT quotations closely adhering to the wording of the LXX, when the latter deviates in a minor way from the MT: 50 instances (11.2%); (c) NT quotations "adhering more closely to the MT than the LXX": 33 instances (7%); (d) NT quotations which follow the LXX when it deviates in a more serious way from the MT: 22 instances (6%); (e) NT quotations that seem to have taken "unwarranted liberties" with the OT text—"under the guidance of God's Spirit" (xxviii): 13 instances (3%); and (f) "merely allusive passages," having "no direct bearing on questions of the trustworthiness or inerrancy of the Holy Scriptures" (xi): 32 instances (8%).

This book can obviously be of great help in the study of the OT quotations in the NT, but the reader will have to prescind from the constant preoccupation of its compilers with the question whether the somewhat free quotations of the OT in certain NT passages are involved in biblical "inerrancy." The book has its merits, but also its defects. It could have been a better book if (a) the critical text of the LXX (either the Göttingen edition or that of Brooke-McLean-Thackeray) had been used instead of Rahlfs; (b) the order of quotations followed that of the NT (and not that of the OT in *English Bibles*!); and (c) more attention had been given to variant readings in the MT, LXX, and NT (in this regard the old book of W. Ditmar, *Vetus Testamentum in Novo: Die alttestamentlichen Parallelen des Neuen Testaments im Wortlaut der Urtexte und der Septuaginta* [Göttingen, 1935]) had been used.

gen: Vandenhoeck & Ruprecht, 1903] might have been a model).

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

THE GOSPELS FOR YOUR WHOLE LIFE: MARK AND JOHN IN PRAYER AND STUDY. By William G. Thompson. Minneapolis: Winston, 1983. Pp. 171. \$9.95.

Thompson has successfully combined his training as a NT scholar with the pastoral skills developed in working with adult faith development. The result is a lucid presentation of the Gospels of Mark and John and a challenge to adults to enter into the spiritual life fostered by them. We are led through a multifaceted process of familiarizing ourselves with each Gospel, of approaches to prayer and self-transformation through it, presentation of the background to each Evangelist and his audience, and finally a study that uses exegetical insights to move through each Gospel and discover its distinctive symbols, metaphors, and story about Jesus and about faith. Careful attention to the growth of the life of faith marks the whole book.

The integration of exegesis and spiritual development in this book shows how ill-founded are the suspicions that exegesis destroys the life of faith. Nor is T. peddling some new method of enlightenment. Instead, the chapters on prayer use actual cases to show how different people have found the healing power of the Gospels in different methods of prayer with the Gospels. In connection with the fourth Gospel, T. explores symbolism and suggests a mode of prayer that enters into the universalizing dynamics of the symbol as well as the challenge posed by the symbol to self-discovery and identity. This book contains a wealth of insights. Pastors, teachers, spiritual directors, and individuals seeking enrichment of their prayer life will all gain from this book.

PHEME PERKINS
Boston College

THE NEW TESTAMENT AND EARLY CHRISTIANITY. By Joseph B. Tyson. New York: Macmillan, 1984. Pp. 438.

Tyson notes in his preface that this is an expanded revision of *A Study of Early Christianity*, originally published in 1973. Using all the standard research in NT studies, this volume provides an excellent introductory text on the undergraduate level. Footnotes are cited on each page, and a select bibliography offering the best in the field is given at the conclusion of each chapter.

The book is divided into five sections. In the first, T. introduces the student to the methods of modern biblical criticism. Although mention is made of the problems as well as the assets of technical study, the treatment does not seem sufficiently developed to provide the needed understanding for a NT study. Part 2, the historical and cultural environment within which the NT was conceived, serves to establish an essential point for the student, i.e., Scripture is first and foremost a product of its world. Being more than obvious for an instructor, it is almost always amazing to what extent students fail to appreciate this decisive factor. To a certain degree T. departs from standard procedure in Part 3, for here he deals with Jesus and the Gospel tradition prior to that of the Pauline writings. Although this is not "chronologically legitimate," it probably makes better sense for the student in the sense that Jesus is the source for the Pauline corpus. The exegetical sections provided for each Gospel are unfortunately brief. Granted, the text is not meant to be a commentary; still, it will require supplementation in this area.

Part 4 treats what are traditionally referred to as the Palestinian-Jewish and Hellenistic-Jewish stages of Christianity. Here T. deals with Acts and the formation of the early Pauline writings. The emergence of Gentile Christianity in the form of the Johannine

and late Pauline literature is considered in Part 5, which then closes with the beginnings of early Catholic Christianity.

Despite the standard shortcomings of a survey text, this volume is well suited for use on the college level. For the instructor concerned with an introductory audience, its clarity and select bibliography are the two most outstanding qualities.

GERALDINE A. RUSSO
Alvernia College, Pa.

LOGIC AND THE NATURE OF GOD.
By Stephen T. Davis. Grand Rapids: Eerdmans, 1983. Pp. vi + 171. \$9.95.

This analytical philosopher, a "fairly theologically conservative Christian" (2), wants to use his reason not "to decide what God is like but rather to think hard about the implications of the concept of God that has been revealed" (149). He explores some of the traditional attributes of God.

God's eternity is construed as everlastingness rather than timelessness. Divine immutability is not changelessness but eternal fidelity. God's omniscience, including knowledge of future contingent events, is defended from charges of incoherence and argued to be compatible with human freedom. The paradoxes of omnipotence, including the "stone" paradox, are resolved by postulating omnipotence as a non-essential property of God. A dense discussion provides a definition of omnipotence D. is willing to defend. God's benevolence is briefly treated, and a free-will defense is used to rebut the charge of incoherence laid by those who present the logical problem of evil. The Trinity is defended from a charge of incoherence, and the possibility of the Incarnation is defended by arguing that Jesus could have possessed some (but not all) divine and some (but not all) human properties. Each discussion is prefaced by citation of biblical or traditional texts which may have "in-

spired" the doctrine under examination.

Some will find D.'s focus on the logical compossibility of divine attributes stultifying; others will bridle at his defense of their coherence by use of far-fetched hypothetical possibilities; others will be refreshed by his precision. Yet, on his account, none of these compossible properties is essential to God. What is the nature of God, then? How do we know that these are properties of God? How can this view of Incarnation be faithful to Chalcedon if D. will not say what God's nature is? Even a reader sympathetic to analytical philosophy and tolerant toward biblicist theology is perplexed by these omissions.

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

THE INEXHAUSTIBLE GOD: BIBLICAL FAITH AND THE CHALLENGE OF PROCESS THEISM. By Royce Gordon Gruenler. Grand Rapids: Baker, 1983. Pp. 210. \$11.95.

This is a polemical book. Gruenler sets out to defend "traditional biblical Christianity itself—orthodox, fundamental, evangelical faith as it was proclaimed by prophets, evangelists, and apostles; recorded in an infallibly inspired canon of Holy Scripture; and having to do with a God who is the sovereign creator, sustainer, and redeemer of the universe" against "contemporary theological relativism represented by the presuppositions of process theism" (8). His threefold attack comprises issues concerning the power, personality, and temporality of God, a critique of Charles Hartshorne's theory of divine relativity, and a contrast of "biblical revelation" with the "human speculation" of process thought.

G.'s work is full of rhetorical devices which substitute for argument. "What could Whitehead's description of God possibly mean?" he asks. He then cites a Whiteheadian passage and remarks,

"If ever there were a 'ghost in the machine,' here is one!" (46-47).

G. consistently employs a double standard of criticism. He rightly invokes the literature of process scholasticism to indicate its shortcomings; yet he does not attempt to clarify the meaning of his own basic terms. For instance, of God's "inexhaustibility" we learn only that God "reveals himself as inexhaustibly dynamic, but not in the sense that he is dependent on the world for that dynamic experience. God creates the world, sustains the world, loves the world, redeems the world, judges the world, but the world is always seen as derived from his sovereign grace" (174). The classical scholastics try to tell us what such language means; G. does not.

PHILIP E. DEVENISH
Hancock, Maine

JESUS IN FOCUS: A LIFE IN ITS SETTING. By Gerard S. Sloyan. Mystic, Conn.: Twenty-Third, 1983. Pp. 212. \$7.95.

The focus of this book is the human Jesus, and primarily the Jesus of history, as he emerges from the Gospels. The most valuable aspect of the book is its description of the setting for the life of Jesus. Sloyan draws on his rich knowledge of biblical and rabbinic Judaism to situate the roles and the personality of the human Jesus. He helps the reader think in categories of the first century rather than the twentieth. He is sensitive to the complexity of the Jewish expectations on final redemption, and shows how Christians often oversimplify the picture. He respects Pharisaism, balancing the prejudiced and overcritical view of Christians. He shows creative use of the biblical data to paint a portrait of Jesus that shows where Jesus was deeply rooted in Jewish life and where he forged new directions.

The first half centers on titles or roles of the human Jesus, notably that

of sage, teacher, and storyteller, saint, healer, mystic, apocalypticist, prophet, and son. The next chapters highlight characteristics of Jesus' personality, notably his being a man of truth, of compassion, of trust and obedience; a man at ease with ordinary people, with sex and virginal commitment, with women. The final chapters deal with what the postresurrection faith of the early Christians brought to their picture of Jesus.

One difficulty is that the brief chapters are often allusive in nature and presuppose some introduction to biblical studies. The book will serve best as an introductory text, if accompanied by lectures that fill in the points only alluded to. For those with background and even for scholars, the book is rich with creative images and insights into the Jesus of history.

ANTHONY J. TAMBASCO
Georgetown University

IN THE DAYS OF JESUS: THE JEWISH BACKGROUND AND UNIQUE TEACHING OF JESUS. By Anthony J. Tambasco. New York: Paulist, 1983. Pp. vi + 112. \$3.95.

Tambasco aims at a real need: to put in touch with the historical Jesus students who do not have the minimal grasp of source and form criticism necessary to follow historical-Jesus criticism. His method is the use of the four generally accepted criteria for Jesus' authentic words and deeds, together with historical knowledge garnered from (mostly secondary) sources extrinsic to the Gospels. Four central chapters limn the continuity and discontinuity of Jesus' teaching with that of John the Baptist and the rabbis in a way familiar to readers of historical-Jesus criticism (e.g., *Abba*, the kingdom already present, etc.). T. finally shows how Jesus' teaching necessarily provoked opposition, and so a final chapter reconstructs his last days and appearances to his disciples.

Among T.'s virtues, I would single out his exposition of the process by which the Church necessarily reformulated the Jesus traditions in its quest for his postresurrection meaning, as well as his social description of Palestine and his demonstration that, while Jesus' kingdom is not a political one, it nevertheless has political implications.

Granting T. his own choices among alternative reconstructions of Jesus, I find serious problems with his method. He frequently confuses a putative "fact" of historical criticism (that Jesus did not accept the title Messiah) with its interpretation ("because of its political overtones" [93]). I question whether the Gospels retain "the general chronology" of Jesus' life (9). Finally, T.'s dismissal of questions of Jesus' divinity from historical criticism (10) seems less subtle and more misleading for his intended audience than that of other historical critics. In short, the book's weaknesses would cause me to look carefully at Sloyan's *Jesus in Focus* before I selected a text for class.

L. JOHN TOPEL, S.J.
Portland, Or.

AND YOU VISITED ME: SACRAMENTAL MINISTRY TO THE SICK AND THE DYING. By Charles W. Gusmer. New York: Pueblo, 1984. Pp. xv + 224. \$9.95.

On Nov. 23, 1983, the revised rite *Pastoral Care of the Sick: Rites of Anointing and Viaticum* became the latest ritual for the sick and the dying to be used in the Catholic dioceses of the U.S.A. Comparing this latest English-language edition, with its adaptations introduced by the International Commission on English in the Liturgy, to the provisional 1974 text would be a worth-while study in itself. Fortunately, Gusmer goes beyond this and provides the reader with a comprehensive treatment of the revised rites.

Beginning with the admittedly "un-

even and complicated tradition of the sacrament," G. traces the principal developmental lines of anointing from the NT evidence to the post-Vatican II reforms. More than simple historical data, G. uncovers the theological subtleties and pastoral shifts which have affected the meaning and the celebration of the sacrament. The bulk of the book is a study of the content of the revised 1983 rite of anointing. The treatment of the sacrament as a symbolic action and communication is especially good. It will help the reader to understand more clearly how the sacrament is grounded in the paschal mystery—the "root metaphor of Christian existence"—and the Christian theology of sickness and healing.

G. is especially practical in his treatment of the pastoral praxis. While maintaining and clarifying the distinction between the rite for the sick (anointing) and the dying (viaticum), he addresses basic pastoral questions, e.g., who may anoint, who may be anointed, and what anointing does. The clarity of his response should assist those involved in the sacramental ministry to the sick and dying. As such, the book is intended for the entire Christian community; for, like all of the sacraments, anointing and viaticum are to be celebrated *in medio communitalis fidelium*.

THOMAS A. KROSNICKI, S.V.D.
Divine Word Theologate, Chicago

CHRISTIANITY AND THE WORLD RELIGIONS: A CONTRIBUTION TO THE THEOLOGY OF RELIGIONS. By Leopold Ratnasekara. Kandy: Lake House, 1982. Pp. xix + 247. \$8.

The growing number of talented Asian scholars reflecting from their personal experiences and probing the implications and meaning of today's encounter of world religions is certainly a hopeful light from the East promising much new understanding for the future. Ratnasekara has subtitled his

study *A Contribution to the Theology of Religions*; his central thesis, found in chap. 4, delineates a fivefold theological principle as a possible norm for evaluating and directing interreligious encounters. (1) Anthropological reflection locates *all* of humankind within the grace-filled situation of human existence. Various religions generate reverence, sacredness, awe, wonder, and grace. Indeed "God is the object of every religious act and of every religion" (96). Yet (2) Christological reflection focuses on the incarnation of Jesus Christ as the hermeneutic articulating *Logos* for the whole of *anthrōpos*. Moreover, in the encounter between Christianity and religions "Christ is the Encounter Itself" (106). What precisely does this mean for the Church? (3) Ecclesiological reflection demands that the *ekklesia* re-present this sacrament and mystery of the whole Christ. Appropriately, therefore, (4) missiological reflection constantly recalls the living Church to this basic service of *diakonia* for the benefit of all of humankind. This very witness, in turn, uncovers and reveals a (5) pneumatological awareness of the dynamic "presence of the Holy Spirit wherever genuine mission is present" (124). A uniquely valuable addendum to R.'s thesis may be found in chap. 5, a pastoral meditation charting the phenomenon of religiousness within the Sri Lankan context.

The book has much to commend it. R. exhibits a commanding knowledge of Buddhism, especially as currently lived in Sri Lanka. His fivefold theological principle distills much of the best current theological reflection on the critical search for a theology of religions. Yet an important question arises: Where are the insights, reflections, and creative suggestions of his fellow Asian theologians from Delhi, Bangalore, Calcutta, and Colombo? They too are pondering this "question of questions" with depth and insight. Where, e.g., are the extraordinary re-

flections of James Dupuis on the Holy Spirit? Where are the rich pastoral insights of D. S. Amalorpavadass and M. Amaladas? Should not such Asian voices enrich such a theological study, especially a work originating from Sri Lanka?

FRANK R. PODGORSKI
Seton Hall University, N.J.

RENAISSANCE HUMANISM IN PAPAL ROME: HUMANISTS AND CHURCHMEN ON THE EVE OF THE REFORMATION. By John F. D'Amico. Baltimore: Johns Hopkins University, 1983. Pp. xviii + 331. \$24.

As the title indicates, this book explores the relationship between Renaissance Humanism and the papal Curia at a critical period in Western religious and theological development. The opening chapters deal with the social dimensions of this phenomenon, with attention to the composition of curial households, the Roman Academies, and similar institutions. The second part analyzes the writings of three Humanists in Rome who until now have been virtually neglected: Raffaele Maffei, Adriano Castellesi, and Paolo Cortesi. Cortesi's *De cardinalatu* receives the special attention it deserves as a unique insight into the ideals and mentality of at least one important curialist.

The book is specialized in an area that will have interest for probably only a few readers of this journal. It learnedly summarizes a great deal of scholarship on Renaissance Rome, and then moves beyond it in the sections dealing with Maffei, Castellesi, and Cortesi. It is concerned with somewhat different aspects of a vast topic than those I treated in my own book on Humanism in Renaissance Rome, and it fills in a gap. I must admit that I have some misgivings about the framework of "dual exploitation" (238) that underlies the argument of the book as

an explanation of the relationship between Humanism and Church, and I believe some of the author's other generalizations could be more precisely formulated. Nonetheless, the book addresses a relatively neglected topic and will be useful to Renaissance scholars.

JOHN W. O'MALLEY, S.J.
Weston School of Theology
Cambridge, Mass.

CAJETAN UND DIE ANFÄNGE DER REFORMATION. By Jared Wicks, S.J. Translated from the English by Barbara Hallensleben. Münster: Aschendorff, 1983. Pp. 136. DM 26.

As the first instalment of a comprehensive intellectual biography of Cajetan, the eminent Dominican cardinal and commentator on Thomas, Wicks concentrates here on 1517-21, critical years for the confrontation of Roman and Lutheran theology. Until the biography is completed, it is well to have this segment available, focusing as it does on the meeting between Cajetan and Luther on the occasion of the Diet of Augsburg in October 1518. One can conveniently consult some of the principal findings in W.'s "Roman Reactions to Luther: The First Year (1518)," *Catholic Historical Review* 59 (1983) 521-62.

A previous study that went over the same ground and even carried the story down to Cajetan's death in 1534 was Gerhard Hennig's *Cajetan und Luther: Ein historischer Beitrag zur Begegnung von Thomismus und Reformation* (Stuttgart: Calwer, 1966). W. supplements and nuances this work, while writing more economically. By adopting the perspective of a biographer, he does greater justice to Cajetan, whose identity was not, after all, entirely swallowed up in being the age's leading Thomist. He shows that Cajetan kept his Thomistic school loyalties at a proper distance from his task as papal representative when it came to the for-

mulation of official verdicts (unlike Sylvester Prierias, for instance). The picture that emerges, however, is not radically different from Hennig's: that of a churchman formed through opposition to Ockhamism and conciliarism. What was never negotiable with him was the papally-oriented ecclesiology that he had already honed in controversy with conciliarists at the time of the Council of Pisa.

PAUL MISNER
Marquette University

PURITANS AND PREDESTINATION: GRACE IN ENGLISH PROTESTANT THEOLOGY 1525-1695. By Dewey D. Wallace, Jr. Chapel Hill: University of North Carolina, 1982. Pp. xiii + 289. \$29.95.

A comprehensive work more rightly defined by its subtitle than its title. Wallace has provided a thorough study of 16th- and 17th-century Puritan theology focused on the Protestant doctrine of salvation by grace through faith and the constellation of theological ideas connected with it. In particular, predestination was seen as the "touchstone" of how this grace was regarded. W.'s account surveys the various formulations of the doctrines of grace and predestination, with special emphasis on how these teachings gave rise to differing types of piety or "ways of being religious."

Puritanism, to W., was "a movement for the explication and cultivation of a vision of what Christianity in its essence and as a way of life truly was." Concerns for discipline and church policy were communal expressions of the consequences of God's gracious election and the demands of holiness. W. also makes clear that at least before the reign of James I there was a real theological closeness between "Puritans" and "Anglicans," so that it is nearly impossible to separate them by theological means.

In tracing these doctrines, W. notes the early influence of Peter Martyr and Martin Bucer in developing an *ordo salutis*, a series of sequential steps in the ordering of the theology of grace. In England the Reformed theology of predestinarian grace hardened into a scholastic theology of divine decrees in the Elizabethan and Jacobean eras. Arminian reactions from 1610-50 are then detailed. A more moderate Calvinism which rejected a decree of reprobation emerged from 1640-60 until Calvinism itself went into eclipse from 1660-95. Movements such as deism, latitudinarianism, and Socinian moralism came to the fore.

This is a splendid work, meticulously researched, as the 29-page bibliography attests.

DONALD K. MCKIM
Theological Seminary
University of Dubuque

READING FREUD: PSYCHOLOGY, NEUROSIS, AND RELIGION. By Volney P. Gay. Chico, Cal.: Scholars, 1983. Pp. xiii + 133. \$8.25.

Gay's "primary goal . . . is to interrogate systematically Freud's major essays on religion" (xi). To do so in a more comprehensive manner, he dedicates the first part of the handbook to Freud's "Lectures on Psychoanalysis: The Five Lectures and the Introductory Lectures" (1-39); the second part (41-68) asks questions about several famous cases: "Dora," the "Rat Man," and the "Wolf Man." The last part of the book (69-109), "The Critique of Religion," analyzes Freud's religious essays: "The Uncanny," *Totem and Taboo*, *Group Psychology and the Analysis of the Ego*, *The Future of an Illusion*, and *Moses and Monotheism*. The book ends with several pages of references on Freud's texts and on Freud the man, texts on the history and theory of psychoanalysis, a list of psychoanalytic journals, and a general index.

The selection of texts seems adequate. I agree that to understand Freud's ideas on religion, rather than study exclusively *The Future of an Illusion*, it is necessary to know something about his theories and psychoanalytic practices. What concerns me, however, is the approach taken in this guide to reading Freud: "in the interrogative mode." Using the texts as they are in the *Standard Edition*, he presents hundreds of questions but gives no answers to any of them. He is very sympathetic to Freud. He confesses that he has used these kinds of question sheets "for seven years and so I am now addicted to them" (xiii). One wonders to what extent he agrees with Freud, clearly an atheist, and his very controversial opinions. He asserts (xi) that there are many excellent texts that summarize, criticize, and develop Freud's general theory, and that he will refer to them as well as to other relevant studies. The only references I have found, "see chapter three in Fisher and Greenberg, 1977" (65), and "Bonner, 1980; Wilson, 1975; and Wilson and Lumsden, 1981" (76), are not given in the bibliography at the end. It must be an oversight that the titles and publishers of these books are also omitted in the pages quoted. One final suggestion: the questions in the text refer constantly to the *Standard Edition*. Since Gay acknowledges that some teachers and many students will not have immediate access to these 24 volumes, it would have been helpful to include, in the references, good paperback editions of the materials discussed.

JUAN B. CORTÉS, S.J.
Georgetown University

SPIRITUAL PILGRIMS: CARL JUNG AND TERESA OF AVILA. By John Welch, O.Carm. New York: Paulist, 1982. Pp. x + 228. \$7.95.

In 1983 the Catholic Press Association gave its Book of the Year award in

the adult division to John Welch's *Spiritual Pilgrims* in seeming agreement with Morton Kelsey's judgment, expressed in his foreword to the book, that "... Welch has written one of the finest guidebooks of the spiritual journey I have encountered..." Indeed, the book is a fascinating and healthy effort to analyze a spiritual classic (Teresa of Avila's *Interior Castle*) in the light of categories provided by the modern insights of Carl Jung's psychological theories. While there are pitfalls to any such endeavor, W. generally seems to be aware of them and to handle them as they arise.

In the Introduction W. sets his expectations and boundaries well, explains and owns the limits to his process of comparison, and realistically declares his presuppositions. This enables him to do his analysis in an insightful and creative manner, while remaining faithful to his sources. In the first chapter he explains in some detail Jung's work with images and their significance, then gives an introduction to the *Interior Castle* as read in the light of its images. This is a pivotal chapter, for the remainder of the book is a series of image-probes, one image per chapter, of the *Castle*. While a comparative study of any two authors can become quite mechanical, W. recognizes the danger, names it, and feels no need to apologize for it. The result is interesting, provocative, and rewarding, leading one to hope that more such readings of the classics in the light of contemporary sources can be done.

HUGO R. DUHN

Washington Theological Union, D.C.

THE MARTYRED CHRISTIAN: 160 READINGS FROM DIETRICH BONHOEFFER. Selected and edited by Joan Winmill Brown. New York: Macmillan, 1983. Pp. xix + 220. \$14.95.

An attractively printed anthology edited by the same person who had compiled *Day by Day with Billy Gra-*

ham in an earlier venture by Macmillan into capitalizing on the popularity of contemporary religious figures. Those who have had no introduction to the theology of Bonhoeffer may find this a highly satisfying book, containing, as it does, some of the most inspiring passages from his writings. In short, this is one of those slickly printed, topical arrangements of quotations from a famous person—in this case, as the title indicates, a modern martyr. The editor has also added a Foreword which is supposed to establish some kind of biographical context.

If providing readers an encounter with some of the best excerpts from a limited selection of sources constitutes the principal worth of this book, such too is its fundamental defect. Serious students of B.'s thought will be understandably vexed at the omission of several equally inspiring passages from key sermons, pivotal essays, and significant books in B.'s theological legacy. In fact, one wonders what principle, if any, was used to determine both selection and arrangement. To say the editing has been kept to a minimum is an understatement. True, there is an index of sources; and it can be argued that B.'s theology is difficult to systematize. But what we have here is a haphazard arrangement of readings ripped from their original matrix with no reference to those biographical and historical tensions which influenced the original composition. Further, the Foreword, which is supposed to supply the biographical introduction, is entirely too superficial. It offers only sparse and at times misleading details of B.'s life and martyrdom.

If the book does, as the jacket crows, provide deeper reflection and new insights, it will be because of the force of B.'s own words, and in spite of the poor editing of texts and the commercialization of a great theologian which is so much in evidence here.

GEFFREY B. KELLY

La Salle College, Phila.

senzweig, he argues that the root disagreement between Judaism and Christianity lies in their fundamentally divergent stances on the inborn sinful condition of humanity.

The richest and most controversial material comes at the end, where B. strongly insists that any theological approach to the Holocaust and to the State of Israel must relate these realities to the ongoing covenantal tradition in Judaism. They cannot become the focus of Jewish theology in and by themselves. Borowitz claims that personal autonomy, not the Holocaust, is the core problem for Jewish faith expression today. One could argue that he creates a false opposition here, for personal autonomy is a central issue emerging from the Holocaust experience.

JOHN T. PAWLIKOWSKI, O.S.M.
Catholic Theological Union
Chicago

A HISTORY OF PASTORAL CARE IN AMERICA: FROM SALVATION TO SELF-REALIZATION. By E. Brooks Holifield. Nashville: Abingdon, 1983. Pp. 416. \$16.95.

Holifield describes Protestant pastoral care in America from its Puritan beginnings in the early 17th century through the 1960's. The book is a thematic and analytic history, tracing movements and emphases. H. shows how pastoral counseling has shifted its ideal from self-denial for the sake of salvation in the 17th century, through self-love, self-culture, and self-mastery in the 18th and 19th centuries, to self-realization in the 20th. He focuses on the increased influence of modern psychology, which he finds helpful as a source of sensitization, while rejecting tendencies to reduce pastoral care to secular psychotherapy.

Beyond this general historical approach, H. gives us a socioeconomic history of the clergy, showing how clerical status and aspirations affect

preaching and pastoral care. He describes the tension between social activism and privatism, and uncovers threads of sexism and other forms of intrachurch violence. His vignettes of pastoral-counseling sessions are both fascinating and disturbing. He makes connections to major philosophical, political, and psychological movements, thus locating pastoral discussions in wider intellectual currents.

In describing these themes and changes in approach, H. properly avoids making simple dichotomies out of nuanced differences. At times, however, the subtle variations among the many groups are confusing, and one wonders if H. has adequately characterized this or that specific approach. Yet the main themes are easy to follow.

This is an eminently readable work, of interest to anyone concerned with pastoral care. The research is thorough; footnotes provide adequate references, though the lack of a bibliography is unfortunate. Here history speaks to us the lessons of the past. Throughout the work H. pokes some gentle fun at our tendency to think that each new trend is the definitive and final synthesis. We end up suspecting that we too will one day be described as adherents to some strange "latest fashion" in pastoral care.

DAVID F. KELLY
Duquesne University

GROWING PAINS IN MINISTRY. By Sean D. Sammon, F.M.S. Whitinsville, Mass.: Affirmation, 1983. Pp. 240. \$8.

The House of Affirmation has been a valuable resource for ministers in the U.S. since its founding. One of the extended services it offers is the publication of Affirmation Books. *Growing Pains in Ministry* is one of the most recent examples—a practical, personal, packed volume. It is probably best to read it with a pen and paper in order to jot down the constant, helpful subdivisions which S. presents.

Basically this work has three parts. The first examines the phenomenon of change with its phases of ending, darkness and exploration, and new beginning. This framework is used to review the recent changes experienced by the Roman Catholic Church (especially among priests and religious orders) and American society. The second part summarizes current research regarding the human life cycle. For those unacquainted with this research, S.'s survey provides a concise, readable guide. For those who are acquainted with this literature, S.'s application of it to priests and those in religious communities is beneficial.

The third part is a more exact integration of life-cycle characteristics with the issues of celibacy, spirituality, fidelity, and burnout. Although this last part is the most directly applicable to the life and work of clergy and religious, all the material has a practical orientation. Indeed, the entire book is an invitation to profitable self-reflection—an invitation worth accepting.

ROBERT L. KINAST

Catholic University of America

NEW COMMUNITIES, NEW MINISTRIES: THE CHURCH RESURGENT IN AFRICA, ASIA, AND LATIN AMERICA. By Michel Bavarel. Translated by Francis Martin. Maryknoll: Orbis, 1983. Pp. vi + 122. \$5.95.

B. is a Swiss religious journalist who has spent many years visiting Catholic communities in the Third World. He is convinced that "The West is no longer at the center of the Christian world. Important things are happening elsewhere." From a sensitive cross-cultural horizon he offers a series of theological and pastoral stories alive with folk religion and insightful for their views of missiology, lay ministry, the role of women, and liturgy.

The book has four parts: (1) The Church: Indigenous or Extraneous?; (2) New Communities, New Ministries;

(3) On the Side of the Rich or the Poor?; and (4) Repression and Liberation. Each part is illustrated with stories from Africa, Asia, and Latin America. Whether recounting a tale of ancestor worship in Madagascar, telling of nuns working with ragpickers in Egypt, discussing the decolonization of religion in the Congo, commiserating with a tiny minority of Catholics in Thailand or Tunisia, or describing a base community's option for the poor under the gun in El Salvador, the experience of the faith in very diverse settings is made apparent and the first halting steps for a truly catholic theology are suggested. B. does a splendid job in his vignettes of showing that "Whether we like it or not, authentic preaching of the gospel necessarily brings with it political consequences, in the broad sense of the term." The thrust here is indeed both broad and pastoral.

An epilogue, "Faith Is the World in Its Youth," sums up many of the book's insights. "The gospel that we once carried elsewhere is now being brought back to us." We are reminded of what must be a basic premise of today's missioner: "we are not really from this place or that; rather we belong to the one kingdom that can lay claim on every human being."

JOHN P. HOGAN

*National Endowment for the Humanities
Washington, D.C.*

HOLINESS AND POLITICS. By Peter Hinchliff. Grand Rapids: Eerdmans, 1983. Pp. xi + 213. \$7.95.

This fourth publication by the chaplain of Oxford's Balliol College arises out of his 1982 Brampton Lectures, reworked into a coherent whole. H.'s audience is British, yet the main thrust of his argument is readily transferable to the American situation. His goal is the delineation of an interface between contemporary political realities and Christianity's absolute demands. This

task is undertaken with full awareness of the denial of the possibility of such an enterprise by many Christians, who see political involvement as necessitating compromise, and of the bifurcation of public and private morality by others.

H.'s position is in part the outworking of his understanding of several concepts. First, he suggests that Christian morality, which is the appropriate human response to God's love, entails modeling the divine character revealed in Christ: integrity, love, forgiveness, and willingness to suffer. Second, the Church's task includes asserting Christ's moral ideals in the contemporary context and providing a community for Christians who seek to apply those ideals. But third, human fallenness places social ideals beyond human grasp and produces situations which admit no perfect responses.

H. maintains that in the midst of this fallenness the Church has an unpopular, critical role to play in society: proclaiming Christ's ideals, in order that it might convince others and move society toward the ideal. The need for forgiveness, however, must always be kept in view, for human fallenness necessitates a reluctant acceptance that invasions of human dignity may seem unavoidable in political life.

H.'s book deserves a fair hearing, for he speaks to an important issue confronting contemporary Christianity. Chap. 8, which seems to form the climax, is especially illuminating, as H. applies his thesis to the crucial political issue of nuclear deterrence. Given the book's genesis as a lecture series, its shortcomings lie largely in readability rather than content.

STANLEY J. GRENZ

*North American Baptist Seminary
Sioux Falls*

THE POWER OF THE POWERLESS.
By Jürgen Moltmann. Translated from
the German by Margaret Kohl. San

Francisco: Harper & Row, 1983. Pp. x
+ 166. \$12.95.

Moltmann has compiled a series of sermons which, at the least, are inspirational reflections on familiar Moltmannian themes, and at the most, profound theological insights combined with trenchant critique of the political, social, and economic practices of our time. The focus is on today's world and its problems: the threat of a nuclear holocaust, the loss of a sense of hope, the plight of the alienated, oppressed, and handicapped, the breakdown of community, the evils of our capitalistic society, the misery of life in the Third World.

The goal is familiar to readers of M.: to find ways of overcoming the inhuman situations created by the powerful, the wealthy, the unconcerned, the racist, and the bigot. The tone, however, has changed to strident apocalypticism: "The earth is full of violence," and the ecological exploiters and debasers of human dignity are reminders of the "wickedness" that brings God's judgment upon earth. M.'s judgment upon us is harsh: "We ourselves are the guilty" and our "godforsakenness" displays our guilt. The injustices of the wealthy nations are responsible for the degraded state of the Third World nations; our craving for power, health, and beauty is responsible for the misery of the poor and the dehumanizing of the powerless.

Nevertheless, the point of the book shines through: there is a basis for hope. God absorbs our suffering human nature into Himself through the suffering of Jesus Christ, and in Christ communicates to us His own eternal divine nature. In the shared life of Christian community the "vicious circles" of sin and anxiety are being overcome. In the cross and resurrection of Christ the despairing and the oppressed become "free to hope."

M. is eloquent in his sensitive words to the handicapped: true health is

found in "discovering one's own life and *learning to love it*." M. excels above all in his masterful treatment of the role of resistance: it is there that the hope of the resurrection shines through most of all as "God's protest *against death*" and as his "liberation movement" toward life.

MARTIN R. TRIPOLE, S.J.
Saint Joseph's University
Philadelphia

A PHILOSOPHER'S SEARCH FOR THE INFINITE. By Jules M. Brady, S.J. New York: Philosophical Library, 1983. Pp. 94. \$10.

This brief book contains four essays, three of which have previously been published. The book may appeal to those who seek a clear, concise, step-by-step presentation of three neo-Thomistic proofs for the existence of God. With each of the proofs B. takes up some of the objections that students and others might propose.

Using classical Thomist philosophy as their framework, the first and third chapters develop two rather parallel arguments. First, we know a fact or we have questing minds. Second, once we postulate that being is intelligible and that there must be sufficient reasons (Is this not where many atheists would disagree?), then we see that an act of finite knowing cannot explain its own intentional existing and that a questing mind cannot explain its own natural drive to know. Finally, by eliminating all other possible explanations, we show that Pure *Esse* must exist as First Efficient Cause and as Last Term. The second chapter tries to establish Thomas' Fourth Way by claiming that different degrees of existing can only be compared by reference to an unlimited act of existence. The venerable G. Klubertanz used to remark that on Tuesdays and Thursdays he thought the Fourth Way worked, but the rest of the week he was not so sure. B. has no

such hesitations, and his position has a definiteness unattained in the demonstrations of many Transcendental Thomists, not to mention other approaches to God.

The last chapter, written 20 years ago, is unrelated to the first three. It presents, perhaps unintentionally, Augustine's theory of seminal reasons as a rather quaint theory, then compares the theory with Aristotle's four causes, and finally acknowledges that the theory fits neither the world as we know it nor the rest of Augustine's thought.

The publication of this book makes more accessible the results of many years of B.'s teaching and reflection. Those searching for an orderly presentation of some proofs for the existence of God, particularly for classroom use, may find here useful material.

EDWARD VACEK, S.J.
Weston School of Theology
Cambridge, Mass.

RELIGION IN THE AMERICAN NOVEL: THE SEARCH FOR BELIEF, 1860-1920. By Leo F. O'Connor. Lanham, Md.: University Press of America, 1984. Pp. viii + 364. \$26.50; \$13.50 paper.

O'Connor examines religious sectarianism as reflected in the fiction published between 1860 and 1920. He chose this period because the years after the Civil War marked a decline in the search for moral values which culminated in the final bankruptcy of Liberal Protestantism in the 1920's. The study has four parts: The Novelist and the New England Tradition; Frontier Religion and the Novelist; The New Religions: Native Born and Immigrant; Religion and Reform Literature.

However potentially interesting the topic may be, one cannot deny that interest is vitiated by the very kind of novels examined. They are what the Germans have called *Tendenzenro-*

found in "discovering one's own life and *learning to love it*." M. excels above all in his masterful treatment of the role of resistance: it is there that the hope of the resurrection shines through most of all as "God's protest *against death*" and as his "liberation movement" toward life.

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EDWARD VACEK, S.J.
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However potentially interesting the topic may be, one cannot deny that interest is vitiated by the very kind of novels examined. They are what the Germans have called *Tendenzenro-*

mane (novels with a purpose). Enormously popular and successful in their own time, they have been buried by the very weight of that datedness and contemporaneity. Much of O.'s time is spent in summarizing the plots of these long-forgotten books.

The book labors under more serious difficulties. First, most of the interpretation is left to secondary sources which for the most part do not postdate the late 1960's. The addition of a trendy subtitle does little to disguise the fact that this is a scantily revised 1972 doctoral dissertation. With few exceptions, only in the Epilogue are there any references to works published in the 1970's and 1980's. In a sense, this study proves what is already established, as is witnessed by the use of literary historians who have long since established the point now documented by these novels. What might have been of greater value and interest would be a study of how these books were received by their contemporary readership.

The use of secondary material often leads to embarrassing results. On p. 160 O. quotes H. M. Jones's phrase "the feminization of Protestant Christianity" and adds: "what he *apparently meant* by this is the humanization of Protestant Christianity through the subordination of doctrinal abstractions in favor of human values" (emphasis mine). Five pages earlier he has quoted Jones, who says that very thing: "This humanization of Protestant creeds, this blurring of intellectual issues, this eschatological optimism, is a salient fact in postwar Boston" (155). Again, in a note on p. 236 he says: "the fundamentalist Weltanschauung has declined steadily throughout the twentieth century," and then eight pages later quotes approvingly and at length from a 1982 study that documents the tremendous rise in fundamentalism. This appears to be a case of addition without revision.

In general, neither theology nor literary study is well served by this book.

PHILIP C. RULE, S.J.
College of the Holy Cross

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SCRIPTURAL STUDIES

- Anderson, R. A. *Signs and Wonders: A Commentary on the Book of Daniel*. Grand Rapids: Eerdmans, 1984. Pp. 158. \$5.95.
- Bergant, D., C.S.A. *What Are They Saying about Wisdom Literature?* N.Y.: Paulist, 1984. Pp. 96. \$3.95.
- Biblical Quotations*. Ed. J. Speake. N.Y.: Facts on File, 1983. Pp. 203. \$17.95.
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- Carmignac, J. *La naissance des évangiles synoptiques*. Paris: O.E.I.L., 1984. Pp. 102. Fr. 80.
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TABLE OF CONTENTS

ARTICLES

- The Ascension of Christ and Pentecost
Joseph A. Fitzmyer, S.J. 409
- The Incomprehensibility of God and the Image of God Male and
Female
Elizabeth A. Johnson, C.S.J. 441
- The "Incarnation" of the Holy Spirit in Christ
David Coffey 466
- Education for Ministry since Vatican II
T. Howland Sanks, S.J. 481

CURRENT THEOLOGY

- The Emergence of African Theologies
Justin S. Ukpong 501

NOTE

- Faith, Church, and God: Insights from Michael Polanyi
Avery Dulles, S.J. 537

BOOK REVIEWS

- CAHN, W.: *Romanesque Bible Illumination* 551
- SENIOR, D., C. P., AND C. STUHLMUELLER, C. P.: *The Biblical Foundations of
Mission* 552
- ZIMMERLI, W.: *Ezekiel 2* 554
- LAPIDE, P.: *The Resurrection of Jesus* 555
- SMITH, R. H.: *Easter Gospels* 555
- WACHOLDER, B. Z.: *The Dawn of Qumran* 556
- LOUTH, A.: *Discerning the Mystery* 558
- The Existence and Nature of God* (ed. A. J. Freddoso) 560
- JÜNGEL, E.: *God as the Mystery of the World* 561

O'COLLINS, G.: Interpreting Jesus	563
HELLWIG, M.: Jesus: The Compassion of God	564
TAVARD, G. H., A.A.: A Theology for Ministry	566
KAUFMAN, P. I.: Augustinian Piety and Catholic Reform	567
BORNKAMM, H.: Luther in Mid-Career 1521-1530	568
WICKS, J., S.J.: Luther and His Spiritual Legacy	570
GRITSCH, E. W.: Martin—God's Court Jester	570
HALEWOOD, W. H.: Six Subjects of Reformation Art	571
ROWELL, G.: The Vision Glorious	573
KETTLER, W. E. F. VON: Schriften, Briefe und Materialien zum Vatikanum I, 1867-1875	574
AYERS, R. H.: Judaism and Christianity	576
AGUS, J. B.: The Jewish Quest	576
ROSSI, P. J., S.J.: Together toward Hope	578
Revisions (ed. S. Hauerwas and A. MacIntyre)	579
BAUR, F., O.F.M.: Life in Abundance	581
SHELTON, C. M., S.J.: Adolescent Spirituality	583
Tracing the Spirit (ed. J. E. Hug, S.J.)	585
DUPRÉ, L.: Marx's Social Critique of Culture	587
The Book of the Goddess Past and Present (ed. C. Olson)	588
MOLLENKOTT, V. R.: The Divine Feminine	588

SHORTER NOTICES 590

BROWN, R. E.: Recent Discoveries and the Biblical World ARCHER, G. L., and G. CHIRICHIGNO: Old Testament Quotations in the New Testament THOMPSON, W. G.: The Gospels for Your Whole Life TYSON, J. B.: The New Testament and Early Christianity DAVIS, S. T.: Logic and the Nature of God GRUENLER, R. G.: The Inexhaustible God SLOYAN, G. S.: Jesus in Focus TAMBASCO, A. J.: In the Days of Jesus GUSMER, C. W.: And You Visited Me RATNASEKARA, L.: Christianity and the World Religions D'AMICO, J. F.: Renaissance Humanism in Papal Rome WICKS, J.: Cajetan und die Anfänge der Reformation WALLACE, D. D.: Puritans and Predestination GAY, V. P.: Reading Freud WELCH, J.: Spiritual Pilgrims BROWN, J. W. (ed.): The Martyred Christian WESTLEY, F.: The Complex Forms of the Religious Life BOROWITZ, E. B.: Choices in Modern Jewish Thought HOLIFIELD, E. B.: A History of Pastoral Care in America SAMMON, S. D.: Growing Pains in Ministry BAVAREL, M.: New Communities, New Ministries HINCHLIFF, P.: Holiness and Politics MOLTMANN, J.: The Power of the Powerless BRADY, J. M.: A Philosopher's Search for the Infinite O'CONNOR, L. F.: Religion in the American Novel

BOOKS RECEIVED 605

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MANUSCRIPTS (normally the ribbon copy and a legible xerox), together with return postage, should be sent to Editor, Theological Studies, Georgetown University, Washington, D.C., 20057. Authors should certify that the article is not being submitted simultaneously to another journal.

BOOKS FOR REVIEW should be sent to Book Review Editor, Theological Studies, Georgetown University, Washington, D.C. 20057.

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

Presenting This Issue

Our September 1984 issue offers, I believe, a fascinating set of articles that illustrate, each in its own way, the primary approaches to and facets of theology: biblical, systematic, historical, and pastoral.

The Ascension of Christ and Pentecost contains a reassessment of the biblical data on the ascension of Christ and the feast of Pentecost, and the latter in the light of some new evidence about the celebration of three Pentecosts among the Essenes of Qumran that has come to our notice in the recent publication of the Temple Scroll of Qumran Cave 11. The Pentecost of New Wine sheds light on Acts 2:13, 15. JOSEPH A. FITZMYER, S.J., Ph.D. from Johns Hopkins, is professor of NT within Catholic University's Department of Religious Studies. His area of special interest and competence is the NT and its Semitic background. Recent publications include *The Gospel according to Luke (I-IX)* (Doubleday) and *A Christological Catechism: New Testament Answers* (Paulist). The second volume of his *Luke* (chaps. 10-24) will be published in spring 1985. In progress is a full-scale commentary on Romans and a book on the Aramaic background of NT writings.

The Incomprehensibility of God and the Image of God Male and Female brings the classical doctrine of God's incomprehensibility to intersect with the theological proposal, arising from the experience of women today, to image God male and female. First, the history of the tradition of incomprehensibility is related to the tradition of female imagery for God. Then three approaches to the use of female imagery for God are analyzed, with the "traits" and "dimensions" approaches judged inadequate, while the "equivalent imaging of God male and female" is seen to hold the best promise for both the renewal of the doctrine of God and the liberation of human beings. ELIZABETH A. JOHNSON, C.S.J., with a doctorate in theology from Catholic University, is assistant professor of theology there, especially concerned with Christology, the theology of Mary, and feminist theology. Her most recent articles have appeared or will soon appear in the *Thomist*, *Journal of Ecumenical Studies*, *Heythrop Journal*, and *Review for Religious*. Work in progress deals with Christ in relation to the world religions, feminist aspects in Wisdom Christology, and the doctrine of Mary in relation to the doctrine of God.

The "Incarnation" of the Holy Spirit in Christ finds the challenge of its thesis encapsulated in the observation of J. D. G. Dunn, "The character of the Spirit has taken its 'shape' from the impress of Jesus' own relationship with God." Moving out from the transcendental Christology of Karl Rahner, as well as from a "bestowal" model of the Trinity,

the article offers fresh insights into two NT realities: the Christological character of the Holy Spirit, and the sending of the Spirit on the Church. "The Holy Spirit has to be seen as the return of the Father's love by Jesus and his sending of the Spirit upon the Church as the obverse of this love." DAVID COFFEY, priest of the Archdiocese of Sydney, lectures on dogmatic theology at the Catholic Institute of Sydney. His book *Grace: The Gift of the Holy Spirit* (1979) serves as point of departure for the present article (see *TS* 41 [1980] 799-800).

Education for Ministry since Vatican II, using empirical data and two case studies, details how education for ministry in the Roman Catholic Church in the U.S. has carried out the emphases of Vatican II and has attempted to fulfil the Council's mandates and goals. T. HOWLAND SANKS, S.J., Ph.D. from the University of Chicago Divinity School, is associate professor and dean at the Jesuit School of Theology at Berkeley. He specializes in ecclesiology, theological method, and liberation theology (see *TS* 41 [1980] 668-82). He is currently preparing a book on the social location of theology.

The Emergence of African Theologies, a survey initiated by *TS* in an effort to uncover a little-known area of theological activity, offers a synthesis of the background and content of African inculturation theology, African black theology, and African liberation theology—three major theological currents that have emerged in the last two decades. It evaluates them and shows how they can contribute to universal Christian theology. JUSTIN S. UKPONG, with a doctorate in biblical theology from Rome's Pontifical Urban University, is lecturer at the Catholic Institute of West Africa, Port Harcourt, Nigeria. His areas of special competence are the OT and African theology. He is readying a book of readings in African inculturation theology, as well as an introduction to that theology.

Faith, Church, and God applies some principles from the epistemology and ontology of Michael Polanyi to the theology of faith, the question of the Church as community and as teacher, and the issue of God's action in history. AVERY DULLES, S.J., S.T.D. from Rome's Gregorian University, professor at Catholic University since 1974, is recognized widely as one of Christianity's outstanding ecclesiologists. The most recent of his books is *Models of Revelation* (Doubleday, 1983). Work in progress includes a book on the catholicity of the Church.

We regret that, with the March 1985 issue, the cost of a year's subscription to *TS* must be increased to \$14 in the U.S., \$17 Canada and foreign. Costs of paper, printing, and postage are responsible; the editors continue to serve without pay.

Walter J. Burghardt, S.J.
Editor

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