

## BOOK REVIEWS

**LE MONDE GREC ANCIEN ET LA BIBLE.** Edited by Claude Mondésert. *Bible de tous les temps* 1. Paris: Beauchesne, 1984. Pp. 422. Fr. 210.

This new series, edited by Charles Kannengiesser, projects seven volumes of essays on "the history of practical recourse to the Bible"—that is, the history not of the Bible itself but of the use of the Bible. This first volume comprises 20 essays that treat the use of the Bible through the late patristic period. The essays are learned but not technical, and the choice of topics is varied and refreshing.

Four of the essays treat one Father: Clement of Alexandria (E. Osborn), Irenaeus (M. Jourjon), Gregory of Nazianzus (P. Gallay), and Theodoret of Cyrus (J.-N. Guinot). The essay on Irenaeus is disappointingly short; the other three are detailed and useful.

Another group of essays treats the use of the Bible in particular situations in the early Church, and some of them offer interesting new approaches. They are: the Bible at the birth of the Church (J. Guillet), the Bible in teaching and in the liturgy of the first Christian communities (W. Rordorf), biblical themes in the Eucharistic anaphoras in Greek (I.-H. Dalmais), biblical themes in the literature of martyrdom (V. Saxer), the Bible and the Arian crisis (C. Kannengiesser), the development from commentaries to catenae (G. Dorival), the Bible of pilgrims to the East (P. Maraval), and the reading of the Bible in the liturgy of Jerusalem (C. Renoux).

A third group treats archeological evidence for the use of the Bible: the Bible in Greek inscriptions (D. Feissel), the earliest biblical scenes in Christian art (P. du Bourguet), and illustrations from the Bible in Cappadocian churches (N. Thierry). The last has some drawings and photographs of recent finds in central Turkey.

A fourth group, which also includes some material that is quite original, comprises essays on the Bible at the points of contact between Christianity and Christian heresy, Judaism, and paganism. These are: the Septuagint (P. Lamarche), Philo of Alexandria (R. Arnaldez), the Bible in the first controversies between Christians and Jews (M. Simon), the Bible at the fringes of orthodoxy (on Marcion and the Gnostics; A. Le Boulluec), and Scripture according to the pagan Celsus (M. Borret). The essay on Philo selects only a few illustrative themes from Philo's work. The essay on Marcion is exceptionally useful; the author does not simply state Marcion's principles but gives page after page of examples of how Marcion edited and revised Paul and Luke, material otherwise difficult to find.

The authors take sensible positions and, in an area that has not been

dominated by Catholic scholarship, are not beholden to outdated theories; they show, e.g., that the rule of faith is the hermeneutical principle of the NT (79) and that—*pace* Harnack—Marcion's doctrine was not exclusively biblical. The essay on controversy with the Jews touches on the fascinating topic of Christians' *de facto* differentiated attitude toward various parts of the OT: they accepted the whole Bible—in the Septuagint version—as Scripture, but took very different attitudes toward, e.g., the ceremonial law, which they rejected, and the Ten Commandments, which they accepted as binding. Similar distinctions are clear in their attitudes toward the historical books, the prophets, the Psalms, and the Wisdom literature.

There is much to be learned from the solid essays in this book, and little to which to object.

*Marquette University*

JOSEPH T. LIENHARD, S.J.

**DIE CHRISTEN UND DER STAAT NACH RÖMER 13: EINE TYPOLOGISCHE UNTERSUCHUNG DER NEUEREN DEUTSCHSPRÄCHIGEN SCHRIFTAUSLEGUNG.** By Lutz Pohle. Mainz: Grünewald, 1984. Pp. 183.

This study of Romans 13, the *locus classicus* for church-state relations, succeeds in reducing to four main types of interpretation the exegetical proliferation of opinions in 20th-century German scholarship and demonstrates how theological presuppositions dominate textual exegesis. The first type, comprising natural law and theology of order, notes the universality of the text's principles, continuity with Jewish and secular views, and its appropriateness in the Pauline context. Thus it affirms the state's position as God's vicar to which obedience is due in conscience as long as the state does not absolutize itself beyond its task of promoting good and avenging evil. It tends to see a division of realms between temporal and salvific, divided between state and church, both partners in achieving God's will and assisting man and woman to salvation.

The second type, concrete-charismatic, highlights the particular Roman situation occasioning Paul's remarks, their inconsistencies with other Pauline statements, and their lack of Christian motivation, in order to allow this "borrowed text" of general principles to be interpreted as an eschatological parenthesis in view of Paul's overall understanding. Consequently, motivation is referred to concrete situations, no normative principles are established for church-state relations, and the Christian conscience is free to judge charismatically proper conduct in particular circumstances. The state thereby loses a proper institutional position, serving only to restrict enthusiastic excess, and officials come into play only as individuals alongside all other persons in influencing the situation.

The third type, realistic-eschatological, sees universal principles and traditional references, but with an "eschatological reservation" recognizes the state's nonabsoluteness. For it was established by God not in nature but to serve the common good. This allows the conscientious Christian to help the state in promoting that good while maintaining a critical distance before rendering obedience.

The fourth type, Christocentric-political, finds a unified doctrine in the NT whereby Christ rules over the Church and the state, and the state exists provisionally to serve the Church as its instrument by providing order against chaos, thus making room for the preaching of the gospel. If the state transgresses its bounds to become demonic, it is criticized by the Church, which alone recognizes its true purpose. Though the Church may in extreme cases offer resistance, it can support the state financially, since even an unjust state serves as an instrument of God's purpose.

P.'s presentation of each type's position on major themes is clear and, though sometimes overlapping, generally concise. His conclusion favors the eschatological-realistic interpretation, which fits best into the immediate context of Romans and Pauline theology. One question, however, the amalgamation of natural-law theory with the theologies of order. While the latter postulate the state as founded on God's will in a pre- or postlapsarian world and thus endowed with His authority, the traditional natural-law theory, by grounding the state's social function in nature for the common good, relativizes any existing political order before the divine law and so approximates the eschatological-realistic interpretation; the critical distance to the state is attributed by one to the eschaton, by the other to God's transcendence. All in all, P. has substantially clarified the debate about church-state relations in Romans and the NT. *Bene meruit.*

*Fordham University*

JOHN M. McDERMOTT, S.J.

**GOD'S WORK IN A CHANGING WORLD.** By John Farrelly, O.S.B. Lanham, Md.: University Press of America, 1985. Pp. xvi + 325. \$25.50; \$14.25 paper.

This volume makes readily accessible nine essays or addresses previously published or delivered by Farrelly. Those familiar with his earlier work *Predestination, Grace and Free Will* might have expected from the present title that he was revisiting some problems raised there, but this collection is evidence of other interests and research.

The book is divided into three sections of three chapters each. Part 1 has the same title as the whole collection: "God's Work in a Changing World." The first chapter, "The Peace of Christ in the Earthly City,"

relates the symbols of the Christian faith to our understanding of peace in the political order and to our responsibility for working to create that peace as an integral expression of the kingdom of God in history. Chapter 2, "Christian Interpretation of History: A Dialogue," offers a critique of Langdon Gilkey's *Reaping the Whirlwind: A Christian Interpretation of History*. His main objection is that Gilkey interprets all Christian symbols simply through common experience, so that faith may offer meaning but not assert facts. The final chapter of this section, "Feminine Symbols of the Holy Spirit," briefly examines the scriptural symbols of the Holy Spirit and suggests that these are predominantly feminine and justify referring to the Holy Spirit as "She."

Part 2 offers three chapters dealing with questions of Christian ethics. The first, "The Principle of the Family Good," while acknowledging the many profound insights of Pope Paul VI's *Humanae vitae*, questions the total ban on all forms of artificial contraception. For this he appeals to the principle of the family good rather than simply the natural ordination of the marital act to its immediate human purpose. The second chapter, "*Human Sexuality: A Critique*," is an extended evaluation of the volume prepared some years ago by Anthony Kosnik and others. He regards their teleological method as involving at times an unacceptable consequentialism. The last chapter, "The Human Good and Moral Choice," proposes to get beyond the deontological-teleological debate by suggesting that the notion of "the constitutive human good" preserves the valid insights of both positions. It is a lengthy investigation that involves developmental psychology, phenomenology, biology, and cultural anthropology.

The final section, "Human Transcendence," comprises three essays in the general field of the philosophy of religion. The first of these, "Religious Reflection and Human Transcendence," considers seven areas of objections raised today against human transcendence. F.'s response to each is not simply negative but finds important insights that need to be taken seriously in a contemporary defense of human transcendence. The second chapter, "Human Transcendence and Thomistic Resources," asks how one may from the Thomistic tradition confront the problem of human transcendence today. He reviews and appraises three answers: a recovery of Thomas' philosophy, transcendental Thomism, and the total rejection of a metaphysics of being (by Leslie Dewart). In each answer he finds something to commend and something to modify. The last chapter of all, "Developmental Psychology and Knowledge of Being," looks to the work especially of Piaget and Eleanor Gibson to provide evidence for the way a child normally develops toward an implicit awareness of the ideas and notions that metaphysics explicitly explores. F. thereby provides modern grounds for the view that the human mind and will are directed to a transcendent realm of truth and value.

Few of these essays seek to resolve definitively any of the issues they raise. They are generally probing, suggestive, wide-ranging and tentative. Of their nature they invite further thought and discussion rather than direct agreement or disagreement. They recall much background and review the contemporary scene in many areas. Because of the wide variety of themes, it is not likely that all of these studies will fully engage the immediate interest of very many; but every student of theology will find much fruitful reading.

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JOHN H. WRIGHT, S.J.

**THE TRIUNE SYMBOL: PERSONS, PROCESS, AND COMMUNITY.** By Joseph A. Bracken. Lanham, Md.: University Press of America, 1985. Pp. viii + 208. \$22.50; \$11.75 paper.

This interesting and provocative volume offers an auspicious inaugural to a new series of books that will be sponsored by the College Theology Society. Drawing in an original way on notions developed in the process metaphysics of Alfred North Whitehead, Bracken attempts a fresh synthesis of traditional Christian doctrine with the aid of this novel philosophical framework. Treating the principal topics of systematic theology (creation, Incarnation, sin and redemption, church and sacraments, eschatology), he evolves a total hypothesis to be tested by its coherence and fidelity both to Christian tradition and to the lived experience of Christians today. According to B., process, not substance, is the primary category of being, and every process manifests the same basic structure, that of a dynamic unity in totality of individual parts or members. Specifically, community must be understood in terms of process, and an approach to theology oriented to social processes can more adequately emphasize the social nature of man, the communal character of salvation, and the reality of God as a society of divine persons. B. insists that the societies into which actual entities (Whitehead's pulse-like subjects of experience) combine are new ontological realities and exercise a corporate agency in and through the agency of their constituent actual entities. Individual entities exist as members of more comprehensive, specifically social realities, and the world process is a hierarchically structured megasociety of subordinate societies and subsocieties.

B. proposes that the nature of God is to be a community of three divine persons who constantly grow in knowledge and love of one another and thus constitute the divine community as a specifically social process. God is conceived as a structured society of three subsocieties; each of the divine persons is a society of actual entities which rapidly succeed one another. The Father, source of life and being within the Godhead, communicates Himself totally to the Son, who responds perfectly to the

initiative of the Father in an exchange of love mediated by the Holy Spirit. Finite creation is a process whose origin is the Father and is a part of the life of the divine Son and thus takes place within the ultimate process, the communitarian life of the Trinity. The Father, Son, and Spirit communicate the creativity which They possess in its fulness to creatures, and from moment to moment the Father provides to each finite actual entity its "initial aim," an impulse to conform its self-determination to the being and activity of the Son.

In B.'s view, creation moves toward the gradual formation of a universal community of men and women who acknowledge Jesus as their head. To accomplish this goal, the Son integrated the human process of Jesus of Nazareth within the process of his divine person. By his resurrection from the dead Jesus communicates to his followers the same power of the Spirit by which he had lived on earth. The Spirit now enlightens these followers as to the inner dynamic in the life of their master and model and empowers them to institute that same dynamic in their own lives, acting to create a noncompetitive community that seeks to transform the surrounding social order. The eschatological consummation of the universe will be the assimilation of creation and the human race into a much closer union with the person of Christ than now exists, and thus their assumption into a closer union with the interpersonal life of the divine community itself.

This book deserves the careful attention both of theological scholars and of the general educated reader, for whom the style and content is accessible (with a helpful glossary of Whiteheadian terms). It advances the discussion among Roman Catholic theologians concerning the applicability of process categories to classical doctrines, while it can aid the interested believer to reflect on his or her life in the light of a contemporary interpretation of the Christian faith. B. presents this work as a contribution to the ongoing dialogue on the understanding of traditional beliefs, and indeed it stimulates many questions. Many theologians will pursue the challenging difficulties raised by a process scheme of metaphysics, especially here regarding the continuity of personal identity. For the sake of more technical discussants, it will be important that B. elaborate how creatures "prehend" into their acts of becoming, not only the "initial aim" received from the Father but the history of God's activity in the universe and in particular the continuing divine-human process of Jesus Christ. Moreover, there is a certain tension between the community paradigm of process which B. urges and his use of the language of part/whole, which suggests a material paradigm. B.'s interesting treatment of truth in terms of dialogical inquiry will profit from further elucidation and discipline. Does the pursuit of truth require a transcendent norm, albeit processive? Finally, this volume introduces a welcome emphasis

on the role of the Holy Spirit in the interior life of the Trinity and the dynamic currents of human life and community. The promise of the engaging sketch offered here invites B. to return to this theme in his future writings. In sum, *The Triune Symbol* initiates an exchange that should prove lively and fruitful.

*Fordham University*

DAVID J. CASEY, S.J.

LE LANGAGE THÉOLOGIQUE À L'ÂGE DE LA SCIENCE: LECTURE DE JEAN LADRIÈRE. By J.-F. Malherbe. Paris: Cerf, 1985. Pp. 262. Fr. 99.

This work presents an argument for the legitimacy of speculative theology in a culture dominated by the canons of science. Theology is often looked down upon as an unscientific, and therefore useless, enterprise; M. makes a proposal for not only allowing theology its proper sphere but also for a certain connection (if not interdependence) between science and theology. He does this by an examination of the epistemological foundations of science, philosophy, and theology, expanding upon insights of Jean Ladrière, to whom M. was once an assistant. Hence this "reading" of Ladrière is to be understood as an extension of his thought rather than a critical review of his work.

M. begins by reviewing the epistemology of science as understood by early-20th-century philosophers of language, mainly logical positivists. This scientism, as he calls it, falls short of its goals epistemologically, mainly by confusing the task of scholarly language: scholarly language—be it scientific, philosophical, or theological—is ultimately only interpretive of reality and not representational in character. He notes that scientism overlooks two important dimensions of language: its use of metaphors and its self-involving character (following here Donald Evans' reading of J. L. Austin's understanding of ordinary language). He then goes on to explain how metaphorization and self-involvement function in each of the three scholarly disciplines. The chapter on metaphor, relying heavily on Ricoeur, is particularly good on the role of metaphor in speculative thought.

M. brings his argument to a conclusion in calling on theology to articulate a theology of creation which can form a basis for conversation with both science and philosophy. Such a theology would focus on the understanding of creativity and Creator as a basis for engaging science on the question of what has been created. Theology's task in learned discussion is to indicate "l'espace du révélabl," a phrase taken from Ladrière—an area which escapes the grasp of the empirical, yet at the same time becomes the condition of its possibility.

M. draws upon Ladrière's entire corpus, including the recently published *L'Articulation du sens* (reviewed in *TS* 45 [1985] 353-54). The

epistemology of science with which he remonstrates is something of a dead horse, but his suggestions for understanding scholarly language stand somewhat independent of that, and constitute the real contribution of this work to the larger discussion between theology and science.

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**THE HOUSE OF WISDOM: A PILGRIMAGE.** By John S. Dunne. San Francisco: Harper & Row, 1985. Pp. xiii + 172. \$15.95.

This, D.'s seventh book, continues to unfold the theodicy begun in his sixth book, *The Church of the Poor Devil* (reviewed in *TS* 44 [1983] 340–41). There D. started to question the relevance of his unique method to human misery. His way was not a way of social action but a way of contemplation that could become a new basis for action. Thus the issue of *The House of Wisdom* is “how to conjoin seeing and feeling, to conjoin knowing and loving” (ix). The conjunction he finds at the end of his pilgrimage is, he admits, “a subtle change . . . in seeing and feeling, in knowing and loving” (xi). Yet, if D. is right in his diagnosis of our time, our survival may depend precisely on that subtle change.

D. is convinced that the horrors of our age can be traced to the separation of seeing from feeling and of knowing from loving. Shame arises from a sense of being known without also being loved. From shame comes fear of any and all in whose knowing there seems to be power: “. . . we turn the subject . . . into an object . . . so that we will not be turned into objects ourselves” (131). The result is the massive and overwhelming violence and oppression characteristic of the 20th century.

But there is also, according to D., the experience of being fully known and fully loved. It dawns when shame is overtaken and relativized by a sense of wonder over the simple, unfathomable reality “I am.” As this experience intensifies, one's own knowing and loving are conjoined. Being fully loved engenders love and a knowledge born of that love which is wisdom. Then the quest for invulnerability and for power over others can be given up. One is on the way of “living and dying free, a way of seeing, feeling, and living in God” (118).

This way is also the dwelling of what one knows within. It opposes “the terror and despair of our times” by revealing the fratricidal essence of violence. It does not blind a person to suffering but is the discerning of a Presence stronger, more pervasive, and more enduring than the worst that people can wreak upon one another. Thus D. concludes: “All I have to set against terror and despair is presence, and yet presence, I do believe, is enough, for . . . God's to us, ours to one another, mine to myself becomes ‘a meaning in unmeaning things of life’” (158).

D. works here with fewer images and a leaner vocabulary than he has



customarily used. Just as before, however, those who follow him on his pilgrimage will find themselves tutored by one of the few genuine theologians among us, i.e., one who dares to speak of God and of what God is doing in our time.

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JON NILSON

**LESSING'S "UGLY DITCH": A STUDY OF THEOLOGY AND HISTORY.** By Gordon E. Michalson, Jr. University Park, Pa.: Pennsylvania State University, 1985. Pp. x + 158. \$22.50.

In trying to sort out and clarify the different things which Lessing may have meant in speaking of the "ugly ditch" between historical truth and religious truth, M. is addressing an issue which has had a significant impact upon the development of Protestant theology of the last 200 years, and is posing a crucial question for theologians of all confessions today.

In a clear and illuminating fashion, M. shows how Lessing's use of the ditch metaphor involves not one but three different dimensions of the general problem of Christian theology's relation to history and historical inquiry. First, there is the temporal gap which separates the present from significant revelatory moments of the past. Secondly, there is the metaphysical gap between particular historical truths and dogmatic religious truths of purported universal significance. Finally, there is the existential gap that can separate the modern-day autonomous believer from a religious message that is difficult to appropriate because it is perhaps historically dubious or no longer plausible in a highly secularized context. M. shows convincingly how the real issue for Lessing is not a temporal, factual one at all. The significant ditch for Lessing is the one between the accidental truths of history and the necessary truths of reason. However, as M. points out, it is a ditch over which Lessing himself really does not have to leap, since, for Lessing, Christianity is true because it is rational. Its inner truth, like the truths of mathematics, does not depend upon the occurrence of particular events which may lead to the "discovery" or recognition of truths that are and always have been.

M. then turns to Lessing's "most famous and influential commentator," Kierkegaard, and shows how he shifts the real focus to the existential ditch and comes to the precise opposite of Lessing's position on reason and revelation. This is, of course, due to the fact that Kierkegaard's assessment of the human situation is radically different from Lessing's. Characterized radically by sin, human reason cannot expect simply to discover the truth within. Both truth and the condition for appropriating truth must come from outside the believer. The movement from ignorance to truth is the religious movement from sin to grace: not autonomous appropriation but redemption. Repudiating all efforts to mediate or

harmonize human reason and Christian revelation, Kierkegaard develops the category of absolute paradox in order to understand faith. Like Lessing, but for radically different reasons, Kierkegaard holds that authentic Christian faith can be neither grounded upon nor threatened by historical or scientific inquiry.

M. closes his analysis with a brief consideration of related themes in modern Protestant thought, with special consideration of Troeltsch, Bultmann, Ogden, and Pannenberg. In effect, says M., we have two different models as poles: Lessing's rationalist one and Kierkegaard's existentialist one. Neither one seems to be an entirely satisfactory way to give a responsible account of faith for modern men and women. The central issues with which these two models attempt to deal remain. Is historical revelation theologically decisive as real event or simply as an illustration of general truths? What is the role of human reason in apprehending and appropriating the truth of revelation? With regard to Christology, M. asks whether Jesus is to be understood as an illustration or symbol of certain rational truths about human reality or whether Jesus, precisely in his unique historical existence, is decisive for salvation.

M.'s book is a pleasure to read and accomplishes its goals well. His interpretation of Lessing is solid and convincing, although a closer look at Lessing's unique understanding of reason and history in their inner relationship to divine providence (A. Schilson) would have been interesting. Through careful analysis, M. directs our attention to the fundamental issue, the nature of historical revelation, and hopes to save us from a confusing metaphor and a false approach to an important theological problem. Is there a responsible, nonmythological way of speaking of God's special saving action in history which does justice both to human and to divine freedom?

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JOHN R. SACHS, S.J.

**CHURCH: CHARISM AND POWER. LIBERATION THEOLOGY AND THE INSTITUTIONAL CHURCH.** By Leonardo Boff. Translated by John W. Diercksmeier. New York: Crossroads, 1985. Pp. ix + 182. \$14.95.

The controversy surrounding this work is well known to *TS* readers. B.'s turning the light of liberation theology on the institutional Church is both revealing and rewarding. That it is also threatening is all too obvious.

The layout of the book manifests a methodical theologian willing to unfold arguments in defense of an ecclesiology drawn from both history and the local community. The clarity of method and objectives is readily apparent. Chapters 1 and 2 neatly present a series of models of the Church and corresponding theological tendencies. B. is not just adding

another model of Church but rather seeking to describe one that has been lived and tested by the poor of Latin America. "Thanks to this theology, interest in theological reflection has reached the streets." That precisely could be why the book is such a threat.

B. further explicates his grass-roots view of church with chapters on the struggle for justice, the rights of the poor, and the thorny issue of human rights within the institutional Church. He extends liberation theology's use of Marxist language and analysis to an assessment of the hierarchical and sacramental structures of the Church. "From a sociological point of view there is an undeniable division and inequality in the Church: one group produces the symbolic goods and another consumes them." From that perspective B. analyzes power in the Church and points to the need for a profound conversion to an institution which respects and promotes human rights within its own reality. "To live power as service and as servant is the greatest challenge facing the institutional Church."

In a long historical argument B. unpacks "Roman Catholicism: Structure, Health, Pathologies." He compares Catholicism to Protestant Christianity, emphasizing that "Catholic means mediation." Catholicism is dialectical in offering both identity and nonidentity with the gospel and Christianity as a whole. It is the "*sacramentum* of what is Christian." While he is positive and firm in acknowledging the Church's gifts to humankind, he is strong and unflinching in his description of its "pathologies." "The absolutizing of a form of the Church's presence in society led to the oppression of the faithful. Institutional arthritis led to the lack of imagination, of a critical spirit, of creativity."

In chapter 7, B. turns to the construction of a new ecclesiology. He declares himself "In Favor of Syncretism," meaning that Catholic identity allows ample space for plurality in unity. Following Bellarmine's example, he describes 15 characteristics of the Church, but in a classless society. This update places emphasis on a Church of the poor, the laity, and the Church's liberating role. These characteristics are fleshed out with a brief sketch of basic ecclesial communities and the theology supporting these communities.

The final three chapters are remarkable for the constructive insights presented, as well as for the fact that they have been left out of the public controversy surrounding the book. Chapter 11 attempts briefly to indicate the parameters for a proper interaction between the *ecclesia docens* and *ecclesia discens*. Chapter 12 offers a challenging alternative view of the Church as the sacrament of the Holy Spirit and points to a basic unity between Christology and pneumatology. "The Church arose from a historical decision by the apostles, enlightened by the Holy Spirit. The Church, born of a decision, will continue to exist only if Christians and

all people of faith in the risen Christ and his Spirit continually renew this decision and incarnate the Church in ever new situations." B. closes with a push for charism and prophecy as the organizing principle in the Church and as a balance to overemphasis on hierarchy. Charism includes the hierarchical element but is not limited to it.

The Vatican notification issued in March stated that some of B.'s views "endanger the sound doctrine of the faith." These include his views on Church origins, structure and hierarchy, that the one true Church may be found outside the Catholic Church, and that "Dogmatic assertion is legitimate and necessary. . . . But it is only a tool that is valid for a specific time and specific circumstances." The statement also objected to the emphasis placed on charism and prophecy at the expense of hierarchy and authority.

Much discussion has already taken place on these questions and the discussion will continue. Briefly, I would add the following. In driving home his points, B. sometimes overstates his case or makes statements that could have been cleared up with further explanation. This is true with his use of the producer-consumer language, with the term "syncretism," and with his claims about the limitations of dogmatic assertions. Most importantly, along with his unmasking of the abuse of authority and structure in the Church and the need for prophetic leadership throughout the Catholic community, he could have contributed much by offering more constructive insights into the meaning of orders, the role of the hierarchy, and the function of ecclesial structures. Perhaps these themes will be taken up in a later book.

The criticisms of the book raise important questions. B. himself has acknowledged that. However, the criticisms pale in comparison to the deep and frank contribution he has made to ecclesiology and pastoral theology. I found myself reading the book on two levels. As a theologian interested in ecclesiology, I was impressed by B.'s attempt at countering a Church of individualism, a Church of self-interest, a Church turning back from the tasks opened by Vatican II. As a member of a parish council and a Catholic involved in a number of Church efforts, I found his assessment right on target. B. writes of real, critical, and controversial matters, but he is right when he claims: "This book will most certainly be understood by those who love the Church, warts and all." The whole Church, from parish to classroom, has been hurt by the Vatican decision to silence him.

*Washington, D.C.*

JOHN P. HOGAN

**THE CHURCH WITH A HUMAN FACE: A NEW AND EXPANDED THEOLOGY OF MINISTRY.** By Edward Schillebeeckx. Translated from the Dutch by John Bowden. New York: Crossroad, 1985. Pp. xii + 308. \$19.50.

The subtitle of this volume is partially misleading. The work is more a revision and expansion of *Ministry*, which S. published several years ago, than a new book. Nor is it in the strict sense a theology of ministry. Rather, it is, as S. himself admits, like its predecessor a work with a select pastoral purpose: to search the historical past for what is possible and what is desirable with regard to the forms of ministry, so as to enable the Church of the present to overcome the crisis resulting from an increasing shortage of priests and from "conceptions about the practice and theology of ministry [which] seem to be robbing the Gospel of its force in communities of believers" (1). Accordingly, what we have is more a series of historically grounded theological insights on the possible reform of ministry than a theology of ministry.

This pastoral purpose dominates the work. It accounts for the selective nature of the history of ministry. Thus the periods of history are given thoroughness of treatment in the measure that they reveal possibilities for ministerial reform today. Hence the biblical period takes up over 100 pages, the periods from the second to the eighth centuries and from the eighth to the thirteenth century each about 35 pages, and all the subsequent history a mere 14 pages.

A second purpose is apologetic. *Ministry* was criticized by a number of theologians and by the magisterium. S. has tried to meet their attacks. Some charges he denies, e.g., that he had advocated illegal activity by objectors to church practice as a way of bringing about reform. Others he refutes as being based on misunderstandings of his views, e.g., on hermeneutics and on apostolicity. In a number of cases S. admits he erred, and he corrects his mistakes. The principal correction is the admission that in the prior work he had drawn too sharp a distinction between ministry in the first Christian millennium and that in the second. He now proposes a more gradual emergence of ministerial forms.

Given his restricted purpose, S. has done a creditable job. While his history is necessarily selective, especially for the later periods, I think he uses his sources with the competence we have come to expect. His account of the biblical period is the best overall account of a complex development that I know. He does an excellent job of showing the influence of the secular world on the concrete shape of the ministry. A number of his guiding insights strike me as both true and significant. Of special value is his recognition that in the early centuries, not just in the biblical period, there was not one history but many pluralistic histories of ministry. Further, I think he is correct in stating that the significant break in continuity with the past that affected ministry was not the toleration and protection of Christianity under Constantine but the making of Christianity into a state religion by Theodosius. His concen-

tration on the lived ministry rather than on the explicit theology of ministry is, I believe, wise.

This work is more irenic in tone than was its predecessor. In addition, S. is careful to qualify explicitly what had been open to misinterpretation in *Ministry*. He gives a balanced account of principles for changing ministerial structures based on principles widely held (254–58). At the same time he pulls no punches. In the face of the need of the Church for adequate numbers of priestly community leaders and in light of the fact that the requirement of celibacy by the magisterium up to this century was based on a motivation no longer officially advocated, S. finds it imperative that the Church honestly and courageously discuss the advisability of mandatory celibacy for priests.

I have a few criticisms. I question the historical judgment that the disciplinary decrees of Trent had little effect. I would say they had a significant effect on the life-style of the priesthood in the subsequent centuries. I would nuance the claim that “to look to the past for the nature of ministry as a reality of faith . . . in no way represents a search for an abstract essence as distinct and distinguishable from its historical and cultural forms” (11). I believe one can find, distinguish, and abstract a number of enduring factors from the various cultural forms the priesthood has taken. Finally, I judge that proportionately too much space is accorded to the nonproductive Synod of 1971.

*St. Thomas Center, Bothell, Wash.*

PETER CHIRICO, S.S.

**THEOLOGY OF THE PRIESTHOOD.** By Jean Galot, S.J. Translated by Roger Balducelli, O.S.F.S. San Francisco: Ignatius, 1984. Pp. 274. \$15.95.

This book is concerned primarily with the priesthood of the ordained minister, although there are frequent and often extended references to the priesthood of the laity. G. defines the ministerial priesthood in terms of the three functions traditionally ascribed to it: the proclamation of the word (a prophetic function), the ministry of worship (a cultic function), and pastoral leadership and authority (a kingly function). The Second Vatican Council thought of the ministerial priesthood in these terms too. Christ exercised these functions and he enjoined his followers to exercise them after him. G. believes that the biblical shepherd is the most appropriate image of the ministerial priesthood and its functions. The responsibility of the shepherd to his flock is exercised on three levels: Peter's supreme power (now exercised by the pope), the power of the Twelve (whose successors are the bishops), and that of the many coworkers with the Twelve (who have evolved into priests). In all this, of course, there is nothing new; but G. justifies his (and Vatican II's)

conception of the ministerial priesthood with particular cogency and clarity.

What perhaps is new is G.'s emphasis upon the priestly character and its implications. A denial of this character, he maintains, would be heretical in view of Trent's position on the matter. The character impressed by orders upon the being of a baptized man is an orientation of his whole person to the mission of the priest. While the character is an ontological elevation, it is dynamic by its very nature. It follows that the ministry of a priest should be full-time—one dedicated to the work that only a priest can do. The priest should not be involved in political activity: that is the task of the laity. Celibacy is appropriate because it engages the whole of the priest's existence for his mission. G. rejects the ordination of women because, among other reasons, the Catholic Church has never admitted women to the priesthood or episcopacy.

G.'s book has many virtues: its fidelity to the magisterial teaching of the Church; its broad range of scriptural, historical, and theological learning; its command of the current literature; its careful assessment of opposing views. It is not surprising that the American bishops have officially sponsored the translation of this in-depth study of the priesthood.

Two statements of G. need clarification. First, G. speaks of Pentecost as the ordination of the apostles (156); but this statement does not seem to agree with Trent's position about the ordination of the apostles at the Last Supper (DS 1752). Second, G. says that only the kingly function of leadership and authority specifically differentiates the ministerial priesthood from the universal priesthood (138); but is not the power to consecrate and forgive sins also a specific difference? In any event, this is one of the best books on the priesthood since Vatican II.

*Williamsburg, Ohio*

EDWARD J. GRATSCH

**HERMENEUTICS OF THE COUNCILS AND OTHER STUDIES.** By Piet F. Fransen. Collected by H. E. Mertens and F. de Graeve. Leuven: Leuven University, 1985. Pp. 543. FB 1800.

This collection of Fransen's earlier and scattered writings was intended by the Catholic University of Louvain as a sort of Festschrift for their colleague on the occasion of his promotion to professor emeritus at the end of the 1983-84 academic year. It has turned out to be a posthumous tribute, since F., who was born on Dec. 10, 1913, died suddenly on Dec. 2, 1983.

The book includes a preface, in both English and Flemish, which serves as a brief *laudatio*; a biographical sketch in Flemish; a very brief summary of F.'s theology in French and a longer one in Flemish, which discusses

his achievements in the hermeneutics of the councils, ecclesiology, sacramentology, and Christian anthropology (grace). These four categories also form the framework for the selection of the articles included in this volume. Finally, there is a *bibliographia academica*, which lists both the originals and translations. In an age of pestilential monolingualism, a cautionary admonition may not be otiose: the articles are in Flemish, French, German, and English. Since F.'s theological performance speaks for itself and is widely recognized, I shall merely note some of his particular achievements insofar as they are included in this volume.

Most important, of course, are the hermeneutical studies of the councils, Trent in particular. Of these investigations, perhaps the single most important principle is what might be called the historico-cultural contextualization of the conciliar documents (and all magisterial writings) in the life and times of the Church at the time of their composition. This is especially important for the anathemas. The single most important result of these investigations may well be the correct understanding of the terms *fides et mores*, each of which and both of which together have a considerably wider and expanded meaning than was attributed to them in recent years. As Fransen has so often emphasized, the conciliar documents must be regarded as the prudential ecclesial decisions which the whole Church communion has made in particular circumstances. They are not quasi-divine, Platonistic, fallen-down-from-heaven-ahistorical-abstract-idea-verities *ex sese* totally sufficient and self-explanatory (*selbstverständlich*). Since apparently the Church is never to be spared caesaropapist pretensions, this achievement of Piet Fransen will remain everlasting in the hearts of his cobelievers. The articles in this section fill pages 69–318, with two cognate articles in the section on ecclesiology.

Parts 3 and 4 are dedicated to the sacraments and grace. Here we should mention both F.'s correlation of anthropology and faith/grace as well as his correlation of sacraments and grace/faith. Grace basically describes the reality of Augustine's insight, "Quia amasti me, fecisti me amabilem." Thus part of the theologian's task is to investigate the tradition to discover how God and man are correlated—in creation, revelation, grace, Christ, Church as cosmic Body of Christ. This lovability of ours is really (the consequence of) God's indwelling in us, which, in Ruysbroeck's famous words, works from the inside to the outside (*van binnen uutweert*). In this insight and phrase are contained the basic sacramental principles and justification, namely, that all grace eventually and inevitably expresses itself socially, incorporates itself in the psychological and social culture of the age in which graced believers live. Thus such presumed dilemmas as faith or sacrament, God or man are all perverse from the very beginning.

The Preface describes F. as a "sociable teacher and tutor, eager to pass



on and share his insights: *intellecta tradere*." For this collection of his *intellecta* we can be grateful, but mostly for him—*graag zijn wij hem dankbaar*.

University of Illinois, Urbana

ROBERT KRESS

**DIE KONZILSIDEES DES LATEINISCHEN MITTELALTERS (847–1378).** By Hermann Joseph Sieben, S.J. Paderborn: Schöningh, 1984. Pp. xxi + 484.

Having previously traced the development of conciliar authority, S. examines further tradition from Constantinople IV until the Great Western Schism.

The first chapter studies the pope-Roman synods relation and the attempt to extend this ruler-advisory bishops model to Frankish synods; then Athanasius Bibliothecarius' claims of Roman authority for convening and even rejecting ecumenical councils; finally, the contribution of the Pseudo-Isodorian decretals, originally supporting episcopal independence vis-à-vis synods and councils, to Roman supremacy as higher instance of appeal. The second chapter centers on Hincmar of Reims, whose personal experience and wide knowledge of sources led him to resist Roman domination of provincial councils. Whereas Hincmar was quintessentially a canon lawyer, Bernold of Constance, on the basis of Pseudo-Isodore and early conciliar canons, argued for the Gregorian reform and the restoration of the *ecclesia primitiva*, where the pope enjoyed supremacy over all churches and councils. The fourth chapter examines another proponent of the Gregorian reform, but one whose desire for ecumenical reunion led him to support an independent council. Anselm of Havelberg, while defending papal rights, envisioned the pope as a center of unity, persuading rather than dictating or coercing at a reunion council. There the existing fundamental unity of the Church would be recognized and papal supremacy, the real issue dividing East and West, acknowledged. Anselm also proposed a fascinating theory of dogmatic development, applying Trinitarian doctrine to salvation history long before Joachim of Fiore.

The next four chapters follow various literary and thematic unities through the centuries. The early canon-law collections until *Decretum Gratiani* reveal their understanding of the councils in their relations to the pope. Chapter 6 situates decretist and decretalist opinions. Though interest in a council waned among commentators and none doubted papal supremacy over a council—except for a heretical pope or a conflict *de fide* between pope and council—the influence of Roman law, especially the principle *quod omnes tangit ab omnibus debet approbari*, made itself felt. The seventh chapter studies the *Filioque* controversy for Eastern

and Western reflections on the pope-council relation and the notion of dogmatic development (employing the insight-words distinction). Chapter 8 treats theologians and controversialists (1294–1342) as the call for reform demanded a general council. Besides traditional themes—council as final instance of appeal for *dubia*, papal or conciliar superiority, and conciliar deposition of a heretical pope—new ideas emerged: appeal from pope to council, council as *representatio fidelium*, council as goal and means of ecclesiastical reform, and conciliar infallibility (Tierney's thesis on papal infallibility is relativized).

The final two chapters are devoted to Marsilius of Padua and William of Ockham, whose ideas would have introduced a radical revolution. Marsilius' "ecclesiology from below" saw the council as the *representatio fidelium* with the pope, "symbol of unity," serving the infallible council as its fallible first official; actual power was transferred to the emperor, representing the Christian people, who summoned, approved, and authorized conciliar decisions. Ockham, producing an encyclopedia of arguments pro and con, attacked the notion of papal and conciliar infallibility, trusting God to preserve the faith's continuity even in one believer, but recognized the papacy's divine institution as a balance to conciliar claims. He opposed the "heretical pope," not the papacy.

S.'s wide research and careful analyses uncover previously neglected theologians, permit the accurate distinction of traditional, novel, and revolutionary, and place in perspective many scholarly controversies. An invaluable contribution.

Fordham University

JOHN M. McDERMOTT, S.J.

GROSSE MYSTIKER: LEBEN UND WIRKEN. Edited by Gerhard Ruhbach and Josef Sudbrack. Munich: Beck, 1984. Pp. 400. DM 48.

This volume presents an excellent introduction to Evagrius Ponticus, Augustine, Pseudo-Dionysius, Symeon the New Theologian, Eckhart, Luther, Teresa of Avila, Tersteegen, Theophan the Recluse, Charles de Foucault, Dag Hammarskjöld, and Henri le Saux. The essays on Gregory of Nyssa, Bernard of Clairvaux, Gregory Palamas, Ignatius of Loyola, and Friedrich Oetinger are good; those on the *Cloud of Unknowing* and Francis de Sales are adequate.

The editors should be commended not only for their judicious selection of mystics and spiritual writers but also for the scholars they selected to write these essays. Each essay's structure (brief introduction, biographical information, description of works and main teachings, and the historical influence) conveys to the reader an architectonic sense for each key figure, helpful illustrative quotations, and an appreciation for past and contemporary issues.

Most essays confirm the view that Christian mysticism is the full flowering of Christian life or an experiential purification by, illumination by, and eventual union with the triune God by way of participation in or imitation of the life, death, and resurrection of Jesus Christ. This life requires the courageous risk to surrender one's total self to the Mystery of existence. The mystics must be *called* to the very bottom of their spirits and beyond all narcissistic introversion for a personal encounter with the personal God of truth and love. Almost all mystics attest to a paradox: the desire, yet the hesitation, to speak about what is happening to them.

These essays illustrate that a genuine, contemporary Christian spirituality must take seriously both the ascetical foundations of mysticism and the mystical heart of asceticism. They also underscore another paradox: the more deeply the mystic is united to God, the more deeply the mystic's identity is confirmed and united to others and to the entire cosmos. In short, even solitary, contemplative mysticism *is* action: service to and responsibility for the Church, the world, and history. Also, although the mystic experiences the ineffable, ever-greater God, Christian mysticism is always sacramental, that is, immediacy to God is always mediated. Moreover, Scripture, tradition, and personal experience mutually illuminate and confirm one another, negating a false contemporary dogma that the mystic is always an iconoclast and a heretic within his or her religious tradition.

In an attempt to distinguish sharply between the fusion experience characteristic of much Eastern mysticism and the personalizing experience of differentiated unity stamping Christian mysticisms, some of the authors in this volume have underplayed the *impersonal* language used by some Christian mystics to convey one aspect of their experience of God as the Thou who is the very ground of their unity experience. The editors should urge the scholars for the projected second volume to define precisely what they mean by mysticism. Should this present volume have distinguished with more nuance between piety, spirituality, and mysticism? For example, I would prefer to call Oetinger a theosophist of deep personal piety rather than a mystic. It *may* be true that Eckhart, Tersteegen, and Dag Hammarskjöld may be called mystics, but exactly how and why?

The masterpiece essay focuses on the undeservedly neglected "Teutonic prophetess" Hildegard of Bingen. Her profound visionary mysticism flowered into images, words, symbols, political activity, and service to the Church. This makes her one of the key authorities in the Christian tradition on the spiritual senses. Her sacramental contemplation also

exemplifies how mystical experience remains incomplete until it incarnates itself in all dimensions of human existence.

*Boston College*

HARVEY D. EGAN, S.J.

**THE WORLD OF JOHN OF SALISBURY.** Edited by Michael Wilks. Oxford: Blackwell, 1984. Pp. xii + 469. £25.

In July 1980, on the 800th anniversary of his death, scholars from around the world gathered in Salisbury to commemorate and to celebrate its most famous medieval son. The result was this collection, a formidable achievement. Given the interests and themes treated, there is some repetition, but this could not be avoided nor could the conflicting views presented in the various offerings. Fittingly as a medieval scholar of international reputation, John of Salisbury is honored by a volume with studies in English, French, German, and Italian. The many controversies surrounding John and his writings are brought up to date in these articles, in several cases interesting and provocative suggestions are proposed to solve some of the difficulties, but John remains as controversial now as he was in his own time. The volume closes with an updated bibliography covering work on John from 1953 to 1982, and it is easy to see that this is not a declining industry.

As best as can be achieved from this distance, the articles present a fleshed-out image of John, so that he is more than a mere name, and relate him to his world and times (C. Brooke); to the scholastic world of the 12th century (P. Riche); to the humanistic life-style and ethos of the secular clergy of that time (K. Guth); to William of Malmsbury as a fellow humanist (R. Thomson); to various facets of medieval academic life: scientific manuscripts at Chartres (C. Burnett), Boethius and mathematics (G. Evans); John as historian (M. Chibnall) and classical scholar (J. Martin, M. Kerner, P. von Moos); political ideas and ideology in John (M. Wilks, R. Thomson, T. Struve, J. VanLaarhoven); the world of the OT in John (A. Saltman); law in John: Roman and civil (M. Kerner, G. Miczko); John and Italy (R. Manselli), Germany (T. Reuter). Several studies attempt to solve problems such as John's academic career and chronology (E. Jeauneau, D. Weijers), his relation to T. Becket (A. Duggan, A. Piper); also, recent scholarship on John (D. Luscombe) and a bibliography 1953-82 (D. Luscombe).

The various studies raise and propose answers to a number of questions: Did John invent the *Institutio Traiani* which he cited as a classical source? What was the exact chronology and site of his educational studies in France? How much did he know of classical sources and how did he

use them? What was his real stance in the Becket affair? Did he really advocate tyrannicide? How did he use Scripture and law in his writing? What did he have to say about political events in the Germany and Italy of his time and on what basis were his opinions formed? Readers looking for the most recent and informed scholarly opinion on John of Salisbury and his real world would do well to start with this book.

*State University College, Fredonia, N.Y.*      THOMAS E. MORRISSEY

**THE CHURCH, POLITICS AND PATRONAGE IN THE FIFTEENTH CENTURY.** Edited by R. Barrie Dobson. New York/Gloucester: St. Martin's/Alan Sutton, 1984. Pp. 245. \$25.

Recently historians of late medieval England have been meeting to present papers, ideas, and current research. These colloquia have been most fruitful and this collection is the fourth in the group to appear, based on the colloquium held at the University of York in late September 1982. Although this did not start out as a formal series, if the others are of the same quality, it can only be hoped that this tradition will continue and grow into a regular and welcomed offering.

The theme of this volume is clear from the title, and the authors explore both the sources and the interpretation, for 15th-century records do need interpretation. The introduction points out, e.g., that this era in England appears to have lacked a political theology when compared with the High Middle Ages and the Tudor period. There are ten essays exploring aspects of the problems found in this period: J.-P. Genet, "Ecclesiastics and Political Theory in Late Medieval England: The End of a Monopoly"; M. Aston, "Caim's Castles: Poverty, Politics and Disendowment"; R. L. Storey, "Episcopal King-Makers in the Fifteenth Century"; J. A. F. Thompson, "'The Well of Grace': Englishmen and Rome in the Fifteenth Century"; D. E. R. Watt, "The Papacy and Scotland in the Fifteenth Century"; J. A. Watt, "The Papacy and Ireland in the Fifteenth Century"; Helen Jewell, "English Bishops As Educational Benefactors in the Later Fifteenth Century"; A. K. McHardy, "Clerical Taxation in Fifteenth Century England: The Clergy As Agents of the Crown"; C. Richmond, "Religion and the Fifteenth Century English Gentleman"; P. Heath, "Urban Piety in the Later Middle Ages: The Evidence of Hull Wills." Also, Table 1: "Bishops of England 1450-1500"; Tables 2 and 3: "Clerical Taxation Granted in the Province of York 1401-1504, in the Province of Canterbury 1401-1495."

There is much to appeal to different readers in this collection. Interesting questions and suggestions for reflection abound: Why was there no major English figure in the era of conciliarism? The application of the symbol of Cain (Caim) to friars and other nonparochial clergy carried

many resonances. What role did bishops have in depositions as lords and as prelates? How did Englishmen balance the growing criticism of Rome and the continued turning to Rome with petitions for dispensations, graces, forms, etc.? How different were the relative situations of England, Scotland, and Ireland in these times? J. A. Watt points out the continuance of clerical dynasties as accepted by Ireland long after they had been legally abolished elsewhere; churchmen appear as patrons of schools and colleges but also as tax collectors; the privatization of religion among the gentry in this era is shown and, given their growing power, what this would mean for the next century; what wills tell us of a select group and their religious sensibilities.

In all, this book provides a rich feast with much to choose from. I hope there will be more to come from a series that deserves to be continued.

*State University College, Fredonia, N.Y.*      THOMAS E. MORRISSEY

KRITISCHE GESAMTAUSGABE. SCHRIFTEN UND ENTWÜRFE 2: SCHRIFTEN AUS DER BERLINER ZEIT 1796–1799. By Friedrich Schleiermacher. Edited by Günter Meckenstock. Berlin: Walter de Gruyter, 1984. Pp. xci + 430. DM 198.

The critical edition of Schleiermacher's works, planned to reach forty volumes, has made rapid progress and the volumes are appearing with regularity. This volume contains S.'s early publications, with the exception of his letters, that are reserved for the fifth section of the critical edition. The best known are the first edition of his *Speeches* (1799), the fragments published in the *Athenaeum* (the public organ of the romantic movement), and his essay on social behavior. Two manuscripts that have been completely unknown and eight manuscripts known only from Dilthey's partial publication of his survey of the literary remains are now made readily available for the analysis of the genesis and development of S.'s theology.

Meckenstock's extensive introduction of 90 pages analyzes the materials chronologically. In general, his commentary is limited to the issues of authenticity and dating. The one exception is the *Speeches*, where M. presents detailed material from the reviews of the first edition, from Hegel's published comments, and from S.'s correspondence. This material provides ample insights into the original reception and interpretation of the *Speeches*. Though valuable, the relegation of this material to the editor's introduction departs from the approach taken by the critical edition to the first edition of the *Glaubenslehre* that collected and published large excerpts of the various reviews. That approach provided enough material for the readers to form their own impression and judgment about the reception of S.'s *Glaubenslehre*.

It is unfortunate that the same amount of documentation is not provided for the first edition of the *Speeches*. In German the first edition is readily available, for it has been repeatedly reprinted, whereas English translations are only of the second or the third edition. The original secondary literature of reviews of and comments on the first edition are not easily available. Therefore it would have been preferable if the practice followed for the *Glaubenslehre* were also followed for the *Speeches*. M. interprets the reception and merely quotes snippets of these reviews.

Nevertheless, M.'s analysis of the composition and reception of the *Speeches* draws amply upon S.'s correspondence and describes his intentions during the composition and his reaction to the reception of his work and thereby offers an invaluable interpretation of S.'s classic. The *Speeches* were welcomed with great enthusiasm in the literary circles of the romantic movement but met with misunderstanding and even rejection within both ecclesial and rationalistic circles. M. focuses on the charge of "a Spinozian pantheism" and its rejection by S. in his correspondence.

One of the more interesting pieces, now made readily available, is a set of six letters published anonymously by S. in 1799 with the designation "by a preacher living outside of Berlin." Adopting this literary fiction, S. used a dialogue style to respond to two recent pamphlets published anonymously by David Friedländer, "On the Occasion of the Political-Theological Task" and "Letters of Jewish House-Father" (both reprinted in this volume). In his letters S. argues for the civil equality of Jews and criticizes rationalistic conceptions of religion that downplay the value of Jewish religion. S.'s positive evaluation of the Jewish religion comes more strongly to the fore in this essay than in the graduated typologies of religion of his later writings. His letters ignited an explosion of essays, pamphlets, and letters.

This volume continues the high standards set by the previous volumes, and Walter de Gruyter has performed a service to Schleiermacher scholarship with its continued publication of the critical edition.

*Catholic University of America*

FRANCIS SCHÜSSLER FIORENZA

**NINETEENTH CENTURY RELIGIOUS THOUGHT IN THE WEST 1.** Edited by Ninian Smart, John Clayton, Steven Katz, and Patrick Sherry. Cambridge: Cambridge University, 1985. Pp. viii + 335. \$49.50.

This is the first volume of a three-volume project that is scheduled to be published in its entirety by the time this review appears. The editors have defined the chronological scope of their study from the ascendancy of Kant's critical philosophy to the outbreak of the First World War—a

defensible delimitation, given the arbitrariness of setting such boundaries, though resulting in the unfortunate exclusion of an essay on Lessing. As one would expect of the initial volume in a project such as this, the essays treat the fundamental ideas that molded modern religious thought. A distinguishing feature of the volume is its devotion to individual thinkers, while the remaining two volumes in the project concern themselves much more with schools of thought and intellectual movements. Here we find essays by E. Fackenheim on Kant, J. H. Thomas on Fichte and Schelling, P. Hodgson on Hegel, B. A. Gerrish on Schleiermacher, R. Taylor on Schopenhauer, A. McKinnon on Kierkegaard, H. Frei on Strauss, R. Morgan on Baur, and V. Harvey on Feuerbach and Marx. Each article is followed by an extensive bibliographical essay which cites available critical editions of major works and gives the current state of secondary literature.

The editors claim that the essays aim at a fine balance between introductions to their subject matter and interpretations worthy of a specialist audience, a goal achieved more or less in all the essays except McKinnon's, which is specifically concerned with advancing the author's earlier scholarly attempts to divide the Kierkegaardian corpus in terms of genres through an analysis of technical vocabulary. The contributors are appreciative of the thought of the individuals about whom they write and make measured efforts to situate their principals in their legitimate intellectual contexts. The one exception to this balanced approach is Taylor, who in an otherwise judicious article praises Schopenhauer's philosophy by noting its ethical superiority to Christianity and the degree to which its profundity is "free of the more glaring absurdities of traditional Christianity" (161).

If there is a thematic consistency to the volume, it is found in the issue of Christology, which plays an important role in several of the essays. The editors might have added this topic to their introductory discussion of the issues of reason and rationality, humanity and human nature, and history and historicism as one of the prevalent themes occupying 19th-century religious thought. It is difficult to imagine that the theme of Christology will not recur in the remaining two volumes.

The quality of the essays is consistently high, though the articles by Hodgson, Gerrish, Frei, and Morgan are worthy of special mention. One can only welcome a project like this which updates the current state of research while advancing the most recent scholarship through critical overviews and fresh insights. If the subsequent volumes follow the precedent set by this book, the result will be a collection of essays that will stand for quite a while as fundamental to an area of research that continues to generate lively academic interest.



**ALFRED PLUMMER: CONVERSATIONS WITH DR. DÖLLINGER, 1870–1890.** Edited by Robrecht Boudens with the collaboration of Leo Kenis. Leuven: Leuven University, 1985. Pp. liv + 360. FB 1800.

Plummer (1841–1926), a graduate of Oxford, where he was a fellow and dean of Trinity College, later became master of University College, Durham (1874–1902); though primarily a NT exegete, he was simultaneously a church historian, interested in the ecclesiastical events of his own day, as well as those of the past. In 1870 P. contacted both Newman and Döllinger: the former to ascertain the location of the snapdragons on the wall of Trinity College, which Newman had mentioned in his *Apologia pro vita sua* (cf. *Letters and Diaries of John Henry Newman* 25, 105–7), and the latter to arrange to translate one of his books (P. eventually translated three of Döllinger's works into English: *Fables respecting the Popes of the Middle Ages*, *Prophecies and the Prophetic Spirit in the Christian Era*, and *Hippolytus and Callistus*). While P.'s contacts with Döllinger proved to be more extensive, nonetheless his contacts with Newman enabled P. to serve as "an intermediary between the two scholars" (xxxiii).

P. visited Döllinger every year between 1870 and 1880, and made four additional visits before the latter's death in 1890. P.'s four notebooks of memoranda of these visits, "written for the most part within a few hours of his discussions with Döllinger" (xxvii), are reproduced in the present text. P.'s eminently readable recollections retain the freshness and friendliness of the original conversations, which usually took place on extended walks or during and after meals. Their discussions were wide-ranging: questions of biblical interpretation or early church history, details of German academic life or the peculiarities of Bavarian church-state arrangements, contemporary political and ecclesiastical events. Döllinger was familiar not only with Roman Catholicism but also with the Church of England. Of particular ecumenical interest is P.'s account of the two Church Union Conferences at Bonn in 1874 and 1875, which have also been treated by Peter Neuner in *Döllinger als Theologe der Okumene* (cf. *TS* 43 [1981] 157–59).

Perhaps the single most important aspect of the conversations is their personal vignette of Döllinger, who emerges as an indefatigable scholar, gifted with both a prodigious memory for historical data and an enviable mastery of languages. His remarkable talents, however, were marred by some notable flaws: his ability in acquiring data surpassed his ability in communicating his knowledge; his multiplicity of projects left many of them unfinished after a long and otherwise extraordinarily productive life; but most tragic was his rigid espousal of the historical-critical method as the ultimate arbiter of doctrine—a position that led to his rejection of the teaching of Vatican I and an unnecessarily premature and punitive

excommunication, a sentence that he honored though he considered it unjust and invalid. He spent the last two decades of his life in an anomalous position: refusing to be "a member of a schismatic society" (the Old Catholic Church), he regarded himself "a member of the great catholic church," but recognized that in fact he was really "isolated" (236, n. 6).

As might be expected in memoranda of conversations recorded immediately after their occurrence, P.'s text included a number of inaccuracies and mistinterpretations, most of which are diligently corrected in the excellent editorial notes. There are a few oversights; e.g., one wonders whether the unusual death of Ludwig II was really suicide (cf. 210-12; 311, n. 37; 336) and also what happened to Döllinger's extensive library after it was catalogued for sale (cf. 230-40). On the whole, however, the editorial work deserves the highest praise; the notes provide many details that are otherwise difficult to obtain, and the index of persons (315-56), which includes biographical sketches as well as appropriate references, is particularly helpful.

*Catholic University of America*

JOHN T. FORD, C.S.C.

**THE NATURE OF LOVE 1: PLATO TO LUTHER (2nd ed.); 2: COURTLY TO ROMANTIC.** By Irving Singer. Chicago: University of Chicago, 1985. Pp. xii + 381; xv + 513. \$20; \$25.

Volume 1 of this study first appeared in 1966 and is republished here with the second volume. A third and final volume, *The Modern World*, is forthcoming. Since both of these present volumes are, in a sense, prefatorial and cumulative in their approach to this vast and complex topic, any final judgment must necessarily await the appearance of the last volume, which will deal with the "concepts of love in such thinkers and writers as Proust, D. H. Lawrence, Santayana, Sartre, and Buber" (1, 486-87). Freud is treated throughout the first two volumes.

In Vol. 1, S. moves at a leisurely pace from Plato to Luther in what he admits is a "more interpretative than scholarly study." Part 1 defines love as a process of appraisal and bestowal and suggests that love is, in part, a subspecies of the imagination. Appraisal is the cognitive element, bestowal the imaginative. Freud and Santayana are the two polar views on what love "idealizes" in this process. For Santayana, it is the idealization of the spiritual in matter; for Freud, since love is illusory, it is the idealization of matter. The historical treatment that follows is a survey and analysis of the various "idealizations" of love throughout the ages. Since our concept of love derives from both Greek philosophy and the Judeo-Christian religion, these two sources provide the division of matter for the rest of the volume. Part 2 traces love from Plato through Aristotle

to Plotinus, ending with an analysis of the idealization of sexuality in Ovid and Lucretius. Part 3 treats of religious love in the Middle Ages, analyzing the greater mystics, St. Thomas, and other Scholastics. The purpose here is to show how four concepts—eros, philia, nomos (submission to authority, derived from the Judaic tradition), and agape—merged in the medieval “caritas-synthesis.” Here S. provides a lengthy critique of the vast body of scholarship centered on the eros/agape question. In this tradition it is clear than human beings have the power (free will and grace) to love God in a meritorious manner. Precisely because Luther rejects this doctrine, he is the focus of the final part of the volume. In denying that we are capable of a love that merits divine favor, Luther subverts a centuries-old Christian tradition and thereby stands at the threshold of the modern world. Throughout this volume the tension between desire and possession, self-love and altruistic love, divine love and human love recurs thematically.

All this is a “kind of prehistory” (1, 364) to what S. turns to in Vol. 2: courtly and romantic love. Part 1 surveys courtly love and critiques the scholarship surrounding it, tracing the transition from courtly to romantic love. From a larger perspective, this transition represents a shift from medieval to Renaissance humanism. Throughout the volume the reader will be acutely aware of the author’s modest admission that, though hung with purpose, “the succeeding chapters may be read of pictures at an exhibition” (2, 15). Chapters of moderate length are devoted to such large topics as “Love in Three Italian Poets: Petrarch, Cavalcanti, Dante” and “William Shakespeare: Philosopher of Love.” Part 3 traces romantic love from Rousseau to Richard Wagner.

When one is finished reading this monumental undertaking, one is left with two important questions: Why and for whom? The why is reasonably clear. S. is trying to effect a historico-philosophical synthesis of all previous significant thought about love in order to lay the foundation for a modern psychologico-philosophical synthesis of human love, an enterprise that entails a reconciliation of the idealizations of the past with the dominant realistic attitudes of the present world. This, of course, remains the work of Vol. 3, which will, in effect, justify the labor of the first two volumes. “For whom” poses some difficulty. Experts in the many writers and subjects treated here will find little that is new; they may indeed even find points of disagreement. The general reader, on the other hand, may find it extremely difficult to cope with the erudition and the complex and sophisticated philosophical and theological concepts under consideration. In spite of its length, careful scholarship, and objective analysis of ideas, this is in fact a deeply personal philosophical “essay.”

**PROCESS ETHICS: A CONSTRUCTIVE SYSTEM.** By Kenneth Cauthen. New York: Mellen, 1984. Pp. vi + 354. \$49.95.

Recently Gustafson noted that no one has really done a systematic ethics based on process theology. C. tries to fill that gap. He has, however, eschewed the technical vocabulary and dropped many of the most daring positions of process thought; as a result, his ethics seems only loosely related to process theology. Primarily he brings a synthetic mindset to bear on some crucial debates within contemporary ethics.

C. begins with a fresh handling of the relation between reason and revelation. His "dialectical synthetic approach" allows neither to have primacy; rather, they act alternately and thereby mutually correct and inform one another. On this question, as on most issues in this book, "systematic neatness" gives way to the view that each side of the great debates is true at least from some perspective. The truth lies "somewhere between and beyond" the opposing positions. Thus, C. says, faith transforms reason, but reason transforms faith; reason judges faith, but faith gives content to rationality.

C. next examines some central theoretical debates in philosophical ethics. Deontology and teleology are usually defined in opposition to one another. Searching for the "between and beyond," C. shows the weaknesses of each system, locates respective strengths, namely, one affirms the intrinsic worth of persons and the other maximizes their good, and then moves beyond these two positions to Niebuhr's contextually fitting. Moral agents not only act in response to worldly contexts but also cooperate with divine activity. Similarly, C. affirms the points which cognitivists and noncognitivists, definists and nondefinists make, and then he sketches a synthesis that draws together fact and value as well as good, right, and ought.

The final three chapters take up the theological debate on the meaning and relation of love and justice. C. ably picks his way through several thorny dilemmas: Is love sacrifice or mutuality, ecstasy or order, altruism or self-love, equality or particularity, agape or eros? C. concludes, with somewhat characteristic broadness, that the vital center of love "is located where its polar elements unite in a dynamic balance of cohering opposites." C. then tries to show that there is no simple relation between love and justice: they may be identical, or corrective of one another, or mutually unified. He demonstrates the weakness of both philosophy's Ideal Observer and Original Position, but he draws from these procedures three relatively autonomous and irreducible obligations: to maximize each person's good, equality, and liberty. None of these is primary; each limits the others; together they contribute to the good life, the good person, and the good society.

This (very expensive, typescripted) book is refreshing and often bril-

liant in the way it presents contemporary philosophical and theological positions, makes wise and incisive criticisms, and develops syntheses. Life is complex, and this book avoids forcing morality into any well-ordered system. Still, Christian theologians will have to look elsewhere if they want an ethic that more explicitly interrelates theology and ethics; analytic minds will press for sharper distinctions and less dialectics among principles; and ethicists will have to wait for an ethic more extensively related to process theology.

*Weston School of Theology*

EDWARD COLLINS VACEK, S.J.

**ETHICS AND MENTAL RETARDATION.** Edited by Loretta Kopelman and John C. Moskop. Dordrecht: Reidel, 1984. Pp. xvi + 258. \$29.50.

**TWELVE PROBLEMS IN HEALTH CARE ETHICS.** By Thomas A. Shannon. New York: Mellen, 1984. Pp. 307. \$49.95.

*Ethics and Mental Retardation* is a volume that grew out of a 1981 East Carolina University School of Medicine symposium. Some 20 experts confronted the question "How can we identify and evaluate the assumptions in our laws, religious morals and mores which shape our judgments about retarded individuals?" A reading of this volume would suggest that the answer is "With difficulty."

Section 1 examines the rights tradition, seeking to find whether there is any adequate rights theory on which to base relationships with the retarded. Scholarly opinion is divided. Section 2 is concerned with labeling and the meaning of "respect." Section 3 raises issues in theology and philosophy of religion ranging from "Must God create the best?" (the author says no) to analyzing the contrasting views of Hauerwas and Joseph Fletcher on reproductive responsibility. Section 4, on law and public policy, contains an excellent historical overview showing the movement in the U.S. from the first half of the century's elitist confidence in making decisions for the retarded to the reformist and regulatory developments of the 70s to the present uncertain or, as some would have it, backlash period.

While the volume does not deal with a number of critical questions (e.g., behavior modification, sexual activity of the retarded, and issues involving neighborhood reactions to community living arrangements) and deals with others inadequately (e.g., the philosophical and theological issue of evil, the ethical decisions surrounding the neonatal intensive-care unit, and problems raised by the dual-diagnosed mentally retarded/mentally ill client), *Ethics* represents a good beginning in a generally uncharted interdisciplinary field.

*Twelve Problems* is a collection of articles and addresses, four of them previously published. S. offers his insightful reflections from a basically

Roman Catholic perspective on such topics as abortion and public policy, genetics, informed consent, the physician-patient relationship, the withdrawal of treatment, withholding of treatment from newborns, the evaluation of competence, the use of coercive therapies, hunger strikes, and nursing ethics.

An author and publisher are faced with a difficult decision when publishing such a collection as *Twelve Problems*. Either the writings are left as they originally appeared or they are rewritten or re-edited for publication. While the first option was chosen here, this reviewer feels that *Twelve Problems* would have been considerably enhanced by re-editing. Some chapters are dated ("Dying in a Technological Age" is a reprint of two 1975-76 *Commonweal* articles on the Karen Ann Quinlan case). Other chapters are repetitious, using the same illustrations (e.g., Dr. Ingelfinger's posthumous letter in the *New England Journal of Medicine*) or discussing at length the same principles (e.g., the author's understanding of the physician-patient relationship) before applying them to specific problems. An introduction by the author and an index would also have been helpful.

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JAMES J. DOYLE, C.S.C.

PSYCHOANALYSIS AND RELIGIOUS EXPERIENCE. By W. W. Meissner, S.J., M.D. New Haven: Yale University, 1984. Pp xiii + 254. \$25.

Meissner, distinguished psychoanalyst, clinical professor of psychiatry at Harvard, and member of the faculty at the Boston Psychoanalytic Institute, offers us the fruits of decades of work as an analyst and as a Jesuit priest. Long interested in the relationships between psychiatry and religion, he published his *Prologomena to a Psychology of Grace* more than 20 years ago.

His book is in four parts. After first speaking briefly to the broad topic of a psychology of religious experience, he devotes about half the book to a careful study of Freud and religion. Then, after examining religion from a psychoanalytic perspective, he concludes with a section on the relation of psychoanalysis to religious experience.

For M., a psychology of religious experience is part of the science of human behavior. No matter how profound the religious experience, through the eyes of psychology it remains essentially human in its dimensions; for unless there is some specifiable and analyzable human dimension to religious experience, a psychological study is impossible. Its focus is on the subjective aspect of human experience, conscious and unconscious, as it plays itself out in the realm of religious participation. M.'s contribution here is to advert to certain advances (notably those in developmental psychology and those in the object-relations theory of

Winicott) in psychoanalysis since Freud and to apply them to religious experience.

The longest portion of the book consists of five intense chapters on Freud's personal experience with religion, his attitude toward religion, and his writings on religion. M.'s virtually unparalleled mastery of the Freudian corpus combines with his knowledge of theology to give us what is, quite simply, the most accurate, nuanced, and balanced coverage of the subject in print. Karl Menninger long ago observed that religion was the major unanalyzed segment of Freud's own life. M. insists that while Freud's argument on religion must be taken on its own terms, in evaluating it account must be taken of the forces which helped shape his views and the ways in which these views reflected his inner conflicts.

The concepts in the chapter in Part 3 on developmental theory may not be novel to those involved in applying psychological theory to religious education, yet the details have rarely been so perceptively presented. More novel is his application of Winicott's theory of transitional objects to the lifelong growth of a personal knowledge of God. Anna Maria Rizzuto's *The Birth of the Living God*, a book much admired by M., is one of his building blocks.

The final section contrasts religious and psychoanalytic images of man, illuminates for the nonanalyst a number of developments within psychoanalysis, and briefly applies them to some of the enduring questions (e.g., freedom vs determinism, behavior as teleological or causal, or as moral or instinctually motivated) that challenge both fields. Many readers will surely find this the most fascinating section and will hope for further development. Some might fault the book for not attending to more recent developments in theology or for not attending to sociology or other of the behavior sciences; that is not the book Meissner chose to write. As it stands, the book is a magisterial working through of important territory and a landmark for future efforts.

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JON J. O'BRIEN, S.J.

**QUAKER SPIRITUALITY: SELECTED WRITINGS.** Edited by Douglas V. Steere. New York: Paulist, 1984. Pp. 334. \$12.95; \$9.95 paper.

Catholics and Quakers should be of interest to each other, as the religions to which they belong are the only steady carriers of the mystical tradition in the West. Other forms of Western Christianity produce mystics less frequently, and as somewhat wayward products of their traditions. Catholic and Quaker mystics, on the other hand, are typical developments of a spirituality shared by innumerable comembers of their respective religions.

S.'s book offers a selection of Quaker spiritual writings, beginning with George Fox, a man who was both a mystic and a prophet, and who is responsible for the mystical tendency of the Quakers. His mission in life was to establish in people "the Spirit which had given forth the Scriptures." According to some Jesuits whom Fox and his companions chanced upon, that ambition was enough to make them "a company of dreamers," but it is impossible not to believe that the Spirit which gave forth the Scriptures was present not only in the great figures, such as Fox and Woolman, but in whole Quaker communities, such as those so beautifully described by the American Quaker Rufus Jones (1863-1948).

Indeed, these rural Quaker communities of later-19th-century America present a compelling picture of the spiritual greatness which was the foundation of American greatness in the 20th century. These groups were characterized by a lively faith that "God is always revealing himself, and that truth is not something finished, but something unfolding as life goes forward" (266); and in their travelings "under concern" and their "leadings," unfold it they did.

Quakers as a whole attest that there is a relation of accord with God which extends beyond obedience, and that this relation is communion. Catholics, of course, do not need to be taught that, but the Quakers are careful to discern, within the experience of communion, "inward drawings," as Woolman said, or "concerns" which are socially directed, and which, when acted upon, help to build the kingdom of God. This discernment and emphasis add a prophetic dimension to what is patently a mystical religion.

The editor provides a larger selection of Woolman's writings than Fox's. The wisdom of that is questionable. Woolman shows that a quiet, timid man may achieve spiritual greatness and, as a result of "simply following the openings of Truth," play an important role in the life of his country; but, for all that, his writings are somewhat suffocating, a fault by no means rare in the literature of spirituality.

The writers selected exhibit, as one would expect, marked differences in temperament. Thomas R. Kelly has the ardor, intensity, and dedication to purpose of a St. Ignatius; in Rufus Jones one senses the affability of a St. Philip Neri; in George Fox there is the directness and power of a St. Bernard of Clairvaux.

It is a truism that God both transcends creation and is immanent in it. The silent Quaker meeting, letting God's presence well up, as it were, in the soul, is a response to God as immanent. Is anything lost by approaching God exclusively through that mode? Reading this book, one is hard pressed to conclude that there is. The Quaker communities described by Rufus Jones were confident that they were living lives open to God's revelation in the same sense that ancient communities of



Hebrews were, witnesses par excellence of the transcendent God, and one is inclined to agree with them. After all, if one really has obtained access to God, albeit by means appropriate to God as immanent, then one has obtained access to a Being who is transcendent.

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R. A. NAULTY

**STRANGE GIFTS? A GUIDE TO CHARISMATIC RENEWAL.** Edited by David Martin and Peter Mullen. New York: Basil Blackwell, 1985. Pp. xiv + 239. \$29.95; \$9.95 paper.

The title of this volume leads one to suspect that the essays contained in it will analyze (and rather critically too) the gifts of the Spirit as manifested in the present-day charismatic renewal (C.R.). The subtitle gives the impression that the essays will also present a helpful overview and explanation of C.R. Neither intimation is wholly accurate. The essays cover many different aspects of C.R. Moreover, the essays, written predominantly from an English/Anglican setting, present, for the most part, a positive, balanced, and favorable reaction to the Renewal in England and within the Anglican communion. (Interestingly, two of the most cautious and critical essays are those of the editors. Mullen's borders on being a mocking diatribe against the Renewal. This may account for the ambiguous title.) Further, while the essays cover a wide range of topics, the book is not so much a guide to the Renewal as a theological and pastoral analysis of it. It is a book primarily for pastors, theologians, and teachers already acquainted with C.R., rather than for someone who has no familiarity with it and desires to read an introductory discussion of what it is. The editors' stated purpose was to bring together "a collection of essays from both sympathisers and critics" (xi).

Basically the essays fall into two categories. Some of the essays are theological discussions on various aspects of the Renewal, such as "The Theology of the Charismatic Renewal" by P. Fiddes, "All Creatures Great and Small: Toward Pneumatology of Life" by W. J. Hollenweger, "Pentecostal Theology and the Charismatic Movement" by Julian Ward. Most of these more theological essays cover much of the same ground covered in previous books on the Renewal, i.e., baptism in the Spirit, tongues, healing, and prophecy. While they are of good quality and scholarship, for the most part they do not offer any truly new and distinct theological insights into C.R.

Of much more importance and interest are the essays that describe and critically evaluate the practical effects that C.R. has had on the churches, especially the Anglican. These essays include "An Impressionistic View of the Charismatic Renewal in the Life of the Church of

England" by John Gunstone, "Living Liturgically: The Charismatic Contribution" by Rex Davis, "The Church's Healing Ministry and the Charismatic Renewal" by John Richards, "The Charismatic Joy of Liturgical Dance Movement" by Nell Challingsworth.

Gunstone's article deserves special note. Admitting the obvious weaknesses and abuses that some in C.R. may be prone to (almost every essayist seemed conscience-bound to mention these), he describes the overall positive effects in such areas as commitment to Christ and to the gospel life, prayer, liturgical worship, healing ministry, Christian fellowship, and family life. He notes, too, that "at a time when it has become a cliché to say that 'ecumenism has run out of steam,' there is plenty of evidence that the Charismatic Renewal is bringing Christians together locally in a desire to be more open to God in company with each other" (87).

One of the common criticisms made of C.R. in these essays revolved around the question of theological and spiritual depth and maturity. A. Walker clearly articulated this concern as "a deep-rooted sentimentality that the church fathers always saw as the enemy of mature spirituality" (168). This concern obviously has validity in some instances. However, if sentimentality is the sum and substance of C.R., it would not have the impact it does. What Walker and the essayists as a group failed to distinguish (Gunstone was a notable exception) were the various levels of maturity within C.R. It is not all one piece. There is the exuberance and enthusiasm that is easily discernible (which is not entirely bad), but the more mature participants and communities recognize that beneath this is the real work of conversion by the Spirit and it is this which must be nurtured into maturity.

This is, on the whole, a good and varied collection of essays. However, for the average American reader it may have little interest, since so much of what is discussed pertains to the English/Anglican scene. This, too, can be a strength, provided one is interested enough in the topic to read about what is happening outside the confines of North America.

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THOMAS WEINANDY, O.F.M.CAP.

**THE FUTURE OF RELIGION: SECULARIZATION, REVIVAL AND CULT FORMATION.** By Rodney Stark and William Sims Bainbridge. Berkeley: University of California, 1985. Pp. vii + 571. \$29.50.

This massive volume of essays, some written separately, others jointly, by two leading sociologists, are mainly, with a few noteworthy exceptions, reprints of works previously published between 1979 and 1984. The theme is religious revival, particularly as seen in the context of the new religious movements of the last two decades. The geographical area covered is

largely the United States, with two essays dealing with the Canadian and European scenes respectively. After an introductory part on the nature of religion and on the differences between church, sect, and cult from a sociological perspective, the material is divided in five sections: (1) the religious economy; (2) sect movements; (3) cults; (4) recruitment, and (5) sources of religious movements.

Using information derived from numerous surveys, censuses, historical case studies, and ethnographic field studies, the authors boldly attempt to cover the full sweep of contemporary religion from the traditional denominations to the new cults. The evidence, they argue, supports their hypothesis that religion today is undergoing a genuine revival. Adopting what they admit is a "very unfashionable" stance in sociological literature, they maintain that the current secularization trend does not toll the demise of religion but is rather a common trend in different societies and historical eras and is usually accompanied by a religious renaissance. While the dominant religious organizations are adapting themselves to a more secularized world, new religious movements take shape and herald a return to a more sacralized society and world view. The future of religion must be gauged by observing the obscure cult movements, which are the indices of the dynamism of religion.

The authors limit themselves to strictly sociological issues which the new movements have brought to the fore. They ask, e.g., what kind of environment is conducive to cult formation, how people join a cult, and how a cult develops or simply dies out. Their views have direct impact on theological reflection. Since the cults are conceived as contributing positively to religious development, one is led to ask to what degree cults and their views are going to influence our theological perceptions. And since the rise of the new cults is linked causally with the secularization of the mainline Christian churches, one is faced with the problem of the response the churches should make to the cults and the kind of self-evaluation that is called for.

One will find several debatable issues which color the theoretical background of these essays. The authors' return to an older, narrower, and relatively simpler definition of religion as a human organization which provides compensation based on beliefs in the supernatural may sound naive to those who have inherited Tillich's view of religion as "ultimate concern" and to those who are accustomed to a much broader definition adopted in the field of comparative religion. Yet this volume presents the material in an interesting, exciting, and challenging manner and should provide the starting point for any theological evaluation of, and Christian response to, the new religious movements.

*University of Detroit*

JOHN A. SALIBA, S.J.

**TOWARD A MORE NATURAL SCIENCE: BIOLOGY AND HUMAN AFFAIRS.**  
By Leon R. Kass, M.D. New York: Free, 1985. Pp. xiv + 370. \$23.50.

For some time it has been clear that the scientific enterprise has reached its theoretical limits by making man himself its primary and critical object. This result has necessarily forced reflection on the question of whether nature and man as somehow connected within nature have any order or purpose in themselves which did not derive from humanly imposed and willed forms or purposes. More and more, as technology for examining and experimenting on man himself has improved, biology has become the locus for considerations on "the good life," so that terms of human destiny and meaning fall not to political or ethical philosophy, let alone to metaphysics or theology, but to the technology that followed from Bacon's project for a science to "improve man's estate," including eventually man himself. Leon Kass of the University of Chicago, in this remarkable study, has analyzed the origins and nature of the science that has produced genetic engineering, test-tube babies, replacement human parts, projects for enlarging and extending human life-spans, to suggest, as a needed philosophical alternative, a return to a more classical-Aristotelian position.

This study is a welcome examination of the limits of science and a thorough, refreshing reconsideration of what it means to be a finite, human being in nature. This means that K. must rehabilitate the idea of nature itself, as well as re-examine the human person as a unique human composite that includes body and soul in one purposeful being who is at the same time intelligent and finite. K. knows his classical history and does not hesitate to employ classical positions to indicate the limits and errors of the modern project from Descartes and Bacon, which has sought to identify the human solely with what man makes "for himself." Thus, in a series of perceptive reflections on the nature of life, medicine, mortality, and nobility, K. manages adroitly and carefully to focus our attention on what is lacking for modern science by virtue of its own methods and theoretical presuppositions—lacks which have led to the modern biological dilemmas K. so well recounts. He is cautious and prudent in his arguments. Yet, to suggest that Aristotle was perhaps mostly right in so many of his analyses, including teleology in nature, is nothing short of revolutionary, particularly when it is presented so clearly in the impasses that have arisen from the rejection of the classical views. Several years ago, in his book on *Aristotle*, Henry Veatch suggested that it would be well to treat Aristotle as a contemporary author, since we are now finding it necessary to reject many scientific and philosophical positions that were themselves based on the rejection of Aristotle. K.'s book shows the fruitfulness of this position.

K.'s volume is also reminiscent in many ways of Leo Strauss when it comes to analyzing what is at issue in human policy when we follow the terms of the modern project to base our society only on what we ourselves can produce. K does not neglect the revelational tradition, though he is careful to argue, in an Aristotelian manner, on first knowing what nature really does teach. This is, in effect, a vigorous defense of the goodness of human nature and its finite being. By carrying out the efforts to replace it, K. has realized that they argue rather to an original wisdom and sanity that belie any effort to "improve" on it. K. writes: "Mortality is at most a pointer, a derivative manifestation, or an accompaniment of some deeper deficiency . . . The human soul yearns for, longs for, aspires to some condition, some state, some goal toward which our earthly activities are directed but which cannot be attained during earthly life" (312). In short, *Toward a More Natural Science* is nothing less than a new manifesto about what it means to be a human being, only this time it comes ultimately from Aristotle, that is, it comes from a man in our time who understands both the limits and the glory of our finiteness within the experience of modern science which has, in its zeal, tried to replace what is best in us. Leon Kass suspects, on the basis of evidence, that we and nature itself are rather well made in being what we are.

*Georgetown University*

JAMES V. SCHALL, S.J.

## SHORTER NOTICES

**THE OLD TESTAMENT: A BEGINNING SURVEY.** By Dane R. Gordon. Englewood Cliffs, N.J.: Prentice-Hall, 1985. Pp. v + 330. \$18.95.

Gordon's fine introduction to the OT is a textbook written for college students. This textbook has for its intended audience those who may or may not have had prior exposure to the OT and who are not expected to have a particular religious commitment. It contains nine major chapters, virtually equal in length, covering material from "the origins of Israel" to "the end of the Old Testament Period." Each section is divided into two or three subsections, and at the end of each major division one finds three or four review questions. Maps are found at the beginnings of major divisions of the discussion, and these are carefully con-

structed to reflect the discussions which ensue.

This reviewer was fascinated by the modern photographs of the Middle East. Not only do they represent a significant departure from OT introductions; they also testify to G.'s conviction, expressed implicitly by his lucid writing style, that this material is relevant for our generation.

This introduction promises to aid any student committed to serious study of the OT.

KENNETH M. CRAIG, JR.  
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**LUKE: ARTIST AND THEOLOGIAN.**  
By Robert J. Karris, O.F.M. New York: Paulist, 1985. Pp. viii + 130. \$7.95.

The Gospel Passion stories have been heard and retold so many times that they have become homogenized and harmonized in our minds. Karris hopes to jar us loose from a complacent reading of Luke's Passion account. His study focuses on Lk 23, but uses the whole Gospel to expose the evangelist's artistry in developing themes which culminate in his narrative of the Passion.

K. contends that Luke shows who Jesus is (Christology) and how he saves us (soteriology) especially through the themes of the faithful God, justice, and food. Each of these Lucan themes is portrayed in a separate chapter. The chapters on justice and food are substantial, but the treatment of the faithful God is very brief, probably because it has been the subject of much more study than the other themes. The intended reader might have benefited from a more thorough development.

The discussions of justice and food are excellent. Jesus' righteousness and openness to the poor and outcasts led him inexorably to the cross. In doing God's will, Jesus the righteous person challenged the teachings and life-style of the nonrighteous religious leaders. He was a prophet rejected for living and preaching God's kingly justice. But K.'s most provocative contribution is his exploration of the theme of food, broader than but inclusive of the theme of the banquet. The motif of food pervades Luke's account, connecting with the theme of justice. Jesus' way of eating with outcasts and serving them earned him hostility rather than esteem, because it conflicted with the sinful inhumanity that closes hearts.

The strands come together in the chapter on "Luke 23 and Luke's Thematic Christology and Soteriology." This chapter is loaded with insights into the Passion through the lens of the Lucan drama. The narrative is reviewed paragraph by paragraph, with more general comments interspersed. In some places this arrangement has

made the argumentation repetitious.

K.'s study brings new awareness of the rich achievement of Luke as artist-theologian. The book is accessible to the nonspecialist reader, but for further research is equipped with extensive reference material in the notes. There are also a selected bibliography and indexes of biblical references and modern authors.

JEROME KODELL, O.S.B.  
*New Subiaco Abbey, Ark.*

THE PARABLES IN THE GOSPELS: HISTORY AND ALLEGORY. By John Drury. New York: Crossroad, 1985. Pp. ix + 180. \$14.95.

After he has established the meaning and use of parables which the first Christian writers inherited from Jewish tradition, Drury does a historical inquiry which is continuous with redaction criticism: not, this time, to search for the historical Jesus, but rather for the structures and specifications which parables were given in the first century and in the neighborhood of Christianity. There is plenty of evidence for this, and each Gospel is a historical narrative shaped and impelled by a particular view of the significance of history. Previously, according to D., modern interpretation has taken the parables out of the books and their narratives in order to deal with them as a genre on their own. They were studied in a conjectural historical reconstruction of the ministry of Jesus, not according to the style and purposes of each evangelist.

The main chapters are: "Old Testament Parables," "From Ezechiel to Paul—Parable and Apocalyptic," "Mark," "Matthew," "Luke," and a brief "Epilogue—John." As in two previous books, D. assumes that Luke uses Matthew's Gospel as well as Mark's.

An important, interesting book. Libraries and students of the Gospels should definitely purchase it. However, D.'s assumption that Luke used Matthew's Gospel is definitely less proba-

ble, and this assumption weakens his understanding of Luke's parables. Further, D.'s meaning for "historical" is questionable. The Gospels were written primarily to strengthen Christians' faith. Parables may be tied to a historical past, but they still speak to the reader today. Whether D. is right to place so much confidence in M. D. Goulder and so little in J. Jeremias, only time will tell. Finally, his book is not without conjectures.

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**A DICTIONARY OF GREEK ORTHODOXY.** By Nicon D. Patrinos. New York: Greek Orthodox Archdiocese of North and South America, 1984. Pp. 392. \$18.

The author is a native of the Byzantine city of Mistra, near Sparta, Greece, and studied theology, psychology, and sociology in Greece, Australia, and England. P. received a doctorate in philosophy from Oxford, taught philosophy and psychology at various colleges and universities, served as dean of Holy Cross Greek Orthodox School of Theology in Brookline, Mass., and headed the archdiocesan department of education. P. is one of the more prominent clergymen of the Greek Orthodox Archdiocese in the Americas.

The present dictionary is long overdue. P. has made a lasting contribution to the English-speaking Orthodox world with this handsome volume, to which Archbishop Iakovos contributes the foreword recommending it to the Orthodox congregations in the Americas. The dictionary has 531 entries, with a Greek-English index making it easy to use and a valuable tool to understand Orthodoxy. The entries are written in English, with Greek equivalents, and have cross references to related subjects. P. not only explains ecclesiastical terms but gives the Orthodox view on moral values and defines theological issues and terms from the

Orthodox perspective. He also offers valuable information on topics, saints, and personalities—where very little is available in English—and distinguishes between legendary and historical traditions in the development of the Greek Orthodox Church. The book is enhanced by E. G. Zournatzis' illustrations.

P. has produced an encyclopedia of Orthodox theology, church practice, symbolism, and faith, making it indispensable for the study of the Christian religion in general and of Orthodoxy in particular. I highly recommend this dictionary to the Orthodox and non-Orthodox, to the scholar and general reader, especially to libraries—academic and public—as a solid reference work on the Orthodox Christian Church.

GEORGE C. PAPADEMETRIOU  
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**THE DIVINE TRINITY.** By David Brown. London: Duckworth, 1985. Pp. 315. £24.

*The Divine Trinity* is one of the best books written on the subject for quite some time, in spite of the fact that several have been written recently. Perhaps B.'s English background drives him to spend too much time distinguishing between the notions of deism and theism, but even this section shows a mind working with complicated issues in an erudite manner.

In a hermeneutical sense, Betti would rejoice in the fact that B. disdains excessive historical relativism and instead insists that there are certain objective facts concerning history. Gadamer and Moltmann would not be pleased. B. has a well-established methodology; he uses it well in relating Christology to Trinitarian themes in Christianity. He is especially succinct in describing the relation of the Incarnation to the Trinity. In this respect

he correctly understands Christology as it is presented in the Gospel of John. He perceives that certain forms of exegesis can actually destroy the content of John's Gospel. Perhaps he places too much stress upon the Gospel of John in relation to the other Gospels, but once again, as in his treatment of the distinction between theism and deism, his investigation of John is quite intriguing.

B. combines theology and philosophy in a vital way as he builds a methodology for studying the Trinity. Aquinas would approve of his precision. He is very interested in combining an essentialistic view of history with a respect for the existentialist happenings of a given moment which can radically alter history. One of those existential moments is described extremely well: Paul's conversion on the way to Damascus. The key to the conversion, according to B., is the personalism of the Holy Spirit. In a sense, this conversion was foundational for the early Church in relation to understanding the Trinity as a series of persons. Chalcedon is partially an extension of Paul's conversion experience. B. does an admirable explanation of the "persons" of the Trinity.

I am surprised that B. seems to misunderstand Kant, but the English still misinterpret Kant within an English context. He is penetrating, however, in his discussion of the relation between East and West concerning the Trinity. He gives the East its due where most Western Christians miserably fail. This book truly breaks out of the Christological circle without denigrating Jesus the Christ.

TERENCE GERMAN, S.J.  
*Marquette University*

**TO KNOW AND FOLLOW JESUS.** By Thomas N. Hart. New York: Paulist, 1984. Pp. 151. \$5.95.

Hart sets out to make "contempo-

rary Christology available to the Church at large." He offers a sympathetic and enlightening presentation of contemporary theological reflection on Jesus, emphasizing its positive contribution to ongoing Christian understanding of the meaning of Jesus and the role of Jesus in Christian living.

H. begins with the experience of salvation and the call of discipleship. Jesus transforms our relationships to God, ourselves, others, and things and invites us to friendship. H. next presents the teaching of Chalcedon and the contemporary critique of the classic teaching. He then summarizes the contemporary reformulations of Rahner, Pittenger, Tillich, Baille, Schillebeeckx, and Schoonenberg. He sees in all of them a basic thrust "to change the Chalcedonian formula 'Jesus, God and man' to the formula 'Jesus, God in man.'"

The most creative chapter is H.'s imaginative reconstruction of the inner experience of Jesus. The chapter dramatizes the radical "ascending Christology" that H. is proposing. He confronts directly questions that inevitably emerge in response to contemporary Christology—questions about the divinity of Jesus, his pre-existence, his uniqueness, and the doctrine of the Trinity. H.'s answers, though not fully satisfying, are clear and insightful.

H. then analyzes the spectrum of theories on the Resurrection and describes the approach to Jesus in liberation theology. In a final chapter he presents the reasons why Jesus is better understood as one mediator of salvation among many rather than as the exclusive mediator.

H. challenges readers to rethink their understanding of and relationship to Jesus in light of contemporary Christology. He perceptively unfolds a "low Christology" that focuses on the reality of Jesus as fully human like us. The question remains whether this approach alone does justice to the faith



tradition that proclaims Jesus as both God and man.

GERALD M. FAGIN, S.J.  
*Loyola University, New Orleans*

**WHAT ARE THEY SAYING ABOUT MARY?** By Anthony J. Tambasco. New York: Paulist, 1984. Pp. 94. \$3.95.

For a succinct overview of current theology about the Blessed Virgin, Tambasco's is the book to consult. The contents match the title well, as the author considers various interpretations of the mystery of Mary at a two-decade remove from the Second Vatican Council. The upset after the Council was dramatically evident in waning interest in Marian doctrine and declining devotion, but the solid gains of the Council can be better assessed now. In a compact book, enriched with selective reading recommendations, T. devotes his greatest consideration to Mary in Scripture, both "history" and "symbol." History includes the virginity of Mary, especially the virginal conception of Jesus. Under symbol, the Blessed Virgin appears as the "woman of faith" in Luke and John, against an OT background.

Under "current theology" T. considers the major doctrines: Virgin Mother of God, conceived without sin, assumed into heaven, associated to her Son's mediatorial work, spiritual mother ("Mother of the Church"). "Mary in Ecumenical Perspective" traces the gains of recent years. This includes the work of the Ecumenical Society of the Blessed Virgin Mary (from 1967 in England, 1976 in the U.S.) and the "hierarchy of truths" of the conciliar decree on ecumenism (nos. 11 and 20). The chapter "Marian Devotion" faces the postconciliar malaise, with sections on the primacy of the liturgy, the communion of saints, and appearances of our Lady.

"Future Directions" includes such items as feminism, Mary and the poor, and liberation theology. Useful in its

own right, this new title in the important Paulist series *What Are They Saying about...* is equally valuable for constructive suggestions for further exploration in a theological area of enormous pastoral and ecumenical potential.

EAMON R. CARROLL, O.C.A.R.M.  
*Loyola University of Chicago*

**STORY THEOLOGY.** By Terrence W. Tilley. Wilmington, Del.: Glazier, 1985. Pp. xv + 242. \$9.95.

A primary way to do Christian theology, according to T., is to retell the traditional stories. Stories have a depth and breadth that can never be exhausted in the doctrines of propositional theology. They contain a "truth" that can only be dimly conveyed by dogmas, and they have a metaphorical richness that grasps us at levels of awareness incapable of being affected by theoretical, nonnarrative discourse. Hence theology essentially has to do with the stories that bear the weight of Christian tradition.

This book is a valuable addition to the many recent works on the relationship between theology and narrative. It is a clearly-presented, heavily-documented, and well-argued summation of narrative theology as well as an original contribution to it. Because of its readability it should appeal to a broad spectrum of readers. It is garnished with numerous interesting examples of the effectiveness stories have had in the shaping of the lives of Christians. It is not simply an argument for the necessity of story theology, but an attempt to implement it as well. Particularly effective in this respect is the chapter on hagiography, wherein T. links the stories of "saints" to the stories of Jesus. Also instructive is the informed presentation of Jesus as a "parabolic" prophet. Each chapter is followed by a bibliographical note with helpful suggestions for further reading.

Unlike many other treatments of theology and story, this one puts con-

siderable emphasis on the philosophical question of the truth status of stories. In a highly nuanced concluding chapter, T. discusses the various philosophical models of truth and develops a criteriology whereby we might "grade" the truth value of the stories that shape our lives. A story can be called true if it "represents the world revealingly," is coherent with the "facts" of our experience, promotes authenticity by challenging us to avoid self-deception, motivates us to be faithful to others, and "provides a model for constancy in seeking to tell the truth."

There are, of course, theologians who doubt whether theology can be as easily assimilated to the notion of narrative as the expression "story theology" implies and as T. explicitly argues. If theology is essentially the retelling of stories, then how does it differ from the spontaneity of religious life, if at all? T. could perhaps make more explicit room (which he does implicitly) for the purely theoretical moments of theological reflection, moments that are in the service of the great stories without being narrative themselves.

JOHN F. HAUGHT  
*Georgetown University*

**EVIL AND THE PROCESS GOD.** By Barry L. Whitney. New York: Edwin Mellen, 1985. Pp. xiii + 232. \$49.95.

In his effort "to reconstruct and critically assess the process theodicy that has been developed by Charles Hartshorne," Whitney has undertaken an important task and has made a significant contribution to philosophical theology (x). His presentation of the variety of classical and contemporary solutions to the problem of evil, which sets the stage for his consideration of Hartshorne's treatment of it, is the best I am aware of in the literature. It would make an excellent introduction to the topic for beginning students.

W. identifies "two approaches to the theodicy issue" in Hartshorne (x). One

concerns Hartshorne's view of the logic of the divine existence, another his efforts to show the compatibility of God's activity with evil. Unfortunately, W. seems to misunderstand the first approach. Hartshorne argues not, as W. states, that "if God's existence can, in fact, be established as an *a priori* necessity, then evil (or any other contingent fact) cannot count as decisive evidence against his existence," but rather that, since God's existence is a *modal issue*, contingent facts (including those of evil) *are not evidential at all* (60).

However, W.'s discussion of Hartshorne's other approach is a different story. He correctly locates the center of H.'s theistic metaphysics in the freedom and creativity which belong to all individuals and goes on to suggest that, on H.'s view, God's causal activity within limits of natural laws is best understood as "persuasive," while God's activity in establishing such laws is best understood as "coercive." Moreover, W. calls for a "full and systematic explication of these concepts" by process theologians (analogous, one would suppose, to that of the great Thomist and Molinist Scholastics and Neo-Scholastics in regard to *gratia efficax*) (100). W. has performed a valuable service by pressing the issue of process theodicy in this direction.

PHILIP E. DEVENISH  
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Hancock, Maine*

**C. S. LEWIS AND THE SEARCH FOR RATIONAL RELIGION.** By John Beversluis. Grand Rapids: Eerdmans, 1985. Pp. xiv + 182. \$9.95.

Inaccurately posted on the cover of B.'s book as "the first systematic and radical critique of C. S. Lewis's theological arguments," this work is really an analysis of the Oxford don's philosophic or apologetic arguments for the case for Christianity. Hence in this instance "rational" is opposed to "supernatural" (not irrational) thus confining

us to the realm of natural theology. B. does not concern himself with revelation.

Scrutinizing closely Lewis' arguments for the existence of God, first from the standpoint of inner longing or desire (*Sehnsucht* is the usual label here), then from that of commonly accepted morality as expressed in the Tao (Kant's categorical imperative immediately comes to mind), and finally from reason alone, B. concludes that Lewis is markedly wanting in all three areas. Lewis' cavalier assurances eventually come tumbling down with the death of his wife (unbearably painful because of false hopes previously raised) and he is forced to reassess his position in *A Grief Observed*. B. finds this late work his most honest one.

Contrasting the Platonist (why not Thomist?) attitude toward evil and suffering with that of the late-medieval thinker William of Ockham, B. asserts that Lewis moved from the first to the second position but was satisfied in the end with neither, falling back on inadequate explanations. One feels that B. is somewhat harsh in his judgment of this chapter, entitled *Grief*. After all, no one (not even Job) has come up with a satisfactory solution to this problem.

B.'s book is sure to upset the Lewis aficionados. Whether or not he has satisfactorily made his own case against Lewis is moot. Carefully and cogently written (although occasionally somewhat prolix), his book will evoke pros and cons in Lewis circles for some time to come. Nevertheless, it is a most significant addition to the growing corpus of Lewisiana.

JOHN RANDOLPH WILLIS, S.J.  
*Boston College*

CONSTRUCTING LOCAL THEOLOGIES. By Robert J. Schreiter, C.P.P.S. Maryknoll, N.Y.: Orbis, 1985. Pp. xiii + 178. \$8.95.

Today the critical importance of the

concrete situation of believers for theological reflection on the faith is widely acknowledged, not only as an indispensable hermeneutical tool but more importantly as a genuine *locus theologicus*. This interesting and very readable book is an excellent and much-needed first step in examining more systematically the issues involved in doing theology concretely and adequately in today's world. In asking what "local theology" is, S. raises the more fundamental questions: What is theology? Who does it? What is its role with respect to the identity, growth, and continuity of a living tradition of faith?

S. understands tradition, rooted in the NT itself, as a series of diverse local theologies, each of which expresses something of the genuine identity of Christian faith in its radical concreteness. The three principal roots feeding the growth of a local theology are gospel, church, and culture. The very development of tradition from these sources implies what S. calls the most urgent question facing local theologies today, the question of authenticity: "can one ascertain criteria for what constitutes a genuinely Christian identity?" (98). In the fifth and perhaps most important chapter, S. approaches the fundamental paradox of Christian faith, its concrete particularity and universality, in a fresh way. Using Chomsky's model for language acquisition, he presents suggestions for a theory of tradition, corresponding criteria for Christian identity, and an interesting analogy for the "loci of orthodoxy" in a religious tradition.

S.'s caution against reducing theology merely to the model of science as "sure knowledge" is timely. Stressing the fact that religion is not just a view of life but a way of life, his approach implicitly underscores the need for a theology which is no longer divorced from spirituality.

JOHN R. SACHS, S.J.  
*Fairfield University*

**A HISTORY OF CHRISTIANITY 1: FROM THE BEGINNINGS TO THE THRESHOLD OF THE REFORMATION.** By Kurt Aland. Translated by James L. Schaaf. Philadelphia: Fortress, 1985. Pp. xiv + 474.

When Thomas Mann undertook to interpret the Joseph saga, he compared the human past to a bottomless pit which would baffle the most assiduous researcher. This may be particularly true in the field of church history, where specialized studies flood from the presses. Gone are the days when Philip Hughes could undertake a history of the Church in three volumes or when John Quasten could bring his monumental work on the Fathers to the age of Augustine. Scriptural experts have exposed a myriad of problems on Christian origins, and before one could attempt a general history of the early centuries, one would have to command the masterful works of Timothy Barnes, Michael Grant, Peter Brown, Ramsey MacMullen, W. H. C. Freud, and C. W. Clark. Nor does the problem become less formidable as the centuries pass.

This task has not daunted a professor in the University of Münster who has brought out in English translation the first of a two-volume history of Christianity. Nearly every informed reader will be quick to criticize. This reviewer, however, found the result generally satisfactory. One is constantly being made aware that the Church has survived in large part by its capacity to adjust to changing conditions without losing its vital core. "It appears self-evident that we cannot maintain something or defend it with all our powers just because it has existed in that way in the history of the Church." There is none of the romantic view, beloved by reformers of a golden early age, that was tarnished by contact with reality; in any age the Church succeeds by developing its strengths and struggling against potential weak-

nesses. Nor does A. commit the error of isolating the ecclesiastical from the general historical context. The political realities are given ample treatment; one may suspect that they are too generously treated when the relations of Henry the Fowler with the papacy are given nearly as much space as the impact of the medieval universities. There is clear treatment of the tragic overreaching of the papacy after its triumphs in the age of Innocent III—a clear example of changed conditions missed. Genuine balance is achieved in the difficult century that preceded the Reformation.

When the next volume appears, I hope it will contain bibliography and footnotes, a defect inexplicable in a work designed for an educated public.

JOSEPH N. MOODY  
*Georgia Southern College*

**PAGAN ROME AND THE EARLY CHRISTIANS.** By Stephen Benko. Bloomington: Indiana University, 1984. Pp. x + 180. \$20.

With each new study of Christianity and the Roman Empire, we realize anew how thoroughly the early Christians were part of the world in which they lived and how much they shared the sentiments and attitudes of their contemporaries. In this learned study, Benko, a historian at California State University at Fresno who has written widely on Christianity and Roman culture, offers an overall interpretation of the response of the Romans to the early Christian movement. Basing his study on the writings of Pliny the Younger, Lucian of Samosata, the physician Galen, the philosopher Celsus, Marcus Aurelius, and others, B. shows that these outsiders understood a great deal about Christianity and provide us information unavailable elsewhere.

B. is at home in the ancient sources and modern literature on the topic (which is cited extensively) and he

deals thoughtfully with a wide range of issues: the name "Christian" and early persecutions, Christian teachers and the ancient Cynics, charges of ritual immorality (a particularly important chapter), the use of the kiss in early Christian worship (the kiss was on the lips, not on the cheek) and its religious implications, magic and early Christian practices, and Christian theology as seen by its critics. In each case B. draws on wide reading in the sources, and his argument is fully documented by citations from the texts. At times, at least to my taste, he seems to range too widely, e.g., in the chapter on the kiss, by drawing in material from all over the ancient world (from Aristophanes to Mesopotamian ideas of sacred marriage), but the line of his argument is clearly stated. Even where one might not follow B. as far as he wishes, it is clear this is a book based on years of original research. It is also general enough to be read by the nonspecialist.

ROBERT L. WILKEN  
*University of Virginia*

**SAINTS AND SINNERS IN THE EARLY CHURCH: DIFFERING AND CONFLICTING TRADITIONS IN THE FIRST SIX CENTURIES.** By. W. H. C. Frend. Wilmington, Del.: Glazier, 1985. Pp. 183. \$8.95.

Frend, professor emeritus of ecclesiastical history in the University of Glasgow, Scotland, is one of the most highly regarded church historians, from whose prolific pen has flowed an abundance of important books on early Christianity, including *Martyrdom and Persecution in the Early Church*, *The Donatist Church*, and *The Rise of Christianity*, to mention but a few. In 1981 Frend came to America for the first time to occupy the Walter and Mary Tuohy Chair of Interreligious Studies at John Carroll University, where he delivered six public lectures, which, by reason of their important

content, have now been preserved and published as chapters 1, 2, 3, 5, and 7 of this volume, with chapters 4, 6, and 8 being subsequent additions.

In the Introduction (9) F. acknowledges the inspiration of G. L. Prestige's 1940 Bampton Lectures *Fathers and Heretics: Six Studies in Dogmatic Faith with Prologue and Epilogue*, and states that his purpose is to redo Prestige's lectures, replacing the categories of orthodoxy and heresy with the concept of evolving traditions. Thus F. is addressing himself to the twin problems of orthodoxy and heresy in the early Church from the vantage point of a historian rather than a dogmatician. In short, his approach is neutral and without any presuppositions dogmatic or otherwise. He examines the development of differing interpretations of the gospel in the early Church (to approximately the year 600), the roots of these differences in the pre-Christian world, and their impact on the major doctrinal controversies of the time. Factors other than religious are shown to have played a crucial role. Some of the major heretics and schismatics are included (Basilides, Marcion, Donatus, Pelagius, Nestorius, Severus of Antioch), while others (Arius and Priscillian) are omitted.

These interesting and provocative lectures by a master church historian, now appearing in book form, provide a bird's-eye view of F.'s interpretations of early church history, which are embodied in his other monumental writings. As indicated in the subtitle, F. does not hesitate in treating this subject to enter the field of controversy himself. This, however, does not detract from the overall value of the book as a piece of historical writing.

MARGARET A. SCHATKIN  
*Boston College*

**THE LIFE OF MELANIA THE YOUNGER: INTRODUCTION, TRANSLA-**

TION, AND COMMENTARY. By Elizabeth A. Clark. New York: Edwin Mellen, 1984. Pp. 299. \$49.95.

What strikes the reader is the incredible austerity of the saint: fasting for days at a time, nightlong vigils, confined and squalid quarters, poor food, the dispersal of an enormous fortune. It is unfortunate that C. did not apply her remarkable erudition to the purpose of such asceticism or to the extent of the exaggeration that was conventional in the genre of Christian hagiography. One is not always sure what is actual biography and what Monophysite or ascetical propaganda.

In her introduction, C. provides cogent reasons for accepting the Greek text of the life as the original, the Latin version being an adaptation. Her fine translation, therefore, follows the Greek, but in copious notes she provides and comments on variants found in the Latin. Gerontius, Melania's chaplain in Jerusalem, is accepted as the author of the life, written probably in 452 or 453, 15 years after Melania's death. No author, setting, or date is suggested for the Latin version, although C. recognizes its antiquity and authority. She does not consider H. Thurston's view that the author "wrote the Life in both languages, modifying his text at a later date in accordance with the audience he conceived himself to be addressing" (*Month* 108 [1906] 510).

C.'s commentary, replete with fascinating and important information on a wide variety of topics, is divided into six sections: family, vocation, Africa, the Holy Land, Constantinople, and orthodoxy/heresy. Only in the last of these is C.'s historical judgment somewhat facile. The importance of the Origenist controversy—and Jerome's role in it—is exaggerated; a more ample discussion is called for here, and also for Pelagianism, Donatism, and *apatheia*.

There is a comprehensive bibliography and a good index.

DANIEL CALLAM, C.S.B.

*St. Thomas More College  
University of Saskatchewan*

DIVINE PEDAGOGY: A PATRISTIC VIEW OF NON-CHRISTIAN RELIGIONS. By Chrys Saldhana. Rome: Libreria Ateneo Salesiano, 1984. Pp. 192. L. 20,000.

*Divine Pedagogy* is a valuable and important source book. As recent patristic studies have advanced, many scholars have noted that several early Christian apologists attempted to adapt and recast a common Hellenistic Logos-hermeneutic as a vehicle for expressing their faith in Christ Jesus. Several even offered footnotes pointing to a vague patristic awareness of "Indian gymnosophists, Brahmans, and the followers of the Buddha."

Yet no patristic study focused precisely on what Saldhana terms "divine pedagogy," a patristic phrase which appeared often in the discussions and texts of the Second Vatican Council. S. presents an excellent study of the pertinent texts of three classical apologists: Justin, Irenaeus, and Clement. All the relevant texts of these Fathers are collected and analyzed in great detail; an excellent bibliography accompanies this study. S.'s striking conclusions follow. "Justin's *Logos-spermatikos* theory was a personal confession of faith in the pre-existent Christ, present and active among the Greeks, sowing the seeds of truth in their midst. Irenaeus's *Logos-empnutos* was his belief in the Word embedded in the world and in men, offering all men some kind of revelation of God. Clement's *Logos-protreptikos* was an exhortation to the Greeks to embrace Christianity" (185).

Such is S.'s reading and interpretation of these three patristic sources; automatically, however, one wonders how an Augustine or an Origen or sev-

eral of the other early writers addressed the question. Such questioning broadens when in the final chapter S. recommends such "divine pedagogy" to modern theology. Is this not to overlook the major challenge which Karl Rahner, Raimundo Panikkar, Bede Griffiths, Abhishiktananda, and a host of others have raised? Ought not the Christian faith be articulated in expressions and formulae which do *not* originate within a Logos-formed way of understanding? Can the proclamation of the pre-existent Christ be enriched by expanding beyond a Mediterranean-based Logos-hermeneutic? This question, of course, is the critical theological question of the future. Despite this limitation, however, *Divine Pedagogy* is an excellent study and reading of three important second-century apologists; an extraordinary mirror of the breadth of faith being expressed in Ephesus, Rome, Lyons, and Alexandria emerges. Yet, reading Justin, Irenaeus, and Clement ought inspire us to speak about Christ to a world which has long since moved from the Mediterranean basin.

FRANK R. PODGORSKI  
*Seton Hall University*

THE REPUBLIC OF ST. PETER: THE BIRTH OF THE PAPAL STATE, 680-825. By Thomas F. X. Noble. Philadelphia: University of Pennsylvania, 1984. Pp. xxix + 374. \$35.

This book is not a history of the papacy but of the coming-to-be of the papal state in the Early Middle Ages, although Noble manages to take account of ecclesiastical and theological developments insofar as they touch on the central theme. The papal state made the popes major Italian landowners and politicians, and N. effectively portrays the popes in those roles.

The central question for the popes as heads of the state was a political one: To whom did they owe allegiance,

the Byzantines, the Goths, the Lombards, the Franks, or the *populus* of the Republic of St. Peter? The popes decided for the last, and the history of the republic in this period is the history of the popes' trying to be loyal to the emperor in Constantinople, to support *Romanitas* in an Italy which was increasingly barbarized, to deal effectively with the Goths and especially with the Lombards on behalf of the Italians but without usurping imperial rights, and, finally, to get the Franks involved in protecting the republic but without taking it over. Not surprisingly, the situation changed with almost every pope or ruler, and as the reader becomes discouraged and fatigued at the endless succession of violated treaties and doomed political alliances, he or she is forced to sympathize with the early-medieval Italians who had to live through it all.

N. has made an extensive study of the contemporary secondary literature, and he confidently strikes out in a new historiographical direction, claiming that the papal state came into being ca. 680 with the effective withdrawal of the Byzantines from a major role in Italy and the unquestioned need for the popes to consolidate, organize, and, inevitably, extend their rule. He also stresses the Italian elements in the creation of the republic and downplays the hitherto widely accepted influence of the Franks. He spends much space on the papal-Frankish relationship as well as on the government of the republic. This makes slow going, especially with the many side currents that have caught his interest, but it is essential to his central theme of the creation of the republic before the involvement with the Franks.

A book for the historian, not the general reader, but one the historian must read to keep up with contemporary historiography of the early-medieval papacy.

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

PAPAL GOVERNMENT AND ENGLAND DURING THE PONTIFICATE OF HONORIUS III (1216-1227). By Jane E. Sayers. New York: Cambridge University, 1984. Pp. xv + 292. \$49.50.

This volume is a very precise and tightly defined study. After a brief prologue giving some biographical data on Honorius III, S. goes immediately to the meat of the book and discusses in brief but comprehensive fashion her sources and materials: the papal chancery, notaries, proctors, scribes, what they did and how the office developed. The next section is on the letters themselves, the vast increase in their number, why some were registered and others not, how many were, what hands composed them. Then the forms of the actual letters are presented with their traditional language and patterns: confirmations, indulgences, indults, mandates, privileges, etc. S. moves on to discuss the legal and historical context of the letters and especially relates this problem to the evolving canon law of those decades and its compilations. Finally, he discusses curial relations with England, for Honorius III's reign was, after all, at a critical age: right after Innocent III, the Fourth Lateran Council, the defeat of John Lackland, Magna Carta, John's death, and the critical decade of restoring order after those turbulent years.

The reign of Honorius III appears as an important step between Innocent III and the issuance of the *Decretales* by Gregory IX. This study, by concentrating on one aspect of that administration, reveals methods, goals, and practices from the perspective of a very important papal relationship, England, and by so doing gives a good account of the curial practices of that era, its make-up and methodology. Future scholars interested in that important

topic will do well to begin here; the author has provided a useful analysis and introduction to the sources, questions, and problems.

THOMAS E. MORRISSEY  
*State University College  
 Fredonia, N.Y.*

TERESA: A WOMAN. A BIOGRAPHY OF TERESA OF AVILA. By Victoria Lincoln. Edited with introductions by Elias L. Rivers and Antonio T. de Nicolás. Albany: State University of New York, 1984. Pp. xli + 440. \$39.50; \$14.95 paper.

L. was an American novelist who, when she died in 1981, left an uncorrected final draft of a biography of St. Teresa of Avila. Subsequently her widower, Victor Lowe, professor emeritus of philosophy at Johns Hopkins, enlisted his former colleague Elias L. Rivers, a distinguished authority on the Spanish Renaissance, to edit his late wife's manuscript. Rivers was assisted in his editorial task by Antonio T. de Nicolás, editor of the SUNY Series in Cultural Perspectives, in which L.'s biography now appears with the title *Teresa: A Woman*.

L.'s purpose was to avoid hagiography and "to write with complete honesty a biography covering every episode of Teresa's life" (xl). In his foreword to L.'s text, Rivers explains his editorial procedure: "As editor of the text, I have changed as little as possible. With the help of other readers . . . I have corrected many Spanish names. But I have not done the radical revising and documenting demanded by scholars. . ." (xxiii). As worthwhile as L.'s aim is, unfortunately numerous errors of fact erode confidence in the reliability of her reconstruction of the Teresa of history. These inaccuracies, coupled with L.'s often simplistic and reductive interpretation of the material upon which she bases her biography, greatly



limit the usefulness of this book. The Teresian scholar will have to work patiently through L.'s lengthy text to sift the wheat from the chaff; the nonspecialist reader would be well advised to steer clear of it.

JOSEPH CHORPENNING, O.S.F.S.  
*Allentown College, Pa.*

**LEFÈVRE: PIONEER OF ECCLESIASTICAL RENEWAL IN FRANCE.** By Philip Edgcumbe Hughes. Grand Rapids: Eerdmans, 1984. Pp. xiv + 210. \$14.95.

A useful and readable introduction to the life and work of the unfortunately neglected great French humanist and reformer, the first treatment in English of his career as a whole. This study rests principally upon the letter collection of the French reformers edited by A. L. Herminjard and *The Prefatory Epistles of Jacques Lefèvre d'Étaples and Related Texts* edited by Eugene F. Rice Jr. To be sure, the portrait is intended more for the general reader than the specialist, but one might have wished for a more extended analysis of the commentaries and homilies.

H. traces Lefèvre's career from his early interest in and study of Aristotle, Hermeticism, and mysticism (particularly that of Dionysius the Areopagite, Ramon Lull, and Nicholas of Cusa) to his preoccupation with Scripture (the Psalms and the Pauline epistles), his controversy with the Sorbonne, his removal from Paris to Meaux and leadership of the evangelical movement there, his flight to Strasbourg, the return to France at the court of the king at Blois, and finally his last days at Nerac at the palace of Marguerite of Navarre. Since the information about Lefèvre himself is scarce in the final period of his life after 1521 (however, H. does not make this point clear to the reader), much of the account of these later years is devoted to the reformers who surrounded Lefèvre: Briconnet, Roussel, Farel, Caroli, Mar-

guerite, many of whose letters are available in the Herminjard collection.

The major interest of the work is in the connection between Lefèvre and the Protestant Reformers. Although there are indeed parallels between Lefèvre and the Reformers, it is surely an exaggeration to claim without qualification that "Lefèvre and the Reformers were of one mind in their understanding of the fundamentals of the gospel" (97). For a contrary view, see my article in *Archive for Reformation History* 65 (1974) 74.

JOHN B. PAYNE  
*Lancaster Theological Seminary, Pa.*

**CATHOLICISM IN SOUTH FLORIDA 1868-1968.** By Michael J. McNally. Gainesville: University of Florida, 1984. Pp. xviii + 316. \$13.95.

McNally's list of books and archives (only the Jesuit archive is missing) indicates a solidly based work. He has given the facts and figures of the evolution of Catholicism in South Florida, which, after 1958, means the Archdiocese of Miami. He paints the picture of bishops, diocesan clergy, religious, and lay men and women creating a Catholic mission. That mission grew into a viable church structure via the financial and personnel aid from North and South, from Ireland, Spain, and Cuba. The Catholics faced the problems of anti-Catholicism, of bringing Catholicism and civil rights to the blacks, of mutual inculturation of Cubans and Americans, of the financial challenges of creating parishes and educational structures, and finally of trying to cope with the changes of Vatican II.

One would like to have known a bit more of the motivations, the spirituality, of the actors in the piece, as was done in noting Bishop Curley's ideal of poverty (41). This reader prefers the identification of the actors: e.g., the Jesuit Paul Faget is simply "a Jesuit."

But the main actors are identified, and foremost the bishops, whose work is positively but not uncritically evaluated. Many others, like Msgr. William Barry, are also noted. The work of female religious such as Sr. Mary Thomasine, S.S.J., who was tried in 1916 for violating a law prohibiting white persons from teaching blacks in black schools, is preserved for subsequent generations. Conspicuously absent is Alfred Latiolais, S.J., who from 1912 to 1929 established at least eleven churches throughout South Florida.

This reader feels that the Jesuits who missioned South Florida for so long might have received a broader treatment. The contract in 1889 between Bishop Moore and Jesuit Mission Superior O'Shanahan, which gave South Florida to the Jesuits until 1919, might be better understood if the Jesuit side were represented. Again, I would like to have seen an evaluation of the statement of Bishop Curley in 1919 that the 1889 contract should be abrogated because (among other things) of "... the lack of progress in the development of Catholicism in southern Florida" (46). Further, the statement (41) that the Jesuits gave up no parishes until 1941 "... because no ordinary demanded it of them" seems put into question by the *Southern Jesuit*, which in 1939 noted that of the "... 35 churches ... built in Florida, most ... have been turned over to the Bishop of the diocese. ..."

A slight correction might be made on p. 233, n. 5, where Fr. Michael Kenny, S.J., is promoted to membership in the Redemptorists (C.S.S.R.).

LEO A. NICOLL, S.J.

*Loyola University, New Orleans*

**RAPE WITHIN MARRIAGE: A MORAL ANALYSIS DELAYED.** By Edward J. Bayer. Lanham, Md.: University Press of America, 1985. Pp. ix + 150. \$22.50; \$9.75 paper.

What kind of protective measures may a married woman take against a violent sexual attack on the part of her husband? Moral theologians have always admitted that there are limits to the spouses' marital duty. In certain circumstances a wife could deny her husband marital intimacy. But what if the husband forced himself on the wife? Could she take measures to prevent conception? In the early 17th century, Thomas Sanchez, S.J., allowed a woman who was attacked by someone not her husband to expel the semen if this was done immediately upon its deposit. But this was no longer permitted once the semen was taken into the uterus. In Sanchez' time this was identified with conception. Removal after this time would be considered abortion, which was never permitted.

B. traces the history of this opinion from Sanchez down to modern times and discovers that in the earlier years, while Sanchez had his followers, other moral theologians disagreed. Gradually, however, the opinion won more adherents, and as knowledge of contraceptive methods became more sophisticated, the allowance was extended to methods more effective than simply expelling semen.

Except for one author (Joannes Bossius, 17th century) who allowed it, the question of applying the same norm to rape within marriage was not even discussed. It was not until 1940 that Schmitt, in revising the Noldin manual on moral theology, raised the question and allowed the wife to expel semen after an unjust sexual attack on the part of her husband (the husband was drunk, was not supporting the family, etc.). Since that time, this opinion has received sufficient support for the author of the present work to consider it a probable opinion. He also extends it to other contraceptive methods. The Church herself has never addressed the problem specifically, so there is no

Church teaching to stand in the way of putting the opinion in practice.

B. has done a careful and competent study of this issue, and I think one must respect his conclusions. In practice, however, whether the rape is in or outside marriage, the use of effective means to prevent conception may not often be feasible. This is compensated for by the fact that the incidence of pregnancy after rape is minimal. The more traumatic problem may be the violent attack itself.

JOHN R. CONNERY, S.J.  
*Loyola University of Chicago*

**WAYS OF IMPERFECTION: AN EXPLORATION OF CHRISTIAN SPIRITUALITY.** By Simon Tugwell, O.P. Springfield, Ill.: Templegate, 1985. Pp. ix + 238. \$12.95.

T. tries to tackle immediately in his Preface the meaning of the word "spirituality." The term is not used in contrast to other facets of Christian life. Rather, it relates to St. Paul's sense of *pneumatikos*: led by the Spirit of God. Spiritual writers offer a basic faith stance, "a way of viewing things," and thus detail, however imperfectly, the life of grace.

T. traces the spirituality of the Apostolic Fathers and the Desert Fathers. Evagrius Ponticus is treated as the first systematician of the Desert Fathers. T. effectively discusses the early issues surrounding the symbol of grace. The Macarian homilies form a chapter of the book, as well as monasticism and the theology of Augustine. Some less than household names also merit attention: Barsanuphius and John of the East, Guigo II, the Carthusian, in the West.

The medieval period includes Francis of Assisi, Humbert of Romans, the *Cloud of Unknowing*, Julian of Norwich, and a chapter on English piety. T. demonstrates a competent grasp of

the sources throughout and has the ability to choose texts and associations which render the material in a rather fresh and penetrating style.

The modern period includes Julian of Norwich and Thérèse of Lisieux. T.'s selection of texts from the "Little Flower's" *Story of a Soul* goes to the core of her "little way." He shows that her way of abandonment and childlike simplicity before the loving God contrasts with the then prevailing ethos of making "good spiritual grades" through the meticulous enactment of spiritual exercises.

T.'s chapters are brief (eight to 12 pages). At times the reader needs a summary. Despite protestations to the contrary and the difficulties involved, T. might have viewed the contemporary spiritual milieu in relationship to the wealth of historical viewpoints he has presented.

JOHN F. RUSSELL, O.CARM.  
*Immaculate Conception Seminary*  
*South Orange, N.J.*

**CREATURE AND CREATOR: MYTH-MAKING AND ENGLISH ROMANTICISM.** By Paul Cantor. Cambridge: Cambridge University, 1985. Pp. 223. £19.50.

*Creature and Creator* tackles a difficult subject with a vibrant twist. As Paul Ricoeur knew so well, myths are essential to our human experience. Certain myths speak to the very depths of human experience. Insofar as the belief in the great fall of mankind is a myth, it has a profound effect on any human being. The myth of the fall had a particularly strong influence upon the English romantics as they sought to express the emotions and deeper feelings of human beings. Both creature(s) and creator are affected by the fall. The OT stated that the fall could not be corrected, whereas the NT shows how it was corrected by Jesus the Christ,

who was the Son of the Creator and took on the condition of a creature. Shelley, of all the romantics, appears to have the most NT-oriented view in *Prometheus Unbound* as he exhibits how the fall can be corrected. Blake wonders admirably about the creator who is a tyrant. Reason's triumph over intuition and emotion makes life for human beings a living hell. Good and evil are implacable foes for Blake as he views the human condition after the fall.

The notions of creator and creature are accentuated in the paradoxically romantic story of Frankenstein. The weird creature brought into existence by a strange creator exemplifies the evil ways of fallen humanity. Part of the key to the myth of Frankenstein is the fact that the creator is cut off from the rest of creation as he seeks to bring Frankenstein into existence. The abyss between creatures and the creator is almost complete. This is the antithesis to the Christian view of a God who as Creator is intimately related to and interested in His creatures. Since C. is dealing with the English condition in this book, he should have said more about the deistic view concerning the relation of creature to creator as it affected English romanticism. C. never tells why he excluded some of the English romantics from his book. However, he gives a fascinating series of religious insights into the English romantic period.

TERENCE GERMAN, S.J.  
*Marquette University*

**RELIGION IN POLITICS.** Edited by Richard McMunn. Milwaukee: Catholic League for Religious and Civil Rights, 1985. Pp. 134. \$7.95.

Virgil Blum, S.J., and the Catholic League for Religious and Civil Rights have done a service to the American people by publishing *Religion in Poli-*

*tics*. It contains articles by persons such as John Cardinal O'Connor, Richard John Neuhaus, and Blum himself. Any American who wishes to be an informed citizen concerning the relationship of religion and politics in our country should read this book. The contents present differing viewpoints which will joggle the mind of any reflective person.

In the Foreword, Bruce Biever, executive vice president of the Catholic League, reminds us that there has been a history to the relationship of religion and politics in America. The American churches, according to Biever, have always had the responsibility and the right to be involved with political/moral questions. This involvement did not spring up overnight in 1984.

Cardinal O'Connor writes eloquently about the right to life in relation to the spectrum of human rights. Abortion, indeed, is the destruction of life. Neuhaus dissects the inadequacy of speaking about present-day democracy as moving beyond a religious grounding towards a strictly secular grounding. Secular historians are simply wrong because any form of political union needs a religious base due to the fact that human nature is, at its heart, religious in form. Harvey Cox has come a long way since he wrote *The Secular City*. He is quite correct in perceiving that religion in politics can and should add a certain civility to our public gathering. Both Christian and Jewish communal traditions are concerned about justice and public order. These concerns demand religious involvement in politics. Blum wisely reminds us that we get our fundamental rights ultimately from God, not just from the state.

Rabbi Siegel consoles us with the reflection that religion in politics does not mean that America will wind up with an Ayatollah Khomeini, while Joseph Cardinal Bernardin praises John

Courtney Murray, S.J., for pioneering many of the views concerning religion in politics in the United States. As a politician, Representative Henry Hyde writes from experience when he insists that Catholics should not be timorous when espousing their beliefs in public. Each of the writers will cause the reader to reflect.

TERENCE GERMAN, S.J.  
Marquette University

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## ***Presenting This Issue***

The first (March) issue of *TS*'s Volume 47 gives special attention to ethical and moral issues. Besides the annual Moral Notes, two articles and a note deal with ethics and morality from different perspectives, biblical, historical, and theological. The other principal article is specifically ecumenical.

**The "Parable" of the Sheep and the Goats: A Challenge to Christian Ethics** recalls that Mt 25:31–46, where Jesus identifies with his suffering and needy sisters and brothers, has been called "a summary of the gospel" and serves as a mandate for universal charity. Recent studies challenge this by arguing that Matthew depicts the punishment of pagans who reject Christian missionaries. The ensuing debate has often obscured other theological dimensions. The present article surveys the contours of the debate and suggests links with Matthew's theology so that the "parable" remains a radical challenge. JOHN R. DONAHUE, S.J., Ph.D. in NT from the University of Chicago Divinity School, teaches NT in Berkeley's Jesuit School of Theology and Graduate Theological Union. His areas of predilection are the Gospels (especially Mark), parables, and NT ethics and theology. One of his recent publications is *The Theology and Setting of Discipleship in the Gospel of Mark* (1983). He is preparing a book on the Gospel parables.

**Paths to Doctrinal Agreement: Ten Theses**, drawing on recent theological literature, proposes ten principles for the guidance of ecumenical efforts to overcome the doctrinal differences between the Protestant, Orthodox, and Roman Catholic Churches, and for progress toward full reconciliation. AVERY DULLES, S.J., with a doctorate in theology from the Gregorian University in Rome, has been professor of theology at the Catholic University of America since 1974. His areas of special interest and competence are revelation, ecclesiology, and ecumenism. In 1985 the Clarendon Press published his latest book, *The Catholicity of the Church*.

**Desire for God: Ground of the Moral Life in Aquinas** examines St. Thomas' attempt in the *Summa theologiae* to base the moral life in our natural desire, as rational creatures, for God. It is argued that the way in which he relates the natural desire for God both to the actual desire for God inspired by grace and to the moral life is far more subtle and interesting than the standard interpretation of his views would lead us to expect. JEAN PORTER, Ph.D. in religious studies from Yale, is assistant professor of theological ethics at Vanderbilt Divinity School, Nashville, Tenn. Her area of special interest is contemporary theological ethics, e.g., today's debate over moral fundamentalism. She is currently



working on a book tentatively entitled *Theological Ethics As an Ecumenical Discipline*.

**Notes on Moral Theology: 1985** divides its material among four authors. RICHARD A. MCCORMICK, S.J., S.T.D. from the Gregorian University in Rome and professor of Christian ethics at Georgetown University's Kennedy Institute of Ethics, once again surveys significant exchanges on issues of fundamental moral theology. WILLIAM C. SPOHN, S.J., Ph.D. from the Divinity School of the University of Chicago and professor of moral at the Jesuit School of Theology at Berkeley, discusses the use of Scripture in moral theology, highlighting four tasks: exegetical, hermeneutical, methodological, and theological. LISA SOWLE CAHILL, likewise Ph.D. from the University of Chicago Divinity School, associate professor of theology at Boston College, concentrates on the ethics of sexuality and the theology of marriage. DAVID HOLLENBACH, S.J., Ph.D. from Yale and professor of moral theology at the Weston School of Theology, focuses on the "deepening anxiety about the legitimacy and reliability of the strategic doctrine of nuclear deterrence."

**Infallibility and Contraception: A Reply to Garth Hallett** takes up a 1982 *TS* article in which Hallett challenged the Ford-Grisez thesis that the received Catholic teaching on contraception has been infallibly proposed by the ordinary magisterium. Hallett deployed a theory of what is required for universality in teaching, and argued that the teaching on contraception never attained the required universality. Now Grisez replies, arguing that Hallett's theory lacks solid theological grounds and that his historical arguments are defective. GERMAIN GRISEZ, with a doctorate in philosophy from the University of Chicago, is the Reverend Harry J. Flynn Professor of Ethics at Mount Saint Mary's College, Emmitsburg, Md. His areas of special competence are ethical theory and fundamental moral theology. Recent publications include *The Way of the Lord 1: Christian Moral Principles* (1983). He is currently working on the second volume, *Common Christian Responsibilities*, and has collaborated with John Finnis and Joseph M. Boyle Jr. on *Nuclear Deterrence: Morality and Realism*, which should be available from the Oxford University Press when this issue appears.

In the September 1985 issue, I noted the loss of our managing editor and book review editor, Joseph N. Tylenda, S.J., to the Institutum Historicum Societatis Iesu in Rome. For at least this academic year (1985-86) his duties are being handled by Mr. Robert F. Scuka.

*Walter J. Burghardt, S.J.*  
Editor

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