

## BOOK REVIEWS

**READING THE OLD TESTAMENT: AN INTRODUCTION.** By Lawrence Boadt. New York: Paulist, 1985. Pp. 569. \$6.95.

The market for introductions to the OT is surprisingly competitive. Within recent memory excellent tools for initiating students into this discipline have appeared in the leading modern languages. Those in French, German, and Italian have quickly been translated into English by publishers who are responding to a wide and steady demand in the English-speaking world. Boadt, a professor in the Washington Theological Union, D.C., enters the lists with this substantial and excellent guide to the OT. It will hold its own with the best and surpasses many of its competitors. To be successful, an introduction must not only bring the student to the present level of historico-critical, literary, and theological research on the Bible; it must do this in a clear, readable, and attractive style. By these standards the work of B. is an outstanding achievement.

The first five chapters cover basic introductory material. Some of the topics discussed are revelation and canon, the people and lands of the ancient Near East, archeology, and the various literary tools used in studying the OT. What follows is arranged along a time line from the patriarchal age to the Christian era. Within this framework all the (Catholic) canonical books are explicitly treated and situated in the historical and theological context out of which they emerged. Study questions after each chapter test the assimilation of the material.

A specially commendable feature is the clear and informative treatment of the postexilic age right down to the dawn of Christianity. Introductions tend to lose momentum once they reach the exilic age; B. alerts the student to the lively theological currents and stimulating challenges of the postexilic centuries which helped to shape modern Judaism while furnishing a backdrop for the appearance of Christianity. The treatment of Gen 1-11 is particularly successful as an introduction to the mental and artistic world of those responsible for these chapters. B. shows how, under the appearance of historical writing, the authors furnish a faith-inspired reflection on the human condition as perceived by a tenth-century B.C. Judean writer, supplemented by a later priestly vision of creation and its consequences. His concise summary of Yahwist theology (101) merits careful attention. He might have gone a step further and noted the light shed on these chapters by the Babylonian Atrahasis epic, composed no later than 1700 B.C.

The conquest of the Land of Promise in the 13th century B.C. no longer appears as a straightforward military operation which swept all

before it. Competing theories have been formulated to explain how we get from a people on the move to a settled occupation in the Land. I think B. is fully justified in asserting that "the actual situation perhaps involves elements of all these theories: invasion, gradual infiltration of outside tribes, uprising and confederation of peasants breaking free from the urban powers" (205). The simple explanation is rarely the right one.

In addition to correcting about 20 misprints which mar an otherwise excellently designed and printed text, there are, as one might expect, a few places where questions might be raised. It is a little odd to find Sumer as the first entry under a "Survey of Semitic Peoples" when we have already been told that the Sumerians were non-Semitic. On the topic of death and the afterlife, I think that B. missed an opportunity to let students know that a good number of scholars, including his former teacher, are far more positive about an early and deeply held belief in personal resurrection among the Hebrews. R. R. Wilson, *Prophecy and Society in Ancient Israel*, is the best work today on the sociological background of the prophets. All in all, B.'s book deserves the highest praise as a service to scholarship; and at its astonishingly low price it is the buy of the year.

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FREDERICK L. MORIARTY, S.J.

**TARGUM PSEUDO-JONATHAN OF THE PENTATEUCH: TEXT AND CONCORDANCE.** By E. G. Clarke, with collaboration by W. E. Aufrecht, J. C. Hurd, and F. Spitzer. Hoboken: Ktav, 1984. Pp. xix + 255 (text) + 701 (concordance). \$150.

*Targum Yerušalmi I* is one of the classic targums (Aramaic translations) of the Pentateuch. Because its title was sometimes abbreviated in Hebrew characters as T"Y, it was eventually ascribed by mistake to Yonatan ben 'Uzziel, a Jewish sage and pupil of Hillel, to whom the targum of the Prophets is normally attributed. Hence the popularly used title *Targum Pseudo-Jonathan*, which appears on this new edition of the text and the concordance of its Aramaic words. It is an Aramaic version of the Pentateuch often claimed to be of Palestinian origin, but which in its final form may rather come from Babylonia. In its version of Gen 21:21 it introduces the names of Mohammed's wife (Khadijah, written as 'Adiša') and daughter (*Faṭīma*) as the names of Ishmael's wives. Hence the final redaction of the targum scarcely antedates the Islamic period—if any of it is really earlier! But it is one of the important pentateuchal targums and deserves the detailed study that it receives in this new edition.

The text of Pseudo-Jonathan is best preserved in a British Museum

manuscript (Add. 27031). In 1903 Moses Ginsburger published an edition of it, *Pseudo-Jonathan (Thargum Jonathan ben Uziel zum Pentateuch) nach der Londoner Handschrift* (Berlin: S. Calvary). It was reprinted several times, despite its numerous misprints and the editor's deliberate tampering with the text. In 1974 David Rieder again published the text, *Pseudo-Jonathan: Targum Jonathan ben Uziel on the Pentateuch: Copied from [sic] the London MS (British [sic] Museum add. 27031)* (Jerusalem: Private publication [now out of print]). That publication too was criticized (see M. L. Klein, *JBL* 94 [1975] 277-79), even though it was a great improvement over Ginsburger's edition. Given this background and in order to make clear what text the concordance was being based on, Clarke and his collaborators have now provided a new edition of Pseudo-Jonathan.

Clarke's publication contains a brief introduction that explains the text presented in this volume. It is a reproduction of the London manuscript, recording "the actual errors found in it" (vii). Four pages list textual errors and suggest corrections for them; another page lists the 48 verses of the Pentateuch that are omitted in the targum. Finally, directions are provided for the use of the Key-Word-in-Context concordance of the targum that has been computer-generated. Because of this mode of production the concordance is impressive. Yet it has the problematic features that attend such modes of production. It will take the user a while to get accustomed to its intricacies—remembering that *all* independent personal pronouns are listed under 'n', "I," that the demonstrative use of some of them is not booked separately, etc. But why the sole instance of 'yś, "human being" (22), is booked under 'nyś is a mystery. In Aramaic they are separate words, even if they have the same meaning in English.

The targumic text is handsomely printed in beautiful Hebrew type. The text of the concordance is clearly printed with the key word in boldface Hebrew. But its 687 pages are dense: 74 lines to a page in two columns. In addition to the concordance of common roots, there are also a concordance of proper names and lists of word-frequencies. The latter is, strangely enough, not alphabetically arranged, but according to frequency: from the most frequent (the conjunction *w-*, 16495 times; the preposition *l-*, 8515 times; the relative *d-*, 8131 times) to the least.

Having checked many passages in the targumic text against a microfilm of ms. 27031 in my possession, I recognize that Clarke's text is far more "diplomatic" than that of either Ginsburger or Rieder. Normally, Clarke has resisted the temptation to correct obvious errors; this is rightly left to the reader. But there are some strange features in this edition. Clarke's introduction compares the London manuscript at times with what he calls the *editio princeps*. Presumably he means by that the form of

Pseudo-Jonathan found in the so-called Venice edition of the Pentateuch edited by Asher Forins in 1590. Why that printed text should be regarded the *editio princeps* is puzzling, when it is normally recognized that the London manuscript is a superior copy.

The running heads on the pages of the targum of Deuteronomy do not reproduce accurately the title in the manuscript, which is *spr hmyšy*, "Fifth Book" (not *spr hmyšy*). Moreover, the title *pršh dbrym* is missing on fol. 189, as is the title *spr r'swn* on fol. 4. In Gen 21:21 Clarke has corrected *wtrk'* to *wtrkh* (also in the concordance on p. 613). Rieder did the same, but he at least indicated his correction in a footnote.

These minor criticisms do not really detract from the value of this new edition of the text of Pseudo-Jonathan, for which we are all thankful. We are indebted to E. G. Clarke and his collaborators for the production of this volume, and especially for the much-needed concordance of this targum.

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JOSEPH A. FITZMYER, S.J.

JESUS AND JUDAISM. By E. P. Sanders. Philadelphia: Fortress, 1985. Pp. vix + 444. \$19.95.

Sanders, author of *Paul and Palestinian Judaism* (Philadelphia: Fortress, 1977), explores the coherence between what Jesus had in mind, how he viewed his relationship to his nation and his people's religion, the reason for his death, and the beginning of the Christian movement. The author describes himself as a historian and an exegete (not a theologian), and as "a liberal, modern secularized Protestant, brought up in a church dominated by low christology and the social gospel" (334). His method for searching for the historical Jesus is to offer hypotheses based on the evidence and to evaluate them in light of how satisfactorily they account for the material in the Gospels, while also making Jesus a believable figure in first-century Palestine and the founder of a movement which eventuated in the Church.

After a 58-page introduction to methodology in Jesus-research and past scholarship, S. studies aspects of the theme of Israel's restoration: Jesus and the temple, new temple and restoration in Jewish literature, and other indications of restoration eschatology. Then he explores facets of Jesus' teaching: the sayings, miracles and crowds, sinners, Gentiles, and the kingdom. Finally, under the heading "conflict and death," he treats the law, opposition and opponents, and Jesus' death.

This book is important for its critique of other scholars and for its portrait of the historical Jesus. S. works out his own views in dialogue with contemporary proponents of various approaches to life-of-Jesus research. His wide reading and sharp logic enable him to lay bare the

shortcomings and fallacies in their work, thus performing for 20th-century Jesus-research the critical service that A. Schweitzer did for the 19th century. Since the positions espoused by R. Bultmann, E. Käsemann, G. Bornkamm, J. Jeremias, and N. Perrin are often taken over by modern theologians as starting points for their own work, it is helpful to have the weaknesses of these positions exposed in this volume, lest they be accepted uncritically.

S. is reminiscent of Schweitzer not only in his critical sensitivity but also in his presentation of Jesus as an eschatological prophet (though they argue on different evidence). The starting point is what Jesus did in the temple (see Mk 11:15–19 par.) and said about the temple (see Mk 13:2; 14:58; par. ). Jesus' action in the temple symbolized his expectation that God would soon give a new temple from heaven, in line with other Jewish forms of restoration eschatology. He called sinners to accept his promise of the kingdom, without demanding their repentance (which would involve restitution and/or sacrifice). The combination of Jesus' demonstration against the Jerusalem temple and the following attracted by it led to his death at the hands of the Romans (with the urging of at least the Jewish high priests).

The chief problems are S.'s approaches to first-century Palestinian Judaism and the quest for the historical Jesus. His highly controversial idea of "covenantal nomism" is assumed as the general theological framework. Given the complexity involved in drawing the socioreligious map of Palestinian Judaism in Jesus' time, the only group that emerges with much clarity is the high priesthood. As impressive and coherent as his reconstruction of the historical Jesus is, it illustrates once again that the enterprise is highly speculative and even circular. For his starting point, S. has to discount the various NT interpretations of Jesus' action in the temple and argue for an interpretation without textual foundation. As the discussions of individual topics (especially Jesus' attitude toward the law) proceed, textual evidence contradicting Sanders' position is routinely dismissed as inauthentic. The result is Jesus the failed visionary, who was mistaken about the course of future events. Yet the development of Christology and the survival of the early Church cry out for a more satisfying explanation.

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DANIEL J. HARRINGTON, S.J.

**CONFLICT, HOLINESS AND POLITICS IN THE TEACHING OF JESUS.** By Marcus J. Borg. New York: Mellen, 1984. Pp. ix + 397. \$59.95.

This substantial study of the political dimension of the ministry of Jesus is presented as "a corrective to the overly eschatological emphasis

of much New Testament scholarship in this century" (263). It focuses on three types of traditions about Jesus: (1) those reflecting concern for institutions of Judaism; (2) those showing conflict with his contemporaries about the shape and destiny of Israel; (3) those pointing to Rome's awareness of Israel as a religio-political threat.

By using a wide variety of criteria, B. shows that the conflict setting of the ministry of Jesus is best explained in terms of Jewish resistance to Rome. Jewish leadership at the time saw this resistance as a quest for holiness based on Torah and temple. By contrast, Jesus opposed this Pharisaic model of holiness and pursued a different kind of renewal. As a holy man, he set out to found an open-covenant movement of intimacy, trust, and fellowship that included sinners and tax collectors. His mission was an acted-out parable that exposed Israel as sick.

B.'s conclusions are based on his careful analysis and grouping of texts into descriptions of the three kinds of sins that were dragging Israel into ruin. In a series of appendixes he lists 54 Synoptic passages containing threats by Jesus. The lists belong in the text itself because they form the basis upon which B. rests his case. Although he does not mention B. Lindars' most recent study on *Jesus Son of Man* (see *TS* 45 [June 1984] 353-54), B. comes to the same conclusion, namely, that Jesus could not have used "Son of Man" as a title to designate a glorious eschatological function. This finding ties in with his complex presentation of "the eschatological context" of the prophetic stance of Jesus, which "cannot exclude the historical but must somehow incorporate it" (227).

The last chapter is the weakest, because it tries to do too much. Rather than consolidating his findings, B. proposes "to outline a more comprehensive historical reconstruction of Jesus' ministry" (230). He weakens his case by appealing to the figure of the shaman to interpret Jesus' experience of the kingdom of God, without providing transcultural evidence for the comparison. In a note he recognizes this as a problem but does not deal with it (381). Likewise, his assertion of the influence of Jewish mysticism on Jesus lacks adequate evidence.

This study will be helpful to theologians and religious educators who depend upon reliable interpretation of documents for their understanding of the earthly mission of Jesus. The bibliography, which is not collected into a single listing but incorporated into the copious endnotes of each chapter, could be updated, especially in the area of findings of the social sciences as they bear upon NT research. Yet the overall thrust and conclusions offer insight into the mission and teaching of Jesus. He did not predict the end of the world but rather the definitive nature of Israel's impending punishment by God unless it undertook a radical change of heart.

NOUVELLES ÉTUDES SUR LES ACTES DES APÔTRES. By Jacques Dupont. Paris; Cerf, 1984. Pp. 535. Fr. 234.

Amid his other studies on the NT, Dupont has since 1950 particularly dedicated himself to the interpretation of the Acts of the Apostles. In 1967 Editions du Cerf published a first collection of D.'s articles in this area, *Études sur les Actes des apôtres*. So well received was that volume that this second collection of twenty of D.'s articles on Acts, written between 1967–82, seemed appropriate. Most of the articles have already been published, but frequently are not easily accessible to the general public, or even to exegetes.

The first article interacts with F. Bovon's summary of the research done on Luke the theologian from 1950–75. This is followed by a consideration of the overall plan of Acts. The arrangement of the rest of the studies is especially guided by the order of the scriptural texts they address. The "Christological Import of the Evangelization of the Nations" centers especially on Lk 24:47; that on the "Discourses of Peter" on their relationship to Luke 24. The next two articles address apostolic ministry and ministry in general. There is then a brief note on the replacing of Judas as an apostle.

Acts 2 forms the subject matter of the subsequent four articles: "The New Pentecost" (Acts 2:1–11), "The Ascension of Christ and the Gift of the Spirit according to Acts 2:33," "Seated at the Right Hand of the Father," and "The Union among the First Christians."

The following four short articles relate to specific passages: Acts 10:34–38; 12:1–11; 13:14, 43–52; 14:21–27. Added to these is an article on the afterlife in Luke which demonstrates a definite interest in the interpretation of Acts 14:22.

The final studies are dedicated to the last four great discourses of Paul: at the Areopagus (Acts 17:22–31), at Miletus (20:18–35), before King Agrippa II at Caesarea (26:2–23), and the double encounter with the leading Jews of Rome (28:17–28). The book concludes with indices of authors and the principal texts of the NT cited.

Certainly the articles in this collection, even those from the more pastoral *Assemblées du Seigneur*, are of a high quality. D. has an extraordinary knowledge of Luke-Acts and of related secondary literature. His interpretations are well argued and presented. Every article contributes to a better understanding of Luke. Libraries, scholars, and students of Luke-Acts will want this book on their shelves.

Like every book, this one has its weaknesses. Its articles and the bibliography are not updated. Likewise, an index of topics treated would have been invaluable. In *Revue biblique* for 1982 (185–97), I have shown that Pentecost refers not primarily to the Sinai event but to the promise made to David. D.'s structure of Acts 26 is misguided. Nor is he suffi-

ciently clear on the fact that the Holy Spirit is only *one* way the risen Christ is present, nor on the significance of the parallels between Jesus and his disciples. He is unreasonably hesitant to use "ordination" about any of the commissioning of individuals for ministry. His argument on pp. 304-18 and 338-41 is not convincing. Yet D. remains a leading modern interpreter of Luke-Acts.

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ROBERT F. O'TOOLE, S.J.

**THE BIBLE IN MIDDLE ENGLISH LITERATURE.** By David C. Fowler. Seattle: University of Washington, 1984. Pp. xv + 340. \$25.

This is a companion volume to Fowler's *The Bible in Early English Literature* (1976) and concentrates on five important 13th-century examples of Middle English literature: mystery and morality plays, lyric poetry, Chaucer's *Parliament of the Fowls*, the Pearl Poet, and *Piers the Plowman*. These also happen to be some of the most interesting works in English literature.

This study does more than point out biblical echoes and allusions; it demonstrates how the Bible was directly appropriated into literary works whose very purpose was biblical. Fowler identifies *Piers the Plowman* as "the most profound example of a work written in *imitation* of the Bible" (xi, emphasis mine). This study should interest a large audience. Its summaries and elucidations make large sections of medieval literature immediate and clear. F. quotes generously, translates whenever necessary or even useful, and is especially helpful in dealing with medieval lyric poetry: "we shall approach lyrics from the point of view of content and purpose, rather than form . . . they are what we would call 'occasional' poems . . . lyrics . . . composed to celebrate particular days or seasons of the Church calendar . . ." (53).

F. concentrates on content and meaning, but also emphasizes important literary elements. He recounts the history of the mystery play with special reference to Cornish drama. He discusses the emergence of the dream vision and the Dreamer in nondramatic medieval literature and shows how these devices have crucial counterparts in the morality play. This analysis should be especially interesting for the theological historian, because F. shows the growing importance of grace, election, and judgment, elements so prominent in the Reformation.

F. especially clarifies how the Bible, medieval exegesis, homilies, and strictly literary and historical factors all coalesce to form single literary works. Using St. Ambrose's *Hexameron* as a model, F. explains how the six-days-of-creation exegetical tradition forms the deep structure of Chaucer's *Parliament of the Fowls*. Using the Black Death in England in 1348-49 and 1361, the Hundred Years' War, the Peasants' Revolt of 1381



and its aftermath, F. offers strong arguments for the dual authorship of the A and B texts of *Piers the Plowman* and then shows some special biblical features in *Piers*: "the original (A) version is prophetic, and the revision (BC) is apocalyptic" (295).

This valuable study is highly readable and comprehensive. Its 18-page Bibliographical Essay covers every major area of research, including the use of computers. Possibly in the text more could have been said about the development of doctrine or liturgical practice, but these questions and others are richly treated in the extensively annotated bibliography.

The tone of the entire work is scrupulously fair, especially when controversial issues are discussed, such as the authorship of *Piers the Plowman*. Here it should also be noted that F. has a gift for dealing sympathetically but objectively with biblical exegesis which is hardly "critical" in our modern sense. He shows how the Bible was understood and used, how the Bible became a living part of so much late-medieval literature.

*John Carroll University, Cleveland*

RICHARD W. CLANCEY

AN INTRODUCTION TO THE PHILOSOPHY OF RELIGION. By William J. Abraham. Englewood Cliffs, N.J.: Prentice-Hall, 1985. Pp. xiv + 258. \$17.95.

A. writes from the perspective of a traditional Christian believer for intermediate undergraduate or beginning seminary students suspicious of philosophy of religion. He introduces the text by justifying a place for philosophizing about religion in the philosophical and theological curricula. Many will find his avoiding a religiously neutral stance a refreshing approach.

The first part surveys central general problems in philosophy of religion by arguing for the cognitivity of religious language, criticizing rigorous and informal proofs and disproofs of God's existence, examining the credentials of religious experience, and rehearsing the responses to the problem of evil. A second part evaluates the stances philosophers take on the epistemic status of theism, finding religious fideism (K. Barth and T. F. Torrance), philosophical fideism (A. Plantinga), and hard rationalism (R. Swinburne) insightful but unsatisfactory. A. sketches a mediating "soft rationalism" (inspired by Basil Mitchell) which proposes a "cumulative case" account to support the rationality of theism.

The second half is devoted to problems in philosophical theology, supporting the compatibility of grace and freedom (versus Calvin and Edwards), arguing for the credibility of miracles (versus Hume), propounding a "soft rationalist" criterion for special revelation, exploring the relations of religious faith and historical reasoning (in dialogue with

Lessing), showing a way to integrate traditional theological claims with the results of science, defending the possibility of life after death, supporting an "exclusivist" (à la K. Rahner and K. Barth) over an inclusivist (J. Hick) view of world religions, attacking the compatibility of Christianity and Marxism, and arguing for the acceptability of making a religious commitment while doing philosophy of religion.

The strengths of A.'s work abound. Each chapter is clear and well organized. Students should be able to read any of them as preparation for a class. Its beginning with contemporary problems and later moving to the classical arguments is pedagogically effective. Its discussion of the epistemic issues is nuanced and effectively makes room for the "cumulative case" approach by showing the flaws in the alternative accounts (although why his version is preferable to other "mediating" approaches needs to be spelled out further). The text is flexible, as the chapters in the second half can be read independent of each other. These virtues behoove Christian philosophers in a religious institution to consider adopting this text.

Yet problems also abound, especially in the second half, where the quality of presentation varies widely. A.'s anemic discussion neglects much recent work on the relations of religion and science. His treatment of Marxism and Christianity makes Ratzinger's analyses look nuanced. He ignores Whiteheadian and European philosophies, save that hermeneutical approaches are summarily dismissed in discussing problems of history and revelation. The cross-cultural issues in philosophy of religion receive short shrift and facile presentation. Yet the discussions of religion and morality and of life after death cogently sketch the issues in those fields.

In sum, A. offers us two brief books here: an excellent introduction to Anglo-American philosophy of religion from a believer's perspective and an unsatisfying introduction to some current issues in philosophical theology.

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TERRENCE W. TILLEY

**IN SEARCH OF DEITY: AN ESSAY IN DIALECTICAL THEISM.** By John Macquarrie. New York: Crossroad, 1985. Pp. x + 274. \$19.95.

This book is an expanded version of the Gifford Lectures which Macquarrie delivered in 1983 at the University of Saint Andrews in Scotland. Therein he sets forth a new form of "natural theology" which he calls dialectical theism. That is, in opposition to classical theism, which he considers to be one-sided in its emphasis on the transcendence of God to creation, M. develops a dialectical concept of God which includes immanence to creation as well as transcendence of it, divine

passibility as well as impassibility, temporality as well as eternity, etc. Pantheism would be another name for dialectical theism, but M. prefers the latter as less likely to be confused with pantheism.

The work is divided into three parts, in the first of which M. offers a critique of classical theism, wherein God is conceived as an absolute monarch who creates the world out of nothing by free decision and who thus can suspend the laws of nature at any time in line with His own mysterious purposes. Atheism and pantheism as implicit protests against this dehumanizing concept of God lose their attractiveness as soon as a more balanced understanding of the God-world relationship is achieved. In search of such balance, M. investigates the writings of Plotinus, Dionysius, John Scotus Eriugena, Nicholas of Cusa, Leibniz, Hegel, Whitehead, and Heidegger. Though all in varying degrees present a dialectical notion of God, none arrives at a fully coherent or aesthetically satisfying understanding of the God-world relationship. Accordingly, in Part 3, M. sets forth his own concept of God, in which all dialectical oppositions with reference to the divine being and activity are ultimately reconciled. Likewise, he indicates briefly the value of such an understanding of God for spirituality, ethics, systematic theology, and the dialogue among the world religions.

As one already committed to process-oriented modes of thought, I basically support M.'s hypothesis. On a few points, however, I would demur. I do not believe, e.g., that God is suprapersonal as well as personal, but would instead argue that divine personhood infinitely transcends human personhood. The latter, after all, is constrained by life within the body in a given spatiotemporal context, whereas divine personhood is exercised by an individual existent whose nature or sphere of activity is coterminous with Being as such. Thus the Trinity should be represented as a single, all-comprehensive field of intentional activity with three separate but dialectically related foci to correspond to the reality of the divine persons. Such objections notwithstanding, I warmly recommend M.'s clearly written and thought-provoking "essay."

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JOSEPH A. BRACKEN, S.J.

**THE GLORY OF THE LORD: A THEOLOGICAL AESTHETICS 2: STUDIES IN THEOLOGICAL STYLE: CLERICAL STYLES.** By Hans Urs von Balthasar. Edited by John Riches and Joseph Fessio, S.J. Translated from the German by Andrew Louth, Francis McDonagh, and Brian McNeil, C.R.V. San Francisco/New York: Ignatius/Crossroad, 1984. Pp. 366. \$35.

This volume's goal is to give historical exemplification to the aesthetic theory presented earlier, namely, that we experience in Christian revelation the glory/beauty of the Lord. B. suggests that the richness of Jesus

Christ should cause us to expect a rather "diverse" illustration of revelatory beauty among the great saints and mystics. They reflect the Lord's beauty as it illuminates and shapes culture. They also illustrate that a theological aesthetics takes place basically in the "heart," where revelatory forms emerge. B. chooses "official" figures in this volume, to be complemented in Volume 3 by "lay" figures. These two volumes together will manifest a "Western symposium," a kind of "full orchestra" rather than a systematic aesthetics, blending opposition into concordance as all play from the same score.

Here B. aims for the "inner form" disclosing the active-passive dynamics of revelation's beauty as a reality of divine initiative and human response. Irenaeus manifests the birth of a complete and organized grasp of revelation's form in his recapitulation vision of the core of the biblical revelation. Augustine is a kind of test case of the struggle to develop an aesthetics based decisively on the biblical vision of the analogy of a divine Person in dialogue with created persons, rather than on the Neoplatonic analogy of divine and created beings.

The chapter on Denys the Areopagite is a gem. Denys, for B., represents Asia's major contribution to Western theology: the spiritual atmosphere of a contemplative peace and a living unity between truth and beauty, theology and contemplation. The very anonymity of the writings bespeaks someone completely absorbed in revelation's beauty. Despite some Hellenistic tendencies, a balance between revelation and form, divinity and human manifestation surfaces here.

Anselm is portrayed as continuing the monastic-contemplative thrust of Denys, yet adding to it a new Benedictine concern for freedom, dialogue, and community. Theology issues from contemplation, but it transcends the opposition of autonomy and heteronomy, illustrating revelation's personal and dialogical nature. In imitation of St. Francis, Bonaventure stresses the unity of truth and beauty, revelation and form: the Crucified (=revelation) expressed himself in Francis' stigmatic wounds (=the form).

This volume offers us a succinct summary of B.'s entire project and a look at the key sources of inspiration behind it. Although first written in 1962, the interpretations can certainly stand up to current scholarship. The book nicely blends the scientific and the contemplative. I "felt" an insight into B.'s own method in his comment that Denys does not restlessly look back and forth between the needs of his own age and the revelation of the Church, but looks "constantly at the archetypal form, not distracted by any visible object . . ." (167). This volume is surely a work of beauty itself and a needed corrective to a form of theologizing severed from its contemplative roots.

But contemplation gives birth to questions, too, and I certainly experienced a number of recurring ones. Why look only or mainly to "official" saints/mystics? Sometimes the unofficial or marginal reveal elements of revelation's beauty left unexplored by the "greater" Church. Why no women? B. does pay great attention to von Speyr and St. Thérèse de Lisieux in some of his works. Why not a similar sensitivity to women in this volume? Does *not* looking back and forth *restlessly* between the tradition and contemporary experience (see B.'s treatment of Denys) not sometimes lead to an excessively narrow disclosure of the full richness of revelation's beauty? But these questions are not meant to detract from the book's significance and beauty; they are rather a testament to its ability to provoke while absorbing.

*Duquesne University*

WILLIAM M. THOMPSON

**THE GOD OF JESUS CHRIST.** By Walter Kasper. Translated by Matthew J. O'Connell. New York: Crossroad, 1984. Pp. x + 404. \$27.50.

In this major work by Kasper, there are three main parts. In the first, "The God-Question Today," he examines the denial of God in modern atheism, the predicament of theology in the face of atheism, experience and knowledge of God, religious language and faith. Modern atheism is primarily a reaction, in the name of freedom, against an absolutist image of God (10). Thus the basic answer is to present God as love that does not result in heteronomy but in union. This answer is found in the mystery of the Trinity, not in "theism." Thus the answer is the God of Christian faith, but some treatment of "natural theology" is necessary as a reflection on the presuppositions of faith. This reflection presupposes faith and a concrete history. From this context we can show that faith is reasonable by showing that arguments against it are invalid and that it gives a meaningful interpretation of history in a prophetic way. We can also present "proofs" for the existence of God in the sense of "a reasonable appeal to human freedom and an account rendered of the intellectual honesty of faith in God" (100). The divine mystery is manifest in the midst of our world, though it is also hidden and interpreted in varied ways. If it is to be accessible to us, it must disclose itself to us in revelation. But even here God remains mystery, for He is Freedom that is reserved to itself and withdrawn from our grasp.

In the second and third parts, "The Message about the God of Jesus Christ" and "The Trinitarian Mystery of God," K. presents the Christian understanding of God in a way that relates God to the modern problematic. For example, in discussing the Father, he transposes the classical scholastic definition of God's essence into the horizon of the modern philosophy of freedom and considers the meaning of God as personal. In

treating Jesus Christ, he gives primacy to kenosis Christology (subsuming a Logos Christology within it); he holds that we must approach the question of Jesus' Sonship from the vantage point of his death (189), and he faces the question of the suffering of God. In reflecting on the Spirit, he gives attention to the differences between Western Christianity and Orthodoxy. In his exposition of the mystery of the Trinity, he shows the correspondence between the mystery of man and the mystery of God, while avoiding Hegel's reductionism. He starts with God's sovereign freedom in love as the focus of unity in the Trinity (299). This shows that the Trinity is the model for a Christian understanding of reality and a summation of the entire Christian mystery of salvation. It is both a soteriological and a doxological mystery.

This book is a very impressive achievement and a genuine contribution to the present theological study of God. A brief review cannot capture the rich analyses that K. gives of many aspects of his theme. In his interpretation of the present problematic and his basic response to it, K. seems to agree largely with his Protestant colleague at Tübingen Eberhard Jüngel, though he differs from Jüngel in the way he takes the problem of natural theology seriously and clearly preserves the transcendence of the Trinity over history. Among Catholics, his theology seems closer to that of Urs von Balthasar than to that of Rahner, whose theology he profits from but also in part criticizes as being too anthropological.

While there is much to be said for K.'s position, it seems to me that, to be effective, his answer to modern man's autonomy needs a more developed anthropology. For example, his favored argument for the existence of God appears to be one based on a postulate of practical reason to which an invocation of Pascal's wager is added. He does not specify the epistemology behind this option, and he leaves this reader wondering whether he does sufficient justice to the intellectual dimension found in many seekers' conversion to Christianity. His position would be helped as well by a philosophical dimension to his dialogue with modern man's claim to autonomy. We should critique in part modern claims to autonomy as well as a classical view of God. Also, I would think that the classical understanding of predestination is a major reason for a modern sense that God is adverse to human freedom, but K. finds "theism" as distinct from the God of Jesus Christ to be the source of these difficulties. In reference to his way of relating the Trinity to history, I suspect that more emphasis on the kingdom of God as apocalyptic and on its present impact would show that Jesus as Lord and the Spirit he has sent come to us, in a sense, from the future and give an answer to our concern for our future in history, since they seek to transform our personal and social or political life even in present history. Though I have these questions, I

think that the book is a major contribution to present theological discussion of the question of God.

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JOHN FARRELLY, O.S.B.

**THE THEORY AND PRACTICE OF VIRTUE.** By Gilbert C. Meilaender. Notre Dame: University of Notre Dame, 1984. Pp. xi + 191. \$16.95.

Meilaender offers here some significant reflections which further the reconsideration of the virtue tradition taking place in contemporary theology. In this series of connected essays he examines both the characteristic emphases and difficulties of virtue thinking. His work is not a practical one in the sense of how to practice daily virtue but rather in the sense that its balanced and clear thinking can help in effective living. For M., "if action flows from vision and vision depends upon character, then religious beliefs will inevitably be of great importance in the shaping of an ethic" (ix). M. is not reluctant to emphasize the Christian half of the virtue tradition as he discusses the thinking of Plato, Augustine, Aquinas, MacIntyre, Kohlberg, and others. His work is rather broad in its compass and surprisingly traditional in much of its tone.

The book begins with some exploration of the meaning of virtue. Here M. notes that concentration on virtue can lead to a certain self-consciousness which can be redeemed by seeing virtue within the broader context of a faith where virtues are not merely human achievements. In his second chapter, M. discusses Josef Pieper's contemporary interpretation of St. Thomas on the virtues. The discussion enables him to reflect on Pieper's work and expose several of the classic questions raised in regard to virtue thinking. His thoughts on the unity of the virtues, e.g., point to the importance of seeing the self as a whole and not just in terms of individual virtues.

The following two chapters deal with moral education. M. begins by reflecting on Plato. Moral knowledge must begin in childhood, as the child is formed by image and example to a love for the good. Later disciplines such as mathematics, which foster reasonable certitude and disinterestedness, also prepare for virtuous living, as does insight derived during the final stage of dialectic. These stages lead ultimately to moral knowledge rather than opinion. They are the preludes to a virtuous living which may see the person having virtues in various stages of development moving toward a unity which is the end of moral development. In the following chapter, M. considers both values clarification and Kohlberg's theory of moral development. He is highly critical of both as he argues for the primacy of character.

In perhaps his most significant chapter, M. examines Luther's maxim *simul justus et peccator*. He believes that Luther speaks in two ways

about virtue. These ways will always be in tension. Luther's thinking "recognizes our inability to get from virtues to virtue, from traits of character to a transformed self" (114-15). Such movement is only possible through grace. Christians commit themselves to the piecemeal cultivation of virtues but realize the futility afflicting their efforts. The final two chapters give interesting and in-depth consideration to the vice of curiosity and the virtue of gratitude.

M. makes an important contribution to the ecumenical discourse on the Christian virtue tradition. He brings Luther into the dialogue and notes some pitfalls in the whole discussion. At times, however, one would like to see some further personal elaboration on controverted points. One wonders, further, whether a Platonic emphasis on disinterested reasonableness and dialectic could actually be shown empirically to be serviceable in our age. M.'s work might be developed further by considering Kohlberg's most recent revision of his theory of moral development and by examining the roles played by traditional metaphysics and contemporary narrative theology in virtue thinking.

With his effort, M. continues and enhances the current revival in virtue theology.

*De Sales School of Theology, D.C.*      JOHN W. CROSSIN, O.S.F.S.

THÉOLOGIE AFFECTIVE. By Charles André Bernard. Paris: Cerf, 1984. Pp. 462. Fr. 195.

The title and topic of this volume are not so easy to understand as the author, a professor of "spiritual theology" at the Gregorian University, intends them to be. The title, I presume, was inspired by a previous work, *Symbolic Theology*. The content is best seen in the light of what was called the *affectus* in scholastic theology. What has been attempted is a systematic presentation of, and reflection on, the theological dimension of *affectus*, this realm of human experience in which feelings and will are meshed together, influence one another, contribute, when they converge, to unify one's interior and exterior world, and, when they diverge, to splitting apart the personality. The topic is handled with great sensitivity, in the light of contemporary psychology as well as traditional theological teachings and spiritual insights. To a considerable extent B. draws on the literature of Catholic spirituality, chiefly on the Exercises of St. Ignatius and the writings of St. John of the Cross. Generally, appeal is made to the classics. References to more recent authors are frequent, but they send the reader to psychologists, poets, and literary figures who can illustrate some of the points made. Altogether, they contribute to the richness of this study.

Yet some readers may easily be lost in this book. A somewhat rambling



manner of discourse, a meditative slowness in developing arguments, and a vocabulary which is suggestive but vague (as is frequent in much contemporary French writing at the borderline of theology and the human sciences) often lead the reader to wonder where the argument is going. Biblical references are frequent but may leave exegetes dissatisfied, as the text is taken more or less at face value, with little attention to the resources of modern exegesis.

The book has three parts. First, "The Affective Instance" (instance being taken, after its use by Lacan, in its etymological sense, as designating where something stands). This explores in four chapters the meaning of affectivity, its human dimension, its "divine and spiritual" dimension, and the "affective consciousness" in which these several dimensions are integrated. Second, "The Affective Unification" studies the difficulties and the ways of giving value to one's affectivity by inserting it in one's life project. Three chapters explore the relations of affectivity and personal ethics, the pedagogy of affectivity, the general scale that leads from "vital feelings" to love, by way of emotions, sentiments, and the moral life. Third, "The Space of Prayer" relates what has been found so far to classical theology and spirituality, with three chapters on the presence of God, "spiritual motions," and "divine love." A brief conclusion warns the reader that in practice no systematic outline can do justice to the complexities of existence and that divine grace takes many forms and leads different persons in many different ways.

While I have found this study too diffuse, I would warmly recommend it to all those who are concerned about relating theology to the personal experience of grace. After the first reading, this volume must be one of those to which one returns time and again to find matter for reflection in regard to questions of spiritual guidance.

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GEORGE H. TAVARD

**ECCLESIA SORDIDA? ZUR FRAGE DER SOZIALEN SCHICHTUNG FRÜHCHRISTLICHER GEMEINDEN AM BEISPIEL KARTHAGOS ZUR ZEIT TERTULLIANUS.** By Georg Schöllgen. *Jahrbuch für Antike und Christentum, Ergänzungsband 12.* Münster: Aschendorff, 1985. Pp. 342. DM 98.

A prominent trend in scriptural and historical studies in recent years has been the movement toward a more sociologically-oriented interpretation of the early Christian communities. Schöllgen finds that too many of these efforts are lacking methodologically. His intention is to overcome the problem by confining his investigation to a single community in one time period—in this case, Carthage in the time of Tertullian. He lays the groundwork for his study by devoting the first half of the book to what

is known of the economic and social situation of Carthage at that time.

The city had a very late start as a Roman colony. Few of its settlers had any social prominence. Yet it quickly rose in both wealth and power to be the second city of the Western empire, its people characterized by S. as ambitious social climbers. He repeats the accepted view that Tertullian's lifetime coincided with the area's greatest period of prosperity, the time of the Severan dynasty, itself of African origin. S. does not seem to be acquainted with the work of C. Lepelley, who calls into question the usual corollary, that of subsequent economic decline in North Africa. More importantly, he points out that the traditional preoccupation with the three *ordines* of society, viz., the senatorial, equestrian, and curial classes, may be misleading. The fact that few Christians belonged to these classes does not mean that the Christian community was made up almost exclusively of beggars and slaves (contrary to Marxist analyses).

S. closes the first half noting that the data allow one to draw only hypothetical conclusions in most cases. In the second half, which takes into account the material found in the works of Tertullian, he must assert even more frequently that no firm conclusions can be drawn about the social status of Christians. Among his tentative suggestions: there were probably a few members of the community who belonged to the traditional upper orders. They, like their non-Christian neighbors, were also social climbers and therefore had more than the usual difficulties with Christian constraints, especially as propounded by a rigorist like Tertullian. Tertullian himself may have belonged to the equestrian order. Further, there is no reason to conclude that slaves comprised a notable part of the community.

In the reviewer's opinion, S., however careful, sometimes makes too much of some of Tertullian's statements. At the end of the book, he writes gingerly of Tertullian's method that "without putting forth a statement that is false in the strict sense, it is not unusual that he skirts the edges of untruth" (296). He stresses that in dealing with Tertullian one must always keep in mind not only his rhetorical exaggerations and repetition of *topoi*, but that his interest is theological. While because of their theological interest he discusses sociologically marginal individuals, groups that are more important may receive considerably less attention because they do not raise theological questions. S.'s cautious study is noteworthy and valuable despite its ultimately negative conclusions. Theologians should keep in mind his warning that they must be circumspect in their analysis of patristic texts and in the theories they build on them.

**THE THEOLOGIES OF THE EUCHARIST IN THE EARLY SCHOLASTIC PERIOD: A STUDY OF THE SALVIFIC FUNCTION OF THE SACRAMENT ACCORDING TO THE THEOLOGIANS 1080–1220.** By Gary Macy. Oxford: Clarendon/Oxford University, 1984. Pp. x + 248. \$24.95.

This revised doctoral thesis offers a synthesis of representative early scholastic teaching on the subject of Eucharistic communion. Dominant metaphors serve as models for appropriating levels of interpretation which do not occur in continuous temporal succession. But the early Paschasian “natural union” of the communicant with the body of the risen Lord, modeled on a kind of biological “divine reversal,” gives way to two related approaches. The “mystical” view, inspired by a “Platonic” understanding of the relation between temporal and eternal realities, sees the sacrament as a sign of spiritual union between the individual and Christ. The “ecclesiastical” variation underscores the corporate aspect of sacramental reception and is modeled on the notion of saving integration into the community of the chosen people. Both of these latter approaches are open to the possibility of spiritual communion in place of the sacramental form.

The presentation of the sources is well organized and the use of secondary literature is generally commendable. The extensive quotations from primary sources and the useful bibliography provide a valuable ready-reference tool for scholars. The text is fairly brief and written in a concise fashion. At the end it is stated that the “purpose” has been to dispel the “myth that the early scholastic period presented a unified theology of the sacrament,” which “ought now to be laid to rest” (141). It may be suggested, however, that the burial has already taken place. While this work breaks no new ground, it supplies a useful handbook on the subject.

M. tends to overstate “tendencies” of his sources based on weak evidence and to underestimate the lack of concern of his sources with the formulation of a full-blown systematic theology. Issues arose from particular orientations of masters or from pastoral concerns. While stressing “diversity” in theological outlook, he seems to concede the idea of development in continuity in the sense that there did not exist grave polarizing tendencies and correctives came in the sphere of theological reflection. But one might be allowed to speak of a certain continuity in development, at least with regard to the “thingly,” objectivizing thinking inherited from the epochal changes of the Carolingian period.

If this horizon of thought had been taken into account, a more fruitful discussion of the ecclesiastical approach to the effect of the Eucharist may have resulted. The patristic theology, especially that of Augustine but also the Greek tradition, could embrace the concept of reciprocity in the relation Eucharist-Church. Early scholasticism only received part of

this teaching. If one is looking for models to explain the one-sided view that the Eucharist makes the Church, the difference between dynamic and static thinking looms large. The characteristic early scholastic understanding of reality certainly exercised a key role in the selective acceptance of the Augustinian teaching. It is manifested in the notion that the Church is the *res et non sacramentum* of the Eucharist. This, in turn, entailed a spiritualizing of the Church which contributed to a cleavage between the Church as juridical institution and mystical body of Christ and seemingly had a profound effect on the development of the theology of "spiritual communion." As the various "states" gathered in the church building for Mass, they had one thing in common: the viewing and receiving of the consecrated host—two forms of integration into the spiritual body of Christ.

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DES SACREMENTS AU CONCILE DE TRENTE. By André Duval, O.P. Paris: Cerf, 1985. Pp. 406. Fr. 137.

This is the 16th volume in the series "Rites and Symbols" designed to enlighten readers on several points in the liturgical reforms established by the Second Vatican Council. This book reproduces articles previously published, with the sole exception of the entries on the Eucharist, which come from courses the writer delivered at the Higher Institute of Liturgy in Paris. Its Dominican archivist and Le Saulchoir professor is noted for his long-time and respected expertise in the fine points of ecclesiastical history and the historical method. He yielded to the requests of many to submit this manuscript for publication. In a forenote the reader is advised that the text covers only a few questions on the sacraments and is in no way a complete or exhaustive study on what the Council of Trent had to say on them.

Each chapter follows a uniform pattern. The texts of the Council are presented, the precise circumstances of its viewpoints are examined, a minute examination of the verbal and written processes in the Council is given, and conclusions are drawn. Each chapter has a definite theme and the author confines his reading and examination to this.

After each methodical step is taken, each chapter presents determinations which bear upon the doctrine and rationale for pastoral practice. Some sample ones are that infant baptism is justified as the Catholic response to those who denied original sin and the question of the salvation of children who died without baptism was left an open issue by Trent.

The necessity to respond to the Reformation on the objective value of each sacrament and the abuse in their administration was uppermost in the mind of the Council fathers. Each document published must be weighed for its doctrinal or purely disciplinary character. Purely subjec-

tive, individualistic tendencies have thus to be measured carefully in the texts. Thus, Trent's Eucharistic remarks are not to be seen as complete liturgical-renewal documents but as responses to deviations on sacrament and sacrifice. The decrees stand not as barriers but as assists to current projects.

The centrality of Christ's work is ever emphasized in Trent's documents and the rightful authority of the Church's power on the matter, form, and number of the sacraments is affirmed. Thus, auricular confession is upheld. The state of the penitent, rather than the number of his acts, is more important. Extreme unction is not necessarily only for the actually dying, but for the sick as well. Each Christian marriage is not necessarily a contract, and orders are objectively sacramental apart from the universal priesthood of believers. The use and benefits of the sacraments emphasized show what a cleverly balanced presentation Trent offered on the sacraments.

This is a book whose separate studies contain detailed and interesting analyses. It is a scholarly work but is not without very practical information for parochial consumption.

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**GALILEO AND HIS SOURCES: THE HERITAGE OF THE COLLEGIO ROMANO IN GALILEO'S SCIENCE.** By William A. Wallace. Princeton: Princeton University, 1984. Pp. xiv + 371. \$42.50.

Over the past two decades Wallace and others have studied Galileo's early manuscripts to identify their sources and determine how large his debt to medieval thought really was. Antonio Favaro, editor of the National Edition of Galileo's works (1890-1909), rated these manuscripts as *juvenilia*, and dated them accordingly. One, MS 27, treating logical questions in Aristotle's *Posterior Analytics*, he put in the late 1570s, and did not even print it in the National Edition. A second, MS 46, comprising physical questions in Aristotle's *De caelo* and *De generatione*, he dated to 1584, when Galileo would have been only 20 years old.

Favaro claimed a Vallombrosian teacher as source for the ideas of MS 27, and a Pisan professor, Francesco Buonamici, for those of MS 46. His dating and attributions are now challenged by Crombie, Carugo, and Wallace, among others. W.'s first monograph, *Galileo's Early Notebooks: The Physical Questions* (Notre Dame, 1977), a meticulous study of MS 46, exhibited a large number of textual parallels with books published prior to 1584 by Francesco Toledo, Benito Pereyra, and Christopher Clavius, Jesuit professors at the Collegio Romano. Yet they account at best for 15 percent of MS 46. Did it have other sources?

Carugo and Edwards showed W. the independent transcriptions they made of the unpublished MS 27. This text revealed even stronger traces

of Collegio Romano influence. It has clear similarity with Toledo's *Logica* of 1576, and many parallels with an *Additamenta* to it published by one Ludovico Carbone at Venice in 1597, well beyond the date of MS 46, here shown to depend on MS 27. Could there be a common source for MS 27 and the *Additamenta*? W. searched for manuscripts of lecture notes by Collegio Romano teachers. These *reportationes* he found in several European archives. Using them and the Collegio Romano lecture-assignment schedule in the years from 1559 to 1598, W. can now maintain, in this his latest work, that Carbone plagiarized the Collegio Romano notes of Paul Valla, available in late 1588, and used them for the 1597 *Additamenta*. But independently of Carbone, Galileo too had access to Valla's notes. Extant correspondence between Galileo and Clavius lets W. suggest that the latter supplied Galileo with copies of Jesuit lectures in logic and natural philosophy, whose ideas then found their way into MSS 27 and 46, and then to Galileo's first study, *De motu*.

Dating problems remain for MS 46. Still, W. thinks it reasonable to hold that both MSS date from the period 1588–91, which coincides with Galileo's first teaching post at Pisa and the germinal stage of his thought.

These results, comprising the first third of W.'s book, have widespread implications for the study of the origins of the Scientific Revolution, especially in the establishment of continuity between late-medieval scholastic science and that of the early 17th century. They might also illuminate Galileo's later relationship with the Jesuits and the circumstances of his trial and condemnation by the Roman Inquisition of 1633. W.'s results, of course, do not explicitly touch theological issues, but they do shed light on the Aristotelian intellectual matrix in which Counter Reformation theologians did their work.

The matrix is described in the middle third of W.'s book, a careful exposition of the *Institutio philosophica* of the Collegio Romano in the last decades of the 16th century, as that school came to pre-eminence in physics and mathematics under the leadership of Clavius, friend and scientific confidant of Galileo. It is also a valuable complement to the work of Crombie and Cosentino on the genesis of the definitive Jesuit *Ratio studiorum* of 1599.

The final third of W.'s book restudies all Galileo's scientific work, divided into that prior to 1610 (the publication year of *Sidereus nuntius* espousing the Copernican hypothesis) and that done subsequently. W. shows how Galileo's early concepts, rooted in Jesuit teaching, reappear everywhere, undergoing gradual changes, and at last emerging in the revised form of his new science of 1638. W.'s groundbreaking work here deserves careful study and confirmation.

LA DOTTRINA SULL'EPISCOPATO DEL CONCILIO VATICANO II: IL CAPITOLO III DELLA COSTITUZIONE DOGMATICA *LUMEN GENTIUM*. By Umberto Betti, O.F.M. Rome: Pontificio Ateneo "Antonianum," 1984. Pp. 570. L. 35,000.

First published in 1968, Betti's historical study of the evolution of the third chapter of the Second Vatican Council's Constitution on the Church has been reissued with an up-to-date bibliography but few other changes. B. served as a member of the theological commission which drafted *Lumen gentium* and contributed to articles 22-27, which contain one of the central themes of the entire Council: the collegial nature of the episcopate and its teaching authority.

This volume serves as a complement to another by B. in the same series on *Pastor aeternus*, Vatican I's dogmatic constitution on the primacy of the pope and his infallible magisterium. B. therefore brings to his study of Vatican II not only the lively immediacy of a participant but the historical perspective of his knowledge of the Vatican I document which *Lumen gentium* consciously completes.

B. divides his book into three sections: the development of the preparatory schema under the leadership of Sebastian Tromp, S.J., of the Gregorian University, and its rejection by the Council fathers; the evolution of the new schema through to its promulgation; and a final section which is not intended as an extended and deep analysis of the doctrine contained in the chapter such as one finds in the commentaries of Rahner and Vorgrimler, but, as B. states, "simple indications which arise from a reading of the text." The "indications," however, have value in light of the previous two sections, which provide, at least from B.'s perspective, the historical and doctrinal context for an understanding of the meaning of *Lumen gentium*.

It is good to see proper recognition given to the achievement represented even in the preparatory schema, which has been somewhat obscured by its eventual rejection. The schema set forth the basis not only of the principle of collegiality but of the inner reality of the Church in its affirmation of the sacramental nature of the episcopate and of the Church as Christ's mystical body animated by the Holy Spirit. As a student of Tromp, who was a principal contributor to Pius XII's landmark 1943 encyclical *Mystici corporis*, I was pleased to see his contribution properly noted. *Mystici corporis*, nonetheless, as B. points out, treated the bishops only as leaders of local churches, and the preparatory schema itself lacked inner coherence, being more a series of disconnected topics in ecclesiology.

As important as chapter 3 on the hierarchical structure of the Church was and remains, it derives its meaning from the redeeming work of Christ, who is in fact the "light of the nations," and receives its proper

context within the people of God assembled in his Spirit. This is how in the conciliar debates chapter 3 became chapter 3 and not chapter 1 or 2. Such a major change in the treatment of the episcopate is not, however, stressed by B., who is an expert more on issues related to infallibility.

Ecclesiology, as Jeroslav Pelikan once pointed out, is a secondary theological discipline that looms into prominence from time to time in moments of crisis and then recedes to take its proper place in the overall Christian life. This the event of the Second Vatican Council discovered anew and communicated in *Lumen gentium*.

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CHARLES M. MURPHY

**THE POLITICS OF SEX AND RELIGION: A CASE HISTORY IN THE DEVELOPMENT OF DOCTRINE, 1962-1984.** By Robert Blair Kaiser. Kansas City, Mo.: Leaven, 1985. Pp. 263. \$10.95.

Kaiser offers an interesting account of the birth-control controversy that has been going on in the Catholic Church in recent times. As is well known, the controversy began seriously with the promotion of the new birth-control "pill" in the late 50s. One of the pioneers in the discovery of the pill, Dr. John Rock, a Catholic physician from Boston, argued that it should be acceptable to the Church since it did what nature herself does during pregnancy; so, he insisted, it was not artificial. American moralists advised him that the problem with contraception as condemned by the Church is not that it is artificial but that it interferes with the power to transmit life; contraceptives make an act sterile which would otherwise be life-giving; at least this is their purpose. In his book K. condemns the American moralists for their shortsightedness.

When Rock's book appeared in Europe in translation, it had a somewhat better reception. Interest in the pill was heightened, moreover, by increased concern about the population problem. To study the latter, Pope John XXIII set up a papal commission. As time went on, this commission, which was expanded several times over the years, concentrated on the morality of the pill but eventually broadened its focus to include the morality of contraception itself. It is common knowledge that a majority of the commission in its report to Paul VI favored some change in the Church's position on contraception. It is also common knowledge that Paul VI in the encyclical *Humanae vitae* did not follow the recommendation of the commission but repeated the traditional condemnation of any interference with the transmission of human life. Although generally welcomed in the Third World, the encyclical gave rise to considerable dissent in the European and American Church. But twelve years later (1980) the Bishop's Synod on the Family confirmed this teaching.

K. was a reporter for *Time* in Rome during an important part of this



period, and had access at least to much secondhand information about what went on in the commission meetings. Since he is not a theologian, one cannot expect a sophisticated theological account of this controversy. More problematic, however, is the fact that he was not an unbiased observer. The reader will sense the bias in favor of contraception right from the first pages. The present reviewer also followed this controversy very closely, and on the basis of his own reading of it as well as the slant of the book toward contraception and the lack of firsthand information and/or any kind of documentation, he would have to question the reliability of the author's account. Another disturbing feature is that the slant turns the book into a kind of ecclesiastical Western, with "good guys" and "bad guys" trying to outwit each other. The worst of the "bad guys" turns out to be John C. Ford, S.J., an American Jesuit who was a member of the commission. His many friends who respected him highly as a person and as a moral theologian will be shocked to see him depicted as such a villain. But perhaps the most objectionable feature of the account is the fact that K. reduces the whole decision to stay with the tradition to politics. He seems unable to fathom any position on contraception other than his own as bona fide or sincere.

There is indeed need for an objective account of this whole controversy. I regret that the present account does not meet the need.

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JOHN R. CONNERY, S.J.

LOGOS-SYMBOL IN THE CHRISTOLOGY OF KARL RAHNER. By Joseph H. P. Wong. Rome: Libreria Ateneo Salesiano, 1984. Pp. 280. L. 25,000.

Under the direction of Karl Neufeld, S.J., a former Rahner assistant, Joseph Wong has written the best English dissertation on Rahner to date. W. presents a synthesis of R.'s Christology through the double concept "Logos-Symbol," explicates his Christological presuppositions, and concludes with a masterful critical-constructive evaluation of this Christology.

W. contends that R. was essentially a mystic who sought conceptual clarity by way of his philosophical-theological system in order to communicate his religious experiences via his writings. His Logos-Symbol Christology is primarily a Christology—presented in the evocative and performative language of symbol—of the Heart of Jesus, which is the *Realsymbol* of the incarnate Logos. W. cogently argues that R. successfully combines a Christology "from above" with one "from below," a Christology at once metaphysical, functional, psychological, spiritual, and soteriological.

This dissertation concisely articulates the Thomistic, Hegelian, and Heideggerian roots of R.'s metaphysics of symbol. Correctly to my mind,

W. underscores R.'s experience of the Ignatian Spiritual Exercises and the influence of Maréchal's reflections on mysticism as having a certain priority in R.'s thought.

The most interesting part of this dissertation may be Wong's criticism of R. for denying any interpersonal relationship between Father and Son in the immanent Trinity. This impersonal Trinity undermines his position that the immanent Trinity is the economic Trinity. W. suggests that a notion of person as a "conscious relational subsistence" and Bonaventure's view of the Holy Spirit as "bond of love" would allow R. to employ a uniform concept of person for both Christology and the Trinity.

W. convincingly shows that for R. the process by which the immanent and the economic Trinity *become* identical is the real content of salvation history, despite inconsistencies in R.'s conception of history. W. correctly insists that a proper understanding of history and symbol must lead R. to articulate how the supernatural existential reaches its fulness in a Christic, or filial, existential, a point I urged several years ago.

W. also stresses that R.'s method is more a "reciprocal hermeneutics" rooted in the experience of salvation history than a transcendental deduction. Likewise worthy of note is the way W. handles R.'s dialogues and controversies with other theologians, especially the controversy concerning Jesus' consciousness "gegenüber dem Logos" and R.'s notion of God's mutability.

In view of W.'s theological finesse and this dissertation's quality, let me emphasize that the following criticisms are minor. First, why is there no mention of William Hoye's trenchant criticism of Rahner's metaphysics? Second, should not something have been said about the controversy R. generated when he explained his understanding of "is" in the faith statement "Jesus is God" and about the "pure" Chalcedonian and the "neo-Chalcedonian" Christology terminology he employs to distinguish his Christology from that of other theologians? Third, is there not a Thomistic "conversion to phantasm" aspect to R.'s metaphysics of symbol? Fourth, can R. really be faulted for lacking a "narrative" Christology? Finally, if Rahner maintains that God's becoming is not growth or evolution but an "overflowing," is God's becoming in fact only semantic?

*Boston College*

HARVEY D. EGAN, S.J.

CHRISTIAN BIBLICAL ETHICS: FROM BIBLICAL REVELATION TO CONTEMPORARY CHRISTIAN PRAXIS; METHOD AND CONTENT. Edited by Robert J. Daly, S.J. New York: Paulist, 1984. Pp. 332. \$9.95.

THE GREAT REVERSAL: ETHICS AND THE NEW TESTAMENT. By Allen Verhey. Grand Rapids: Eerdmans, 1984. Pp. x + 246. \$13.95.

These two works on biblical ethics contrast with and complement each other. *Christian Biblical Ethics* is the by-product of a task force sponsored by the Catholic Biblical Association of America. Its contents—put in final form by Robert Daly with the special collaboration of James A. Fischer, Terence J. Keegan, and Anthony Tambasco (all members of the task force)—derive from the papers and discussions carried on by a group that pondered the issue of biblical ethics for almost nine years. *The Great Reversal* is the work of a single author, standing within Protestant tradition. Yet both books, energetically, competently, and with no little frustration, wrestle with the problem of how to derive a modern Christian ethic from a biblical foundation.

The book by Daly gives its major attention to methodological concerns and this remains its strongest point. It clearly lays out its suppositions on the nature of revelation and inspiration, historical-critical methodology, and the relationship of the Bible to doctrine and ethics. Perhaps the heart of the book is the chapter on the “Science and Art of Christian Biblical Ethics” (114–55). Here Christian biblical ethics is presented in the context of a process that flows from its source in Christian biblical revelation through individual and communal Christian life and into the “art” of Christian biblical ethics. That process can include a self-conscious, scientific phase of analysis involving exegesis and ethical reflection, but it need not. Analogous to a primitive artist, a Christian sensitive to revelation and Christian life can move to an authentic Christian biblical ethics without going through a scientific mode of reflection.

An essay by Tambasco is the book’s sole explicit attempt to relate the work of the task force to a liberation hermeneutic in which the assumptions of the historical-critical method and of Western rational culture are examined.

The final section is a series of essays on specific biblical passages or themes: “The Christian Ethics of the Lukan Sermon,” by L. John Topel; “Living up to Matthew’s Sermon on the Mount: An Approach,” by Frederick E. Schuele; “The New Testament Love Command and the Call to Non-Violence,” by Daly; “Paul’s Dying/Rising Ethics in 1 Corinthians,” by Keegan; three essays by Fischer, “I Cor 7:8–24—Marriage and Divorce,” “Dissent within a Religious Community: Romans 9–11,” “Politics and Biblical Ethics: Romans 13:1–7”; and an essay by the editor contrasting the methods of the task force with that of the CTSA study on human sexuality. An appendix contains a helpful restatement of the task force’s method for doing Christian biblical ethics and an epilogue stressing the interim nature of the book.

Because of the book’s origin, it remains something of a collage, and the essays in the second part, while of excellent quality, are not systematically related to the methodological reflections of the first half. Never-

theless, few books have raked through the methodological issues as comprehensively as this one.

Verhey's book, by contrast, finds its strength in its exegetical section. The author begins an amazingly thorough, competent, and succinct study of the ethical teaching of the NT, starting with the historical Jesus and moving through to the various theologies of the NT authors. In the last quarter of the book he considers what frameworks can be used to relate the biblical materials to contemporary ethical reflection. His own "modest proposal" insists that a valid use of the NT materials is possible only in a confessional stance that acknowledges the authority of the risen Christ continuing to reveal God's word to the Christian community in its discernment of moral choices.

Both books stress the tentativeness of their conclusions about biblical ethics—necessary homage to one of the most difficult issues in contemporary theology.

*Catholic Theological Union, Chicago*

DONALD SENIOR, C.P.

**ETHICS FROM A THEOCENTRIC PERSPECTIVE 2: ETHICS AND THEOLOGY.** By James M. Gustafson. Chicago: University of Chicago, 1984. Pp. ix + 326. \$25.

In this second volume Gustafson first presents a profile of his theocentric ethics and then compares and contrasts it with that of such theologians as Thomas Aquinas, Barth, Rahner, and Ramsey. One of the special features of G.'s theocentric ethics is his removal of man from the center of his ethics. This affects not simply his relationship with God but also with the rest of the universe. One would obviously expect to find God at the center of a theocentric ethics, so this is not surprising. What is surprising is that man is not at the center of the created world. Man is presented as part of a whole, or rather several wholes, which are not entirely subservient to man but have an independent relationship with God.

Those acquainted with the Spiritual Exercises of St. Ignatius will see in this approach at least a theoretical departure from the Principle and Foundation of the Exercises. There all the rest of the world is made for man. The Exercises do not deny, of course, that the goal of all creation is to manifest the goodness of God. But in this traditional approach the rest of creation achieves its goal by being at the service of man. This should not put other creatures at risk, since man is to use them only to achieve his goal. Any other use will be abuse, hurtful not only to the creature but to man himself. It is not clear that in giving it independence G. is giving the rest of creation any more security or protection than the Ignatian *tantum quantum* rule.

G. asserts an interdependence among all these wholes which make up our universe, and man's role is not that of an observer but a participant. He is not dealing with some kind of static relationship but a changing relationship in which he must be an active agent. The change can be traced both to the interaction between man and his culture as well as to the growth of knowledge. The practical question man must ask is what God is enabling and requiring him to be and to do. G.'s answer is that man must relate himself and all things in a manner appropriate to their relations to God.

G. then goes on to compare his perspective with that of a few key philosophers, Kant and the Utilitarians. He then illustrates the application of his perspective to a few specific areas: marriage and the family, suicide, population and nutrition, and the allocation of biomedical research funding.

This reviewer notes that the section on marriage and the family says nothing about the symbolic meaning of marriage in the Scriptures. One would expect some attention to this dimension in a theocentric presentation. Also, in a book not given to categorical statements the reader may be surprised to find a blunt condemnation of Catholic teaching on birth control as immoral. While one might not look for agreement with this position, and might even understand a condemnation of it in an ethics written from a secular perspective, he may not be prepared for it in a theocentric ethics.

The reader should not look to *Ethics* for specific moral judgments in the areas treated. What G. does mostly is provide a context in which one must operate if he hopes to make reliable judgments of a more particular kind.

I suppose every reviewer finds in the publications he reviews points of disagreement. This should not lead one to underestimate the importance of an effort to bring the theological dimension back into ethics. We can only hope that the present book will encourage further study of this neglected dimension of ethics. *Ethics* must be lauded for the careful presentation G. gives of a very comprehensive and complicated issue. He offers us a very readable discussion of a rather elusive subject.

*Loyola University of Chicago*

JOHN R. CONNERY, S.J.

CHRISTIAN ETHICS AND IMAGINATION. By Philip S. Keane, S.S. New York: Paulist, 1984. Pp. 212. \$8.95.

*Christian Ethics and Imagination* is a recent contribution to the renewal of Catholic moral theology. Keane argues that the search for moral truth must "travel down other roads as well as the road of discursive reason." While affirming the importance of moral principles, K. considers

the priority of imagination in making sense out of and applying traditional moral principles.

A threefold agenda is present in K.'s book. First, in two preliminary chapters (comprising the first half of the book) he explores various sources for comprehending the meaning of the world. Moral principles, he argues, can be adequately applied only when moral agents have engaged all of their sense and intellectual capacities for understanding the meaning of reality. K.'s discussion ranges widely as he peruses the history of epistemology, aesthetics, and hermeneutics (especially Gadamer and Ricoeur), exploring the disclosure of meaning and truth. K. is skimming ideas in these chapters, merely suggesting the relevance of these disciplines for a moral theology in which imagination plays a revitalizing role. The focus begins to sharpen with his treatment of Ricoeur's theory of text, metaphor, and imagination. Especially important to him is Ricoeur's claim that we correct our vision of reality when in conflict situations we are able to suspend judgments until we have grappled with new metaphors, and Gadamer's emphasis on "being played" by the images which confront us.

K.'s second and central agenda is to specify the sources and nature of imagination. The act of imagination, he argues, involves engaging the intellect in comparing, contrasting, and associating our sense images. Our concrete experiences are "texts" in need of interpretation. Imagination enables us to "let go" of inadequately formed notions of how the concrete is related to the universal and to "suspend judgment" in order that "the two sides of our knowing [can] play with one another" and deepen our vision of reality. The dialogical interplay of traditional views and novel insights is an imprecise process, but its purpose is clear: to form more adequate moral visions, we must allow our imagination to range in search of images that more accurately describe our moral situation and point the way to appropriate self-engagements.

K.'s third agenda is to suggest how imagination can help us respond to some of the thorniest moral issues facing us today. Clearly, K. has for many years brought his own imagination to bear, joining the issues of health care, sexual morality, capital punishment, world hunger, and nuclear war with themes of covenant, forgiveness, and our common humanity. The decisive role of Jesus for our moral imagination is not given the scope it deserves, in my estimation. K.'s visions of the moral life are not intended to be original, but may clearly seem so to persons whose moral imaginations have yet to be exercised. Teachers of Christian ethics will agree with K. that students require more images for their deliberation about moral issues than they bring with them into the classroom. Perhaps a central role of the teacher is to encourage experiential learning through which images may be acquired and brought to bear

in assessing critically those the students bring with them. This kind of moral education occupies the final chapter.

K. is careful in his advocacy of imagination. He warns that we must continually check present insights into reality against the insights of the past (summarized as they are in our inherited moral principles). But the primacy of imagination remains. We must be willing to re-examine our moral experience and to assume a condition of emptiness ("moral contemplation") in order to find the deeper and more appropriate unities that need to be fostered. In fact, what K. is attempting to bring to moral theology is akin to contemplation's goal of bringing us into a richer experience of God. Moral imagination finally serves to open us to discernment of God's mysterious presence in the world, that we might make more suitable response. Keane has explored a topic that deserves much more attention by Christian ethicists.

*Marquette University*

MICHAEL K. DUFFEY

**BEYOND EAST AND WEST: PROBLEMS IN LITURGICAL UNDERSTANDING.** By Robert Taft, S.J. Washington, D.C.: Pastoral, 1984. Pp. x + 203. \$11.95.

Author of several major studies on the origin and development of the liturgy in medieval Constantinople, Taft is probably today the best specialist in the history of the liturgical tradition known as Byzantine, a tradition which represents the basic form of worship in the Orthodox Church and is also used in several "Eastern rite" communities united with Rome. The Byzantine rite, as T. recognizes, is—side by side with the Roman—a "universal" liturgical tradition, in the sense that it has been adopted by many nations and cultural groups as an expression of the Church's unity in worship and faith. Its message, therefore, goes "beyond East and West," and possesses a crucial ecumenical importance. Furthermore, T. makes the important observation that "there is nothing Roman about much of the Roman rite, and nothing Byzantine about much of the present Byzantine divine office, which comes from the monasteries of Palestine, and replaced the Office of the Great Church after Constantinople fell to the Latins (1204)" (169).

Much of what is now available in print in English about the history and present state of the Byzantine liturgical tradition is only descriptive and often naively apologetic. Its "colorful ancient rites" are supposed to be attractive through mere exoticism, and its "symbolisms," interpreted arbitrarily, are called "mystical." In fact, the liturgy is used primarily as means to preserve cultural particularisms. T.'s historical scholarship helps greatly to transcend such naiveté—a scholarship which makes full use of the significant achievements of Russian prerevolutionary and present-day research on the sources of the liturgy (Dmitrievsky, Skabal-

in assessing critically those the students bring with them. This kind of moral education occupies the final chapter.

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lanovich, Mansvetov, Karabinov, Uspensky), of post-World War II European liturgical movement (Baumstark, Botte, Capelle, Dix), and of what T. calls the modern "Mateos school."

The book is not a systematic or topical study but a collection of articles—sometimes revised for this publication—which had previously appeared in specialized journals. They discuss specific issues (the Christian feast, Sunday, Lent, concelebration, evening worship), or problems of methodology. One chapter (8) is a spirited, semipopular presentation of Eastern Christian worship in general. Chapter 11 is a remarkably clear, short description of the entire historical evolution of the Byzantine Eucharistic liturgy from the origins to our own times. Unity is given to all these materials by the methodological discussions and by T.'s dedication not only to history but also to contemporary pastoral issues. This last point explains the very pertinent passion which transpires in some paragraphs: "It has become popular in recent years to accuse liturgiologists of being *just* historians (presumably an insult) and even to make the remarkable assertion that, in liturgy, the historical work has already been done. But history is talked down only by those ignorant of it" (153).

This does not mean, however, that T. says the last word on every issue. He himself does not pretend to do that. For instance, I personally find only partially convincing the argument in chapter 5 against the idea that the Eucharist is par excellence a Sunday celebration. The extensive data in the chapter does indeed show that the *daily* celebration of the Eucharist might not have been a "medieval" and "recent" practice only, as some have affirmed, but the same data also suggests that the rather early adoption of the practice of daily Eucharist required, in almost every instance, some justification or apology, which was not always quite compelling. The conclusion of the chapter ("History shows the past to be always instructive, but never normative," 75), might be seen as being in dialectical contradiction with what T. writes on p. 153: "Liturgical history does not deal with the past but with tradition, which is a *genetic vision of the present*, a present conditioned by its understanding of its roots." "Tradition" being the key word, the question is: Does the developing liturgy of the Church manifest anything *more* than changing liturgical forms, i.e., some theological criteria for defining not only "traditions," but Tradition itself? One thing is clear: such criteria, or norms, if they exist—and I believe they do—cannot be defined without historical knowledge and methodology, because Tradition is history. To achieve such definitions, Taft's scholarship is invaluable. As an Orthodox, I can say: *nostra res agitur*.

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JOHN MEYENDORFF

**SPIRITUAL DIRECTION AND MIDLIFE DEVELOPMENT.** By Raymond Studzinski, O.S.B. Chicago: Loyola University, 1985. Pp. xi + 156. \$12.95.

Spiritual direction has played an ancient and honorable role in the history of Christian spirituality from the beginning. As the Church has entered the age of psychological understanding, that tradition has met and intermingled with currents drawn from the psychological sciences and from the practice of counseling and psychotherapy. The outcome has been a gradual hybridization of spiritual direction, so that it has become an enterprise in part spiritual and in some part psychological. The result has been a certain degree of uncertainty and ambiguity about the place of spiritual direction in meeting the needs of the human condition. Is the enterprise religious and spiritual, and should it be guided by spiritual principles and practices? Or is the enterprise more fundamentally psychological, and therefore subject to the dictates and guidance of psychological understanding?

Despite many advances in psychological understanding, the difficulties and the uncertainties remain. In the present work, Studzinski has made a creditable effort to bring together in an encapsulated form some of the more useful findings of psychological investigators about the so-called "midlife crisis." An adequate sampling is made of the major contributors to this literature, with citations from the work of Vaillant, Levinson, Eliot Jacques, Kernberg, and others much in evidence. The developmental schema of the faith experience provided by James Fowler is also utilized. The syntheses of these authors' contributions are somewhat simplified, but nonetheless provide useful synthetic statements of their views and a sort of introductory overview of their conclusions. Most of this part of the work remains true to its source, but makes little use of them beyond mere quotation and sketching of a picture of the midlife crisis and some of its conflictual difficulties and developmental concerns in pedestrian, one might almost say stereotypical, terms. The more religiously oriented and spiritual material is lined up side by side with more psychologically oriented material in a kind of conceptual pastiche, but with little attempt at meaningful integration. The ambiguities and the uncertainties remain untouched.

As the saying goes, the proof of the pudding is in the eating, but in the present instance we are offered a thin and pallid broth instead. Within the scope of 15 pages, S. advances seven guidelines which represent the practical application of the previous considerations. These guidelines suggest that the director be warm and friendly, that he should be aware of possible hidden agendas or unrealistic expectations, that the directee should have the occasion to tell his story, that creativity can be fostered through a form of metaphorical play, that the possible visions of life can be engaged in through the use of imagination, that spiritual direction

aims to foster greater tranquility and, finally, that it is ultimately the work of the Holy Spirit and an occasion of grace. It would be hard to imagine a more general and nonspecific list of guidelines. It offers little or nothing that would help us to discern the unique characteristics of spiritual direction and allow us to separate it with some confidence from any other healing modality, e.g., either counseling or psychotherapy. Perhaps the last element, focusing on the role of grace in the process, is meant to be a distinguishing element, but if we listen to Rahner's views on the economy of grace, any process that leads in the direction of human betterment and psychological growth could just as well be taken as involving the action of grace.

Overall, the tone of this presentation tends to lean in a psychological direction, which might leave the impression that spiritual directors were hardly more than poorly trained psychotherapists. Has spiritual direction sold its soul to the devil of psychology to such an extent that it has lost its own identity, or at least that this identity has become obscured? In short, the reader of this slender volume is presented with a rather superficial summary of some more recent psychological findings regarding the midlife state of the life cycle, but one is provided very little sense of the practical implications of these findings for the work of spiritual direction. The picture of spiritual direction which emerges is rather pallid, diffuse, nonspecific, and lacking in a sense of self-conscious purposefulness and methodological specificity. We are told more about what a spiritual director might think in the light of such psychological discoveries, and little or nothing about what he might do to implement these findings in his work with souls.

*Cambridge, Mass.*

W. W. MEISSNER, S.J., M.D.

**WICKEDNESS: A PHILOSOPHICAL ESSAY.** By Mary Midgley. Boston: Routledge & Kegan Paul, 1984. Pp. viii + 224. \$29.95.

Though she avoids explicitly religious themes, Midgley has written a book on what might be called the effects of original sin. From beginning to end, her persistent plea to fellow philosophers, to psychologists, and to our culture is that we not deny the sources of evil in the human breast. We must map out the natural or innate tendencies which make human wickedness possible. Thus her approach readily falls within a natural-law perspective, but her goal is to uncover how we go wrong, not the more attractive task of how we achieve our humanity.

She begins by arguing that neither a Nietzschean "immoralism" nor a relativistic skepticism is intelligible, and, in fact, both are not practiced by their proponents. She protests against the extremes of "contemporary autonomy-worship" and fatalistic resignation. She also rejects any solu-

tion which places the origin of evil outside the human subject, say, in a separate Manichean principle of evil or in a repressive society. Her general view is that the origin and essence of sin is a deliberate blindness—attitudinal sins of omission—to certain facts, ideals, and principles. The self destroys itself and others when it pursues some narrowly circumscribed “motive.” To situate this view, she argues that human beings are not only a unity but also a rich complex of “motives.” Evolution has given us a wide range of motives, extending far beyond Hobbesian self-preservation or Freudian pleasure. She particularly attacks the view that aggression is the chief source of all wickedness. Aggression can serve good ends, but it, like all other “motives” including love, can become obsessive or go beyond the Aristotelian mean. On the other hand, we are also capable of balancing one motive with many others within a generally integrated but developing life pattern.

M. argues that for the sake of intelligibility we should always look for at least a residue of good function in any motive, even when it leads to evil; but she reluctantly concedes that there may be unintelligible “motives” of sheer destructiveness. Still, she claims, there is no basis in evolution or experience for a death wish, but Freud rightly faced up to our destructive capacities when he hypothesized this instinct. Human nature is so constituted that conflicts between our various motives are inevitable, and therein lies the necessity for both individual freedom and social dictates.

M. dialogues at length with Nietzsche, Freud, and Darwin—the last being her closest ally in understanding the origin of morality. She nicely draws examples from literature and history, especially the Nazi era. Her greatest success is in calling attention to various theoretical extremes, e.g., amoralism, individualism, or biological determinism. M. does not provide a detailed analysis of our many motives; and one feels throughout the book that the mystery of sin still has greater depths deserving to be plumbed. She could profitably have considered centuries of Christian reflections on sin, particularly the “deadly sins.” Philosophy and psychology may have often forgotten wickedness within the human heart in their concern to discover the causes and to specify the morality of acts, but Christianity on the whole has remembered both sins and sin. M.’s useful book reminds Christians that any one-sided emphasis on the goodness of creation or any simple call for wholeness needs to be balanced by considerations of nature’s unevenness and failures—especially human complexity and sinfulness.

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

## SHORTER NOTICES

TRADUCTIONS HÉBRAÏQUES DES ÉVANGILES RASSEMBLÉES PAR JEAN CARMIGNAC 4: DIE VIER EVANGELIEN INS HEBRÄISCHE ÜBERSETZT VON FRANZ DELITZSCH (1877-1890-1902). Turnhout: Brépols, 1984. Pp. lxxviii + 206. FB 1400.

In 1982 Jean Carmignac, a priest of the archdiocese of Paris and editor of the *Revue de Qumran*, published three volumes of old Hebrew translations of the Gospels (see *TS* 44 [1983] 695-97). This is the fourth volume in a projected series of moderately-priced reprints of such translations, which is eventually to number at least ten tomes. This volume contains the text of the four Gospels from the celebrated Hebrew translation of the NT of Franz Delitzsch (1813-90), a Protestant theologian and biblical scholar who taught at the universities of Rostock, Erlangen, and especially Leipzig. He was above all interested in the conversion of Jews to Christianity and worked for years with the Bayerischer Judenmissionsverein and the British and Foreign Bible Society to produce a Hebrew version of the NT that would be not only accurate but also readable to contemporary Jews. His translation was based at first on the Textus Receptus of the Greek NT, but in subsequent editions he made use of newer critical editions of the Greek text. The Hebrew into which he translated the NT was partly biblical and partly Mishnaic. The first edition was published in 1877, and the tenth appeared in 1989, a short time before his death. Two subsequent editions, prepared in part by him and continued by Gustav Dalman, appeared in 1892 and 1901. Carmignac's introduction reproduces (in German) D.'s brief autobiography and supplies other details about his life and his long work on the translation and revision of the Hebrew text. The Hebrew text in this volume is an enlarged photo-offset re-

production of the tenth edition, printed on the right-hand pages, and faced with a critical apparatus on the left-hand pages that supplies the variant readings in the other eleven editions. This was prepared by Hubert Klein. *In se* it is a tour de force, but it may prove useful in a way that is not apparent at present. D. was convinced that Jesus and his apostles spoke Hebrew, and Carmignac's conviction that the Semitic substratum of NT writings was Hebrew, not Aramaic, explains in part his interest in publishing this monumental series.

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

THE INFANCY NARRATIVES. By Herman Hendrickx, C.I.C.M. London: Chapman, 1984. Pp. viii + 145. \$9.95.

THE SERMON ON THE MOUNT. By Herman Hendrickx, C.I.C.M. London: Chapman, 1984. Pp. x + 210. \$9.95.

The present treatises are slightly revised editions of works which appeared in 1975 and 1979, respectively, at the East Asian Pastoral Institute in Manila. They fall in that middle ground between technical scholarship and elementary introduction, and presuppose a readership that is unafraid of some technical discussion for the sake of a firm knowledge of the Scriptures—a knowledge which will issue in personal and pastoral enrichment. The author has ably succeeded in his purpose.

H. shows an ample command of the relevant literature on the Infancy Narratives and the Sermon on the Mount; the bibliographies are extraordinarily complete for a work of this kind. The various scholarly opinions are often referred to, and H. gives reasons for his choices, correct choices for the most part, in my opinion. It is naturally impossible to say everything about the subjects under discussion, but H.'s ability at synthesis here comes into play,

so that the reader is given all the essentials without being burdened by peripherals. Though written by a Catholic, there are few specifically "Catholic" references (one of which criticizes the repetitious "anti-Modernist oaths").

Both books contain subjects that are well chosen to introduce people to the genuine meaning of "gospel." H. makes no claims to novel solutions, but his pedagogical skill enables the reader to appreciate these parts of Scripture without the formidable obstacles often presented by the longer, involved commentaries. Only a lack of scriptural and topical indices keeps these books from being models of their kind.

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

**THE PASSION NARRATIVES OF THE SYNOPTIC GOSPELS.** By Herman Hendrickx, C.I.C.M. London: Chapman, 1984. Pp. x + 192. \$9.95.

**THE RESURRECTION NARRATIVES OF THE SYNOPTIC GOSPELS.** By Herman Hendrickx, C.I.C.M. London: Chapman, 1984. Pp. viii + 150. \$9.95.

Both volumes are based on lecture materials worked out by the author in 1975-77, which were originally published in the Philippines. The British publisher has subsequently updated the bibliography, but the essential shape of the analysis reflects what was current in scholarship at that time. As a result, some readers may be puzzled by the presumptions which are no longer as universally held as they were then, such as the view that Markan Son of Man Christology was formulated to counter the "Son of God" Christology of a "divine man" type; that Galilee was a hotbed of revolutionaries; or that the possibility of addressing God as *Abba* was completely foreign to any Jew.

Each volume provides a commentary, pericope by pericope, which is easily followed by students with a synopsis, a concordance, and, in some instances, minimal knowledge of Greek

and NT text types. The volume on the Passion narratives provides its own Gospel parallels at the end of the work. Both volumes are thoroughly informed by the work of redaction criticism. H. argues against a pre-Markan Passion narrative that the best understanding of the material is to see Mark's hand reworking and shaping independent units from the tradition. The volume on the Passion narrative ends with a section on theological themes followed by some brief comments about preaching. That on the Resurrection narratives concentrates on common flaws in and suggestions for preaching the different pericopes. Since H. has argued as strenuously for the redactional work of the evangelists in the latter case as in the former, it is not clear why he elects not to attempt some theological summary of each evangelist's understanding of resurrection. However, his insistence that one avoid adding "facts" to repeating the tomb and appearance stories and make sure that the presentation of these materials in homilies respect their genre and theological intent should be taken to heart by all who preach on any Gospel passage.

The bibliographies are quite comprehensive, but the footnotes are only suitable to the needs of the beginning student. Claims which a more advanced student would want documented are let go as though they were obvious. These are clear and easy-to-follow books, which should teach the beginning student a lot about how the Passion and Resurrection narratives came into being. They are an excellent argument against misplaced concern with facticity and naive literalism.

PHEME PERKINS  
*Boston College*

**CHRISTOLOGY: BASIC TEXTS IN FOCUS.** By Leopold Sabourin, S.J. Staten Island, N.Y.: Alba, 1984. Pp. xii + 259. \$9.95.

Sabourin's purpose is to present "the

essentials of the discipline [of Christology], what college and seminary students ought to know and can assimilate in one course, with appropriate readings suggested." The subtitle is apt: S.'s method is to "let the texts speak for themselves." He claims there are no "pre-conceived notions," but he admits to representing "traditional" though "not fundamentalist" Christology (211).

S. finds the essentials of Christology in three major areas. First, the NT. This is the most carefully developed section of the work, and obviously S.'s forte. All but 40 pages methodically trace NT Christology through its separate areas of development, from early Palestinian and Q-source Christologies through each of the Synoptics, the Christological hymns, Paul, the Pastorals, Johannine thought, and Apocalypse. S. always presents specific texts with the conclusions of the exegetes (not the scholarly analyses). The more conservative exegesis is preferred: for S., Jesus is conscious of himself as Messiah and Suffering Servant; he designates himself as Son of Man in his earthly life and passion (43), and identifies himself with the apocalyptic envoy (11).

Second, early dogmatic development. S. traces post-NT Christology through major early Fathers to Chalcedon. The clarity of his treatment of the miasma of views of this period will be appreciated by any college-theology instructor or student; still, the lack of an investigation of the meanings of the Chalcedonian terms is disappointing. One senses that S. would have brought the same clarity to Chalcedonian understanding as he brings to the rest of the work, and students would have been forever grateful.

Third, modern Christological development. This is one chapter. S. discusses Dutch criticism of Chalcedon (but all too briefly to convey the import), liberation theology's approach,

and the cosmological attempts of Teilhard de Chardin and Rahner. In the hands of a good instructor, this section should give rise to exciting Christological discussion.

Valuable and extensive scholarly footnoting complements the text nicely.

MARTIN R. TRIPOLE, S.J.  
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**THE DIVINE MOTHER: A TRINITARIAN THEOLOGY OF THE HOLY SPIRIT.**  
By Donald L. Gelpi, S.J. Lanham, Md.: University Press of America, 1984. Pp. xiii + 245.

G. explores Trinitarian theology with particular emphasis upon a renewed foundational pneumatology. A central matrix for communicating his reflection rests upon his analysis of experience and conversion. G.'s work might be viewed as an attempt to understand the conditions, consequences and realities that shape the "personal experience of conversion" (17) within the context of God's Holy Breath.

A second chapter articulates a nuanced approach to the category of experience. G. suggests that experience is evaluative, decisive, and responsive and names these realms or feelings as quality, fact, and law. The following chapters apply these realms in the transformation enabled through the gracious illumination of the Holy Breath. G. tries to demonstrate through the biblical data that the same characteristics of human experience find resonance and fulness in Triune life.

G. views the role of the Father and the Son as fulfilling an efficacious mission within divine experience, while the Holy Breath serves as the "missioned principle of divine illumination" (118). Thus the Holy Breath stands as the personalizing principle of human and divine experience. G. articulates carefully the meaning of Trinitarian unity and diversity and consistently holds

that the Divine Breath serves as principle of illumination and wisdom within Triune life. A final chapter argues that the feminine offers a needed "personal image" of the Holy Breath (215).

This book defies easy summation. G. draws together with herculean diligence a wealth of scriptural, patristic, historical, and contemporary scholarship. He aims at producing a North American paradigm for doing theological reflection. Theologians whose interest and competence lie in Trinitarian theology need to be in dialogue with G.'s work. Personally, I would like to have seen G. interact with the work of some of his Jesuit colleagues, e.g., Bracken and Sears; readers would gain further insight into G.'s overall intent.

JOHN F. RUSSELL, O.C.A.R.M.

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**EVIL AND EVOLUTION: A THEODICY.**  
By Richard W. Kropf. Rutherford, N.J.: Fairleigh Dickinson University, 1984. Pp. 204. \$27.50.

Kropf has attempted a book which is readable both for scholars and for the community of mankind. This effort is always tricky. The book winds up divided between the two communities, but it verges more in the direction of the community in general than the scholarly community. His attempt to include the latter is accomplished primarily in notes and addenda which do not quite fit the text. In spite of this difficulty, the book does raise various questions of worth concerning evil, evolution, and theodicy.

K. seeks to distinguish between evil as a mystery and evil as a problem. Here he is deeply indebted to Gabriel Marcel. His effort to relate Marcelian views on evil to certain views of Teilhard concerning evolution exhibits good creative imagination and raises interesting questions, but this relational effort is weak in spots. Ulti-

mately, Chardin and Marcel have quite differing views of both evil and evolution, which causes the analogies between the two to be quite tenuous.

The third notion (other than evil and evolution) is theodicy. K. wants to investigate once again the nature of God. A large section talks about various classical theories on the nature of God. K.'s effort to relate these views to a process-theology view with heavy evolutionary leanings is once again interesting from a creative-imaginative stance, but it breaks down in the end. He jumps too much from various thought patterns without linking them enough in an analogous manner.

K. has linked his views of process theology to the relatively new school of theodicy which demands that God must suffer within the process system of reality if God is to validly express His solidarity with the human race. It is not clear how much he is indebted to the work of Jürgen Moltmann in this section, but his ideas are similar. Why he begins the chapter "The God Who Suffers" with a particular quotation from Berdyaev is inexplicable, because it does not actually deal with a suffering God. Despite its deficiencies, the book will joggle one's mind.

TERENCE GERMAN, S.J.

*Marquette University*

**RELIGION AND ULTIMATE WELL-BEING: AN EXPLANATORY THEORY.**  
By Martin Prozesky. New York: St. Martin's, 1984. Pp. x + 256. \$22.50.

P. constructs a causal explanation of global religion. He seeks to show that there is a "massive, ancient and deeply rooted sense of another, better world, immediately to hand yet also mysteriously remote, suffusing, enthusing and surpassing the things of sight and sense" (67). How is this to be explained? By a theory that all human beings do is driven by a desire to maximize benefit or satisfaction. This is called the "euonic quest." Even suicide



confirms that each has this drive (136). But, P. asserts, people are religious because humans want not only transient, this-worldly well-being, but ultimate well-being. The various religious traditions, from mythological naturalism to transcendental monotheism or spiritual monism, flourish insofar as they satisfy persons' desire to be "saved." The differences among religious traditions are attributed to climatic, geographical, and other accidental and contextual influences on this drive. Believers are distinguished from secular people because the former expect a complete and perfect solution to all stresses, and the latter do not (234).

P. follows Schleiermacher, Freud, and Feuerbach (I might add, Hume and Russell) in viewing all religion as expression of some general human experience. He supports his theory with some anthropological evidence. He claims his theory avoids "the fatal subjective reductionism that undermines" (176) earlier accounts, for he believes his sufficient causal explanation of religious beliefs leaves open the question of their truth.

Those who enjoy concepts vague enough to explain anything may appreciate P.'s account of the universal euonic quest for religious satisfaction. Those who suspect that the differences between religions may be as significant as their similarities, who expect theories to be falsifiable, who doubt that there is any such thing as "the worldwide phenomenon of belief in God" (194) that requires an explanation, or who find shared religious life more basic than expression of individual religious experiences will find this account unpersuasive.

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

YOGA AND THE JESUS PRAYER TRADITION: AN EXPERIMENT IN FAITH. By Thomas Matus. New York: Paulist, 1984. Pp. 193. \$8.95.

Matus, a convert and Camaldolese monk who found his way into Christianity via yoga and meditation, offers a solid comparative study of tantric yoga and Eastern Christian mysticism, or the hesychastic spirituality stemming from the desert tradition, and acquiring its more familiar form in the Jesus Prayer of the Greek Fathers and Russian masters.

In his own journey, M. went deep into tantrism and yoga generally, and he experienced its authentic value as a way to inner realization of the divine. Tantrism itself takes its name from a body of writings—Buddhist and Hindu—of oral and religious traditions which were composed in treatise form—hence the term *tantra*, meaning "treatise." Bede Griffiths remarks in the preface: "Father Thomas has given one of the best expositions of the essential meaning of Tantra that I know. . ." (1). Tantrism is a more integral approach—uniting body, mind, and spirit—than was formerly the case in Hinduism and Buddhism. It corrected the tendency of these two traditions, in their early history, to suppress the role of the body in the spiritual ascent.

M. inquires whether there can be a Christian yoga, especially in its mystical sense, and answers in the affirmative. He sees in hesychasm—originating in the Greek term *hēsychia*, which means "inner quiet" or "stillness"—a Christian parallel with tantric yoga because their aim is essentially the same: a unitive relationship with and experiential realization of the divine mystery within. M. relates tantric yoga and its symbolism with the approach of St. Symeon the New Theologian, who represents the hesychastic tradition. He finds that, like their goals, their vocabulary of symbols is akin. Finally, he concludes in an epilogue: "The Christian's yoga is the yoga of Christ which is the yoga of cross and resurrection" (153).

WAYNE TEASDALE  
*Hundred Acres Monastery, N.H.*

"PRIEST" AS TYPE OF CHRIST: THE LEADER OF THE EUCHARIST IN SALVATION HISTORY ACCORDING TO CYPRIAN OF CARTHAGE. By John D. Laurance. New York and Berne: Peter Lang, 1984. Pp. xx + 256. \$29.50.

A revised doctoral dissertation (in liturgical studies at Notre Dame) which does a careful and thorough exegesis of a famous text of Cyprian on the "priest." In *Ep.* 63, 14, 4, Cyprian says that "that priest indeed truly functions in the place of Christ who imitates that which Christ did." The immediate reference is to the use of wine (rather than water) in celebrating the Eucharist. L. establishes a full context of meaning for this remark by first examining the general view of typology in the early Church (as a way of linking together OT and NT), and then looking in particular at Tertullian's style of exegesis and his use of the term *sacramentum* to understand the unity of salvation history. He shows that it was common to see types of Christ not only in persons and events of the OT, but also in persons, things, and events after the time of Christ. Building on this background, L. examines Cyprian's own sacramental view of salvation history. In effect, he maintains, C. saw all of reality as created and constituted only in relation to the culminating event of Jesus Christ. Hence, in principle, any natural reality, person, or historical event not only can symbolize Christ (as a type) but has its own being precisely in relation to him.

Against this background of meaning, L. can show that the key text on the priest expresses an "imitation-presence ontology." The capacity of all of reality to symbolize Christ is realized most explicitly in the life of every Christian (especially the martyr) insofar as it imitates Christ's *passio*. The bishop as leader of the Eucharist is a type of Christ precisely to the degree that in his person and role he images the unity of mutual love in the gathered assembly, the unity which Christ effected in

his *passio*. L. has done an excellent piece of historical and philological scholarship, thorough and precise while still readable and interesting.

WAYNE L. FEHR  
Marquette University

ORIGEN: SPIRIT AND FIRE. A THEMATIC ANTHOLOGY OF HIS WRITINGS. By Hans Urs von Balthasar. Translated by Robert J. Daly, S.J. Washington, D.C.: Catholic University of America, 1984. Pp. xviii + 416. \$34.95.

One can perhaps best review this book by comparing it to Plato's myth of the cave, with one striking difference: reality—in this case, Origen—becomes better known through the activity of two people who seek, in succession, to illuminate this important figure in the history of Christian thought. The texts B. has selected to exemplify Origen's method and thought are enlightening and thought-provoking; his introduction not only explains the structure of the book but also paints a picture of a fertile theological mind, a dedicated biblical scholar, and a deeply spiritual Christian.

Daly's contribution represents another level of illumination, and his work transcends what one might call "simple" translation. In a foreword he clarifies Origen's labors as a biblical scholar for the modern reader—a difficult task for B. in 1938 when this work first appeared, in light of the state of Roman Catholic biblical scholarship at that time. Origen appears not as an exegete in the modern sense of the word but as a biblical theologian for whom exegesis and theology are all but identical. A brief epilogue provides a useful guide to the best of recent scholarship on Origen, and several indices render the volume a useful reference work as well. D. has translated the texts from the original Greek and Latin, not from B.'s German, and has caught the spirit and meaning of Origen in a readable modern idiom. He is justified in de-

scribing his version as "a new (i.e., third) edition" (373).

The Origen who emerges from these pages is not the Platonizing, semiheretical philosopher of all too many older studies. He is without doubt a brilliant thinker who knew and used Greek philosophy, but he is also—and to Origen himself this was far more important—a devout and dedicated Christian who saw the Word of God as incarnate in the Scriptures and sought to activate the saving power of that Word in himself and in his readers. I have intentionally not attempted to summarize B.'s insights and evaluations of Origen, nor have I quoted from the more than 1000 selections in the volume. To do so would be to tear asunder and render sterile a rich text that should be read as a whole; this book can be highly recommended to anyone who is interested in Origen and in a view of Christian life which stems from an ancient scholar who was first of all a devout Christian and who wished to be, in his own words, "a man of the Church." The experience will be a rewarding one, and the reader's appreciation of Origen should be enhanced.

GERARD H. ETLINGER, S.J.  
*Fordham University*

**DIVINE OMNISCIENCE AND HUMAN FREEDOM: THOMAS AQUINAS AND CHARLES HARTSHORNE.** By John C. Moskop. Macon, Ga.: Mercer University, 1984. Pp. xviii + 105. \$14.95.

If God knows everything, God knows every act I perform. But if God knows that, how can I be free to perform any act—e.g., writing this notice, if God's knowing that I write this notice entails that it cannot be false that I write it? This revised dissertation argues that both Aquinas and Hartshorne provide coherent ways out of this classic conundrum while avoiding a nonlibertarian notion of human freedom. A Thomistic view of God's knowledge as timeless is defended by claiming that timeless

knowledge is possible, only analogous to time-bound human knowing, and compatible with human freedom. Hartshorne's view is that God knows all the actual past and all possible futures, not the actual future. God knows events through experience and has no knowledge of contingent future events, including future free human actions. M. prefers Hartshorne's view over the Thomistic account on the grounds that the latter theory is less conceivable (because the doctrine of analogy makes Thomas' God more mysterious) and less religiously adequate (because the doctrine of divine eternity makes God less responsive to humans than the doctrine of divine relativity).

M. makes his case too easily. For instance, consider the claim that propositions about future contingent events have a truth value: "I will have duck for dinner tonight," or its converse, is true. If God does not know which, then there is a true proposition God does not know. How can Hartshorne's God, who does not know whether I will have duck for dinner, be omniscient? Can a doctrine of analogy helpfully resolve the problems with timeless knowing, willing, and acting? M. shows clearly where the problems are. A more extended analysis would have made his conclusions more compelling.

TERRENCE W. TILLEY  
*St. Michael's College, VT.*

**LEADERS OF THE REFORMATION.** Edited by Richard L. DeMolen. Selinsgrove, Pa.: Susquehanna University, 1984. Pp. 360. \$39.50.

The common theme uniting these fine essays is how some of the major personalities of the Reformation understood themselves as reformers. The eleven chapters are dedicated to A. G. Dickens and are significant pieces which focus on how these leaders lived and worked at reformation in their various contexts.

Richard DeMolen examines Eras-

mus' philosophy of reform as *philosophia Christi* and thus a way of life rather than a method of learning. Scott Hendrix probes the various communities of which Luther was a part. Robert C. Walton finely sketches leading influences and elements of Zwingli's theology, while Calvin Pater studies the unique elements in the program of Andreas von Karlstadt.

Thomas Cromwell's religious beliefs are scrutinized here by Stanford Lehmborg, and Loyola's passion for the greater glory of God is expounded by John Patrick Donnelly. David Foxgrover's fine study is of Calvin's image of himself as "Christ's Standard-Bearer." Peter Donaldson shows that Reginald Pole's views on Machiavelli held within them a typological view of the processes of human history. He also argues that Pole saw *The Prince* as the inspiration behind Henry VIII's break from Rome.

Huguenot efforts in France are viewed through the work of the three Châtillon brothers, who are shown to be aristocratic representatives fighting to preserve power from an encroaching Catholic majority. Contemporary pictures of Ferdinand II are brought to light by Charles Cater in "The Image of Ferdinand II," while J. Sears McGee shows William Laud to be much more concerned with ceremony and the priesthood than with the intricacies of doctrinal controversies.

This is an excellent collection of essays, enhanced even further by the annotated bibliography or notes on sources that accompany each piece.

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University of Dubuque*

BIBLIOTHECA TRINITARIORUM 1: AUTHOR INDEX. Edited by Erwin Schadel. Munich: K. G. Saur, 1984. Pp. cxi + 624. DM 120.

Three hundred years ago, a volume entitled *Bibliotheca antitrinitariorum*

was published in Europe which gave a detailed list of writings in opposition to the traditional Christian doctrines of the Trinity and the divinity of Jesus Christ. Schadel and his collaborators have incorporated that bibliographical information into a more comprehensive work dealing with books and articles on the Trinity in general. Their aim, as stated in the Introduction (written in German but translated into English, French, Latin, and Spanish), is thereby to provide a new impetus for research on the Trinity, above all in terms of a new metaphysical vision so urgently needed as a result of current subjectivism in philosophy, positivism in the sciences, and moral relativism in ethics. The first volume gives only the list of authors (from the patristic period to the present) together with a brief summary of the contents of the book or article. The second volume will list the same data according to subject matter and historical development. The work thus seems worthy of acquisition by libraries for reference purposes.

JOSEPH A. BRACKEN, S.J.  
*Xavier University, Cinn.*

DIE SYNODEN IN INDOCHINA, 1625-1934. By Josef Metzler, O.M.I. Paderborn: Schöningh, 1984. Pp. xxiii + 407. DM 108.

From manuscript and scarce printed materials the director of the Vatican Archives illuminates a fascinating but little known sector of the history of the Church in Indochina. Each synod is examined in terms of its historical background and the decrees it issued. An important policy adopted in the early 17th century was that the missionary was to interconnect the kernel of truth in the non-Christian religions with Christian teaching so that the latter would not be considered totally new.

In the early 18th century Rome set down several synodal plans, but these were not realized until the second

synod of Tonkin in 1753 and the synod of Cochinchina, Cambodia, and Champa in 1841. Although the synod of 1795 in West Tonkin is known to have occurred, the acts cannot be located in Rome or in Paris. Pope Leo XIII's decree of 1879 setting up ecclesiastical regions in China and neighboring countries led to the development of regional synods from 1880 to 1912. Even before the First World War the native clergy and native sisters outnumbered the European missionaries. The absence of native clergy at these prewar synods indicated that the inner value of the native culture and the living conditions of the Christian communities were not fully appreciated. When the first Vietnamese bishop was consecrated in St. Peter's in 1933, France objected to naming another native bishop because Indochina was its protectorate.

The First Council of Indochina (1934) not only did not break from the past but built on it by continuing to foster the study of the language, religions, and customs of the people, allowing clerics to wear Annamite garb, recommending the introduction of the native language into the liturgy, and insisting on the further development of native priests and clergy. These were to become the basis of a strong lay apostolate.

Metzler's well-written overview of these synods casts new light on the jurisdictional development of the Church in Indochina. Its principal merit is the discussion of the inner pastoral life of the communities that led to the steady growth of the Church for 300 years.

JOHN W. WITEK, S.J.  
*Georgetown University*

**INNOCENT XI: POPE OF CHRISTIAN UNITY.** By Raymond J. Maras. Notre Dame, Ind.: Crossroad, 1984. Pp. xiv + 356. \$42.75.

Innocent XI (1676-89) governed the

Roman Catholic Church during the time of the second Ottoman invasion of Eastern Europe and the reign of Louis XIV of France. The aged and often ill pope had to protect Christendom from the former and the Church from the latter, and, as was so often the case in church history, the infidel presented a more soluble problem than the Catholic. Innocent's attempts to forge a Christian alliance between Austria and Poland and his heavy financial contributions to the war effort enabled the Christian forces to lift the Turkish siege of Vienna in 1683 and eventually to effect the reconquest of Hungary. Throughout his campaign to protect Eastern Europe, the pope hoped for support from Louis or at least for no attack by him upon Hapsburg lands; the king responded by using the Gallican sympathies of his clergy to thwart Innocent's efforts at European Catholic unity—except, of course, under French hegemony. This pope's story is important, and this is the first full-length English biography in three centuries, although the relevant portions of Ludwig von Pastor's monumental, multivolume history of the popes are also in English. Unfortunately, this book does little justice to its subject.

M.'s style is stilted and awkward, with misplaced modifiers and repetitions. He is inordinately fond of the passive voice, which slows down his prose, but, more frustratingly, he leaves out the agent, e.g., "Both religious inspiration and prudent administration have been adduced in explaining his [the pope's] amazing success" (211). Adduced by whom? The reader never knows because no name appears in the text nor is there a footnote to this passage; this sort of thing goes on throughout the book. There are other strange passages, such as calling the famous architect Giovanni L. Bernini.

The research rises only a little above the style, despite the information gathered by the author. He speaks fre-

quently of Innocent's candidacy for canonization, and he leaves no doubt that he wants to help the process. One of his major "sources" is the *Summarium* of the Roman promoter of Innocent's cause. M. presents Innocent correctly as a reformer, but he glosses over instances where Innocent himself violated canon law (25, 33, 39). He even descends to medieval hagiographical techniques: Innocent died on August 12, 1689, and M. tells us: "On that same day two huge arches collapsed in the Roman Colosseum" (241).

This is simply a poorly written work. M. was as ill served by his editors as Innocent is by him.

JOSEPH F. T. KELLY  
*John Carroll University*  
Cleveland

WILLIAM JAMES ON THE COURAGE TO BELIEVE. By Robert J. O'Connell, S.J. New York: Fordham University, 1984. Pp. xiv + 141. \$9.95.

The traditional assessment of James's essay "The Will To Believe," licensed by James himself, is that it succeeds only in establishing a right to believe what one wants if and only if one is in a momentous situation where the alternatives are unavoidable, attractive, and insoluble on intellectual grounds. O. rereads the essay in light of James's other occasional essays and *The Principles of Psychology* to argue that he consistently believed our "passional natures" not only work when our intellects fail, but also exert precursive influence on our intellectual sides. This naturally leaves James open to the obvious charge of encouraging wishful thinking. O. defends him by analyzing James's notion of character to reveal a heretofore unseen "robust streak of deontologism" (125), a mandate to live the intellectually and morally strenuous life, which makes wishful thinking anathema.

The key to O.'s interpretation is James's quotation in "Is Life Worth

Living?" from Wordsworth: "we need 'the virtue to exist by faith/As soldiers live by courage'" (120). But just as the truly courageous can serve in many armies, so the truly faithful can believe in many traditions. While the courage to serve or believe may keep us out of cowardly armies or shallow traditions, these virtues alone cannot indicate which of the many strenuous ways we should walk in our pluralistic universe. O. needs to draw this out more clearly.

O. rightly rebuts misreadings of James. While his claim to have uncovered a deontological streak in James is debatable, this commentary on "The Will To Believe" should be read by those who teach the essay or are interested in James. Those wanting to read a clear, genial essay in good, popular philosophy will also find this book well worth their time.

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

CLAUDEL ET S. AUGUSTIN: UN PAR-  
ENTÉ SPIRITUELLE. By Aimé Becker.  
Paris: Lethielleux, 1984. Pp. 271. Fr.  
110.

Becker's most recent book gives us the finest fruits of his life's work. Having already written on each of the authors treated here, he has lived to see each of these previous works praised by the *Académie française*. This relatively brief but extremely dense study reveals the high degree of Augustinian inspiration in Paul Claudel's writings.

His method is traditional. He treats the subject under three headings: (1) the terrible call of the fatherland; (2) the interior fatherland; (3) the world found again and conquered. Our now retired honorary professor of the University of Strasbourg subdivides each of the first two headings under five different aspects; the third part contains six divisions.

The Augustinian inspiration in the life and the work of Claudel is enormous. An abundance of citations by

Claudel of Augustinian texts in his *Journal*, his correspondence, and other writings is significant. The poet treats themes that are clearly Augustinian: the love which constitutes the beauty of the soul, the Word Incarnate who defies us, Christ the priest who is offered in and by his Church, the bond between joy and truth, the weight of love, humility, the interior senses, etc. B. has studiously collected a multitude of examples from Augustine and then juxtaposed the Claudelian use of the idea. For example, in his commentary on 1 Cor 15:28 ("God will be all in all") Augustine writes: "There will come the time when one will recognize only God." Claudel echoes Augustine: "Nous serons à la source . . . . Nous serons avec l'Amour qui appelle toutes choses à lui, et c'est alors seulement que nous comprendrons pleinement la parole du Sauveur: 'Quand je serai élevé, Je tirerai toutes choses à moi'" (*Un Poète* 172).

This book is poetic and beautifully written. Spiritually uplifting and inspiring, B. has given his readers some of his own spirituality as well as the most complete and informed synthesis to date on Augustine and Claudel.

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**JUNG AND THE CHRISTIAN WAY.** By Christopher Bryant. Minneapolis: Seabury, 1984. Pp. x + 125. \$7.95.

This thoughtful work is B.'s attempt to present an "impressionistic sketch" of areas of Carl Jung's psychology which have potential for assisting an individual in living a Christian life. While B. disclaims psychological expertise, his integration of Jung and Christianity demonstrates a confident grasp of Jungian theory.

B., a member of an Anglican religious community, is careful in presenting Jung. When Jung rejects "belief" in God in favor of "experience" of God, B.

proposes an understanding of faith which is both intellectual and experiential. When Jung criticizes a Christian understanding of evil, B. comments that Jung was no theologian or philosopher and misunderstood the doctrine.

In Jung's theory of human development, the Individuation Process, B. hears a language which begins to capture the activity of God in a human life. The language of archetype, symbol, and especially self provides connections between day-to-day living and God's providence.

In its scope and rootedness in experience, Jung's theories remind B. of the Christian mystics of the 14th, 15th, and 16th centuries. Their view of God as the source, summit, and center of life is echoed in Jung's construct of the self which is present in the core of the personality and which emerges as the ego and the unconscious enter a dialogue.

B., along with many others, detects a deep spiritual hunger in people today. Frequently the Christian symbols no longer provide meaning. B. wonders if the artist, the musician, the poet, the choreographer, and the liturgist could not help revitalize the old symbols; and then the need is to relate people's life experiences to these symbols.

The work is rich in suggestions—about contemplative prayer, worship, imagination exercises, interpretations of doctrine. It is a readable and competent work recommended for those who are seeking an introduction to the potential of Jung's work for assisting Christian living.

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**GETTING IT ALL TOGETHER: THE HERITAGE OF THOMAS MERTON.** Edited by Timothy Mulhearn. Wilmington, Del.: Glazier, 1984. Pp. 109. \$4.95.

If you can get past the irritating title and the overstated subtitle, there are some decent items in this slim volume.

Amiya Chakravarty, consulting editor for Merton's *Asian Journal*, gives us in "True Religion: Experience and Relation" personal if somewhat rambling recollections (and on p. 28 I think he means *consonantia* rather than *constantia*: see Merton's "Day of a Stranger"). David Steindl-Rast's more substantial reflections in "Thomas Merton, Now at the Crack of Dawn" are also very personal; most of the chapter is a commentary on M.'s talk in Bangkok on Marxism and the monastic life. Richard Cashen's "Thomas Merton and the Search for Solitude" (the only contribution to include references) is a summary of his book-length study of the same subject, published in 1981 by Cistercian Publications. " 'Pieces of the Mosaic, Earth': Thomas Merton and the Christ," by George Kilcourse, offers a meditation on the Christological content of M.'s spirituality, chiefly as evidenced in his poetry. (It has also been published with full notes in *The Message of Thomas Merton*, edited by Patrick Hart and also issued by Cistercian Publications.)

Selected from papers offered at seminary symposia in Huntington, N.Y., between 1975 and 1978, these four chapters add little to current study of M. and his work. Even so, their having been written in the 70s and their being published now testify to the burgeoning interest in Gethsemani's prolific and many-sided son. Lukewarmly recommended.

DONALD GRAYSTON  
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THE HOLY FAMILY OF FATHER MOON. By Joseph F. Fichter. Kansas City, Mo.: Leaven, 1985. Pp. 155. \$7.95.

Armed with a Harvard doctorate in sociology and with years of research in group behavior of religious people, Fichter, a Jesuit from Loyola University in New Orleans, has written a short paperback on the Unification Church of Mr. Moon, which church has been

the object of religious bigotry in and out of the press. For his balanced and scholarly work on the UC, F. has been picketed, written against, and denounced to his Jesuit superiors. His stated aims are ecumenical and a reduction of bigotry against "cults," especially the Unification Church. Yet F., using a common sociological definition of cult, rejects this notion and calls UC a social movement. While F. admits that UC is heretical in its explanation of original sin and its denial of the Trinity *inter alia*, hence unchristian, its value is strong in its familial ideals, which emphasize premarital chastity, a vocation to marriage, and perpetuity of the marital bond.

Certainly the Moonies run against the tide of the U.S. and its materialism with the UC's puritan ethic, devotion to chastity, delayed parenthood, mate selection by the Reverend Moon, and the approaching end-time. Furthermore, American bigotry and newspaper opposition to the UC is increased by the Oriental origin of this religious movement, its differences from traditional religions, the alleged brainwashing by the church of its new members, the arranged marriages, and the rejection of the American current life-style. F. judges that the socialization of the Moonie neophytes is no worse than that of American youth. Indeed, he treats this religious group quite fairly throughout. He neglects to discuss the imprisonment of Rev. Moon on tax charges—which may have occurred after the first printing. The biggest danger to the UC is creeping bureaucracy.

JAMES J. CONLIN, S.J.  
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STILL PROCLAIMING YOUR WONDERS: HOMILIES FOR THE EIGHTIES. By Walter J. Burghardt, S.J. New York: Paulist, 1984. Pp. ix + 246. \$9.95.

What is lost in the reading of B.'s most recent collection of homilies is



their live delivery. Blessed with the experience of having heard B. preach some of these homilies, I can only wish that the reader imagine the conviction, the warmth, and the disciplined passion of the homilist. And that is what B. lays as a challenge for all preachers in his excellent introductory address, "The Word Forms the Preacher." "Basically, the Word you study has to be the Word you pray, and the Word you pray the Word you live. . . . It is the Word that forms the preacher" (12).

This collection of 34 sermons for Sundays and special occasions throughout the year recalls the title of B.'s first collection of sermons published nearly a quarter century ago, *All Lost in Wonder*. It follows more recent collections entitled *Tell the Next Generation* and *Sir, We Would Like To See Jesus*. Together, these homilies establish B. as one of the foremost preachers in our country today. Though they provide excellent spiritual reading for clergy and laity alike, perhaps their greatest value is the standard they set for other preachers.

What can we learn from these model homilies? (1) Each is fully written and carefully polished prior to delivery; the rhetoric shows reverence for the Word. (2) There is clear development of the theme, generally tripartite "in tried and tested trinitarian fashion" (45), which is preannounced and recapitulated; the congregation goes away with a memory aid. (3) Solid biblical scholarship underpins the exposition; it is a lively presentation, not a boring lecture. (4) Witty, often irreverent allusions relieve intensity, sustain attention, and highlight the seriousness of the message. (5) There is consistent, challenging application to the sufferings of the world (Calcutta, Ethiopia, Latin America, Northern Ireland, Afghanistan). Though witty, erudite, and charming, B. courageously wields the two-edged sword of the gospel message.

JAMES L. CONNOR, S.J.  
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BECOMING ADULT, BECOMING CHRISTIAN. By James W. Fowler. San Francisco: Harper and Row, 1984. Pp. x + 154. \$13.95.

This interesting volume, evocative in language and personal in tone, presents Fowler's reflection on human development, human destiny, and human vocation. While not a seminal work like his *Stages of Faith*, it is a stimulating view of adulthood from a Christian perspective.

F. argues that we are moving toward a crisis of vocational ideals in our society. He then proceeds to examine the work of Erik Erikson, Daniel Levinson, and Carol Gilligan, focusing on "what they have to teach us about human destiny and wholeness" (20). Developmentalists provide narrative structures which detail the direction and quality of human growth. Furthermore, F. presents his own faith-development theory as important and helpful in assessing the contributions of adult developmental psychology.

The most important element in F.'s work is his presentation of a Christian view of the human vocation. "Vocation is the response a person makes with his or her total self to the address of God and to the calling to partnership" (95). Persons come to fulness in relationships. This view contrasts dramatically with the ancient idea of destiny and its contemporary brother "self-actualization." We are not self-grounded individualists but rather persons whose fulfillment flows from our relations with others. F. contends that vocation is nourished by the community and that the move from self-groundedness to vocation involves both development and conversion.

F.'s volume is engaging but needs further elaboration and insight. In some ways it suffers from the hazy generalization of some of the writing on adult development. A more detailed discussion of the role of the Holy Spirit, e.g., or a more systematic empirical attempt to delineate the commonalities

in the experience of grace and conversion in people's lives might extend the work in useful ways. With this volume, F. has once again made a solid contribution to an important contemporary discussion.

JOHN W. CROSSIN, O.S.F.S.  
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**TO BE A PILGRIM: A SPIRITUAL NOTEBOOK.** By Cardinal Basil Hume, O.S.B. San Francisco: Harper & Row, 1984. Pp. 230. \$13.95.

In this volume the leader of Britain's Roman Catholics organizes various reflections on Christian life and spirituality under the traditional guiding metaphor of pilgrimage. Drawn "mainly from formal speeches, addresses, parish homilies and notes prepared for different occasions," with "some parts . . . specially written" (11), these thoughts are arranged into five major sections. The first speaks of the human search for God in the midst of darkness, finitude, and sin; the second deals with God's search for us, particularly in the Incarnation. Part 3 explores the supports available on our spiritual journey, including prayer and the sacraments, while Part 4 deals with our responsibility to help build the kingdom of God, particularly through efforts on behalf of ecumenism and social justice. The closing section touches briefly on the ultimate goal of our pilgrimage, "that ecstasy of love which is the vision of God" (225).

Books such as this are difficult to review, since tastes in devotional literature vary so much. Those looking for impassioned exhortations or novel approaches to current spiritual concerns may be disappointed. The themes are familiar, and the tone throughout serene, reassuring, low-key. Yet H. has an evident knack for recasting the riches of traditional Catholic spirituality in a simple and inviting contemporary idiom. He consistently displays a deep concern for human suffering and weakness, as well as a sensitivity to

difficult issues and contrary points of view. His discussions of prayer and the relationship between religion and politics, e.g., are especially good and all too brief.

As H. points out, *To Be a Pilgrim* is "not too systematic" and not "meant to be read consecutively from cover to cover" (11-12). Nonetheless, those using it as a springboard for personal prayer and reflection will find themselves rewarded with the wise guidance of one of today's most appealing pastors and teachers.

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**A GOD FOR A DARK JOURNEY.** By George A. Aschenbrenner, S.J. Den-ville, N.J.: Dimension, 1984. Pp. 192. \$5.95.

Each year from 1980 to 1984 Aschenbrenner wrote an article surveying important trends and issues in American spirituality for *Review for Religious*. They are reproduced here with only minor changes. I approached its reading with some apprehension that it would be like eating stale bread. I am happy to say it tasted fresh. A. is a good writer, for one thing. Better yet, he is insightful and incisive, and willing to name realities others might wish to hide from view. Reading him allows all of us to face once again some of the painful and challenging struggles and questions that marked our spiritual journeys during the last decade and a half. Moreover, the trends and issues A. points out still affect our spiritual lives and need to be faced.

The best aspect of the book is its continual call to go to the heart of the matter: our relationship with the mystery we call God. A. offers no facile solutions to the tensions of trying to live a Christian life in a secularizing culture and an often polarized Church. Rather, he regularly names real tensions and asks pointed questions for reflection with a view to helping his

readers to face their lives and their God honestly and with hope. The book can make a reader uncomfortable, precisely because A. is so honest. For example, he believes that a quiet polarization exists today in the Church at large and in religious congregations which "not only prevents a healthy, developing pluralism but often foments an unhealthy tolerance of mere plurality" (143). In effect, such a quiet polarization would deny a real unity of faith and shared vision and thus vitiate any community or communion.

While A. tries to be inclusive in his surveys, the spirituality of the active apostolic religious dominates his attention. And while he maintains an admirable balance and sanity throughout, I found a certain tendentiousness in his questions for reflection regarding education as a priority for apostolic religious. Despite these cavils, A. has done us all a great service both in writing the surveys and in putting them together as a book.

WILLIAM A. BARRY, S.J.  
*Boston College*

**PROMETHEUS BOUND: THE MYTHIC STRUCTURE OF KARL MARX'S SCIENTIFIC THINKING.** By Leonard P. Wessell. Baton Rouge: Louisiana State University, 1984. Pp. xii + 312. \$32.50.

Anyone who reads Karl Marx notices a change in style and emphasis from his early writings with their rhetorical flourishes and metaphysical obscurities to his more sober political and economic work from 1848 on. How to interpret this fault line is one of the most contentious issues in Marxist studies. Wessell places himself at the head of those who see a consistency in Marx's thought from youth to age. Not only does he rightly relate *Capital* (1867) back to the *Economic and Philosophical Manuscripts* (1844) through the *Grundrisse* (1857), but he goes even further by reading even the later books as an elaboration of the Promethean myth already present in the usually

neglected dissertation of 1841 and indeed in the earlier romantic poetry.

In the dissertation Marx proclaims Prometheus "the most eminent saint and martyr in the philosophical calendar," and it is easy enough to prove that he continued to draw explicitly and implicitly on the image of the hero who steals fire from the gods for humankind and suffers defiantly for his deed. But W. goes beyond showing this simple perdurance of imagery to identifying the whole project as essentially mythic, i.e., in his terms, religious and dramatic. Thus, he argues that "Marx's philosophy, economics and politics are indeed a function of a poetic ideal, a poetic inspiration, namely the need to view human history as the drama of human emancipation." The modern Prometheus is the industrial proletariat, chained by its needs to the rock of capital but certain to achieve salvation for itself and the world at large.

Other commentators have anticipated W. in noting that Marx always remained in great measure a myth-maker and that his grown-up picture of himself as a hard-nosed man of science was something of a delusion. What is original about *Prometheus Bound* is the serious effort both to understand the general relationship between myth and science and to apply this understanding to the Marxist analysis of capitalism. The result is a tour de force which would have surprised and probably disturbed Marx himself and which will certainly set many Marxists on edge. Forced though it may be, the book is extraordinarily interesting and suggestive as a history of ideas; it would merit reading if only for the scholarship it gathers together. I myself shall read Marx differently from here on. W. stays within the realm of the history of ideas, and yet one would hope that his next step will be to bring interpretation to bear on evaluation.

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