

BOOK REVIEWS

OLD TESTAMENT THEOLOGY: ITS HISTORY AND DEVELOPMENT. By John H. Hayes and Frederick Prussner. Atlanta: John Knox, 1984. Pp. 290. \$15.95.

This extensive and readable survey of efforts to compose an OT theology, from the Reformation to the present, comes at a time when the flood of articles, monographs, and comprehensive works on the topic shows no sign of abating. If there is a crisis in the discipline, as we commonly hear, then it has to be one of the most productive and stimulating turning points in the history of any academic enterprise. What we need now is reliable and balanced direction for coping with the various methodologies, presuppositions, and results in this field. Over the past four centuries the many voices and the bewildering number of approaches to an OT theology demand an ordering and sifting of sorts.

That goal is competently met in this volume, an expansion, revision, and updating of the first part of the late Prof. Prussner's doctoral thesis, *Methodology in the Old Testament Theology*. His colleague at Emory University, Prof. Hayes, carried on the task after P.'s death in 1978. We are indebted to H. both for including the lively debates on biblical theology over the past six years and for carefully updating the bibliography throughout the volume. Succinct résumés at the end of each major section, along with good indexes, facilitate the consultation of a valuable historical tool.

It would have been easy to begin with the inaugural address of Johann Philipp Gabler (1753–1826), a paper usually described as the first attempt to distinguish the methodologies of systematic and biblical theology. But there was a history in back of G.'s views, and so our authors begin with the place of the OT in the thought of Luther, Calvin, Zwingli, and post-Reformation Protestant scholasticism. Johannes Cocceius (1603–69) was the first to center his study of the OT on the idea of covenant. One thinks immediately of Eichrodt, even though his use of the covenant theme was more conceptual and static than Cocceius, who, in a surprisingly modern way, saw the integrating value of the covenant at the historical level, a central element in the divine plan of redemption.

The survey faithfully reports not only the assured results in the field of OT theology but also the still unresolved issues. For instance, we know now that the biblical theologian does not displace the colleague in systematics; their tasks are complementary, the former attempting to interpret God's word within its own rich and dynamic categories. A theology of the OT presupposes a serious use of all the historical and

philological tools necessary for getting back to what the biblical testimony meant without excluding a search for what that testimony is saying in our particular moment of history. The risk is that the biblical theologian may think that the research is proceeding along purely scientific and objective lines without realizing that he/she may be working with presuppositions deeply rooted in an anti-Christian *Weltanschauung*, as Carl Braaten has reminded us.

Let me mention two areas calling for further research. The task of finding a center or core for OT theology remains a challenge. We may, of course, end up asserting that God is at the center of the OT without trying to enclose the event-centered manner of God's self-disclosure in some neat, unified system. The place of canon and the future of "canonical criticism" are hotly debated, with B. Childs and J. Barr squaring off as the chief adversaries. It seems to me that the canonization of God's word is a discernment we neglect at our peril. Yet "canonical criticism" must not close out other avenues of interpretation such as the redactional history of the traditions or their setting in a larger universe of meaning outside the sacred text itself. Finally, this highly recommended survey reminded me that this year we celebrate the 20th anniversary of *Nostra aetate*, a milestone in the history of Jewish-Christian relations. The study of OT theology by Jews and Christians working together can further mutual understanding by inviting members of both faiths to theological encounter with the sacred texts we share.

Gonzaga University, Spokane

FREDERICK L. MORIARTY, S.J.

GENESIS 1-11: A COMMENTARY. By Claus Westermann. Translated from the German by John J. Scullion, S.J. Minneapolis: Augsburg, 1984. Pp. xii + 638. \$29.95.

Westermann completed the original German edition of this commentary in 1974. It is only the first part of an ambitious work on all of Genesis, certainly the largest single exegetical commentary ever attempted on Genesis. The present English translation has reduced the unwieldy 824 pages of German to a still-hefty 638 by using smaller type size, but the layout and choice of typeface is superb, so that the reader will find it quite easy to read. There can be little doubt that this is the most complete and richest treatment of Gen 1-11 yet available. W. is well known for his masterful studies of the transmission of biblical materials, tracing traditions from preliterate levels through all stages of literary composition and editing. And this volume is no exception.

The format of the volume follows the standard layout of the German *Biblischer Kommentar* series in which this book first appeared. There are

eight categories used to treat the major divisions of the text, although not all appear for every division: (1) a bibliography of the scholarly literature, (2) a fresh translation of the text, (3) textual notes, (4) a history of the exegesis of this unit, (5) a discussion of the literary and form-critical questions, (6) the setting in the life of Israel, (7) an exegetical commentary on the verses, (8) a discussion of the purpose and thrust of the story or unit. Several excursuses treat in greater depth particular problems, some clearly marked off, others not. The extensive introduction and final conclusion deal largely with the knotty problems of the literary composition of the whole eleven chapters.

W.'s approach analyzes all the individual units and stories into one of two kinds of texts: numerative or narrative. The genealogical nature of the first kind is important; these passages (Gen 1, 5, and 10–11) structure the whole. In the narrative sections, the stories in Gen 1–11 can be divided into three types: creation, human achievement, sin and its punishment. In general, the original purpose of the individual stories was not to provide a chronological history of human origins, but to present complementary but alternative views of the human estate that would serve as lessons for all generations. The most original contribution of the author is his fine discussion of the human-achievement motifs. For these he draws heavily on similar material from the Ancient Near East. Thus human advances and gains as well as human sin and its inevitable punishment belong to our world of personal responsibility. The tradition has skilfully built up a theology for the present out of the work of the J and P sources that calls on all people to forsake *hubris*, acknowledge their dependence on God, accept responsible action, and keep hope in the divine promise for the future.

W. concentrates on the literary development of the text and much less on the style and literary artfulness. This reflects the concerns of the 1960's, when this book was largely written. It represents the high point of this kind of critical study of the text. In the future, Genesis studies will move in new and different directions, but W. will prove of lasting value for understanding the historical development of Israel's religious insight in Gen 1–11. The book is not easy reading, the translation sometimes seems ponderous, but it has excellent indices and a very broad bibliography—although relocating a book once cited is nearly impossible, since the listings are scattered in every subsection over the whole volume.

Washington Theological Union, D.C. LAWRENCE BOADT, C.S.P.

THE UNITY OF LUKE'S THEOLOGY: AN ANALYSIS OF LUKE-ACTS. By Robert F. O'Toole, S.J. Wilmington, Del.: Glazier, 1984. Pp. 279. \$8.95.

Interest in biblical theology has risen and fallen over the past 20 years, with some even doubting its existence. O'Toole's recent work affirms the

existence of biblical theology with a carefully-presented approach and clear conclusions.

No doubt, some will differ with O.'s fundamental contention that Luke's work rests on the conviction that God who brought salvation to the OT continues to do the same through Jesus. According to O., Luke presents Christians as the true Jews. The author recognizes the various opinions offered to account for the fundamental theme of Luke's theology and then presents his own in the most favorable light. In my reading, not since Conzelmann presented his thesis in *Die Mitte der Zeit* has anyone offered such a complete picture of Lukan theology. I also believe that since Conzelmann stirred up interest in the main theological theme of Luke, with various scholars accepting the whole or parts of his approach, the same will be true for O.'s work.

With regard to methodology, O. wants the text to speak for itself and uses citations well. The dominant methodology, however, is what he calls composition criticism. I am not sure that his definition differs substantially from what most people refer to as redaction criticism: "composition criticism, which like literary criticism analyzes the whole of an author's work, seems often to be the better method" (11). Nonetheless, O. actually accomplishes what he says: he analyzes the whole of the work of Luke and allows the text to speak for itself.

O. divides his work into three sections: God brings salvation to His new Israel, the Christians; God makes this salvation present in Jesus; and Christians act in the presence of this saving activity. Each section is further divided into chapters that demonstrate O.'s contention. In the central section, O. emphasizes the Lukan theme of salvation to the poor and outcasts. This section in particular, as well as the general theme, will remind readers of Frederick Danker's approach in his *Proclamation* commentary. O. adds in his treatment a presentation of the personal dimension of salvation seen in how Luke treats individuals. The last section offers a good summary of Luke's thought on discipleship.

O. directs his book to both scholar and college student. For the student, he offers an excellent overview of Lukan theology. With proper use, the student will learn much about the Gospel of Luke and the Acts of the Apostles. For the scholar, O. prods and encourages a wholistic approach to Luke, even if some may object that everything appears neater than it probably was. I welcome the publication of this work.

Duquesne University

JOHN F. O'GRADY

THE APOCALYPTIC IMAGINATION: AN INTRODUCTION TO THE JEWISH MATRIX OF CHRISTIANITY. By John J. Collins. New York: Crossroad, 1984. Pp. viii + 280. \$24.50.

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introduces us to major monuments such as the Enoch literature, Daniel, the Dead Sea Scrolls, the Sibylline Oracles, and various other testaments and apocalypses. Since many of these documents reflect phases of the reaction against Hellenization (particularly acute under Antiochus Epiphanes) or the resistance to Rome (which flared up especially in the Jewish revolts), they provide primary evidence for developments in religious thought and strategies for coping with religious stress throughout a significant period in history.

Collins offers an excellent survey of this literature in itself, outlining each work and situating it in its historical context. But his larger concern is to clarify the relation between Jewish apocalyptic speculation and early Christian thought. Consequently, he compares the understanding of revelation, judgment, resurrection, and related topics in different strands of apocalypticism. His discussions of messianic expectations in the Qumran community and of the Son of Man figure in Enoch are unusually clear and helpful background for NT Christology. Students of the Bible will find this study especially useful, because the extracanonical parallels bring our canonical apocalypses into sharper focus, especially Daniel and Revelation.

Each work is analyzed in such a way as to highlight techniques proper to the apocalyptic genre and to determine the intention behind their use. To show how the genre works, C. presses into frequent (and helpful) service theories developed in other areas of modern research. Cumulatively, the analyses reveal a coherent set of literary devices and a common pastoral psychology. A few examples will suggest the fruitfulness of the results. Apocalyptic symbolism is essentially multivalent; the levels of reference possible in eschatological language are evident from the Qumran scrolls, where a term may have cosmic, social, and moral significance simultaneously; the nature of eschatological doctrines is effectively illustrated by Ian Ramsey's "disclosure or analogue models" (as opposed to "picture models"). Repetitiousness in visions is justified by the analysis of "redundance" in modern communications theory. The device of pseudonymity invests a message with the authority of distant leaders. *Ex eventu* prophecy and the periodization of history reinforce belief in an ordered universe where history moves in a determined way toward a turning point just around the corner. Finally, C. borrows a term from J. C. Picard, "apocalyptic cure," to describe the consolation and strengthening in faith which is the goal of the genre. Imagination, as the title suggests, has a primary role to play. The visionary's imagination constructs "a symbolic world where the integrity of values can be maintained in the face of social and political powerlessness, and even of the threat of death" (215); his purpose is to shape the readers' imaginative percep-

tion of their situation. The therapy takes effect when we allow ourselves to be persuaded by the imagery to affirm a world which transcends present experience and relativizes present distress.

C. is convinced that the "study of Christian apocalypticism fully informed by the study of the apocalyptic genre" is an urgent task for theologians. His book equips us to address that task.

Jesuit School of Theology, Berkeley

JOHN R. KEATING, S.J.

THE REASON FOR OUR HOPE: AN INTRODUCTION TO CHRISTIAN ANTHROPOLOGY. By Richard Viladesau. New York: Paulist, 1984. Pp. xii + 240. \$10.95.

This book is the first part of a projected two-volume work on Christian foundational theology. Its objective is to establish the reasonableness of religious faith in general and of Christian faith in particular. In this volume, V. adopts the "anthropological" or transcendental method rather than the cosmological orientation of traditional apologetics. The result is a neatly and thoroughly argued introduction to major philosophical themes found in the writings of Karl Rahner and Bernard Lonergan in particular, but including references to other representatives of "transcendental Thomism." The book is "an invitation to the reader to uncover and examine the bases of his/her own faith" by participating in the Kantian "turn" as it has been interpreted in the metaphysics of subjectivity. Though the book is offered as an introduction, it is not simply a rehash but presents the transcendental method in a novel and very readable way. V. is to be commended for the care, thoroughness, and elegant style with which he synthesizes a body of knowledge he obviously loves deeply.

Of special value is the way in which V. weaves together themes from Lonergan and Rahner. Particularly in his discussion of men and women as "hearers of the word," V. adds depth to Rahner's treatment by amplifications and nuances from Lonergan's *Insight*, and he puts the two thinkers' ideas together in an original and creative synthesis. The book is also valuable for tracing clearly the Thomistic and Kantian streams of thought that have shaped transcendental method. In short, V. has given us a fine summary of one of the most important strains of modern fundamental theology.

The shortcomings in this foundational theology are not the result of any failure on V.'s part to present the transcendental method clearly and congenitly. In fact, this is one of the best presentations to date of the philosophy and theology influenced by Marechal Thomism. The questions one might raise concern instead the adequacy of the method itself

to deal with some of the most important issues that a foundational theology should include. Perhaps V. is planning to deal with these in the second volume, but there is little discussion here, e.g., of the nature of religious language, symbolism, and the hermeneutical issues that are proper subjects of a foundational theology. Above all, the book fails to engage significant modern theological alternatives to the kind of "classical theism" one finds in Lonergan's philosophy, and thus it passes over the fundamental issue in theology today. V.'s theism is to a great extent a mere summation of Lonergan's classical approach, and there is no attempt at dialogue with the lively alternatives being offered by other contemporary foundational theologies. Perhaps, however, this is an issue V. will address in his second volume, and so this observation might be premature. However, unless a foundational theology expresses the conditions of the possibility of our hearing the good news of a self-emptying God (whose nature does not seem to many theologians to correspond in every respect with the qualities attributed to deity by classical theism), it falls short of articulating the foundations of a theology appropriate to Christian religious experience.

Finally, the time has come to ask whether along with the modern "turn to the subject" a "return to cosmology" is not also a necessity for foundational theology. The attempt to provide the foundations for theology on the basis of subjectivity alone is simply inadequate (unless, perhaps, subjectivity is given a reformed, cosmological meaning). By ignoring the cosmos, it leaves out too much of the real world and fosters a one-sided anthropocentrism that may easily ignore our vital connections to the physical universe.

Georgetown University

JOHN F. HAUGHT

ANTROPOLOGÍA TEOLÓGICA. By Luis F. Ladaria. Rome: Gregorian University, 1983. Pp. xi + 425. L. 42,000.

This clear, carefully written book covers what was traditionally handled in treatises on God the Creator, original sin, and grace. Their unity is grounded in L.'s interpretation of creation as oriented to Christ. This Christocentric view organizes his compilation of Christian theology from the Bible over the Church Fathers, medieval scholasticism, and the Reformation to the modern problematic. With sensitivity and precision, L. utilizes the best modern scholarship to analyze the tradition. He recognizes difficulties involved in the formulations of the dogmas studied, yet avoids extreme positions and maintains continuity with ecclesial tradition. Indeed, his purpose seems more to let the tradition speak for itself than to develop a system solving all speculative conundrums. Nonetheless, L.'s gifts for succinct summarization and synthetic overview result in a unified, Christian world view.

The first main part, studying the world and man as creatures oriented to Christ, culminates in the fourth chapter, handling the scriptural basis of the natural-supernatural (or "supercreatural") relation, its development in and after St. Thomas, and the modern theories of Rahner, Alfaro, and de Lubac. While committing himself definitively to no position, L. stresses both the need of grace to save man, thus defining his final end, and the radical goodness of creation, even after sin, permitting man to co-operate freely with grace. That basic tension allows creation to be Christocentric without denying the necessary distinction between creation and redemption. Preliminary chapters treated the relation of creation and covenant in the OT, and the essential characteristics of creation: relative autonomy, freedom, and inherent goal in contrast with the nothingness of its origin, which demands a continual creation by God, and man, the center of creation in his social reality, yet called as God's image to a destiny surpassing the world.

The second major section studies man's original state, including questions of its historicity and the preternatural gifts, and the effects of original sin. The third section concentrates on grace under various aspects: as presented in the Bible and tradition, as justification or the forgiveness of sins, as divine filiation with the divine indwelling and in its social aspects, and as the "new creation" of man experiencing his life in the world as "graced."

Aside from an excellent pneumatic Christology (381-90), most positions analyzed are well known within transcendental theology. L.'s exposition, uniting so many strands in a comprehensive overview, so rich with its utilization of biblical and patristic sources, would serve as an excellent basis for an upper-level seminary or graduate course. Modern Catholic theology's lack of clarity on the natural-supernatural relation, however, leaves room for diversity and criticism: e.g., if the *esse* of all creatures participates in God's *Esse*, do not all creatures by nature possess sanctifying grace, i.e., participation in the divine nature? Further, if human freedom remains fundamentally intact after the fall (a condition for co-operating with grace), can God justly condemn a man who never chooses evil? If not, salvation is possible without Christ. Yet, if human nature and freedom are totally corrupt, how are the Protestant extremes of fundamentalist literalism and ahistorical, amorphous liberalism avoided? These dilemmas must be confronted if the balance of L.'s Catholic vision is to be preserved.

Fordham University

JOHN M. McDERMOTT, S.J.

TOWARD AN ECUMENICAL FUNDAMENTAL THEOLOGY. By Randy L. Maddox. Chico, Cal.: Scholars, 1984. Pp. xii + 178. \$13.50.

Originally a doctoral dissertation (1982) for Emory, this study is a fine

introduction to the history and state of the question of the nature of fundamental theology, and a creative proposal for its rethinking. M. shows that this discipline is now widely practiced across the confessional spectrum, a situation freeing it from its former narrowness. The first part surveys the historical background: M. surfaces fundamental theology's transconfessional origins (the term was first used by Protestants in the 1700's), its near monopoly by Catholics after Vatican I (this council speaks of *fundamenta*: DS 3019) and widespread rejection by Protestants at the same time, especially under Barth's influence, and the new ecumenical shape of the discipline. M. suggests that the recent critical reception of the Enlightenment has been decisive in opening Catholics up to the need to ground theology, and in opening Protestants up to the need to ground faith.

Part 2 surveys contemporary understandings of fundamental theology. The approach is thematic rather than by way of individual theologians. Apparently authors tend to cut across many themes. Grounding faith is shown to be a central concern in the current literature, as well as grounding theology. The place of praxis, through the influence of political/liberation theology, is emerging as a widely recognized dimension of fundamental theology in all its aspects. Also noted but somewhat unsettled is the relationship between grounding faith and grounding theology.

The third and final part moves into constructive proposals. M. draws important implications from this working definition: "Fundamental theology is the moment of theological inquiry charged with critical reflection on the Christian faith, as this faith is articulated in Christian theology with the goal of insuring the legitimacy of this theological exposition of Christian faith" (135). A number of important implications are briefly but importantly noted. For example, this proposal refuses to separate theology from faith unduly. Also, fundamental theology does not create theological formulations but critically analyzes them. M. opts for a consensus model of truth which legitimates theological exposition through congruence with general human inquiry and theology's unique subject matter.

Thus, one of fundamental theology's key functions is to ground faith, not in the sense of "proving" faith by robbing it of its gratuity, but through promoting a critical self-understanding of Christian faith. M. suggests that apologetics is a related but distinct facet of fundamental theology, the latter providing the former with its grounds. But fundamental theology must also ground theology, since faith and theology are circularly related. This means being concerned with methods appropriate to theology's subject matter. "The way it 'grounds' theology is by assuring that theology proceeds in a legitimate manner" (151).

In the end, M. seems to present fundamental theology more as a distinct moment of theology as a whole rather than as an isolated discipline. However, he also suggests that as a separate discipline it can sensitize the academy to theology's "critical moment." The main "ecumenical" significance of this model is its ability to combine the two dimensions of grounding faith (usually associated with Catholicism) and grounding theology (usually associated with Protestantism). M. persuasively makes the case for his model, and in the process exposes the reader to a rich field of literature. The book is short and suggestive. Much requires more ample treatment: theology's dialogical, pluralistic, and practical dimensions; the consensus model of truth; the relation between the varied subdisciplines of theology, etc. But the work fulfills its task as a doctoral dissertation: to illustrate the *de facto* ecumenical way in which fundamental theology is practiced today, and to probe the speculative warrants and benefits of this fact.

Carroll College, Helena

WILLIAM M. THOMPSON

IMAGES OF CHRIST: AN INTRODUCTION TO CHRISTOLOGY. By Glenn F. Chesnut. Minneapolis: Seabury, 1984. Pp. xiv + 172. \$6.95.

Images of Christ deals with eight major images which Christianity has used to understand the person and work of Jesus: sacrifice for our salvation, Messiah, Word of God, revealer of God, model for all human life, the divine man, the second Adam, and conqueror of death. In a chapter devoted to each of the images, C. traces the use of the image from the OT through the major eras of Christian history to the present, attempting "to show what the true issue was and which fundamental Christian assertion was at stake in each century's formulation of that aspect of the Christian message." The last part of each chapter relates these images and their historical development to the life of ordinary Christian piety. This link between intellectual understanding and the ways Christians live their lives is a central concern throughout. C. focuses on ways persons can retrieve a sense of the divine presence today.

C. offers fresh insights into each of the traditional images by exploring their original context and their interpretation in the Christian tradition. He first relates the idea of sacrifice to the tension between the sacred and the profane. The function of ritual sacrifice is to restore the worshiper to sacred space and time. Jesus' sacrifice brings humans into a living awareness of God's presence. The image of Christ as a suffering Messiah who reigns over a kingdom of God leads to a proclamation of the universal significance of Christ. Jesus as the incarnation of God's Word embodies God's plan for all human history, as well as all the virtues of the perfect

moral life. Jesus is also considered as the revelation of God who mediates the knowledge which saves us and returns us to God. C. then emphasizes the importance of the humanity of Jesus as the human face of God and as the model of Christian life with God. In a chapter on the divine man, C. develops another major concern, the assertion of the divinity of Jesus. He offers several contemporary perspectives for expanding the Chalcedonian categories. The last two images, redeemed humanity and Jesus as the conqueror of death, focus on the communal dimension of redemption in Christ and the power in Christ to face our own dying. C. finds space in these chapters to deal with such questions as the Christological controversies in the early Church, the various forms of mysticism, the quest for the historical Jesus, and the historicity of the Resurrection. Throughout all his discussions, C. emphasizes that God's act in Christ is far beyond any modern category or traditional image. All our conceptualizations must be transcended. No one image or combination of images can exhaust the mystery.

C. brings an impressive command of the history of Christian thought and an ability to present it clearly and insightfully. The chapters are so brief that on one level they are little more than broad sketches, but C.'s ability to focus on the central ideas opens many doors for further reflection and exposes the reader to the cultural context and the varied interpretations of the images throughout history.

Loyola University, New Orleans

GERALD M. FAGIN, S.J.

CONTEMPORARY PERSPECTIVES ON CHRISTIAN MARRIAGE: PROPOSITIONS AND PAPERS FROM THE INTERNATIONAL THEOLOGICAL COMMISSION. Edited by Richard Malone and John R. Connery, S.J. Chicago: Loyola University, 1984. Pp. xii + 385. \$19.95.

The International Theological Commission's December 1977 session concerned some doctrinal problems of Christian marriage. Among these were the important questions of the sacramentality of every Christian marriage and the indissolubility of every consummated sacramental marriage. Part of the fruit of the ITC's work was a set of propositions endorsed by an absolute majority of its members, among which are clear affirmations of received Catholic teaching on these matters. In 1978 the ITC's secretary, Philippe Delhay, began publishing the documents of this session. Malone, executive director of the NCCB Committees on Pastoral Research and Doctrine, and Connery, a permanent consultant to those committees, began translating the documents for use by the NCCB. Later, Delhay collected the papers in a volume, *Problèmes doctrinaux du mariage chrétien* (Louvain-la-Neuve, Belgium: Centre Cerfaux-Lefort, 1979).

The most substantial part of the ITC's work on marriage is included in both editions. This body of material consists of five position papers by members of the ITC: W. Ernst on marriage as institution, K. Lehmann on the sacramentality of Christian marriage, C. Caffarra on marriage as a reality in the order of creation and as a sacrament, E. Hamel on indissolubility, and E. Gagnon on the pastoral care of the divorced and civilly remarried Catholic.

However, the English edition does not have all the same material as the French. It includes the latter's short commentary on the ITC propositions, rather than the longer commentaries by Ernst, Delhay, Caffarra, Hamel, and G. Martelet printed in the French edition. M.-C. add three "auxiliary studies" not included in the French edition; these with their notes occupy over a hundred pages. The added documents are a long essay on NT doctrine on marriage by A. L. Deschamps, 16 Christological theses relevant to marriage by Martelet, and an essay on the history of liturgy's contribution to a theology of marriage by A.-G. Martimort.

In my judgment, the significance of the ITC's agreement to any set of propositions can easily be overestimated. As advisors to rather than sharers in the magisterium, the ITC's members cannot and do not present their consensus with magisterial authority. As a set of theological conclusions, their consensus has no more theological weight than the arguments and historical research which support it, and these grounds gain nothing from the number of those who endorse the conclusions. Still, the ITC's propositions do make it clear that contrary theological views cannot claim to be the *consensus theologorum*.

This volume should be available to all who are doing serious work on a theology of marriage. While not systematic enough for a primary text in anything but a very specialized seminar, the material should be on the supplementary reading lists of Catholic seminary and college courses on marriage, and so should be in every library serving such courses. As a collection of ITC documents otherwise unavailable in English, the volume also should be in university and public libraries large enough to gather the official and semiofficial documents of the Catholic Church.

Mount Saint Mary's College, Emmitsburg

GERMAIN GRISEZ

SCHRIFTEN ZUR THEOLOGIE 16: HUMANE GESELLSCHAFT UND KIRCHE VON MORGEN. By Karl Rahner, S.J. Zurich: Benziger, 1984. Pp. 452. DM 54.

This final volume of Rahner's monumental *Schriften* contains 32 essays, written mainly between 1982-83, that focus on theological issues relating to society, ecumenics, the future of the Church, the magisterium,

piety, and the sacraments. Especially noteworthy is his pellucid explanation of symbolic causality, of the interrelationship between faith and sacrament, of the different degrees of sacramental signification, and of infant baptism. R.'s critical and reverent dream about a future pope (an Italian named Paul VII) summarizes his balanced theology of the Petrine function.

R. views the human person as a spirit-in-world offered God's very own self in a history of salvation that culminated in the crucified and risen Christ. Therefore his theology exhibits a twofold thrust. On the one hand, his theology of mystical compression contains an apophatic preference for the ever-greater God of mystery. Many of these essays stress that God alone is our true Utopia, the only feasible ground for a worldly peace that so often requires a thankless renunciation of one's rights, and the basis for the absolutely binding nature of even an erring conscience.

Likewise, the fascinating essay on "Christian Pessimism" argues that only God can rescue everything human from its inherent dynamism to dead-end. Moreover, although R. defends the salvific value of "anonymous theism," he chides the magisterium for never having written an encyclical on atheism. Atheism, for R., is a horrible deformation of human consciousness, especially in its world-wide, militant forms.

Against facile political and liberation theologies, R. contends that in fact we really do not love our neighbor sufficiently because we are not open enough to God. In the fecund essay on Friedrich Spee and his fight against the madness of witch-hunting, R. urges political and liberation theologies to unmask and to fight against the collective madnesses of our age. He also indicates how political and liberation theologies can broaden the concept of "martyr," a term he applies to Kolbe and Archbishop Romero.

Still, R. asks, what do these theologies have to say to someone facing a lonely death? His strong emphasis upon God's definitive answer to humanity in Christ's death and resurrection essentially Christifies biblical apocalypticism and grounds R.'s hope for universal salvation, even in the face of the mystery of iniquity. On these grounds, but without any trace of lazy resignation, several essays debunk the notion that this world can save, even if it were totally Christian. The ongoing struggle between good and evil, the provisional nature of everything created, that we are here for God and not vice versa are frequent Rahnerian themes.

On the other hand, R.'s theology also unfolds the mystery of God's loving self-communication in Christ to all things. Because of the human person's structure and the Incarnation, every experience of God remains forever rooted in matter, the body, society, culture, the Church, sacraments, and the like. Several essays explicate a Christian sensuousness,

the embodiment of all grace, and how theology attains its final goal only in some form of art.

Several essays on devotions present compelling reasons for various forms of Eucharistic devotions, frequent confession, veneration of Mary and the saints, and devotion to the Sacred Heart. R. has an extraordinary sense of God's mystery as manifested through historical particularities. Therefore he urges both scholarly theology and the magisterium to pay more attention to the actual, lived faith of the people because their faith instinct lives from a universal revelation that is in some way deeper than that explicated by official revelation.

Boston College

HARVEY D. EGAN, S.J.

THE VINDICATION OF TRADITION. By Jaroslav Pelikan. New Haven: Yale University, 1984. Pp. x + 93. \$10.95.

Originally given as the 1983 Jefferson Lectures, this book presents Pelikan's systematic reflection on his lifelong study of continuity and change in the development of tradition. The result of this reflection is a serious and persuasive "vindication of tradition" which could be used with great benefit as a prolegomenon to historical and doctrinal study.

The first chapter notes the loss of a sense of tradition and a commitment to handing on tradition that the Western world has inherited from the Enlightenment. P. then traces how modern scholarship in the humanities (especially anthropology) has been "rediscovering" the role—both positive and negative—that tradition plays in making us who we are. We have come to see that the influence of tradition is inescapable. The question is whether we will recognize this influence and how we will deal with it.

P.'s plea is that we use the rediscovery of tradition as a chance to critically recover the values and truths embedded therein. The second chapter is devoted to a perceptive case study of John Henry Newman's *The Arians of the Fourth Century* as a model of such recovery.

This plea for a recovery of the truth of tradition inevitably brings us face to face with the central dilemma of contemporary scholarship of tradition. How can we acknowledge the human nature of traditions that historical-critical investigation has made so evident and still affirm those traditions as normative in questions of value and truth? P. addresses this question in the third chapter: "Tradition As History: An Apologia." He briefly considers and refutes the accusation that the historical-critical method is inherently destructive of the truth claims of tradition (47). Thus he rejects any attempt to recover tradition by a return to a precritical mindset. Rather, he calls us to face the issues directly and

find a way to affirm the truths of tradition despite (or perhaps because of) our awareness of the human nature of all tradition. How is this possible? P. develops his answer by drawing a suggestive analogy with the eighth- and ninth-century debates over icons in the Eastern Christian tradition (54–57). Drawing on this analogy, he argues that it is wrong to either identify a particular tradition with the truth it teaches (traditionalism) or to see a particular tradition as a purely arbitrary representation of a universal truth that can be easily separated from the tradition (the Enlightenment). Instead, authentic tradition is aware that it is not coextensive with the truth it teaches, but does present itself as *the* way we who are its heirs must follow if we are to go beyond it—through it but beyond it—to a universal truth that is available *only* in a particular embodiment. As heirs of a particular tradition, P. claims, we must find the universal truths first in our tradition before we can see them elsewhere (57)!

This understanding of the nature and role of tradition in the acquiring of our knowledge of truth and values has much to recommend it. However, it also raises a question about competing claims to truth by other traditions. P. appears to suggest that the normativeness of one's own tradition is strictly a chronological matter. That is, one must find the truth in one's own tradition before one can recognize it in others. However, having found the truth in one's own tradition, one can come to see that same truth embodied in other traditions if one studies them carefully. From a Christian perspective, the claim that we can come to recognize truths that are important to us in other traditions is generally accepted. Indeed, as P. notes, it is an apparent corollary of our confession that God is one (57). However, the Christian community has typically wanted to make the further claim that, while one may well have to begin their quest for the truth in their own tradition, to find that truth in its *definitive* form they will ultimately have to confront the revelation of Jesus Christ in the tradition spawned by that revelation. The question, which P. unfortunately leaves unanswered, is whether such a claim is legitimate.

The fourth and final chapter is devoted to answering another frequent critique of appeals to tradition. This critique is usually framed in terms of a supposed dichotomy between tradition and creative insight. Appeals to the past are assumed to stifle human creativity and imagination. P. uses several examples to destroy this dichotomy by showing how insight has often come precisely by interaction with and critique of tradition. True progress in knowledge and insight comes through the creative and critical development of tradition—not a rootless abandonment to the present.

Throughout, P.'s central conviction is clear. The only appropriate response to our tradition is to undertake the task of critical appropriation.

Sioux Falls College

RANDY L. MADDOX

THE LETTERS OF ST. CYPRIAN OF CARTHAGE. Translated and annotated by G. W. Clarke. 2 vols. *Ancient Christian Writers* 43 and 44. New York: Newman, 1984. Pp. 380, 313. \$22.95; \$19.95.

Apart from Maurice Bévenot's splendid translations of *De ecclesiae catholicae unitate* and *De lapsis*, English readers have been poorly served by versions of St. Cyprian's writings. For his letters in particular, the available English editions, those of R. E. Wallis (1868), T. A. Lacey (1922), and R. B. Donna (1964) are seriously defective. Hence the appearance of the first two of four volumes of Clarke's translation is a major event. Professor of classics at the Australian National University, C. is a specialist in prosopography in the letters known as the Cyprianic corpus: 82 letters (60 composed by Cyprian, 16 by correspondents, and six summaries of African synods over which he presided). C.'s first volume translates letters 1-27; the second, letters 28-54. Of special interest will be volumes that contain Cyprian's *Ep.* 63 to Caecilius on the Eucharist and *Ep.* 73 to Jubaian on baptism.

The critical edition used for this translation is the Latin text of G. Hartel from the Vienna Corpus (CSEL) in 1871. The projected new Latin edition being prepared by G. F. Diercks for *Corpus christianorum* is not yet completed, though he has shared a number of new readings with the translator. In this translation background information is extensive and thorough. Some 462 pages of the total 700 pages of these two volumes are devoted to notes in which knowledge of the secondary literature is astonishing. C. is well acquainted with the peculiarities of Carthaginian Christian Latin and the influence of the *Vetus Latina* Bible on Cyprian's word choice. He avoids racier and more interpretative renderings and even reproduces Cyprian's turgid rhetorical conventions. For some reason not explained, there is an extensive hiatus between his completion of the typescript and final publication (the first volume was ready in 1976, the second in 1979).

The introductory essays touch upon selected issues of the North African Church: the Decian persecution, clerical structures, relations with sister churches in Spain, Gaul, Cappadocia, and Italy, especially Rome. But the letters themselves are especially interesting. Of special interest to our modern ecumenical consultations on the nature of ordained ministry are Cyprian's texts describing the tasks of bishop, deacon, and presbyter. Cyprian presided as a sort of metropolitan over

90 bishops who gathered yearly for a synod in Carthage. Clearly, Cyprian's theology draws upon nonbiblical influences, possibly upon analogies with civil functions such as proconsul or procurator.

Regarding the excellent translation, I would suggest one emendation. The Latin word *visio*, which C. renders by the cognate "vision," is in fact the Vetus Latina term for the LXX *enypnion* ("dream") as in Joel 2:28, Acts 2:17, 2 Cor 12:1. To call these experiences "visions" in *Ep.* 11, 16, and 39 suggests a preternatural apparition, when in fact they are simply dreams. C. finds in Cyprian's appeal to "visions" evidence of syncretism: pagan, Montanist, occult influences. No wonder, he writes, that the real Cyprian was later confused with Cyprian the magician. Are not these appeals to "dreams" an extension of simple biblical faith?

The translator trenchantly refutes commentators who rely on guesswork rather than proven scholarship. The volumes are a delight to the eye: printing and design are excellent, although occasionally, where Greek typefont is employed, the printer confuses upsilons with nus. The translator deserves special commendation. He also sets a standard of excellence for future volumes in the Ancient Christian Writers series.

Concordia University, Montreal

MICHAEL A. FAHEY, S.J.

CARMELITE STUDIES 3: CENTENARY OF SAINT TERESA. Edited by John Sullivan, O.C.D. Washington, D.C.: Institute of Carmelite Studies, 1984. Pp. ix + 227. \$6.95.

This volume contains articles which were originally talks given in a 1982 symposium on the occasion of the 400th anniversary of the death of Teresa of Avila. The talks are generally well written, and carefully documented where needed. The overall effort makes a solid contribution to our understanding of this 16th-century reformer. The writers place Teresa in the context of her times, identify her as a writer of unique expression, and examine her contributions for contemporary resonances.

Jodi Bilinkoff describes the city of Avila as a center of religious innovation and experimentation between 1540 and 1570. She introduces the reader to the clerical reformer John of Avila, Gaspar Daza and his circle of priests and laymen, the beata Maria Diaz, the newly-founded Society of Jesus, and the seminary of San Millan, one of the first Tridentine seminaries in Spain.

Keith Egan establishes the fact that Teresa identified herself as a loyal daughter of the Church whose fidelity left her unawed by the Inquisition. She was also a woman of the Reformation who exemplified Vatican II's prescriptions for reform: return to the sources, and an adjustment to contemporary conditions.

Ciriaco Morón-Arroyo identifies Teresa's ability to express mystical

experience in the Spanish language as a creative response to Church authority disturbed by the rise of mysticism and the use of the vernacular. Elias Rivers argues that her fragmented grammar and syntax were a type of linguistic metaphor for the inexpressible.

Joseph Chorprenning further argues that hagiography was the unifying principle in Teresa's works, not allegory as many scholars hold. Teresa's familiarity with the lives of the saints, stories based on the paradigmatic *Life of St. Antony*, provided her with a literary genre which was an interpretative aid for understanding religious experience and a method for expressing it. Chorprenning holds that Teresa expressed her highly personal experience through this safe, objective pattern of spiritual growth long acknowledged by the Church.

Susan Muto presents Teresa's suggested context for prayer—love, detachment, humility—as guidelines for religious formation. And Sonya Quitslund discovers that Teresa's appreciation, often unrecognized, for the role and experience of women provides elements for a feminist spirituality.

Eamon Carroll highlights Teresa's lifelong focus on the humanity of Christ. She was deeply aware of the presence of Christ in the inner self of the believer, and she encouraged an imitation of Christ, especially in his passion. Ernest Larkin, in a sure and nuanced discussion of Teresa's approaches to prayer, maintains that her awareness of Christ's inner presence allowed Teresa to pray in a manner which combines elements of both guided imagery and imageless centering prayer.

Finally, Monika Hellwig views Teresa's prescriptions as antidote to contemporary dissipation and loss of personal focus. Teresa's exhortation to attend quietly and persistently to one's depths and center, and thereby courageously face the reality of one's life, provides a process for the long haul of conversion and transformation. This perduring attentiveness to God in our human experiences allows the divine initiative to do its healing work.

The above capsule reports do not do justice to the writers. The articles are wide-ranging and introduce a variety of perspectives for discussion and even debate.

Washington Theological Union, D.C.

JOHN WELCH, O.CARM.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN 6: THE VIA MEDIA AND FROUDE'S *REMAINS*, JANUARY 1837 TO DECEMBER 1838. Edited by Gerard Tracey. Oxford: Clarendon/Oxford University, 1984. Pp. xxi + 417. \$49.95.

This volume of Newman's personal papers covers two of his Anglican years, when, in the words of J. F. Russell, a Cambridge contemporary,

"his triumph over the *mental* empire of Oxford was said to be complete!" (164). N.'s triumph was the result of a prodigious, indeed almost unbelievable, amount of work: the spring of 1837 saw the appearance of his *Lectures on the Prophetical Office*; a month later he began a series of conferences which were published the following year as the *Lectures on Justification*. Simultaneously he was involved in publishing the literary *Remains* of his close friend and influential colleague Richard Hurrell Froude (1803–36). Along with serving as editor for the *Library of the Fathers* (in English translation), in 1838 he assumed the editorship of the *British Critic*; during this biennium he also wrote at least four *Tracts* (79, 82, 83, 85, and possibly 78) and published a fourth volume of *Parochial Sermons*. In addition, as vicar of St. Mary's, he regularly conducted services and visited parishioners both in Oxford and at the newly erected church in Littlemore. One then can understand why his correspondence was sometimes "very irregular; sometimes very punctual, sometimes remiss, according as my engagements happen to be" (19); this apology, however, fails to note that the some 300 extant letters published in this volume are only a fraction of those that he actually wrote during these two years.

These surviving letters reveal Newman's broad range of concerns—from family matters and social engagements, through editorial corrections and college business, to ecclesiastical gossip and theological discussion. In the first couple months of 1837, when the *Tracts* were selling so well that the publisher proposed doubling the printing, N. rejoiced that "somehow every thing is looking up at the present moment" (44), yet recognized that "really it is astonishing hitherto how well I have escaped [attack]—my turn will come" (34). His turn came abundantly the following year: in February, *The Record* anathematized his *Lectures on the Prophetical Office*: "This is an heretical work" (210, n.1); in May, Godfrey Faussett, Lady Margaret Professor of Divinity, used Newman's own church to preach a sermon against the Tractarians; in July, Lord Morpeth disparaged Froude's *Remains* in the House of Commons (276, n. 1). In August came the unkindest, albeit unintended, cut of all, when the bishop of Oxford, while praising the Tractarians' desire "to restore the ancient discipline of the Church" cautioned "lest in their exertions to re-establish unity, they unhappily create fresh schism; lest in their admiration of antiquity, they revert to practices which heretofore have ended in superstition" (286). Since N. felt that "a Bishop's lightest word ex Cathedra is heavy," he considered the bishop's judgment "negative; there was no praise" (291). N. undoubtedly overreacted; as Keble ventured to comment, "you know, my dear N. you are a very sensitive person" (348). Sensitive or not, by the end of 1838, N.'s "complete triumph" was encountering some serious setbacks (345–47).

This volume, the first edited by the new archivist of the Birmingham Oratory, continues the high standards of previously published volumes (1–5 of N.'s Anglican years and 11–31 for his Roman Catholic years); explanatory footnotes helpfully identify persons, places, and publications, as well as provide additional documentation and other data; the listing of letters by correspondents facilitates pursuit of a particular exchange; and the index affords an introduction to the numerous people who figured in this segment of Newman's extensive correspondence.

Catholic University of America

JOHN T. FORD, C.S.C.

THE SEVEN MOUNTAINS OF THOMAS MERTON. By Michael Mott. Boston: Houghton Mifflin, 1984. Pp. xxvi + 690. \$24.95.

Merton was a theologian who used autobiography as the major vehicle for his theological work. According to Mott, it was Merton's first biographer, his mother, who was responsible for this. She recorded in "Tom's Book" every brilliant word of her elder son, then stopped abruptly when his younger brother arrived, so generating in the young Thomas a sense of rejection and loss, and of a task neglected. This task he therefore took up himself, and from this we received *The Sign of Jonas*, *Conjectures of a Guilty Bystander*, and *The Asian Journal* as sequels to what is really only the first instalment of his autobiography, *The Seven Storey Mountain*.

But in addition to these journals generally available, there exist the restricted journals from the last 12 years of Merton's life (1956–68). These were made available to Mott as the biographer appointed in 1978 by the trust set up by Merton a year before his death (the original appointee, John Howard Griffin, having been unable to complete a biography for reasons of ill health). What use Mott has made of these we shall only be able to assess after 1993, when the restriction placed on them by Merton expires. Meanwhile, we can thank Mott for a beautifully-written book, even a kind book about a man who was often unkind to himself, who in battling with his own hyperself-consciousness sought through writing both a way to his true self and to God.

It is also an important book, because it deals nonhagiographically and very freshly (the documentation is superb) with the most complex and creative spiritual theologian of our time, perhaps even the most ultimately significant Christian figure of 20th-century America (a comment of David Tracy). At the same time, it is only implicitly a theological biography, being manifestly a work the chief categories of which are cultural and psychological. Merton's major writings are critically assessed, even in some instances argued with; but they are not given theological context. Otherwise, in a book with 2311 notes, there could surely have been space

for one more about kenosis (507); or, to give another example, Merton's understanding of poetry as a way to the recovery of Paradise (478) could have benefited in Mott's discussion from some links to that notion in the history of spirituality.

Agreed, then, that the theological biography remains to be written, what Mott has given us is rich and whole. He understands both Merton's Europe and Merton's America. He understands Roman Catholicism and the monastic institution, as well as Merton's love-hate relationship with both of them. Himself a poet, he comes close to Merton through his sharing of the poetic calling so important to Merton. Of the two most influential relationships in Merton's mature life, those with his longtime abbot James Fox and with "S.," the young nurse in Louisville from whom at last Merton was able to *accept* love (and so to integrate his love for *Hagia Sophia*), Mott's treatments (278-83, 435-54) are balanced and insightful. Also striking, in this last regard, is his recasting (311-15) of Merton's well-known epiphanic experience at the corner of Fourth and Walnut (now precisely dated to March 18, 1958), as more concerned with Merton's struggle to resolve his relation to womankind than with his rethinking of his monastic vocation *per se*.

For any serious student of Merton himself, of contemporary faith and culture, of the history of spirituality or of American Catholicism, this book is required reading. In my judgment, it will continue to be read, and admired, even when other scholars, after 1993, begin to write the more specifically theological biographies which Merton's life invites and requires.

Shalom Institute, Vancouver

DONALD GRAYSTON

THE SCHILLEBEECKX READER. Edited by Robert Schreiter. New York: Crossroad, 1984. Pp. xvii + 334. \$22.50.

I admit to approaching this volume with the prejudice that no book of 80 snippets from one author's writing could ever be more than a hopeless hodgepodge. I was wrong. Schreiter has succeeded in weaving into a coherent presentation his selections (almost a quarter of the material in English for the first time) from the far-ranging Schillebeeckx corpus.

He divides the work of his former mentor into six great classifications: Human Experience and Human Liberation; Interpreting Christian Experience; God's Salvation in Jesus Christ; The Church: The Community of Grace; The Church in the World Community; and The Experience of God: Spirituality. Utilizing a 24-page orientation to his mentor's life and thought along with judicious brief introductions to the various sections falling within the six major classifications just mentioned, Schreiter skilfully describes the broad lines of his subject's theological develop-

ments which cannot be conveyed in the writings themselves because of their brevity. We are left with a coherent sampling of Schillebeeckx' own texts and also an overall view of what he holds and where he has come from. The result is a work which constitutes for neophytes a good introduction to S.'s thought and for those already acquainted with the great theologian's work a valuable overview.

The selections themselves convey in the main S.'s later views. About 50 of them come from the period 1974-84, and most of the other selections fall within the years 1963-73. Almost a third of the book consists of pages from *Jesus and Christ*. Together with other well-chosen selections, these give one of the clearest presentations of S.'s Christology I have seen. Although most of the readings are of a systematic nature, the reader gets the flavor of S.'s historical work through summary selections dealing with the history of marriage and that of celibacy.

It is impossible to criticize fairly the contents of a compilation of this type in a brief review. I make three remarks. First, I question the wisdom of including some 22 pages from *Ministry*, one of S.'s less scholarly productions, which advocates a number of views that have been criticized by the theological community. Unfortunately, S.'s recent modifications of these views occurred too late to be incorporated here. Second, I doubt that norms of ethics can *always* be communicated by rational discourse (38). At times a conversion experience is required before a person can see the cogency of a given line of moral argument. Third, I would qualify the notion (215) that "Marriage is a . . . gift of creation . . . which belongs strictly to this world." A case can be made that marriage continues and is perfected in the next world in the universal relationship of the communion of saints.

This work has few typographical errors; the only significant one I detected was the apparent addition of a "not" on page 142. Footnotes have been eliminated. There are a detailed table of contents and indices of authors, topics, and Scripture texts. A 401-item bibliography of S.'s writings from 1945 to 1983 adds to the value of this instructive book.

St. Thomas Center, Bothell, Wash.

PETER CHIRICO, S.S.

CHRISTIANITY WITHOUT FETISHES: AN AFRICAN CRITIQUE AND RECAPTURE OF CHRISTIANITY. F. Eboussi Boulaga. Translated from French by Robert R. Barr. Maryknoll: Orbis, 1984. Pp. xi + 238. \$11.95.

This work offers a hard look at some foundational questions basic to the inculturation debate. E. is a former Jesuit seminary professor and currently professor of philosophy in Abidjan. As an informative foreword points out, his competence as a scholar as well as his "personal hegira" equip him "to question the very nature of Christianity as we of the West

have to come to know it and impose it on Africa." The reader should be warned at the outset: E. cuts to the quick; his sharp rejection of much of the received message is chilling; his language is original and often difficult to follow. Going the emotional and intellectual distance involved in this book is worth the dividend.

The author moves quickly to his questions. Can the identity of Christianity be conceived of fully and everywhere "from within the same credo, the same rites and with reference to one scripture and one sole Lord?" How is one to live Christianity when it is "imposed as the . . . religion of the dominant"? How does one understand revelation and the word of God when they authorize "too human a conception, and make of monotheism a political problem"? E. claims that the Judeo-Christian notion of revelation is a dangerous anthropomorphic conception demanding a sacrifice of the intellect or duplicity. That persons, words, or books afford direct access to God is for him "fetishism."

Part 1 is a critique of missionary activity in Africa. Christianity, aligned with colonial powers, implanted itself by uprooting Africans from their own world view. Truth becomes an import and as a result, in spite of baptism, the black remains a pagan. Missionary discourse employs a variety of methods to discredit the beliefs, rites, and institutions of Africans. But this very approach contains the seeds of its own reaction. The passed-on bourgeois Christianity already is finding itself under a siege of African resistance. In this section no aspect of the missionary enterprise gets by unscathed. "Celebration is on its way to becoming an opiate, delivering and consoling human beings in a realm of the imagination alone." However, the growing resistance to middle-class Christianity holds promise and E. outlines an African Christian spirituality.

Part 2 attempts a retrieval of "The Christic Model." E. describes the early Christian sect's confrontation with the religious movements and currents around the time of Jesus. In the gradually emerging self-definition of the Church, E. sees a model for incorporating Christian faith into Africa. The Christic model is not an abstraction. Jesus is the fulfilled person, "God's image, God's representation—God by participation." Jesus' person is described from the West African perspective. He closes Part 2 with an excellent chapter on Jesus and the Jewish tradition. "What Jesus does for his tradition, each of the rest of us must do, from wherever we are, for our own tradition." A tremendous task of *déconstruction* and simplification awaits Christianity if it is to follow Jesus. "When we wonder whether Africans . . . can be Christian, we are asking a question about Christianity's original meaning, at a point further upstream than where dogma begins, as near as possible to its origin."

In Part 3 the author begins the search for a constructive recapture of

Christianity. Central to this effort is his understanding of revelation as "lived-representation." Representation articulates for E. the word of God grasped in and through persons and nature. It is both genealogical and cultic. God is represented in a variety of forms in African societies—land, family, politics, the sage—all indicating the partial, metaphorical, and ongoing character of revelation. Two final chapters present some practical rules for Christian conversion and action. A short personal epilogue sums up E.'s courage and vision.

Some problems emerge with the approach. Both the image of the missionary condemning all things African and the positivistic notion of revelation which is criticized seem outdated. However, E. is by no means out of touch either with current missionary efforts or with contemporary theological developments. He is rather offering a critique of the tradition and missionary practice as received. Finally, it should be noted that attempts at clarification, especially of revelation as representation, are often marred by convoluted language. These criticisms are minor when compared to the importance of the work. It is passionate and demanding both in its critique and in its constructive beginnings. E.'s concerns must be faced before the whole inculturation discussion can be deepened and advanced.

Washington, D.C.

JOHN P. HOGAN

CHRISTIAN ETHICS IN A SECULAR ARENA. By Josef Fuchs, S.J. Translated by Bernard Hoose and Brian McNeil. Washington, D.C./Dublin: Georgetown University/Gill and Macmillan, 1984. Pp. vii + 154. \$9.95.

This latest collection of Fuchs's writings contains nine essays written between 1980 and 1983. The time span is of interest, since earlier Fuchs collections have tended to come from longer time spans. Thus the present collection gives the reader a view of F. at work on a variety of issues in a concentrated period of time.

Since I have so recently commented on the major strengths of F.'s theology as a whole (*TS* 45 [1984] 190–91), I will comment on four key themes which emerge in the present collection. First, F. offers a helpful clarifying summary and evaluation of the recent debate about intrinsically evil acts. As he sees it, no one in the debate questions the immorality of certain transcendental attitudes towards life. Nor does anyone question that personal and/or formal moral norms can absolutely specify actions as moral or immoral. Even on the concrete level, F. holds that an act can be so completely described as to be absolutely immoral. What he continues to question is whether a concrete action with a relatively limited description can be called intrinsically immoral. He makes his

case very well, and with strong rooting in the tradition of Catholic moral theology.

A second very significant theme from the present collection is F.'s discussion of ethics as an exercise in hermeneutics. To my knowledge, this theme has never been so explicitly stressed in his earlier works, even though it is fully consistent with much he has written before. He develops his thinking on ethics and hermeneutics in the context of a comparison of the methodologies of ethics and law, and he argues for the need for an interaction between norm and subject as a means of getting at concrete moral truth. It would be interesting to see him take this theme further and engage in dialogue with hermeneutic philosophers such as Ricoeur and with Christian ethicists such as Hauerwas and Maguire with their themes of story, tragedy, imagination, etc.

Thirdly, F. sets forth some very helpful distinctions in an effort to explain the nature of human authority. A more sacral notion of human authority tends to see laws as God's will simply because the human authority has stated them. The bearer of authority becomes a sacral figure. A more secular approach sees human authority as participative in God's creation of the world, so that laws given by a human authority can be critiqued on the basis of how well they reflect God's immanent presence in the world. In today's society, disputes between fundamentalists—whether biblical, political, or ethical—and their opponents have become almost untractable. F.'s analysis of approaches to authority helps make these disputes more understandable and may help open up some possibilities for future dialogue.

Fourthly, F. closes this collection with an important essay on the tension between bishops and moral theologians. He recognizes that the bishops must strive for unity, but he states that this should be a unity in truth rather than a unity based on smooth functioning free of all disagreements. He agrees with the bishops' concern for the moral goodness and salvation of the faithful, but he notes that theologians fully share the bishops' concerns about moral goodness and salvation. Theologians often do raise questions about the moral rightness or wrongness of specific innerworldly behaviors. These rightness and wrongness questions are less central to the life of faith, and, for F., the theologians' competence to probe such questions ought to be respected as an effort to serve truth. The tensions F. cites will inevitably continue. The hope is that trusting relationships between bishops and theologians can be built from ongoing dialogue.

St. Mary's Seminary, Baltimore

PHILIP S. KEANE, S.S.

ESSAYS ON MORAL DEVELOPMENT 2: THE PSYCHOLOGY OF MORAL

DEVELOPMENT. By Lawrence Kohlberg. San Francisco: Harper & Row, 1984. Pp. xxxvi + 729. \$34.95.

In the second of his projected three-volume work (review of Vol. 1, *TS* 43 [1982] 348–49), Kohlberg offers a detailed and lengthy exposition and revision of his theory of moral development. The first part of this volume reproduces two earlier articles, while the second and third parts, along with two of the three appendices, provide a stimulating revision of his theory and a response to critics.

K.'s system emerges as both more modest and more challenging. It is more modest as it recognizes that there are other ways of studying moral development and that the stage system seems to be the best way currently available to handle the problems and the data (425). It is more challenging in that the revision has been deeply influenced by the critics but maintains its basic structuralist perspective even as it addresses many of the objections raised.

K., following Habermas, now sees himself as offering "a hermeneutic rational reconstruction of ontogenesis" (xix) of justice reasoning. He is studying the domain of justice reasoning and not of moral judgment in general. His system provides hard structural stages of growth in justice reasoning in contrast, but not necessarily in opposition, to the "post-Piagetian soft stages" offered by Fowler, Gilligan, and others. K. is clear that philosophical presuppositions and empirical studies are both elements in his work but holds that "philosophic claims about the greater adequacy of higher stages can be disconfirmed empirically, but empirical confirmation of the stages does not directly allow a claim for greater adequacy for higher stages" (4).

In analyzing and reanalyzing data and responding to critics, K. comes to a number of significant changes in his thinking, only a few of which can be touched on here. Stage 5 has become a major focus of work because there is empirical backing for this stage, while stage 6 is still held but only on philosophical grounds. The stages admit of substages A and B, which are newly redefined in terms of Piagetian heteronomy and autonomy. Persons at substage B intuit the hierarchy of values which becomes explicit at stage 5. The B substage is considered to be "more structurally equilibrated and more formally moral" (253), though much work remains to be done to show firmly the existence and relationship of such substages.

In the current revision, K. also makes some initial steps in constructing a theory of moral action. Moral action flows from a three-step process which includes a deontic judgment of rightness, a judgment of responsibility, and the actual carrying out of the decision. K. believes that "there is a monotonic increase in consistency by stage" (258) between the two judgments; that is, as people advance through the stages, they are more and more likely to act in accord with the consensus arrived at by

individuals at stage 5. More precisely, individuals at substage B tend intuitively to generate such actions.

The many welcome and stimulating responses and changes in K.'s work still raise, perhaps inevitably, a number of significant questions. Stage 5, seen now as an adult stage related to both experience and education, differs from the first four in important ways and leaves nagging questions as to its validity as a structural stage. The B substage, an interesting innovation, seems almost too convenient as an explanatory tool. Stages A and B, as well as the whole question of action, need, as K. himself notes, much further investigation. The role of dialogue and interpersonal interaction in stage advance likewise seems to deserve more attention than its equation with "role-taking" or "moral musical chairs" provides. Finally, K.'s thinking about euthanasia at stage 6 (637) could stand some critical clarification.

On the whole, this extensive volume provides a coherent and needed analysis and elaboration of K.'s theory. It concludes with a healthy list of references and a bibliography of K.'s works which should be useful for further research.

DeSales School of Theology, D.C.

JOHN W. CROSSIN, O.S.F.S.

CHRISTIAN MYSTICISM: THE FUTURE OF A TRADITION. By Harvey D. Egan, S.J. New York: Pueblo, 1984. Pp. xviii + 438. \$14.95.

This intelligent and nuanced rendering of six classical and contemporary mystics of the Catholic tradition aims to make available significant spiritual resources both for personal growth and for theological reflection. Egan's goal here is part of a larger project, inspired principally by Rahner and Lonergan, to reintegrate mysticism, and religious experience in general, into theology. The initial chapter presents a helpful overview and analysis of various, principally modern, understandings of mysticism. E. is particularly concerned with emphasizing that mysticism is best considered as a way of life rather than as a discrete ecstatic experience and that mysticism arises from within Jewish and Christian sources and not from Greek influence.

The following six chapters are a presentation of the views on advanced prayer and mysticism of Ignatius Loyola, of the *Cloud of Unknowing*, of Teresa of Avila, of John of the Cross, of Thomas Merton, and of Teilhard de Chardin. The basis of selection of these particular authors rests on their espousing, in E.'s view, either kataphatic or apophatic mysticism. Two classical exponents and one contemporary exponent of each type are presented. The eighth chapter treats of secondary mystical and charismatic phenomena, of drug-induced experiences, and of the demonic. The concluding chapter is concerned with the relationship be-

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tween mysticism and Christian perfection and with the relationship between Christian mysticism and theology.

This work would be useful as a text in a course on mysticism, if used in conjunction with selections from the authors treated. It would also be informative to an educated public and helpful to those who take their relationship to God seriously. E.'s views on the points treated are informed and judicious. The range of topics treated, however, frequently does not provide him with the opportunity to explain and justify his judgments. For instance, E. is convinced that demons exist as personal beings and, although a certain degree of demythologizing is necessary, he is not comfortable with the view that "Devils are nothing more than mythological personifications of individual and collective evil, projections of unconscious, psychologically destructive impulses that have obtained a relative autonomy." How did E. decide such an issue? What sort of verification is necessary and appropriate for those on either side of this question? E. primarily appeals to the tradition, but how should the tradition be interpreted and what weight should the tradition bear on such an issue? E. and others who rightly call for the reintegration of religious experience into theology need to deal explicitly with the question of evidence and verification.

On another matter which calls for verification, E. states: "Some of the most absurd theories view mysticism as a form of 'remembrance' of the mystic's biological conception, life in the womb, or early nursing experiences." In a relatively popular book such as this, such statements can perhaps stand, but the relationship of mystical experiences to early formative experiences, if only as regressive progression, is a serious one and needs explicit and appropriate treatment.

Also, E. needs to work out further the religious and theological significance of the distinction between kataphatic and apophatic mysticism. It is the stated basis for the selection of the authors treated, yet its importance is not adequately developed. In later works E. needs to broaden as well the range of authors considered. Neither Protestant nor Eastern Christian mystics are included in this volume, so it is actually somewhat less than a work on the future of the full tradition of Christian mysticism. E. refers favorably to Lonergan as providing a particularly valuable perspective for integrating religious experience into theology. In that methodological context, E.'s work can be considered as an exercise not in history but in dialectics and foundations. As such, it would have been helped by the addition of a chapter which laid out the values discovered through the analysis of the various authors and which developed in explicit form some of the foundational categories for a contemporary Christian mysticism.

These suggestions for further theological explorations, however, do not

take away from the value of this useful and wise treatment of important issues from the tradition of Catholic mysticism and this helpful presentation of the contemporary religious and theological relevance of the tradition.

Loyola University, New Orleans

VERNON GREGSON, JR.

PRAYERS FOR A LIFETIME. By Karl Rahner. Edited by Albert Raffelt with an Introduction by Karl Lehmann. New York: Crossroad, 1984. Pp. xiii + 175. \$12.50.

This collection of 45 prayers (eight previously unpublished, including the lovely "Prayer for the Reunion of All Christians," written on Rahner's deathbed) attempts "by no means to belie their origins . . . they express the concerns and anxieties of the scholar. But it is the sorrow and the joy shared by all Christians that impels me to write. Even the prayers of a priest . . . embrace all those who pray, for every Christian ought to know what quickens the human heart, the one to whom he entrusts his fate for all eternity" (169). These prayers also illustrate some of his main theological themes and the deep personal concerns he had at various stages of his life.

It says much about R. that both his first book, *Encounters with Silence*, and this last are books of prayers. In fact, explicit prayers and penetrating reflection on prayer punctuated his entire theological life. Even many essays in the meaty *Theological Investigations* often end by shading into prayer. Thus R. stands in a long line of great Christian theologians who were likewise great teachers of prayer.

Much of R.'s theology flows out of and then leads back into the silently saving presence of the Mystery of God's love for us in the crucified and risen Christ—and does so without dissolving theology's necessarily critical and rational function. To some extent, therefore, his theology can be designated as prayer seeking understanding, as kneeling with the mind before Mystery, with Christ, and in the Spirit. His anthropology focused upon the human person as essentially *homo orans*, and highlighted prayer as the fundamental act of human existence, the act which embraces the entire person, the great religious act. He emphasized Christ's humanity as prayer's perfect paradigm: total, unconditional surrender to Mystery. Likewise, he considered the God-question and the prayer-question as two sides of the same coin.

Although R. was never one to wear his heart on his sleeve, he did not hesitate to pray publicly and to defend theologically the value of silent prayer before the Blessed Sacrament, devotion to the Sacred Heart, devotional confession, the prayer of petition, and the like. By praying the Rosary while his lectures were being read to American audiences by an interpreter, he often shocked the liberals of the 60's and 70's. He

enjoyed relating how he and Cardinal Ottaviani once prayed the Rosary and the Litany of Loreto while traveling together to Munich. Stressing the value of St. Albert the Great's inability at the end of his life to do nothing more than recite the Hail Mary, he also made much of the Jesuit practice of having "retired" Jesuits pray for the Society. In fact, he considered old age an especially good time to sum one's self up as a human being and to hand one's total self over to God—hence, to pray. If he once confessed that "I am also someone who has been tempted by atheism," he likewise admitted: "There is nothing more self-evident to me than God's existence." When challenged by an interviewer because of his great faith despite the horrors of Nazism, R. said: "I believe because I pray." Therefore this volume illustrates why R. deserves to be called *Doctor orationis*, the Church Doctor of Prayer for the twentieth century.

Boston College

HARVEY D. EGAN, S.J.

UNITY OF THE CHURCHES: AN ACTUAL POSSIBILITY. By Heinrich Fries and Karl Rahner. Translated from the German by Ruth C. L. Gritsch and Eric W. Gritsch. Philadelphia/New York: Fortress/Paulist, 1985. Pp. 146. \$6.95.

Can 20 years of renewal and dialogue in the Roman Catholic Church justify "a unity of faith and church . . . in the foreseeable future"? The thesis of these authors is that it presents a theological and pastoral urgency. The importance of this book and its popularity in the German edition are related to its response to the "cry of distress from Christians who have the impression that no progress is being made in this matter" and a challenge to those who "underestimate the urgency, and particularly the realizability, of a required task." It will become an essential text in the future, not only because of the stature of its authors and the comprehensiveness of its research, but also because of the methodological questions it articulates.

In making the proposal that the Orthodox, Protestant, and Roman Catholic Churches are in a position to restore the visible unity of the Church, not only are the conciliar theology and new code of canon law of the Roman Catholic Church taken into account, but also the World Council and bilateral dialogues in which these churches are involved. The theologian familiar with these discussions will recognize an integration of the "reconciled diversity," "conciliar fellowship," and "unity by stages" discussions that dominate the ecclesiological horizon. Furthermore, these German scholars have taken into consideration the valuable U.S. bilateral scholarship. The frequent citation of such firmly orthodox theologians as Joseph Cardinal Ratzinger makes it clear that a totally detached and speculative discussion is not envisioned.

The book is designed around eight theses, which are intended to prove

the possibility of reconciling the divided churches. Briefly they are: (1) Doctrinal agreement expressed in Scripture and in the Apostles' and Nicene Creeds are binding on future members of the one Church; (2) Nothing is to be rejected authoritatively in one partner church which is binding as dogma in another; (3) Partner churches can maintain existing structures and ethos; (4) Petrine ministry has two subtheses: (a) the meaning and rights of Petrine service by the Roman pope as a guarantee of unity in the Church are recognized, and (b) the pope recognizes and respects the independence of the partner churches and declares his intention to use his highest teaching office in a way to conform juridically or in substance with an ecumenical council; (5) Partner churches will be headed by bishops, though not necessarily selected by Roman processes; (6) Partner churches live in mutual fraternal exchange in all aspects of their lives; (7) Without prejudice to the theological legitimacy of existing ministerial offices, all ordinations will, in the future, be conducted so that their recognition will be recognized by Rome; (8) Pulpit and altar fellowship will exist between all. Theses 2, 5, and 7 entail extended methodological discussion, which in itself is valuable. Indeed, they are inescapable, given the ecumenical commitments now at the heart of Roman Catholic identity, no matter how the solutions of these authors are evaluated.

The German bishops' conference has asked that the next Roman synod be devoted to the ecumenical issue. If this volume represents part of their agenda, one can understand why. Certainly the work of U.S. ecumenists, seminary professors, and educators will be aided by this work.

The great social, cultural, and technical difficulties in the Orthodox dialogue will make progress there very slow, especially in theses 2, 3, and 8. Likewise, the authors draw on their European experiences of the two great traditions which have engaged Roman Catholics most directly, Anglicanism and Lutheranism. In the U.S., where our ecumenical theology has to deal with the Reformed, Methodist, and Free Church traditions as the majority, there are different theological challenges.

However, this need for a theology of the Church, including Petrine ministry, which takes these ecclesiologies into account is not so much a criticism of this contribution as it is a challenge to Reformed, Methodist, Free Church, and Roman Catholic ecclesiologists writing in the U.S. context. Before the end of the century can we expect such a considered proposal to emerge from the Anglo-American religious context, and Roman Catholic bishops to call for its serious discussion, as they once did for the religious-liberty questions?

*National Council of Churches of Christ
in the U.S.A.*

JEFFREY GROS, F.S.C.

FREEDOM WITH JUSTICE: CATHOLIC SOCIAL THOUGHT AND LIBERAL INSTITUTIONS. By Michael Novak. New York: Harper & Row, 1984. Pp. xiv + 252. \$17.95.

The theme of Novak's current book is that, while the Catholic Church is opposed to liberalism as an *ideology*, it has come to accept *liberal institutions* as moral since the latter support human rights. Chapter 1 notes the writings of Bishop von Ketteler of Mainz in 1848 and H. Pesch, S.J., and O. von Nell-Breuning, S.J., Goetz Briefs, and Franz Mueller together with Fr. John A. Ryan as the spearhead of the movement of Catholic social thought.

Since 1891, the popes have addressed to all the Catholics of the world their encyclical letters on social and economic themes. Meanwhile, American Protestantism, under the aegis of Reinhold Niebuhr, started the "social gospel" movement. In more recent years the Presbyterians, Methodists, and others have developed study groups on various economic issues. At this juncture, N. sees the need for three habits of mind on public policy: (a) the charismatic habit, which invests the social activism with "peace and justice"; (b) the scientific habit, which stresses the objectivity of economics; and (c) the prudential habit, which requires that one do the right thing at the right time in the right way.

Next, terms are defined, since some terms have taken on changed meaning over time, in theology and economics. They are: self-interest, acquisitiveness, profit, and the market. In the churches generally, there has been an antiliberal tradition; Max Weber, e.g., was unable to mention many clergy as defenders of capitalism. In 1864, Pius IX in his "Syllabus of Errors" seemed to denounce democracy, free speech, and the free press, and posit the Catholic Church in a reactionary posture. Yet, about the same time, Wilhelm von Ketteler preached six sermons on the social question at the Cathedral of Mainz, where he was later bishop. It was von Ketteler whom Leo XIII, the author of the first labor encyclical, called his "great predecessor." Leo criticized socialism and liberal capitalism and adopted the Catholic middle way. Catholic social thought in the 1890's was deficient in institutions to bolster social justice. Now, in the 1980's, the ideals of "human development" and "human rights" are promoted in Catholic cultures. Still, it is necessary to remember that the Catholic Church has a minority position (about one in six being Catholic). Also, Catholic cultures have a strong romantic tinge in their politics, with a dichotomy between populism and the charismatic leader. In general, the Church has ignored the Anglo-American traditions, even though the American society has achieved economic development and the institutions of human rights. The bishops of the U.S. in their 1983 pastoral letter have stressed welfare, employment, international trade, and planning—subjects that require more than easy moralism.

Part 2 deals with the development of Catholic social thought. Bishop von Ketteler as a civil lawyer opposed Bismarck's Kulturkampf, and as a priest, later bishop of Mainz, preached and wrote on the labor problem, fearing the rise of individualism and socialism. Heinrich Pesch and his fellow Jesuit Oswald von Nell-Breuning stressed solidarism and co-operation between labor and management. The latter was called upon to draft the encyclical *Quadragesimo anno* for Pius XI. The early Catholic social writers ignored or rejected liberalism—even John Stuart Mill, with his notions, quite like Catholic social thought, on labor, capital, wages, especially remedies for low ones, profits, and international trade—all in the light of morality and ethics. Perhaps, as Novak suggests, if Mill had been a Catholic, his social thought would have influenced Catholic social thought. For those versed in liberal institutions, Pope John XXIII is a joy; for his writings, especially *Pacem in terris* (1963) and *Mater et magistra* (1961), support the concepts of human rights and duties in liberal institutions, especially work, private property, and the right of free association. He also wrote on the problems of the Third World and summoned Vatican II into session.

But in 1963, with John's death, Paul VI became pope. His writing began with *Populorum progressio* (1967) with an ambivalent approach that equated liberalism with extreme individualism, materialism, and social Darwinism. Under Paul VI, Catholic social thought wished to protect the human rights of individuals, families, and institutions, as Marxism did not; yet it seemed to accept Marxian analysis of economic imperialism that made elites rich through oppression. John Paul II, who spent almost all his adult life under Marxism, writes of a personal type of solidarity and a creation theology which is consonant with Vatican II's teachings on religious liberty and individual conscience. This new theological approach aims to improve the lot of the poor in a precise way that liberation theology does not. One of the arguments of the liberation theologians is dependence on the U.S. in a rhetorical fashion. All the economic problems in Latin America are viewed as caused by the U.S. Japan, which for many years after World War II was economically dependent on the United States, has become a creator and competitor in the commercial area. Finally, in the last chapter, some of the positions of Paul Steidl-Meier, S.J., in his *International Economics: Interdependence and Dialogue*, are questioned by Novak, especially the perfectibility of man, the utter materialism of all capitalism, and the likeness of socialism and capitalism.

In general, this volume is an excellent analysis with a plethora of social studies. Novak treats all with fairness but perhaps with a bit of capitalistic bias at times.

University of Scranton

JAMES J. CONLIN, S.J.

UNHOLY WARFARE: THE CHURCH AND THE BOMB. Edited by David Martin and Peter Mullen. Oxford: Blackwell, 1984. Pp. 247. \$24.95; \$7.95 paper.

The title, happily, is misleading; for the essays contributed by British churchmen, scholars, and soldiers are selected precisely to *question* two opposing but widely-held views: (1) that all war is unholy, i.e., irremediably immoral; (2) that nuclear hostilities can be justified by the Christian code of the just-war theory. The collection was inspired by the General Synodal debate in the Church of England which resulted in the (February 1983) Synod Resolution condemning the first resort to nuclear war and calling on "Her Majesty's government to take immediate steps . . . in cooperation with her allies . . . to reduce progressively NATO's dependence on nuclear weapons. . . ."

Typically British, the collection contains finely-honed arguments for the full range of representative viewpoints on the morality of nuclear war and nuclear weapons. The *status quo* (reliance upon nuclear deterrence to preserve Western values) is defended by a renowned Cambridge scholar of international politics, F. H. Hinsley, and by a thoughtful priest, Richard Harries, Dean of King's College, London. Radical reversal of the strategic *status quo* is urged by the historian and publicist E. P. Thompson, who calls for dismantling the alliance, while Canon Paul Osterreicher asks the Church to repent its 16-centuries-long dalliance with just-war theology.

On the resolution adopted by the Synod, calling on the West to renounce the present strategy which contemplates escalation to nuclear hostilities in the event of a conventional military reversal in Europe, two well-matched antagonists present thoughtful arguments pro and con. A Cambridge Nobel physicist, Nevill Mott, endorses the Synod's call for a NATO shift to a strategy of "no first use" of nuclear weapons, while a retired general, Hugh Beach, thoughtfully dissents. Conceding that the escalation to nuclear hostilities "may not be very logical" since Europe would not survive such a war, Beach dismisses Mott's hopes for an offsetting conventional build-up of NATO forces as a "nonstarter" in the present economic and political climate and urges renewed dedication to the *status quo*, morally ambiguous as it is.

The formally moral argumentation is made most sharply by an Oxford philosopher, Basil Mitchell, and by the bishop of London, Graham Leonard. They agree that the policy of threatening the resort to nuclear force is inconsistent with Christian teaching but indispensable in the present circumstances. On this issue the Synod resolution stands undefended in the volume except by its own authority. The bishop of Salisbury, who chaired the Study Group which prepared the report *The Church and the Bomb* as the preparatory document for the Synod, concedes that the resolution which his working party favored, namely, U.K. withdrawal

from nuclear strategy unilaterally, was ill-considered. Moreover, he reveals his own personal judgment, contrary to that of the Synod, that the mere possession of the arsenal is morally repugnant. More prudently, the Synod itself challenged the intention to use the arsenal while approving its maintenance as a deterrent.

Such a collection might seem to an American reader to be parochial and insular in scope. As it happens, however, a joint lay-clerical group of the Episcopal Diocese of Washington is presently publishing a parallel study of the same questions. The publication of the present volume, then, may prove to be providentially opportune as a study companion volume to the re-evaluation of deterrence by the American Episcopal group.

Georgetown University

FRANCIS X. WINTERS, S.J.

THE NEW STORY OF SCIENCE: MIND AND THE UNIVERSE. By R. M. Augros and G. N. Stanciu. Chicago: Regnery Gateway, 1984. Pp. xii + 234. \$6.95.

Anyone interested in contemporary scientific theory as it bears on the nature of man, the world, and God will find this book both extremely fascinating and challenging. Augros, who teaches philosophy at St. Anselm College, and Stanciu, chairman of the science and math departments at Magdalen College, have written a very clear and readable book proposing that contemporary science is presenting to us today a far different picture of the world, man, and God than the science of the past.

A. and S. maintain that the "Old Story" of science, which rose out of the Renaissance and Enlightenment, was primarily "scientific materialism." "It holds that only matter exists and that all things are explicable in terms of matter alone" (x). This scientific world view rules out free will, the mind or intellect as something more than brain activity, and the existence of God. The "New Story" of science, founded on the work of such men as Einstein, Bohr, Heisenberg, Sherrington, and Eccles, give us a far different understanding of the world and the human person. It even points to the existence of God.

One of the most intriguing chapters is on the human mind. The authors present the pioneering work of Sherrington on the nervous system and brain, and Eccles' experiments on perception, consciousness, and thinking. They conclude that, while the brain is "the seat of sensation, of memory, of the emotions, and the power of movement . . . the brain is not the organ either of the intellect or the will" (29). Man's intellectual abilities go beyond what can be accounted for by material causes. Science calls for a spiritual principle.

Working with both the Big Bang theory and the "anthropic principle," i.e., that the world appears to be fundamentally geared, even in the most

minute ways, for supporting human life, A. and S. argue for the existence of God. They maintain that the Big Bang theory points to the fact that the whole universe "is a one-time event and had a definite beginning" (63). Scientifically, this can account for why the world is the way it is in all its subsequent expansion and development. However, it does not account for why at the beginning there was something to "bang," why there was something rather than nothing. Recognizing that nothing can come from nothing, "the material universe cannot be the thing that always existed because matter had a beginning. It is 12-20 billion years old. . . . This points to an intelligent, eternal being who created all things" (63-64).

To someone not acquainted with how the vast universe in which we live supports human life in so many intricate ways, A. and S.'s scientific presentation of the anthropic principle at work will be utterly fascinating. Scientifically, the whole universe appears to find its purpose and goal in giving rise to and supporting human persons. This may be mere chance, but the authors conclude differently: "A universe aiming at the production of man implies a mind directing it" (70).

The authors also discuss such topics as beauty, man and society, the world, and history from within their scientific and philosophical perspectives. Obviously not everyone will agree with with A. and S.'s scientific theory or with their philosophical and theological conclusions. However, at a time when there is such animosity between naive fundamentalism and doctrinaire scientism, this book sorts out many of the issues and proposes answers that have scientific depth and philosophical and theological integrity. It is an excellent book for undergraduate introduction courses in philosophy and theology.

Loyola College, Baltimore

THOMAS WEINANDY, O.F.M.CAP.

SHORTER NOTICES

EXPERIENCING THE GOOD NEWS: THE NEW TESTAMENT AS COMMUNICATION. By James M. Reese, O.S.F.S. Wilmington, Del.: Glazier, 1984. Pp. 203. \$8.95.

The two parts (language as a system of communication, and religious language and imagination) of Reese's treatise are subdivided into 23 short chapters that effectively introduce the reader into the exciting world of the

manifold relationships between language and imagination. Among the many topics treated, the following may be singled out: analysis of discourse; meaning and reality; language and NT culture; theolinguistics; imagination and the mind of Jesus; theopoetic; the nature and role of inspiration. The work is, in truth, an introduction to the subject and bears the telltale signs of that ever-present academic genre, the

survey course. The bibliography is large, apposite, and up to date. To pursue even several of the many leads offered to the reader would require the labors of at least a partial lifetime. Like so many of the arts and sciences that have sociological underpinnings, modern linguistic research contains its own inherent limitations, and the reader should also be made aware of these; the positivist approach is necessary but not unique. And again, there lurks herein the danger of belaboring the obvious.

All in all, however, this is a very successful book, considering its supposedly intended audience. It is no small blessing to be introduced by an accomplished teacher to the thought of Casirer, Collingwood, Jakobson, Eco, Ricoeur, Nida, Wilder, and the many other giants in the field who cross the pages of this small treatise.

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

LEADERSHIP IN PAUL. By Helen Doohan. Wilmington, Del.: Glazier, 1984. Pp. 208. \$7.95.

Doohan offers a study of the qualities of Christian leadership and shows how these are or are not exemplified in Paul, as seen in his letters. The first chapter sketches the essentials of Christian leadership drawn from general leadership theory and from distinctively Christian perspectives. Then D. analyzes six letters of sure Pauline authorship, omitting Philemon as too brief. In each chapter she describes the situation of the community, the issues of importance, and the interaction with and response of Paul to the community. Then she gives an assessment of Paul's leadership qualities in each instance. A final chapter summarizes her conclusions.

The book shows familiarity with literature on leadership theory and with the current discussions and exegesis of Pauline literature, and a strong point of the book is its annotated bibliog-

raphy. There is an insightful portrayal of Paul's gradual growth in leadership from the first epistles to the last, but the analysis depends in part on Philipians being a later letter rather than earlier. The manner of presentation in the book struck this reviewer as somewhat diffuse. The chapter on leadership theory tended to ramble over a host of qualities, and this reader was not left with a sense of integration at the end of the presentation.

The chapters on each epistle reworked standard exegetical material into leadership vocabulary, but the descriptions of leadership seemed somewhat randomly chosen. There was overlap and repetition. It was not always clear why some of the epistolary material needed to be categorized under "the situation" of the community and not under "the issues" or another category. Indeed, the reasons for distinguishing these categories was not always evident. The book left this reader with a general sense of Paul's growth as a leader and with insights on particular points, but also left a struggle for synthesis.

ANTHONY J. TAMBASCO
Georgetown University

THE ROOTS OF OUR COMMON FAITH: FAITH IN THE SCRIPTURES AND IN THE EARLY CHURCH. Edited by Hans-Georg Link. Geneva: World Council of Churches, 1984. Pp. vii + 135. \$6.95.

The success of the Faith and Order Commission of the World Council of Churches in achieving a broad consensus on "Baptism, Eucharist and Ministry" at Lima in 1982 has served as an incentive for preparing a similar consensus document on "Apostolic Faith." This new project is directed towards a common recognition and reception of the apostolic faith as formulated in the Nicene Creed, as well as a common interpretation, expression, and confession of the apostolic faith in the wor-

ship and teaching of churches today. As part of this project, a group of some 20 participants met in Rome in early October 1983, in order to discuss "The Apostolic Faith in the Scriptures and the Early Church." The present volume contains reports on the conference and project along with ten "working papers," half on Scripture, half on the early Church.

The conference papers consider apostolic faith from a diversity of viewpoints, ranging from the "Shema Israel" through the teaching and deeds of Jesus to the liturgies of the early Church. Even greater diversity is evident in the quality of the papers; while a few are in reasonably finished form, most are only preliminary reflections or working hypotheses or merely references in outline form. While it is questionable whether most of the papers were worth publishing in their present form, at least it is useful to have the preliminary data and questions, and it is certainly clear that the Faith and Order Commission has ample work ahead in attempting to achieve consensus on the apostolic faith.

JOHN T. FORD, C.S.C.
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THE FAITH WE CONFESS: AN ECUMENICAL DOGMATICS. By Jan Milič Lochman. Translated by David Lewis. Philadelphia: Fortress, 1984. Pp. xiv + 274.

Two features of this "dogmatics" are unusual and make it especially valuable in the ecumenical context. First, it comes from a country and a church tradition whose theologians are little known in the outside world. Jan Milič Lochman is a Czech from the tradition of the Czech Reformers. These, before joining the Protestant Reformation with the *confessio Bohemica*, under the impact of both Lutheranism and Calvinism, continued the line begun by the followers of John Hus. Though now

living in Switzerland, where he teaches in Basle, L. remains very much aware of this tradition and wants to speak for it. Second, in keeping with the recent history of Czechoslovakia, L. writes in the spirit of a dialogue with contemporary Marxism. He occasionally alludes to actual dialogues with Marxists and this helps him to determine the essential aspects of the Christian faith.

Yet, given this promising context, the volume remains somewhat disappointing. It hardly reaches the dimensions of what is usually called a dogmatics. L. simply provides a commentary on the articles of the Apostles' Creed, with occasional allusions to the Nicene Creed and to other traditional sources: besides the Czech Reformers, Luther has pride of place, along with several recent theologians, chief among whom are Karl Barth and Dietrich Bonhoeffer. As the original German title shows, L.'s real claim was more modest. He wanted to sketch the outline (*Grundriss*) of a dogmatics. Nor was there, in the original title, any claim to compose an "ecumenical" dogmatics. In fact, Orthodox and Catholic theologies and dogmas are only briefly touched upon here and there, without any attempt at establishing an ecumenical consensus. The Catholic tradition is represented almost exclusively by one contemporary author: Josef Ratzinger before he was made a cardinal.

Reduced to its proper limits, however, the book is a valuable presentation of the central elements of the Christian faith. Its focus is on Christology, and its special emphasis is on the last part of the creed, that is, on the soteriological dimension of Christian faith and life, the soteriological concern being extended, beyond the individual, to society. Without breaking new ground or suggesting steps toward an ecumenical theology, the volume goes to the heart of faith in the awareness that it is just the heart of the Christian faith that is challenged by

modern society, less explicitly yet no less really in the democratic West than in the totalitarian East. It can be fruitfully compared to other recent commentaries on the creed. Misprints are more abundant than the usually careful Fortress Press has led us to expect.

GEORGE H. TAVARD
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MODELS OF THEOLOGICAL REFLECTION. By Raymond F. Collins. Lanham, Md.: University Press of America, 1984. Pp. xiv + 224. \$23.25; \$11.25 paper.

Collins makes a timely contribution to ministry and pastoral theology by giving the popular and evocative phrase "theological reflection" a distinctive content and a method by adapting the Information Theory Triangle (ITT) from communications theory. Theological reflection then becomes a method by which a concrete situation of ministry can be analyzed as symbolic communication about the Church which links minister and public in the broad context of ecclesial life. The communication can be flawed in its faithfulness to the Church, in its appropriateness for the public addressed, and in its connection with the concrete context of the Church. Through the analysis of these gaps in communication, the minister can understand the present and plan future action for the Church's self-constitution. C. applies this ITT model to five other models or dominant approaches in ecclesiology, biblical theology, and systematics. This second section illustrates the use of the ITT model, but the example "models" are not always sufficiently distinct from each other nor is it clear in what sense they are indeed models.

Finally, the whole book is silent on the expansion of ministry beyond the ranks of the ordained and on the significance of communities in that expansion. C. links theological reflection

to Rahner's concept of pastoral theology as responsible for the praxis which constitutes the Church in the concrete. C.'s examples are primarily focused on the actions of individual ordained persons, a fact which suggests that only the ordained in fact exercise responsibility for the Church's life. The grassroots experience of churches in N. America and world-wide suggests that lay persons are involved in ministry and that they often exercise that ministry in communities. These silences on laity and community are especially strange in a book which is relevant to so many current methodological issues in pastoral theology.

MICHAEL J. MCGINNISS, F.S.C.
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LA PAROLE ET LE SOUFFLE. By Yves Congar. Paris: Desclée, 1984. Pp. 208. Fr. 84.

C. presents later reflections that supplement his three volumes on the Holy Spirit (reviewed in *TS* 41 [1980] 201-2, 404-5, and 42 [1981] 674-76). His emphasis throughout is on the interrelation and interdependence of the Word and the Spirit in effecting God's work. He follows this theme in Scripture, in reflections on the Spirit in Christian history, on its implications for Christology and pneumatology, and, above all, in ecclesiology. For example, he shows Luther's attempt to keep Word and Spirit together, though he finds a degree of individualism in the major Reformers in that they did not see sufficiently the witness of the Spirit in the Church. His longest chapter asks whether there is an autonomy of the Spirit. The Tridentine Church emphasized excessively the Church as hierarchy that disposes grace. This is one unilateralism, but another is found in those many movements in Protestantism that so emphasize the immediacy of God's work and of the experience of God that they have no way of sustaining unity in the Church.

Counter to these views, God works in the Church through both the instituted means and immediately. The work of Christ is not reducible to the former, for the Spirit breathes where the Spirit wills. However, there is not a liberty of the Spirit that is totally freed from the revealed and instituted economy of salvation. The solution C. offers, along with some other theologians reflecting on this issue today, is a "vision of the Church as a spiritual communion socially structured" (95), where the communion is a communion of subjects, and the structure is more sacramental than juridical.

The book has many rich insights, and it is a witness to the Spirit in Congar's life that he wrote this book in the midst of serious health problems at the age of 79. Its theme is very relevant to the situation of the Catholic Church at present, for the Spirit is claimed by proponents of quite opposed viewpoints on a number of important issues.

JOHN FARRELLY, O.S.B.
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THE MYSTERY OF THE EUCHARIST: AN ECUMENICAL APPROACH. By Max Thurian. Translated by Emily Chisholm. Grand Rapids: Eerdmans, 1984. Pp. 83. \$4.95.

Christian unity will become a reality when all can gather to celebrate the Lord's Supper with full accord. To that end, T. presents the traditional and contemporary understandings of Eucharist in their best ecumenical light. The Eucharist as sacrifice of praise, the Eucharist as the real and living presence of Christ, and the invocation of the Holy Spirit on the Eucharist are the main topics. Thus it addresses central issues which have long divided Christians. A special effort is made to demonstrate agreement between the Catholic and Reformed traditions. Beginning with the Jewish meal prayers, the liturgy of Passover, and a biblical

concept of memorial, T. demonstrates that sacrifice is proper and essential in the earliest understanding of Eucharist. A return to these earliest concepts make it possible to speak of the Eucharist as sacrifice today in these ways: (1) a sacrifice of praise and thanksgiving, (2) a sacrament of the unique sacrifice of Christ, (3) a liturgical presentation of Christ's sacrifice by the Church to the Father, and (4) a participation in Christ's intercession with the Father.

In a brief and pointed fashion T. identifies the multiple traditions of real presence as literalist, metabolist, sacramentalist, realistic, and substantialist. These are really different aspects of the same reality, except for formulations which are mutually exclusive. Likewise today, it is possible to have common agreement on real presence while at the same time continuing the main thrust of the Catholic and Reformed traditions. The final chapter on the Holy Spirit is an extensive collection of ancient and modern epicletic prayers. Thus a wide consensus emerges on the importance of the invocation of the Spirit in Eucharistic worship.

This work demonstrates the extent to which the ecumenical dialogue has progressed on central issues of Eucharistic worship. Useful for all concerned with worship and ecumenism.

EMMANUEL J. CUTRONE
Quincy College, Ill.

MARY OUR HOPE. By John J. Wright. Edited by R. Stephen Almagno, O.F.M. San Francisco: Ignatius, 1984. Pp. 227. \$8.95.

Those familiar with the late Cardinal Wright, former bishop of Pittsburgh and prefect of the Sacred Congregation for the Clergy, will remember that he could be an engaging speaker. This volume contains a selection of his homilies, talks, and articles on various Marian themes. While this selection spans the years 1948-75, his best essays are those in the 50's and early 60's,

which was probably W.'s most creative period. They cover such titles as "Mariology in the English Speaking World," "Mary and Modern Times," "Mary and Christian Unity," and "Mary the New Eve."

One of the major points that strikes the reader is W.'s stress that *theotokos* is the primary title for Mary. Following the Fathers of the Church, W. sees Mary's role as the Mother of God as that which guards the truth of the Incarnation. It highlights both that her Son is truly God and, since she was his real mother, that he was fully human as well. "Mary's special office in the Church is still to protect the doctrine concerning her divine Son" (55). From this grace of being Jesus' mother flow all other titles and functions that the Church attributes to Mary.

Another theme that W. develops in a number of talks and articles is Mary as the New Eve. He receives this idea not only from the patristic tradition but also from a man he deeply admired, John Henry Newman. As the first Eve became the mother of the fallen race, so Mary as the mother of Jesus is the new Eve, since all find new life in her Son. She is "the mother of the redeemed" (133).

One interesting development within W.'s Marian writings during the 60's is a new ecumenical awareness. For W., Mary can be an impetus to reunion rather than a cause of division. There are three rather enjoyable articles on Marian street shrines in Rome. Even those who have never been there will find the history and piety surrounding these shrines touching both in their simplicity of faith and in the charming portrayal of the Roman character. Speaking of the restlessness and agitation within the world and the Church, W. saw in Mary the example of what we should be: "servants of the Holy Spirit" (147).

THOMAS WEINANDY, O.F.M.CAP.
Loyola College, Baltimore

BEYOND FUNDAMENTALISM. By James Barr. Philadelphia: Westminster, 1984. Pp. x + 195. \$9.95.

Barr's *Fundamentalism* (1978) gave us a full description, analysis, and explanation of the fundamentalist point of view. The present work, a pastorally-motivated follow-up, aims at helping fundamentalists make the difficult passage to a form of Christianity more authentically biblical and evangelical. B. argues here, as elsewhere, for the need to discover the Bible's semantic content, the original meaning of texts in their own genres and contexts, as the first step toward understanding it. Successive chapters raise a series of related questions: Does the Bible, in its original meaning, support fundamentalist assumptions about revelation, biblical authority, inspiration, inerrancy, canonicity, historicity? Each chapter establishes from the Bible itself the nonbiblical nature of fundamentalist suppositions and thus opens the way for a deeper understanding of Scripture.

The questions B. treats have become freshly topical and relevant in recent years. His treatment is perceptive, balanced, readable, and eirenic in tone. Each topic is put in clear and sane perspective. To cite but one example, this reviewer found the chapters dealing with prophecy and prediction especially well done. B. rightly represents biblical prophets as concerned with their own times or the immediate future; such "predictions" as they made were all short-term, conditional, and highly metaphorical. And he rightly reacts against a distorted view which exaggerates the predictive element and makes the final chapters of Daniel (atypical in many ways) the model of prophecy. Such distortion is reflected in attempts to construct a scenario for the end of the world from the Bible.

B.'s book deserves readers beyond his target audience. It could be read with profit by those fundamentalists-

by-default in any Christian congregation who, though often well educated in other areas, have never had the opportunity to submit naive assumptions about the Bible to critical examination.

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BIBLIOTHÈQUE COPTE DE NAG
 HAMMADI: SECTION "TEXTES" 8-13.
 Quebec: Laval University, 1983.

Six more volumes (8 through 13) of this excellent series of editions of the Nag Hammadi tractates appeared in 1983. Each contains a critical edition of the Coptic text with a French translation on the facing page. In addition, each volume contains an introduction, commentary, complete indices of the Coptic, Greek loan words, and proper names, and a select bibliography. Vol. 8, *Les trois stèles de Seth: Hymne gnostique à la triade* (NH VII, 5) by Paul Claude (pp. x + 129; \$15), presents an important and difficult text from the Sethian tradition with links to Neoplatonism and Plotinus. The editor suggests an Alexandrian provenance. Vol. 9, *L'Exégèse de l'âme* (NH II, 6) by Jean-Marie Sevrin (pp. x + 138; \$18), contains an exposition of the fall into matter of the pre-existent soul from her original virginal state, and her ultimate liberation. The work reflects early Christian speculation worked out in a late antique philosophical milieu. Vol. 10, *L'Evangile selon Marie* (BG 1) by Anne Pasquier (pp. xiii + 117; \$16), presents a long-known apocryphal work that, though preserved in Berlin, has thematic affinities with the Nag Hammadi tractates. The text, ten pages of which are missing, gives a prominent place to Mary Magdalene at the expense of Peter. Fragments of a Greek *Vorlage* are extant. Vol. 11, *Les sentences de Sextus* (NH XIII, 1) and *Fragments* (NH XII, 3) by Paul-Hubert Poirier, and *Fragment de la République de Platon* (NH VI, 5) by Louis Pain-

chaud (pp. 164; \$18), contains Coptic translations of a well-known collection of moral maxims also extant in Greek and Latin, some unidentified fragments, and a translation of Plato, *Republic* 588b-589b. Vol. 12, *Le traité sur la résurrection* (NH I, 4) by Jacques E. Menard (pp. xi + 91; \$15), is a short treatise in the form of a letter. Its interpretation of resurrection owes something, perhaps, to Valentinus and a good deal to Paul. In contrast to alleged "gnostic" stereotypes, the tractate does not rule out some kind of bodily resurrection. Vol. 13, *Le leçons de Silvanos* (NH VII, 4) by Yvonne Janssens (pp. xiii + 171; \$20), is a piece of Christian wisdom literature with no particularly "gnostic" characteristics.

A close reading of these tractates is essential for fuller understanding of early Christianity prior to the perception of those elements of doctrine later characterized as orthodox. The reader will also come to appreciate the slipperiness of the term "gnostic" as it is commonly used (or abused) with reference to these texts. The indiscriminate use of this label, which is automatically associated with heresy in some circles, is no excuse for the church historian to ignore these texts or relegate them to the fringes of the nascent Christian movement. Many of the Nag Hammadi texts point to a pluralism in the early Church that is not easily disposed of by dubbing it "gnostic." The translations found in the series are, in general, the best now available in any language. The commentaries are sound, sometimes provocative, and well within the bounds set by the sometimes obscure and elusive data contained in the tractates.

D. W. JOHNSON, S.J.
Catholic University of America

TEACHING AUTHORITY IN THE
 EARLY CHURCH. By Robert B. Eno,
 S.S. Wilmington, Del.: Glazier, 1984.
 Pp. 168. \$12.95; \$7.95 paper.

This contribution to the 22-volume *Message of the Fathers* series is intended to introduce a general audience to a basic understanding of the patristic perspectives on authoritative teaching in the early Church. Eno, a well-known patrologist who teaches at the Catholic University of America, gives an unusually clear exposition of this involved topic. His introductory essay is lively and nontechnical. It leads the reader to sense the complexity of what "teaching authority" meant in the formative Christian period without distortion or oversimplification. E.'s use of contemporary analogies is especially beneficial for those unacquainted with the history of the patristic era.

The main body of the work includes excerpts from the spectrum of early Christian thinkers, both the major architects of patristic theology and other, less-known but valuable contributors. Writers from the second through the fifth centuries, representing various "schools of thought," the Greek and Latin perspectives, have been selected on the basis of their insight into the central theme.

Though brief introductions precede the works of the various authors, the manner of presentation allows the sources to speak for themselves. The crisp, clear English translations (based on the best editions of original texts) allow the reader to appreciate the evolution of the concept of "teaching authority."

The volume is consistent with the objective envisioned for this series on patristic themes. Both the quality of the preliminary essay and the sage selection of primary sources afford the interested reader the opportunity to gain great insight into an often neglected treasury of Christian thought. Perhaps the omission of an index is a minor flaw, and the list of suggested further readings might have included Jaroslav Pelikan's *The Christian Tra-*

dition 1: The Emergence of the Catholic Tradition (100-600).

DONALD J. GRIMES, C.S.C.
King's College, Wilkes-Barre, Pa.

DIE KONZILIEN IN LATEINAMERIKA 1: MEXIKO 1555-1897. By Willi Henkel. Paderborn: Schöningh, 1984. Pp. xiv + 272.

H. Pietschmann's introduction, "Die Kirche in Hispanoamerika" (1-48), is meant to introduce not only the present volume but the entire series on Latin America from before the discovery of the New World until the end of the 19th century. Some of the key topics highlighted are: Spain from the Middle Ages to the new era; discovery and conquest of the Americas; controversy regarding Spain's right over the natives; the internal organization of the Spanish overseas dominions; missions; an outline of church history, century by century, with emphasis on the relation of church and state in the nineteenth.

The volume proper is divided into three very unequal parts, arranged chronologically: the first (47-139) deals with Councils 1-3 (1555, 1565, 1585); the second (141-67), Council 4 (1771); the third (169-250), Oaxaca (1892-93), Council 5 (1896), Durango (1896), Guadalajara (1896-97), Morelia (1897). There is a characteristic common to all these synods: each strove to face and solve the most important ecclesiastical problems of its time.

This is the first book to attempt the study of all the Mexican councils and also the first to study even all four colonial meetings. The synods held at the end of the 19th century—wars of independence and numerous upheavals prevented earlier gatherings—have been almost completely ignored. Hence this study, however brief, is a most welcome contribution. Abundant sources, both manuscript and printed, were tapped. H. personally consulted

the four bundles of the colonial council documents now at the Bancroft Library but once in the Mexican Cathedral Archives, and drew more generously on the Roman Archives than any previous scholar.

So much is being written and published on Latin American history that no one today, however diligent and thorough, can hope to keep up with every pertinent item. Thus, in dealing with the preconiliar Mexican juntas (51-61), H. is unaware of the most important 1541 meeting. Many of his problems linked with Spain's right of dominion and the imposition of tithes on the Indians would have been illuminated by Alonso de la Vera Cruz's five volumes of *Writings*. He seems unaware of the towering genius of this outstanding churchman of the 16th century.

This is an important work, one that offers a good synthesis of the subject with much new information, thoroughly researched, clearly and coherently written, beautifully printed on excellent paper, with a sturdy binding, an extensive bibliography, two good maps, and analytic indices. It can serve as a practical guide to a more detailed study of the ecclesiastical history of the region. It is hoped that the subsequent volumes of the series will be of the same high standard.

ERNEST J. BURRUS, S.J.
El Paso, Texas

AMERICAN PERSONAL RELIGIOUS ACCOUNTS 1600-1980: TOWARD AN INNER HISTORY OF AMERICA'S FAITH. Edited by Jon Alexander, O.P. New York: Mellen, 1984. Pp. xiii + 503. \$59.95.

In photo-reproduced typescript, this is an anthology of 100 accounts of personal religious experience, from John Winthrop's description of his conversion to Puritanism (1600-1636) to the conversion experiences of Watergate

figure Charles Colson (1973) and ex-Black Panther Eldridge Cleaver (1975). The project developed from a classroom need perceived by the editor while teaching a course in American religious history. Standard textbooks often refer to such conversion accounts, but no collection of them was ready to hand. A 29-page introduction analyzes the selection process, which is intended to represent an illustrative sampling across a broad range of Americans. This is complemented by 11 pages of documentation and by tables breaking down the selections by categories such as gender (35 women), race (nine blacks, four native Americans), religious affiliation, and so on. Eight Roman Catholics are included: Daniel Berrigan, S.J., Orestes Brownson, Dorothy Day, Isaac Hecker, C.S.P., Thomas Merton, O.C.S.O., George T. Montague, S.M., St. John Nepomucene Neumann, C.S.S.R., and St. Elizabeth Seton, S.C.

The accounts vary in nature. Some are autobiographical; others are from the pens of observers or of those to whom the experiences were narrated by their subjects. They fall under six general categories: conversion accounts, "supernormal" encounters, personal transformations, enduring commitments "to a cause or an intentional community," life-changing insights or enlightenments, and ecstasies. They are drawn from a variety of Christian and of other or of "unclear" religious traditions. The volume is equipped with a 53-page annotated bibliography.

JAMES HENNESEY, S.J.
Boston College

DOCUMENTA MALUCENSIA 3: (1606-1682). Edited and annotated by Hubert Jacobs, S.J. *Monumenta historica Societatis Jesu* 126. Rome: Jesuit Historical Institute, 1984. Pp. xxiii + 54* + 777.

The development of Islam in South-

east Asia occurred in various stages and at times conflicted with the spread of Christianity. In this third and final volume on Maluku (the Moluccas or Spice Islands) the editor concludes a trilogy that began a decade ago. The first volume covered the start of the Jesuit mission from the 1540's to 1575; the second (reviewed in *TS* 42 [1981] 714-15) continued the story until 1605. The volume under review covers the shift in colonial control, for Portuguese administration by way of Cochin, India, gave way to Spanish domination by way of Manila. Support for Maluku drained the Spanish Philippine government of money and material. The threats of the Chinese pirate leader Koxinga (Cheng Ch'eng-kung) forced the governor to pull back the Spanish troops from Ternate and Zamboanga to defend Manila. By 1663 Spanish control of Maluku ended, though a token force was still present on the island of Siau until 1671.

In this setting the few Jesuits worked for nearly four decades trying to gain converts and to develop a lasting Christian presence. The 234 documents in this volume reveal, as J. amply illustrates in his commentary, that the mission was in its death throes with only "some brief spasms of life." Military skirmishes with the Dutch, rejection by native rulers in the small states that composed the mission, and conflicts among the Spanish religious orders prevailed. The hopeful signs of life instilled by several Jesuits were not followed by equally capable successors. Unlike the China mission that gave positive hope of a continued future at this time, the Maluku missionaries needed endless patience in facing disappointments and frustrations.

To the careful editing of these documents J. adds a fine overview of the political, ecclesiastical, and Jesuit background of the period. Beyond mission history, this volume provides data about the rulers of several states, e.g.,

Tidore, Ternate, Siau. This is not readily available outside of mission sources and offers glimpses into the interchange and not infrequently the altercation of such native rulers with the colonial government. When Ternate and the Dutch joined forces in 1677, Spanish domination ended. The Christian mission was not resuscitated until the 19th century.

JOHN W. WITEK, S.J.
Georgetown University

WOMEN AND RELIGION IN AMERICA 2: THE COLONIAL AND REVOLUTIONARY PERIODS. Edited by Rosemary Radford Ruether and Rosemary Skinner Keller. San Francisco: Harper & Row, 1983. Pp. xxi + 434. \$24.95.

Letters, private-journal entries, sermons, court records, magazine articles and pamphlets, and photographs (all reproduced in the text) are among the sources for this second of the three-volume documentary history of women in the modern period (Vol. 1 was on the 19th century). Since most of the documentation was produced by men and, in the case of native Americans, by outsiders to their religious tradition, the historical reconstruction requires "reading between the lines" in order not to confuse bias in reporting with the reality of the times.

In this volume, ten scholars expose some of the more interesting features of the cultural pluralism of the time by concentrating on women's role in religion among diverse groups such as native American Indians; Spanish-, French-, and English-speaking settlers; black and white Southern women; Puritans; sectarian and utopian groups; the revolutionary movement. In the drama which unfolds in each of these groups, each with its own religious vision, the historians document the ways in which women found themselves both encouraged and repressed by the "new egalitarianism" in the settlement of the New World. For example, in Puritan-

ism, woman was regarded as spiritually superior to man, and even responsible for evangelizing her children and husband, yet she remained his social subordinate.

This collection of essays and over 130 documents is meant to be savored, I think, and certainly would be indispensable in a course on American religious history.

CATHERINE MOWRY LACUGNA
University of Notre Dame

JOHN HENRY NEWMAN: AN ANNOTATED BIBLIOGRAPHY OF HIS TRACT AND PAMPHLET COLLECTION. By James David Earnest and Gerard Tracey. New York: Garland, 1984. Pp. xvii + 234. \$40.

A list of the numerous tracts and pamphlets collected by Newman and his fellow Oratorians over the course of the 19th century, 1810–90. The annotations for each volume are extremely brief. For the most part, the editors allow the titles of the individual works to serve as a guide to the contents. The indexing of author and subject matter is very well done, and prevents the material presented from simply overwhelming the reader. As might be expected, much of the material is religious in character, but the range of topics is awesome. The Victorians were preoccupied with religion, and scarcely any subject relating to religion was unnoticed or unwritten about.

The 19th century was rich in its pamphlet literature. One of the interesting elements in this collection is the numerous Catholic autobiographies. Most of the better-known converts published the reasons for their move to Rome shortly after their conversions; and the Anglican community was just as concerned to show the reasons why it was immoral to go to Rome. The pamphlet served as one of the most effective means of registering a protest without taking any "dangerous steps." Those of our century who love discus-

sion or dialogue will recognize a kinship with the incessant pamphleteers of the preceding age. One brief warning: many of the entries are of sufficient length to call books. The reader of this material ought to expect a great deal of repetition and not much easy reading. The volume is superbly done. Even those who do not expect to use the library at Birmingham will find this bibliography a useful guide for other libraries in England, notably the British Museum or the Bodleian. Highly recommended for Newman scholars and research libraries.

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Pueblo*

CHARLES HARTSHORNE AND THE EXISTENCE OF GOD. By Donald Wayne Viney. Albany: State University of New York, 1984. Pp. xiii + 163. \$32.50; \$10.95 paper.

Viney has taken his key from Hartshorne's publication, in 1970, of "Six Theistic Proofs," which together constitute what H. calls a "global argument" for God's existence. V. has then attempted to clarify and to assess the six proofs individually, as well as to show their interconnectedness as a "cumulative case" for the neoclassical theism H. has spent his philosophical life developing.

Following Hartshorne, V. speaks of the six as ontological, cosmological, design, epistemic, moral, and aesthetic arguments. He explains that, on H.'s view, it is a modal version of the ontological argument which provides the clue to the logic of theistic argumentation as such. All the arguments must be *a priori*. According to V., the five remaining arguments begin from "categorical concepts" such as existence, order (or ordering power), knowledge, goodness, and beauty. "Each casts its own unique light on one of the divine attributes," namely, on "necessary existence," "eminent power," "omni-

science," "God's goodness and beauty" (25).

The chief significance of V.'s book may be to redirect attention away from H.'s ontological argument as an isolated topic in philosophy of religion and to make clear that the success or failure of this argument depends on providing both a meaningful concept of God and a metaphysics in terms of which such meaning can be tested. This would be an important service to contemporary philosophy of religion.

Outstanding among my reservations about V.'s treatment is his acceptance of H.'s own interpretation of the relations among the six arguments and his consequent adoption of H.'s nomenclature for them. I find both the arguments themselves and their global intent sufficiently different from classical approaches to warrant a correspondingly different analysis.

PHILIP E. DEVENISH
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MARTIN LUTHER KING, JR. AND THE FOUNDATIONS OF NONVIOLENCE. By James P. Hanigan. Lanham, Md.: University Press of America, 1984. Pp. iii + 328. \$24.75; \$14.50 paper.

Martin Luther King Jr. is a national hero. Although writing objectively concerning heroes is difficult, Hanigan, theologian at Duquesne University, has produced a scholarly critique of King's thought. H.'s subject matter, however, is not King himself but the philosophical and theological basis of the militant nonviolence he espoused.

The book's nine chapters fall into two major sections. The first is largely descriptive, delineating both the type of nonviolence advocated by King and its motivating theological commitments. The final chapters form an ethical assessment of King's outlook, dealing with issues such as the question of means and ends, civil disobedience, power and love, persuasion and coercion, and self-suffering. A critique of

King's vision for society concludes the book.

Although H. deeply respects King, critical differences separate him from the black civil-rights leader. He classifies King's theology with Protestant liberalism and suggests that King was naive to the complexity of many important theological issues. The Catholic author likewise finds King's Baptist ecclesiology shallow. The most scathing critique, however, is his contention that King misunderstood the relationship between love and power. In the civil-rights struggle King elevated love. For H., although "love is central in determining the common goals . . . , power is essential to realizing them" (306).

In spite of these flaws, King remains of great significance for the author, not for the ethical theory King (mistakenly) thought he had developed but for the spirituality he embodied. As an example of a noble human being, King restored our awareness of the relationship between ethics and social relationships. This in turn constitutes the positive essence of militant nonviolence.

Some may accuse Hanigan of trampling on the sacred in critiquing a recently-canonized national hero. Yet his assessment is honest. It deserves a hearing, lest King be lost to legend.

STANLEY J. GRENZ
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KARL RAHNER: ERINNERUNGEN IM GESPRÄCH MIT MEINHOLD KRAUSS. Edited by Meinhold Krauss. 2nd ed.; Freiburg im Breisgau: Herder, 1984. Pp. 128. DM 7.90.

Precisely because Rahner often stated that he would write neither his autobiography nor memoirs, Krauss, in collaboration with Germany's Channel 2 (ZDF), ought to be commended for prodding R. into giving this lengthy, sustained reflection on his life. This highly autobiographical interview con-

tains material found nowhere else, and presents Rahner at his most personal and intimate—a rare treat, especially for those who knew him well.

I have long contended that theology cannot be separated from the theologian, that theology is ultimately the person who theologizes. Hence, whenever I read theology, I always ask the question: "What kind of person is writing this?" For this reason, I cannot recommend this book highly enough to anyone with any interest in Rahner. This interview vividly captures the Rahner I came to know, love, and respect for almost a quarter century. It evokes, captures, and communicates effectively the very mind, heart, and spirit of R. the man, the priest, the Jesuit, the theologian, and the Christian known and admired by so many people—and not only Christians. It can serve both as an introduction to R.'s thought and as the last will and testament of the father of Roman Catholic theology in the 20th century.

R.'s vignettes about Heidegger, Ottaviani, Delp, Hugo Rahner, Pope John XXIII, Pope Paul VI, and the Church (especially the Jesuits) under Nazism are especially fascinating. However, most striking is R.'s powerful faith, articulated in simple language, in God's decisive victory over evil in the crucified and risen Christ. With this, R. places liberation theology's often misplaced emphasis upon apocalyptic into its genuine Christian perspective.

This interview is a must for anyone interested in Rahner. Avoid the seriously-flawed first edition.

HARVEY D. EGAN, S.J.
Boston College

BIOETHICS AND BELIEF: RELIGION AND MEDICINE IN DIALOGUE. By John Mahoney, S.J. Westminster, Md./London: Christian Classics/Sheed & Ward, 1984. Pp. 127. \$8.95.

Mahoney is a lecturer in moral and pastoral theology at the University of

London and was recently elected first president of the Catholic Theological Association of Great Britain. From that perspective he has written this book to explore the dialectical relationship between modern medicine and religious (specifically Catholic Christian) belief. To accomplish this, he examines four areas: human fertility control, death and dying, the beginning of human life, and medical research and experimentation, cautioning the reader that one's conclusions on these issues "may well be qualified by the position one adopts on the beginning of human life" (10).

While invoking principles and values central to the Catholic moral tradition, M. reaches conclusions not always in accord with traditional moral teaching. Thus, *pace* Pius XII's condemnation of artificial insemination, M. finds no objection to artificial insemination within marriage (AIH), although he faults the same procedure using semen obtained from a donor other than the husband (AID). As M. argues, "it is one thing to state that a child must be the expression of marital loving actions, but quite another to state that only through the marital act itself may loving union be expressed and made effective" (17). On similar grounds, M. accepts the freezing and banking of human semen and even proposals to freeze and bank human embryos. Regarding contraception, M. judges the hierarchy's present position to be "highly unsatisfactory" (27). He sees the Vatican's 1974 condemnation of abortion—absolutely and at every stage of pregnancy—as resting on an anthropology and theory of ensoulment that is being increasingly questioned. As a result of modern medical knowledge (particularly regarding twinning and the possibility of the recombination of two fertilized ova into one) and the shifting Catholic teaching on the time of ensoulment, M. insists that "the most one can conclude of the

'probability' that ensoulment occurs at conception is that it is possible but . . . rather unlikely" (82).

While acknowledging the importance of distinctions critical to an analysis of death and dying (e.g., killing vs. letting die, beneficial vs. unduly burdensome treatments, etc.), M. condemns the withdrawal of simple nourishment from dying, "if only because to deprive a person of nourishment is more of the nature of undermining his resources and actively contributing to his death than of simply permitting his illness to take its course" (46). Yet, on the basis of the arguments used, this reviewer found it difficult to discern what made the withdrawal of such nourishment morally different than not starting or stopping a mechanical respirator.

Among the limitations of this book some will find a bare minimum of footnotes, legal and medical references to largely British literature, and the lack of an index. These factors notwithstanding, this is a carefully-written book, well worth reading—a dialogue between medicine and religion which, one suspects, will continue for some time.

JOSEPH A. LA BARGE
Bucknell University, Pa.

ON BECOMING A CATHOLIC: THE CHALLENGE OF CHRISTIAN INITIATION. By Regis A. Duffy, O.F.M. San Francisco: Harper & Row, 1984. Pp. xiii + 178. \$7.95.

With this publication, Duffy contributes to the swelling number of books and resources that take the 1972 Rite of Adult Initiation (RCIA) as both starting point and subject of study. Rather than a ritual commentary, D. develops a number of significant aspects of the catechumenal process of formation. The six chapters, replete with Scripture and patristic references, read like retreat conferences more appropriate, perhaps, for reflection by the parish RCIA team than for

catechumens on their initial journey toward the Eucharist.

Like other authors, D. is concerned lest the RCIA be reduced to yet another instruction program concerned more with content than conversion or initiation. D. challenges the reader to move beyond the externals of schedules and ritual structure to confront select theological realities in becoming a Catholic: the theology of the cross; the word of God that leads to commitment, mission, and praise; and the intentionality of one's action within the kingdom membership (chaps. 1-3). The final chapters I found less integrated, touching upon such issues as one's sense of time (liturgical year, Sunday), exorcism (chap. 4), Lent and Easter (5), and "The Easter Mondays of Christian Life" (6), when "we continue to 'pick up the tab' on the Easter events that we first celebrated in the sacraments of initiation" (163).

Being a Catholic is not an isolated sacramental event, a type of religious membership in a credit-card ghetto, nor a private enterprise of personal salvation or piety. Rather, being a Catholic Christian is being a member of a living organism, identified with the Body of Christ. This brings with it ever-present broad (Catholic) implications for life, commitment, mission, and ministry. The correct corporate vision is both focused and challenged by the gospel of Christ and cannot therefore "escape from the social and political world it inhabits" (23). God's word contests the manner in which the Christian sees, hears, and responds to reality. In this sense this book continues the theme of Duffy's earlier work, *Real Presence*.

Reflection on the issues raised will facilitate the discernment process of a community as it attempts to achieve greater clarity with regard to its identity, theology, and praxis. Thus the challenge of Christian initiation is first to the community and subsequently to those seeking to become Catholic.

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

ON LITURGICAL THEOLOGY. By Aidan Kavanagh. New York: Pueblo, 1984. Pp. xiii + 205. \$9.95.

In this extended essay in eight parts, K. has recast two of his lecture series: the MacKinnon Lectures (Atlantic School of Theology, Halifax, 1980) and the Hale Lectures (Seabury-Western Theological Seminary, Evanston, 1982) into a unified volume touching "Liturgy and World" and "Liturgy and Theology."

Section 1 (chaps. 1-4) addresses the fundamental thesis that worship by nature is both worldly and ecclesial. The Church exists in the world, "the center of a restored world occupied with doing the business of God in faith in Christ" (51). The world, "an artifact of divine and human intelligence" (24), frames the Church. While critiquing both, K. speaks eloquently about Church doing world.

Section 2 (chaps. 5-8) considers more directly the nature and extent of liturgical theology. While maintaining that the dialectic between liturgy and theology is fundamental for *orthodoxia*, a life of "right worship," K. emphasises that the liturgical act of Christians is the primary and irreducible theological act of believers (i.e., *theologia prima*). As such, it is liturgy of God rather than about God. As K. skilfully demonstrates, such liturgical action is festive, ordered, aesthetic, canonical, eschatological, and normal.

This is not a particularly easy book to read, as it demands careful attention, study, and reflection. With his inimitable style, K. does not presume to offer the reader the complete or only possible liturgical theology. In any case, he does challenge one to a fuller understanding of the dictum attributed to Prosper of Aquitaine: "ut legem credendi lex statuat supplicandi." More importantly, perhaps, K. intends to "reduce the breadth of equivocation and give some

substance to the rumor of liturgical theology's existence" (x). He demonstrates convincingly that there is indeed a liturgical theology, properly understood, quite distinct from dogmatic theologies about the liturgy or systematic theologies that include liturgical data.

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

THE ANTIPHONARY OF BANGOR AND THE EARLY IRISH MONASTIC LITURGY. By Michael Curran, M.S.C. Dublin: Irish Academic, 1984. Pp. 272. \$50.

The Antiphonary of Bangor is a monastic service book produced in the late seventh century at the northeastern Irish monastery of Bangor; it survives today as MS C. 5 inf. of the Ambrosiana Library in Milan. The antiquity of both the manuscript and the text makes the Antiphonary a focus of paleographical and philological research; it is the earliest datable example of Irish script and one of the earliest examples of Hiberno-Latin literature. Such research, especially the former, can be carried out independently of the contents of the work, and such has been the case. Important liturgical studies were indeed done, but most are now badly dated. C.'s efforts are timely.

C. works slowly and methodically through the text, dealing first with the hymns, then with the collects, and finally, in a brief section, with the relation of the Antiphonary to the Irish monastic office. For the hymns and collects, he analyzes the literary structure of each, especially in relation to patristic and native Irish versification; next comes a detailed *Quellenanalyse*, usually to the Latin Fathers and to Hiberno-Latin writers. He closes with an evaluation of the theology or teaching of the passage. Of particular value to scholars in the wider field of Irish Church history is the impressive list of patristic authors known in that supposedly remote isle by this relatively

early date. Although the influence of the Fathers is great, C. leaves no doubt of the heavily Irish cast of the whole.

Liturgists and those interested in the Irish Church will find this a book of considerable value; others will perhaps find it too specialized a study.

JOSEPH F. T. KELLY
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Cleveland

TOWARDS A CHRISTIAN POETICS.
By Michael Edwards. Grand Rapids:
Eerdmans, 1984. Pp. viii + 246. \$13.95.

Even granting the modesty of the introductory preposition, this book of essays, many or parts of which are previously published, does not quite yield the comprehensive synthesis suggested by its rather ambitious title. In an introductory chapter on "Literature, Language, and Life," E. shows that at the heart of all three lie a paradox and a dialectic, a "conflict between *grandeur* and *misère*," which is fundamentally a biblical pattern. To the extent that this thesis is valid, and in so far as it relies on both the OT and the NT, one wonders why it could not more properly be called a Judeo-Christian poetics.

The next two chapters trace this dialectic first in tragedy and then in comedy. These chapters hold up well, but while the reading of individual texts is illuminating in itself, it provides no cogent reason for accepting this tension between fall and redemption as a systematic explanation such as is implied in the term "poetics."

The chapter on "Story," the nature of narrative, strikes me as quite fanciful in its central thesis that "we cannot imagine stories in Eden," i.e., the narrative mode is essentially the product of a fallen nature, an effort to remake the fallen world. Interesting but not cogent or even particularly illuminating.

A chapter on T. S. Eliot is reminiscent of the gnomic prose of Norman O.

Brown's *Love's Body*. E. suggests that in this great Christian poet we have an example of fallen language redeemed. While the chapter is rich in fragmentary insights into Eliot, it is not a convincing exposition of a poetics.

A subsequent chapter on the nature of language itself contains several statements that are truly fanciful. What is one to make, e.g., of such a statement as "The word 'fleur,' when said, or when pronounced silently and heard in the mind's ear, is big with metaphysical activity" (147)? This seems clearly to be a case of literary pseudocyesis. Five more chapters are devoted to such disparate topics as "Translation," "Renga" (a contemporary poetic form), "Sublunary Music," "Painting and the Art of Change," and "Word, Breath." This is a veritable pot-pouri rather than a poetics. E. is more convincing in his detailed analysis of texts than he is in establishing a coherent Christian overview of the arts.

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A BIBLIOGRAPHY OF INTERCHURCH
AND INTERCONFESSIONAL THEOLOGICAL
DIALOGUES. By James F. Puglisi
and Sever J. Voicu. Rome: Centro pro
Unione, 1984. Pp. 260. \$20.

Since 1978, the Centro pro Unione, under the direction of the Atonement friars, has provided the best single source of bibliographical material on the subject of interchurch and interconfessional dialogues through *A Workbook of Bibliographies for the Study of Interchurch Dialogues* and the spring issue of its *Bulletin*. This cumulative edition updates previously published material, and an improvement has been made in the presentation of bibliographical entries. Supplementary material will continue to be published in the spring *Bulletin*, which is made available on request.

This volume contains 6,500 items,

with information drawn from over 80 ecumenical periodicals and entries from over 120 international, national, and regional dialogues. It features the only available complete list of such dialogues. Where possible, texts and papers are followed by references to information about meetings and reflections and reactions. The project is an indispensable research source for those engaged in the study of ecumenical theology as well as all professional theologians who specialize in church dogmatics. The reasonable price is made possible by the support of the Centro. Copies are obtained by sending checks (US \$20 [\$25 air mail]) to Roland Lawson, Centro pro Unione, S. Maria dell'Anima 30, 00186 Rome.

EDWARD J. KILMARTIN, S.J.
Pontifical Oriental Institute, Rome

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Presenting This Issue

Three full-length articles (on Christology, complementarity, and creation) and a bulletin (on Athanasius of Alexandria) head up *TS*'s September 1985 issue.

The Biblical Commission and Christology presents (1) an English translation of the Biblical Commission's recent document *Bible et christologie* (1984) and (2) a brief commentary on the Commission's assessment of eleven modern approaches to Christology as well as its own attempt to summarize the total biblical testimony to Jesus Christ and his mission. JOSEPH A. FITZMYER, S.J., Ph.D. from Johns Hopkins, S.S.L. from Rome's Pontifical Biblical Institute, and S.T.L. from Louvain's Facultés St.-Albert, is professor of New Testament in the School of Religious Studies at the Catholic University of America. His special competence lies in the NT and its Semitic background (Aramaic, Dead Sea Scrolls). The second volume of his extensive commentary on Luke has just appeared (Anchor Bible 28A; Doubleday). Work in progress includes a commentary on the Epistle to the Romans; he is also launching a *Comprehensive Aramaic Lexicon*. I should note that, although Fitzmyer is now the U.S. member of the Biblical Commission, he was only named to it subsequently to the composition of the document under consideration here.

Unity-in-Difference: Karl Rahner and Niels Bohr allows us to mark unexpectedly the centenary of the birth (Oct. 7, 1885) of Bohr, Danish physicist and the father of quantum mechanics. The article searches out several significant similarities in our application of ordinary language to the subatomic and supernatural realms. It casts light on Rahner's vision of the mutuality of matter and spirit, nature and grace, the human and the divine. JOHN HONNER, S.J., D.Phil. from Oxford, teaches philosophy and fundamental theology at Jesuit Theological College and the United Faculty of Theology, Melbourne. He focuses on method in fundamental physics and on the relationship between science and theology, with an obvious interest in the thought of Bohr and Rahner. Recent Honner articles have centered on Bohr and the mysticism of nature, on Bohr's transcendental philosophy, on the term "transcendental," on Aquinas and scholasticism. Among works in preparation is a book on Bohr's philosophy of quantum physics.

The Hebrew Scriptures and the Theology of Creation stems from a conviction that the traditional theological concept of creation has been drawn from Genesis 1-3 and Romans 5 to the exclusion of other important texts; that it has tendentiously been made subordinate to redemption; that comparative material has not been given sufficient

attention; that therefore it is time for a clear definition of creation as anciently understood and for a fresh look at the Psalms, Second Isaiah, and Genesis itself. RICHARD J. CLIFFORD, S.J., Ph.D. in Old Testament from Harvard, is professor of OT and dean at the Weston School of Theology, Cambridge, Mass. Areas of his predilection are the OT and Ugaritic texts. Recent publications include *Fair Spoken and Persuading: An Interpretation of Second Isaiah* (Paulist, 1984). He is preparing an extended discussion of Second Isaiah for the Doubleday Dictionary of the Bible.

The Athanasian Decade 1974–84: A Bibliographical Report considers over 100 publications relating to Athanasian scholarship during that decade, contributions that have shed new light on old questions and introduced new problematics. The four sections of the bulletin comprise (1) biography of the Alexandrian bishop, (2) Egyptian monastic context of his ministry, (3) religious politics of contemporary emperors, and (4) Athanasius as a theologian. CHARLES KANNENGIESSER, S.J., with a Doctorat d'Etat es-Lettres from the Sorbonne in Paris, is Catherine Huisking Professor of Theology at the University of Notre Dame. His fields of special competence are patristics, historical theology and hermeneutics, and systematic Christology. Among recent publications I would mention *Athanase d'Alexandrie évêque et écrivain* (Beauchesne, 1983) and a bulletin on patristic theology in *Rech. de sc. rel.* 72 (1984) 591–628. He is currently preparing a book on *Early Christian Spirituality* for the Fortress Press series Sources of Early Christian Thought.

With profound regret I must announce that with this issue *TS* loses its highly valued managing editor and book review editor, Joseph N. Tylanda, S.J. For eleven years Fr. Tylanda has handled his difficult tasks with enviable competence and utter reliability. Long-time readers of *TS* recognize how deeply American theology is indebted to him, but only the editor in chief can know how serious is our day-to-day loss, how difficult it will be to replace him. We wish him every rich grace in his new task: English-language editor of the *Encyclopedia of Jesuit History* that is being readied by the Institutum Historicum Societatis Iesu centered in Rome.

Walter J. Burghardt, S.J.
Editor

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