

BOOK REVIEWS

HARPER'S BIBLE DICTIONARY. Edited by Paul J. Achtemeier. San Francisco: Harper & Row, 1985. Pp. xxii + 1178. \$29.95.

Publication projects that make the results of biblical research available to nonspecialists go in cycles. Several popular commentary series either have been recently completed or are nearing their end. One-volume commentaries on the entire Bible are now being organized. From various book advertisements and publishers' catalogues, it seems that in the meantime we can expect a new round of Bible dictionaries the like of which we have not seen since the 1960s.

Harper's Bible Dictionary represents a co-operative venture between the Society of Biblical Literature and Harper & Row. It contains contributions by 179 Catholic, Protestant, and Jewish members of the SBL on 3700 topics. The articles concern biblical persons and places, important theological terms, biblical books, major archeological sites, unusual words, the languages and history of biblical peoples, types of literature, economics, music, art, and sociology. Feature articles are devoted to Jerusalem, Jesus Christ, Paul, the Temple, and other topics. Photographs, maps, drawings, charts, tables, outlines, and pronunciation guides are provided. In this joint venture the SBL, in the person of its former executive secretary (Achtemeier) and his four associate editors (R. S. Boraas, M. Fishbane, P. Perkins, W. O. Walker), has assumed responsibility for the content of the dictionary, while Harper & Row has handled matters of format and editorial style.

Their goal was to produce "a highly readable, authoritative, and reliable summary of the best of contemporary knowledge about the Bible and the world from which it emerged" (xix). Though that description seems a bit inflated, it is fair to say that Achtemeier and his colleagues have succeeded in producing a comprehensive and reliable reference work that is accessible to nonspecialists and will be useful even for specialists in search of concise information on a topic. The volume does not escape the problems inherent in such a massive collaborative undertaking: variety of styles and positions among scholars, lack of space to argue a position or to lay out scholarly alternatives, curious allocations of space (e.g., five lines for "Vulgate" and 14 for "vulture"), and so forth. Nevertheless, the volume has been generally well planned, executed, and edited.

The most attractive feature of the new dictionary is that it contains many articles by distinguished scholars who have published widely on their topics: e.g., methods of archeology (W. G. Dever), 1-2 Corinthians (V. P. Furnish), Galatians (H. D. Betz), Isaiah (Y. Gitay), Jesus Christ

(C. E. Carlston), and Gospel of John (D. M. Smith), the Gospel of Matthew (J. D. Kingsbury), parables (J. D. Crossan), pseudepigrapha (J. H. Charlesworth), righteousness (J. Reumann), 1–2 Samuel (P. K. McCarter), Dead Sea scrolls (J. A. Fitzmyer), NT theology (R. H. Fuller), and wisdom (R. E. Murphy). Achtemeier and his colleagues deserve warm congratulations for carrying out this ambitious undertaking so well and so quickly.

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

BIBLIOGRAPHIE BIBLIQUE, BIBLICAL BIBLIOGRAPHY, BIBLISCHE BIBLIOGRAPHIE, BIBLIOGRAFIA BIBLICA, BIBLIOGRAFÍA BÍBLICA 3: 1930–1983. By Paul-Emile Langevin, S.J. Quebec: Université Laval, 1985. Pp. liv + 1896 + 5 (unpaginated). \$125.

The review of Vol. 2 of this extremely valuable biblical bibliography (*TS* 40 [1979] 345–47) sketched its antecedents in earlier forms published in 1958 and 1972. The present volume continues the form published first in 1972, when Vol. 1 was devoted to a systematic analysis of the contents of 70 Roman Catholic periodicals dealing with biblical materials written in English, French, German, Italian, Portuguese, and Spanish as well as “a certain number” of Roman Catholic books published between 1930 and 1970. Volume 2 updated that material in the same periodicals for 1970 to 1975 and added a systematic analysis of 50 other, non-Roman-Catholic journals from 1930 to 1975 as well as of contributions made to *Mélanges/Festschriften* published in the same period. Volumes 1 and 2 have proved to be invaluable sources of bibliographical information for all aspects of biblical study. The title of the volumes is given in five languages, and the introductions, running heads, subject indexes, and the table of contents all appear in the same languages. Only the author index appears but once, since there is no need to give it in diverse languages. Volume 1 contained 21294 entries; Vol. 2, the entries from 21295 to 54510. That gives some idea of the bulk of material covered in this biblical bibliography.

Volume 3, stouter than either of its predecessors, covers the years 1976 to 1983 for the same 120 periodicals analyzed in Vols. 1 and 2. It further adds the contents of 43 other journals from 1930 to 1983 (or from the date of inception, when that is later than 1930); in large part these new journals deal with the ancient Near East, and they thus enhance the bibliography with archeological, epigraphic, geographical, historical, and philological data. It further analyzes the contributions or chapters in 450 books, of which 270 are again of the *Mélanges/Festschrift* sort. Lastly, “very many other works” are analyzed because of their usefulness or high

quality. The entries in Vol. 3 have an a or b prefixed to them, as the numerical order begins anew: a1 to a18604, then b1 to b17399.

The items in the bibliography of Vol. 3 are again listed in five sections: Introduction to the Bible (including cognate disciplines: archeology, history, philology), the OT, the NT, the person of Christ, and biblical themes. Each section is further subdivided into appropriate topics, e.g., the individual books of the OT or NT (with items listed in chronological order and according to chapter and verse, so that one can see at a glance all the recent periodical literature on, say, Rom 3:21–31). In addition to the themes in sect. 5, there are subdivisions of the other sections that deal with the theology of either Testament or of individual books or groups of books. To cite but one example, under the Heading “Marc” one finds the following subheadings: 1. Bibliography, 2. Introductions, 3. Milieu, 4. Commentaries, 5. Textual Criticism, 6. Literary Criticism, 7. Theology, and 8. Texts (with items further ordered according to chapter and verse). Sometimes one or other of these subheadings is missing, when there is nothing to book under it.

The compiler’s own initial statement is worth quoting: “This practical tool is addressed to all who are pursuing biblical studies in the exegetical, theological or pastoral field, whether on the level of scholarly research, or on the level of the popularization of this research. It is of interest also to the students of the ancient Near East” (x). That succinctly states the broad range of persons who should be interested in this bibliography. Biblical studies are blessed in having such an *instrument de travail* available. I know of nothing comparable for other theological disciplines, and those of us who spend most of our days engaged in such study gladly acknowledge our indebtedness to Père Langevin. With the aid of the computer, he has produced three excellent bibliographical volumes.

At the moment the only real rival to Langevin’s *Bibliographie biblique* is the yearly *Elenchus bibliographicus biblicus* (Rome: Biblical Institute, 1968–), produced at first by P. Nober, S.J., and now by R. North, S.J. L.’s work, in effect, makes the use of the *Elenchus* for the years covered largely unnecessary, but not entirely so. There is actually much to be gained by the consultation of both bibliographies, because each has distinctive features and riches. The *Elenchus* lists, for instance, reviews of books, which Langevin does not.

Our deep appreciation of L.’s work is considerable, even if we add that bibliographical work, especially that done with a computer, is always subject to typographical errors. My continued use over the years of Vols. 1 and 2—and of other bibliographical tools—has taught me that one always has to check the sources oneself. This caution, however, diminishes in no way the esteem we have for this excellent bibliographic tool

or the dedicated labors of its compiler.

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JOSEPH A. FITZMYER, S.J.

THE GOSPEL ACCORDING TO LUKE (X-XXIV). By Joseph A. Fitzmyer, S.J. *Anchor Bible* 28a. Garden City, N.Y.: Doubleday, 1985. Pp. xxxvi + 839-1642. \$18.

This review presupposes what was said in *TS* 43 (1982) 137-38, when Fitzmyer's commentary on Lk 1-9 was reviewed.

Two general observations will preface particular comments. First, no aspect whatsoever of Lukan scholarship has escaped F.'s fine exegetical net. Second, although he makes certain modifications in Hans Conzelmann's view that Luke projects a three-stage view of salvation history, his commentary is clearly set in the Conzelmannian framework (see, e.g., his discussion of 16:16) in contrast to a promise-fulfilment view, which, I believe, does more justice to the Lukan data.

Using the evaluative grid of excellent, good, and adequate, I would situate Fitzmyer's commentary on the map of Lukan commentaries in this wise. His commentary is excellent on the philological level: e.g., the discussion in the Notes (1427-28) on the cockcrow of 22:34 is superb as he ranges through the various problems of whether the cock was known in the OT and whether Jewish law prohibited chickens from being raised in Jerusalem, and concludes with the wry question "Where does that leave the historical cockcrow?" His commentary is excellent on text-critical matters, although I would take exception to his view that 23:34a is not original. He is excellent on the sources that Luke used: e.g., Luke does not have a continuous, separate source other than Mark for his Passion account. He is excellent on the question of the historical Jesus (Stage 1 of F.'s three-stage scheme): e.g., we cannot answer questions of when the historical Jesus ate the last supper and of whether he ate it as a Passover meal (1382). I personally, however, would prefer that such discussions of the historical Jesus be put in the Notes and that the Comment be reserved for discussions of Stage 3, Luke's meaning. He is excellent on bibliography and has taken all pertinent literature in multiple languages into consideration as he displays a critical, independent judgment.

F. is good on the literary skills of Luke: e.g., he takes great pains to highlight the symbolism involved in 23:44-45. He is good on Luke's theology, esp. on Luke's soteriology (see Comments on 22:15-20, 27 and 23:39-43). His treatment of the Lukan themes of food, women, and peace—in general, themes which recent world events and movements have sensitized readers to detect in Luke—will have to be complemented

by monographs which have been published in the years after F. completed his manuscript, e.g., J. M. Ford, *My Enemy Is My Guest* (1984). F.'s Notes often contain good, albeit brief materials on these themes, e.g., that 22:36 cannot be used to justify the purchase of physical arms in modern society (1432). His commentary is adequate on the Lukan *Sitz im Leben*. The commentary on chaps. 10–24 is a big improvement over that on chaps. 1–9 in this regard. It is highly desirable that F. would have added and developed in each of his Comments observations similar to this one on 10:1–12: “In chaps. 9 and 10, with their mission-charges, Luke is also speaking to the Christian community of his day, relating details of its missionary endeavors to the ministry of Jesus himself” (845).

In conclusion, this commentary is the work of a master Lukan interpreter and will be the benchmark for Lukan commentaries for years to come. Readers will not find a commentary in any language which treats all Lukan issues and sets such a high standard in doing so as this encyclopedic commentary by Fitzmyer.

Catholic Theological Union, Chicago ROBERT J. KARRIS, O.F.M.

ANTHROPOLOGY IN THEOLOGICAL PERSPECTIVE. By Wolfhart Pannenberg. Translated by Matthew J. O'Connell. Philadelphia: Westminster, 1985. Pp. 552. \$38.95.

Pannenberg's work has always proceeded on the explicit assumption that if the God of the Bible is the Creator of all things, then the intellectual obligation of theology is to relate all truth, not least of all that of the extratheological sciences, to this God. In the present volume that task is accomplished with the secular disciplines which study human beings both individually and collectively. P.'s effort to relate anthropology to the idea of God is not a neutral one, for in demonstrating that basic human phenomena intrinsically point to a relation to God, he is endeavoring to refute the atheistic critique of religion which, from Feuerbach on, has used anthropology to characterize religion as an expression of human self-alienation.

Toward that end, Pannenberg dialogues with the results of major research in biology, psychology, sociology, cultural anthropology, and history. His method does not involve seeking “points of contact” between theology and these disciplines, for that would yield too extrinsic a relationship. Rather, through critical appropriation he lays claim to the *same* human phenomena described, arguing that they contain a further theologically relevant dimension which the anthropological disciplines usually ignore. P.'s power to persuade comes from the fact that he scrupulously observes his own warning not to presuppose religious reality

at the outset; instead, he starts with aspects of human existence as studied by other disciplines and catches human beings in the act of revealing their own intrinsic reference to the totality of reality and to the power that grounds it. This is a work of fundamental theology which concludes, along with Cicero, that human beings are religious by nature, thereby legitimating the theological question in public discourse.

Part 1, using behavioral research and analysis of the biological uniqueness of human behavior vis-à-vis the animal world, draws on a broad scholarly consensus that the structure of human beings as such is exocentric, open to the world, self-transcending. In tension with this, the human person is also structurally egocentric, centralized. P. correlates this complex human structure with the two basic themes of traditional theological anthropology: the image of God in human beings and sin, the former understood with J. G. Herder as human destiny, the latter penetratingly analyzed as *amor sui* according to the Augustinian/Lutheran tradition.

In Part 2, P. moves from considering human behavior to the study of individual identity and the emergence of the self in social experience. Themes drawn from clinical and philosophical psychology, such as the relation of the individual to society, the process of identity formation, the child's limitless basic trust, the relation of the ego to the self, and aspects of the affective life including feeling, alienation, guilt, and conscience, are analyzed to yield their implicit theological questions.

Part 3 deals with the shared world of human beings as expressed in cultural institutions. From theories of the formation of culture, founded in the emergence of play and of language in both the primitive human race and today's child, P. turns to the specific social institutions of property/economy, sexuality/marriage, and the political order. Again, culture betrays its religious basis. A concluding chapter on the historicity of human nature discusses how in Jesus Christ Christians are engaged in an eschatological redirection of anthropology, and introduces the concept of "spirit" (the operative presence of a sphere of meaning which precedes and discloses itself to human beings) to modern anthropology.

In its delineation of appropriate method, in the range of subjects over which this method is carefully carried out, and in the links which are subsequently forged between the religious and secular intellectual communities, this study makes an outstandingly excellent contribution to the foundational task of theology. The reader will be greatly instructed, for P.'s erudition is towering. He has assimilated vast bodies of nontheological scholarship, and not only describes the human phenomenon being analyzed but charts the history of key concepts in each area, delineates the positions of pivotal scholars, and synthesizes major debates, all the while keeping alert for the point where the phenomenon presupposes

something greater than itself.

Critical questions can be raised over particular theological interpretations in this work: e.g., whether the exclusive reliance on the Augustinian trajectory regarding sin, even though others such as Irenaeus and Rahner are alluded to, does not limit the argument's appeal in the face of those of a more catholic mentality; also whether such reliance is not implicitly androcentric, assuming that women, like men, sin primordially through arrogance and excessive self-esteem. In addition, certain sociocultural assumptions regarding the unequivocal necessity of private property as a safeguard of personal freedom, and the complementarity of men's and women's roles in the nuclear family reflect bourgeois values which are by no means universal, and thus appeal to and defense of them weaken the main argument. In that argument, however, thoroughly conversant with the dominant understandings of his culture, P. resembles a contemporary Justin Martyr searching with vigor for the *logoi spermatikoi* therein. In the process the religious thematic is powerfully legitimated as not at all a superstition but a constant, necessary, and specifically human factor.

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ELIZABETH A. JOHNSON, C.S.J.

OFFENSE TO REASON: THE THEOLOGY OF SIN. By Bernard Ramm. San Francisco: Harper & Row, 1985. Pp. ix + 187. \$15.95.

How explain a one-month-old infant who appears to be a bundle of innocence becoming, 20 years later, a murderer, rapist, and thief? Psychology and sociology help but do not sufficiently explain it. An irrational, inexplicable x-factor remains. For Ramm, the doctrine of sin best accounts for this potential for human depravity in the heart of everyone from the beginning.

This book takes its title from R.'s conviction that sin and evil are at heart irrational, a logical absurdity neither intended nor willed by God. Defining sin as "the sum of all the litanies of human woes, evils, and sufferings" (2), R. pursues his thesis that we could not adequately explain human life and history without the doctrine of sin, since it illumines personal and social existence and the course of history in a way nothing else does. Sin has become meaningless for us in part because we have lost a sense of transcendence, in part because other concepts, especially those from psychology and sociology, have taken over to explain behavior.

R. shows how, since the Enlightenment, we have drifted from our moorings in the doctrine of the Fall and sought other ways to account for human misery. He reviews a host of thinkers who propose nontheological answers to human evils. Then, writing out of the evangelical theological tradition and drawing heavily on Romans and Ephesians, he

demonstrates the scriptural indictment of the human race as universally sinful.

The heart of the book recasts the doctrine of the Fall and original sin to account for this. Genesis expresses a theology by telling a story, not by giving a straight literal history. In the narrative the generic is more important than the individual. Adam, e.g., is generic sinner as well as the code name for the person who stands at the head of human history and leads it astray. Original sin is not privation but the wicked heart turning towards evil in the beginning. The Fall declares that sin penetrates the whole self and we are born into the world with potential sinful capacities and cannot justify ourselves before God. Such a doctrine of sin can only be understood from the cross of Christ, the divine remedy for sin.

Once R. establishes the universal capacity for sin in the story of the Fall, he locates the root of personal sin in the freedom to exercise this capacity in our relationships with others and with God. The true meaning of sin lies in our relationship to God. R. is a soft determinist on freedom. No one is so determined by external factors as to lack some responsibility for doing evil. He gives no attention to impediments to freedom as an excusing cause for objective wrongdoing, and makes no distinction between material sin (human evils) and formal sin (evil done with knowledge and freedom).

In the context of this relational notion of sin, R. treats briefly some often-neglected implications of the doctrine of sin, such as temptation and concupiscence, as well as the relation of sin to Satan, demons, death, and human progress. After assessing some representative theologians on their version of the doctrine of sin to see how well it illumines the human situation, R. closes the book with a chapter demonstrating his doctrine of sin as illuminating better than anything else our personal and social existence, as well as the course of history.

One of the great strengths of R.'s analysis is that it comes to terms with the brutal reality of evil actions and their wilful initiative. He could not be accused of being soft on sin and personal responsibility for human misery. Moreover, R.'s analysis of the doctrine of sin provides theological support for the proposal of the psychiatrists Menninger, Mowrer, and Peck to take sin seriously as the proper diagnosis of some forms of human behavior.

However, R. leaves insufficiently attended the anthropology for this doctrine of sin. His anthropological premise is clear: the human person is fundamentally disordered but not totally corrupt, a sinner and yet to some degree the image of God. One wonders how he conceives the ratio between corruption and image of God. Also, if freedom and knowledge are the anthropological conditions for any moral behavior, then R. needs

to give some attention to the nature of moral knowledge and more attention to the sort of freedom which is at stake in the moral life. A discussion of grace and conversion would round out this much-needed analysis of sin.

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AN ALTERNATIVE VISION: AN INTERPRETATION OF LIBERATION THEOLOGY. By Roger Haight, S.J. New York: Paulist, 1985. Pp. v + 345. \$9.95.

This work, a tour de force of research and interpretation, is a much-needed addition to the literature on liberation theology. It is the most complete and systematic overview available in English. The volume has two purposes. The first is assimilation and translation. Haight is acutely aware that reaction to Latin American theological efforts is ambivalent, especially in North America. He seeks to integrate this theology into a more general cultural and theological framework. Second, he seeks to draw together the various components of liberation theology and present them as a unified whole. In both tasks he succeeds admirably. The product is a fresh and scholarly introduction to what "Christian faith offers us in our time, namely, an alternative vision."

Chapters 1 to 4 are methodological and deal respectively with presuppositions, history and the fundamental structure of theology, method in liberation theology, and the centrality of justice in the liberation perspective. History is the linchpin which secures the method. Drawing on Tillich and Hodgson, H. unpacks liberation theology as a "reaction against and a Christian response to the problem of the suffering of the poor in Latin America." He generalizes this response to fit the problem of human existence itself. World-wide poverty and suffering pose a serious threat to finding ultimate meaning and value in history.

In chaps. 5 through 12, Haight moves on to construct a liberationist vision of some basic Christian doctrines. Chapter 5 is an interpretation of the doctrine of God; 6 and 7 deal with Christology. H. is most effective in helping to overcome the hermeneutical-historical impasse which obscures a contemporary interpretation of Jesus. He brings closer together Jesus' life as reconstructed and imagined historically and the "religious interpretation that faith sees in that life." Chapter 8 treats God as Spirit and unites the two great Christian symbols, grace and spirit. Chapters 9-11 cover church, sacraments, and ministry. Many controversial issues are honestly discussed, including authority, lay leadership, and the option for the poor. Chapter 12 picks up on the dynamic of a new nonclerical spiritual leadership and shows how liberation theology grew out of

communal reflection on suffering. This final chapter on liberationist spirituality is both a summary and final overview of the alternative vision of Christianity presented throughout the book. The chapters are followed by an epilogue, "Interpreting the Instruction of the Sacred Congregation for the Doctrine of the Faith on Liberation Theology," and an appendix which reprints the 1984 instruction.

This excellent study is too rich for facile summary. Christian themes are deepened by the liberationist perspective. H.'s use of the problem of history is masterful. His conscious avoidance of particular political, social, economic, and cultural issues forces his readers to come to grips with liberation theology theologically; this is most welcome. With the groundwork laid here, there is no longer any excuse for the prepackaged political or ideological response to liberation theology.

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JOHN P. HOGAN

THEOLOGIES OF THE BODY: HUMANIST AND CHRISTIAN. By Benedict M. Ashley, O.P. Braintree, Mass.: Pope John XXIII Center, 1985. Pp. xiv + 770. \$20.95.

The scope of this scholarly work is encyclopedic. Ashley begins with the contemporary bioethical question "Can we create ourselves?" If human nature is not fixed, then is not a natural-law ethic obsolete? These questions stimulate a wide range of loosely related investigations.

A. reviews in some detail the evolution of the universe and of the human race. He denies necessity even in natural history and makes room for process and creativity. As Christian theology failed to meet the challenge of modern scientific and philosophical thought, an alternate "religion" called humanism rose to dominance in the "free world." While humanism proposes a subjectivism within a purposeless history, Christianity commonly holds an ahistorical spiritualism with little place for the body.

In his philosophical sections, A. extensively traces the Platonic and Aristotelian heritage in Western Christianity. Platonism uncovered human interiority, but left a dualism which Aristotle overcame by depicting the soul as the form of the body, and the body as the necessary instrument for thinking and willing. A. then develops a revised Thomistic natural theology, anthropology, and ethics, giving special attention to six basic needs: food, security, sex, information, society, and creativity. Oddly, A. ignores phenomenology's extensive studies of the body in favor of the more schematic views of Thomistic anthropology. His interest lies not so much in the human body as in overcoming theologians' typical forgetfulness of our bodily presence in a material world.

In his theological sections, A. follows Vatican I's distinction of reve-

lation from natural knowledge. Thus, while historico-critical exegesis may be unable to establish the historicity of many events of the Bible, divine inspiration and inerrancy guarantee the accuracy of at least some of them. While science indicates we are but a small part of a doomed universe, faith teaches we are the pinnacle of visible creation and share in God's supreme control over all. A. also offers explanations of many current issues, e.g., why only males should be ordained and why males properly rule the family.

A. takes an intriguing approach to Christology. He reflects on NT "visions," and from them he concludes that Jesus had many levels of consciousness: from a "within" of divine consciousness through his intellectual knowledge on to the "without" of his bodily awareness. A. devotes considerable space to the Church, Mary, ministry, Trinity, and angels. He speculates, in almost science-fiction fashion, on what life after death is like.

This *magnum opus* exhibits an enormously well-read, multidisciplinary mind. The text contains 150 pages of endnotes; its Name Index lists approximately 2600 persons whose ideas, essays, and books A. has consulted; the Subjects Index extends 43 pages. In theology he demonstrates competence in Scripture, dogmatic and church history, foundations, systematics, and ethics. He introduces themes and challenges from several perspectives, yet curiously seems often unaffected by the opposing views he tries to report so fairly. The book forms a loose unity; specialists can read the parts relevant to their interests, and all can read it with considerable profit.

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EDWARD C. VACEK, S.J.

THE CHURCH. By Thomas Halton. Wilmington, Del.: Glazier, 1985. Pp. 239. \$15; \$9.95 paper.

THE BISHOP IN THE CHURCH. By Agnes Cunningham, S.S.C.M. Wilmington, Del.: Glazier, 1985. Pp. 63. \$4.95.

Among the most recent numbers in two series of theological works sponsored by Michael Glazier, Inc., the volumes prepared by Halton and Cunningham have complementary themes. The former's compilation of patristic texts related to ecclesiology and the latter's collection of early Christian writings about the role of the *episkopos* both provide provocative insight into the evolution of Christian thought and its value for informing contemporary theology.

As the framework for his work (in the series *Message of the Fathers of the Church*), Halton has adopted the basic structure of the Vatican II Constitution on the Church, *Lumen gentium*. The chapter titles and major themes of the respective sections of that document allow him to

pursue a thematic rather than chronological exposition of patristic reflection on the mystery of the Church. The range of early Christian thinkers whose works are excerpted spans the period from the late first century (Clement of Rome, Ignatius of Antioch), through Tertullian, Cyprian, and Origen, to Augustine in the fifth century. Both Greek and Latin Fathers are cited.

Though each major part of the work includes citations from *Lumen gentium* and a careful explanation of the particular sources and their significance, and an extensive introduction precedes the thematic exposition, H. allows the well-chosen patristic excerpts to speak for themselves. The translations of primary sources are based on standard English editions, with adaptations and corrections where needed. H.'s selection and presentation of texts reflects the best of contemporary patristic scholarship. Well-chosen suggestions for further study are listed topically, and the volume includes a useful index.

Cunningham's compilation of selected patristic writings which illuminate the theological understanding of the *episkopos* was originally prepared at the request of the late John Cardinal Cody of Chicago. While a relatively brief volume, the work is of special value for its forthright presentation of early Christian thought on the emergence and development of episcopal leadership in the Church. Having chosen a chronological framework, C. introduces the excerpts with brief comments which situate the original writer and his contribution within a historical context. The primarily Latin selections range from Clement of Rome and Ignatius of Antioch at the close of the first century through Caesarius of Arles (d. 542), a key figure in the Semi-Pelagian controversy in Gaul.

This volume, part of the Theology and Life Series, will be useful to the reader interested in discovering some of the lines of thought and practice which helped shape the episcopal office during the first six centuries. However, C.'s self-imposed limits on the scope and depth of her study require resort to other works for a broader understanding of both the theological and structural developments. While a bibliography of works consulted is included, there is no index nor are there suggestions for further study.

The contributions by Halton and Cunningham make available to the nonspecialist important segments of the wisdom and insight of the patristic tradition, and thereby render a valuable service to contemporary ecclesial reflection.

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DONALD J. GRIMES, C.S.C.

THE RATZINGER REPORT: AN EXCLUSIVE INTERVIEW ON THE STATE OF THE CHURCH. By Joseph Cardinal Ratzinger with Vittorio Messori.

Translated by Salvator Attanasio and Graham Harrison. San Francisco: Ignatius, 1985. Pp. 197. \$9.95.

Few books dealing with the contemporary Church have been the subject of as much advance comment as this one. The interviews it reports took place in August 1984 and were published first in Italian and then in other European journals in the months following. Publication in book form began with the Italian edition in June 1985. This English translation is from "the authorized German manuscript," itself translated from the Italian, as Ratzinger discloses in his Foreword to the German edition.

Messori reports R.'s assurance "that he recognizes himself in the texts (not only in the Italian original, but also in the translations, beginning with the German, which is normative for many others)" (15). The questions of textual criticism suggested by this statement are compounded by discrepancies between the various versions. One example: the journalistic texts contained a *tour d'horizon*, lacking in the book, in which R. commented on theological problems in different continents in a manner characterized by one critic as "simply ludicrous." Since any attempt to deal with these questions would lead into an impenetrable thicket, I shall deal with the book as it stands, accepting M.'s claim that it accurately represents R.'s views.

The flood of advance comment referred to at the outset—the severe strictures of progressive critics and paroxysms of joy from those whose acceptance of Vatican II is purely verbal—created a settled prejudice against the work and the expectation that it would supply final proof (if any was needed) of theological declension in the brilliant teacher whose combination of loyalty to the Church's 2000-year-old tradition and deep spirituality had so impressed and moved me when I heard his lectures *De ecclesia* at the University of Münster in 1965. The book itself dispelled this prejudice and confounded my expectation.

R.'s acceptance of Vatican II is beyond question. He insists, however, that its documents must be read in continuity with those of Vatican I and Trent. "Whoever accepts Vatican II . . . at the same time accepts the whole binding tradition of the Catholic Church, particularly also the two previous councils It is likewise impossible to decide *in favor* of Trent and Vatican I, but *against* Vatican II. Whoever denies Vatican II denies the authority that upholds the other two councils and thereby detaches them from their foundation To defend the true tradition of the church today means to defend the Council" (28 and 31).

What, then, of R.'s widely publicized call for "restoration," a focal point of progressive indignation and reactionary delight? R. explains that he is using the term in a sense that can bring little comfort to his right-wing admirers. "If by 'restoration' is meant a turning back, no restoration of such kind is possible. The church moves forward toward

the consummation of history, she looks ahead to the Lord who is coming. . . . But if by *restoration* we understand the search for a new balance after all the exaggerations of an indiscriminate opening to the world, after the overly positive interpretations of an agnostic and atheistic world, well, then a *restoration* understood in this sense (a newly found balance of orientations and values within the Catholic totality) is altogether desirable and . . . is already in operation in the church" (37 f.). In a lengthy footnote, R. cites the radical reforms of St. Charles Borromeo in Milan after the Council of Trent as an example of the kind of restoration needed today.

Much has been made of R.'s alleged pessimism. The clearest example is his statement, made a decade ago and repeated here: "It is incontestable that the last ten years have been decidedly unfavorable for the Catholic Church" (29). He insists, however, that "Vatican II in its official promulgations, in its authentic documents, cannot be held responsible for this development . . ." (30). Many bishops' conferences made the same point at the recent Extraordinary Synod.

In other respects R. seems too optimistic: in his claim that the positive values of the modern world, "clarified and corrected," have "found their place" in the Church since the Council (36); in his claim that the possibility of salvation for non-Christians is "part of the church's ancient, traditional teaching" (196). In previous publications R. admitted that the dictum *extra ecclesiam nulla salus* was understood literally until the pontificate of Pius IX.

There are also points at which one wishes that R. had followed his own arguments to their logical conclusion. He criticizes bishops' conferences for producing bland consensus documents and intimidating individual bishops through "the group spirit and perhaps even the wish for a quiet peaceful life or conformism" which "can lead the majority to accept the positions of active minorities bent upon pursuing clear goals" (64). These strictures apply with equal force to the Roman Curia (of which R., who elsewhere insists that he has "not changed," says his view is now more favorable than formerly: 18 and 67), to every council in history, and to the consensus documents they produce.

No review can possibly deal with all the topics touched on in these wide-ranging conversations. In his Foreword to the German edition, R. calls the book "not a mature theological work but a collection of provocative thoughts—a fragment of dialogue that must be continued, impelled by its own imperfection." R.'s comments challenge response, not only in the areas already mentioned but with regard to liturgy (where the situation in the English-speaking world is far worse than in R.'s German homeland with its long tradition of Catholic hymnody and pioneering liturgical work decades before the Council); the oppression of women

through uncritical Catholic acceptance of secular feminism; even in R.'s lengthy criticism of liberation theology.

The fruitful reflection which R. himself desires is rendered impossible, however, by overhasty blame and praise from partisans more interested in their own agendas than in the *ressourcement* for which R. calls. "The true time of Vatican II has not yet come, its authentic reception has not yet begun. . . . The reading of the *letter* of the documents will enable us to discover their true *spirit*" (40). One can only hope that amid the strife of tongues the radical implications of these statements will be seriously heeded.

Archdiocese of St. Louis

JOHN JAY HUGHES

BETWEEN GOD AND CAESAR: PRIESTS, SISTERS AND POLITICAL OFFICE IN THE UNITED STATES. Edited by Madonna Kolbenschlag. New York: Paulist, 1985. Pp. viii + 468. \$10.95.

Between God and Caesar is an ensemble of separately authored essays and various American and international church documents which treat the issue of priests and religious in political office. Because it is a collection, this book does not contain one sustained argument or master metaphor. But it represents much more than a mere assemblage. Indeed, it contains a vigorous debate and many-sided analysis of a truly complex issue.

This collection will serve as a most valuable resource book to explore the more narrowly construed canonical questions, such as why canon law presumes against priests and religious accepting any public office (elected or appointive) which "entails participation in civil power" (can. 285, #3) and what constitute legitimate grounds and grantees for exceptions to the law. It teases out, as well, the very important larger unresolved issues which lie behind differing positions and disputes on priests and religious in public office: the proper distribution of decision-making authority between Rome, local church, and individual conscience; the rethinking of both priestly ministry and the traditional roles of religious orders; the attitude of the Church toward social change and political activity.

I came to my reading of this volume with a strong skepticism and bias against priests and religious generally holding public office which entails participation in civil power (note how the wording of the canon law does not proscribe clergy serving on nonlegislative study commissions or public bodies promoting civic life if these do not involve jurisdiction or administration). With Peter Steinfelds, one of the contributors, my own reading of history suggests that "with only a few exceptions—Don Luigi Sturzo comes to mind—the history of clerical involvement in politics is a history of moral disaster."

As a former debate coach, I treasure the quality of a really good debate which forces all participants to see the complexity of the disputed question and to come away with a more flexible, nuanced, and even hesitant position which recognizes the point and possibility of the alternative view. By this criterion *Between God and Caesar* is a first-rate debate. Section 4 actually takes the form of a structured debate, with Kenneth Himes arguing "Yes, priests and religious should be permitted to hold public office" and Robert Spaeth defending the negative. But the ground for this debate has been carefully laid throughout, especially in section 1, "Background and Analysis."

This first section includes historical essays by Gerald Fogarty on priests in public office (where Fogarty accounts for John Carroll's prejudice against priests in politics and treats of John Hughes's short-lived attempt to fuel a Catholic party and the controversy in the 1930s over the radio priest Charles Coughlin) as well as a historical essay by Mary Ewens on political activity of American sisters before 1970. Nancy Sylvester updates this narrative in an essay on post-Vatican sisters and political ministry.

In my judgment, three essays stand out in this first section. James Provost's contribution seems likely to become the classic scholarly treatment of the topic of canon law and priests and religious in political office. Joseph Komonchak's essay masterfully uncovers the underlying theological issues concerning clergy vs. lay roles and church-world which underpin differing positions on the disputed question of a "political ministry." John Langan's balanced and insightful look at a Christian assessment of politics sagely notes: "Political action or participation is not one homogeneous kind of activity about which it makes sense to offer one comprehensive moral judgment."

What most lured me from my initial (yet, still held) judgment that, on balance, clergy should not hold public office, however, was less any formal theological argument than the biographical and autobiographical "views of the practitioners" (section 2), with essays by or about Robert Drinan, Sister Clare Dunn, Geno Baroni, Elizabeth Morancy, etc. Notably, the autobiographical reflections of Theodore Hesburgh skilfully demonstrate how both the Church and the priesthood gained in stature from his unique blending of the priesthood and public service in appointive governmental posts (including an ambassadorship).

Several essays by non-Catholic authors pointedly raise the question why, if holding public office causes no major problems for non-Catholic clergy, there is "any peculiarly Roman Catholic dogma which is violated by clergy politicians and bureaucrats." This non-Catholic outsiders' view, which sheds light on Catholic scruples, might have been enhanced by the inclusion of essays concerning Catholic clergy and politics in a non-

American setting. For example, I would have liked an essay by someone like Luc van Stijlen, S.J., the founder of a new "Green" political party in Belgium who nevertheless chooses neither to "belong" formally to his own party nor hold public offices in it. Again, I would have liked greater biographical probing of the role conflict touched on by remarks of Lawrence O'Rourke in his essay on Geno Baroni during the Carter administration: "As he spoke about moral commitments, he lost his acceptance as a politician and simultaneously began to be typecast as a priest who was out of his element in the federal government."

With the exception of Peter Huizing and Knut Walf's 1982 volume *May Church Ministers be Politicians?* (Concilium 157), I know of no other rounded and systematic treatments of the theological, canonical, religio-symbolic issues of priests and religious in politics. In this new book in its series, the Woodstock Theological Center has once again made an important scholarly contribution to contemporary issues of faith and justice. The editor of this book wants to make sure that authentic *quaestiones disputatae* not be settled by fiat or disciplinary decree without the rounded debate they deserve. This volume suggests to me that the debate never really took place before the disciplinary rule of the canon law recently became a kind of absolute (e.g., the forced dispensation from vows of Agnes Mansour and Elizabeth Morancy).

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JOHN A. COLEMAN, S.J.

"TO SEE OURSELVES AS OTHERS SEE US": CHRISTIANS, JEWS, "OTHERS" IN LATE ANTIQUITY. Edited by Jacob Neusner and Ernest S. Frerichs. Chico, Calif.: Scholars, 1985. Pp. xx + 522. \$38.95; \$25.95 paper.

Prepared for a conference held in August 1984 at Brown University, the 20 papers in this volume examine how the religious traditions of Judaism and Christianity in their formative centuries took up the problem of the "outsider." The collection, whose title is an adaptation of a line in Robert Burns's poem "To a Louse," labors under the usual problems of the genre: varying literary styles, differing ideas about scope and method of presentation, conflicting scholarly opinions, etc. Nevertheless, the distinguished cast of contributors and the intrinsic fascination of their basic topic make this book valuable for students of Judaism and early Christianity, and particularly for those interested in Jewish-Christian relations and the complex issue of the parting of the ways.

Two introductory studies consider the problem of the "other." In a theoretical exploration of what a difference a difference makes, J. Z. Smith develops the political and linguistic aspects of a theory of the other, concluding that "others" are most problematic when they are too much like us or even claim to be us. W. S. Green focuses on how "others"

were described and treated in rabbinic writings in terms of textual proximity.

The section entitled "Defining Difference: The First Century" contains nine essays. G. W. E. Nickelsburg shows how in Jewish sects and early Christianity the acceptance of revealed wisdom functioned as a criterion for inclusion in (or exclusion from) the community of the saved. To illustrate that the break between Judaism and early Christianity was neither single nor uniform, W. A. Meeks examines the different pictures of Christianity's separation from Judaism in the Fourth Gospel, Paul's letters, and Matthew respectively. S. Freyne suggests that Matthew's and John's vilifications of Jews came from their concerns to define the identity of the communities for which they wrote. According to E. Trocmé, Paul and Luke viewed Jews neither as an abstract people of God nor as an evil community, but rather as persons struggling with God's word and trying to obey it (though they make the wrong choice). As a means of placing in focus Paul's vehement rejection of circumcision, J. J. Collins reviews the spectrum of Jewish opinions in the Greco-Roman Diaspora about the necessity of circumcision and the acceptability of Gentile worship.

After clarifying the range of meanings that the terms "outsider" and "insider" had in western Anatolia toward the end of the first century A.D., A. Yarbro Collins considers the Book of Revelation's attitudes toward Jews, polytheists, and Romans respectively. A. T. Kraabel gives three examples of systematic distortion in Gentile interpretations of Diaspora Judaism in the early Christian period: the Samaritan Delos inscriptions, the "God-fearers" in Acts, and the Passover controversy. Using rabbinic texts and archeological evidence, T. Rajak examines the interplay between the group identity of Jews in the Greco-Roman world and their relationship with the Greek city and its institutions. R. Murray proposes that the hostility to Jerusalem Judaism and the ideas developed in "disaffected Judaism" (e.g., *1 Enoch*) conditioned the debate about accepting or rejecting Jesus in NT times.

Five articles appear under "Sorting Out Difference: From the Second to the Fourth Century." J. H. Charlesworth surveys the reactions to Rome as the other in *4 Ezra* and *2 Baruch* and notes their tendency toward introspection with respect to the Torah, traditions, and self rather than direct concern with the conqueror. G. G. Porton focuses on the laws in the Mishnah and the Tosefta that defined what Israelites could not buy from or sell to Gentiles, concluding that the rabbis were not preoccupied with the otherness of Gentiles. The complex relationship of the Christian Easter to the Jewish Passover and the anti-Judaism emerging from it are explored by S. G. Wilson with reference to Melito's *Paschal Homily*. A. H. Armstrong investigates religious tolerance and intolerance

among pagans and Christians between the recognition of Christianity by Constantine and the final establishment of Christian intolerance under Theodosius. According to J. Neusner, the rabbinic exegetes of the fourth and fifth centuries were unwilling to concede that Christians differed from pagans and treated them (and all pagans) as essentially faceless.

The final four studies are presented under the heading "Coping with Difference: Beyond the Fourth Century." Consideration of imperial acts in the Theodosian Code leads B. S. Bachrach to suggest that the later Roman emperors looked on Jews as an aggressive, well-organized, wealthy, and powerful minority. A. P. Hayman explains the highly negative images of Jews in Syriac anti-Jewish polemical literature (especially as influenced by Ephrem and John Chrysostom) as a means of offsetting the favorable perceptions of Jews and Judaism among ordinary Syrian Christians. The interpretations of biblical prophecies about Israel's restoration by Christians and Jews in the early Byzantine period led R. L. Wilken to conclude that there was a genuine exchange between them on the future of the land of Israel. W. Goffart examines the conversion of several hundred Jews to Christianity in 576 under Avitus, bishop of Clermont, and similar incidents in the writings of Gregory of Tours.

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

CHURCH HISTORY: TWENTY CENTURIES OF CATHOLIC CHRISTIANITY.
By John C. Dwyer. New York: Paulist, 1985. Pp. x + 406. \$9.95.

Dwyer, a professor of theology at St. Mary's College, Moraga, Calif., describes his purpose in writing this survey as twofold: to present "a brief but accurate picture of the church in its historical reality and ambiguity, and to suggest ways of judging this ambiguity from the standpoint of the original revelation of Jesus and the reception of that revelation by his first followers" (1). Assessment of the work, therefore, must review and test the author's success in fulfilling his stated purpose.

Though he professes not to have written a "revisionist history" (3), the reader may well conclude that D. seems to engage in some major reinterpretation of certain eras or events. For instance, extensive examination of the first-century Christian experience (60 pages of 406) includes far-reaching analysis of the influence of Paul and Peter. Much of that exposition seems to flow from D.'s declared purpose as cited above, but some of the categorical statements cause one to wonder. For example, he concludes, "it is really impossible to reconcile the account of the Council of Jerusalem which Paul gives in Galatians 1 and 2 with the account given by Luke in Acts 15" (29); and his account of Peter's role in the primitive community tends to be quite negative, reaching conclu-

sions (45–46) different from the major study *Peter in the New Testament* by R. Brown et al.

In the use and assessment of early Christian sources, D. sometimes states opinions with which others will be unable to concur. Referring to the works of Papias (d. ca. 130), he dismisses them as having “no historical value” (52), and he cites Jerome’s *Vulgata Latina* as the latter’s “monument” in Latin Christianity (117), while omitting any mention of the significance or pervasive influence of Jerome’s amazing array of biblical commentaries. The discussion of the period 311–451 covers the major crises and councils of that era, but says less about the “Constantinian settlement” than one might have expected on the basis of D.’s Foreword (3).

Small factual errors mar the work: e.g., Boniface (Winfried), missionary to the Franks, is said to have been “consecrated” bishop twice: in 722 and 732 (144); John Paul I “lived three months” after his election (393). Renderings of Latin terms into English are occasionally imprecise (e.g., *Summa theologiae* is translated *Summary of Theology* (165 and 182); Gregory VII’s *Dictatus papae* is given as *Dictates* (170); and Eugenio Pacelli is described as *nuntius* to Germany (373).

While D. should form judgments which he believes to be consistent with the evidence, one wonders whether the effort to portray “the church in its historical reality and ambiguity” (1) has led to “the best and most up-to-date single volume history of the Catholic Church available to readers today,” as the publisher suggests on the cover. Though he has produced a readable survey of the sweep of Church history, D.’s exposition is less thorough in delineating and assessing ambiguities than one might have anticipated. His eventual conclusions, even about the formative period which he emphasizes, seem to fall short of his own intentions.

The general reader may find this volume informative, though the omission of an index diminishes its reference value. A number of very appropriate titles are included in the “Suggestions for Further Reading,” but a more thoroughly annotated list or bibliography of works consulted might have been of greater benefit for the serious reader.

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DONALD J. GRIMES, C.S.C.

BEGINNING TO READ THE FATHERS. By Boniface Ramsey, O.P. New York: Paulist, 1985. Pp. iii + 280. \$9.95.

In his introduction to Athanasius’ book on the Incarnation, C. S. Lewis wrote that “There is a strange idea abroad that in every subject the ancient books should be read only by the professionals, and that the amateur should content himself with the modern books.” Lewis went on to prescribe that “It is a good rule, after reading a new book, never to

allow yourself another new one till you have read an old one in between. If that is too much for you, you should at least read one old one to every three new ones." Ramsey's book, though a new one, encourages students to read some old ones. "The purpose of this short collection of essays," he writes, "is to serve both as an introduction to the writers of the ancient Church and as a stimulus to the reader to continue in them on his own, to become more familiar with them" (3).

R. is true to his purpose. The book is not a patrology, nor is it a history of doctrine. R. rather takes topics from Christian doctrine (Scripture, God, the human condition, Christ, death and resurrection), the Christian life (Church and ministry, martyrdom and virginity, monasticism, prayer), and Christian society (poverty and wealth, the Christian in the world) and gives a lively account of some of the Fathers' more interesting ideas on these topics.

R.'s enthusiasm for the Fathers is evident on every page. He knows the Fathers well and quotes them often and aptly. His style is clear and his judgment sound. He writes, e.g., that the Fathers' enthusiasm for theology was "the result of a deep preoccupation with salvation" (12), which is true and important. He is also right when he says that Christological heresies were "assertions about how Christ could save the human race" (76). Among his chapters on doctrine, the one on Christ (not Christology) is among the most successful. But R. seems more at home with spirituality and monasticism than with doctrine; his chapter on "God" is 14 pages long, those on "Church and Ministry" and "Martyrdom and Virginity" 27 pages each.

The absence of even a few pages on the sacraments is disappointing. R.'s treatment of Arianism is a little outdated, and his impressions of the early Christians' communism more romantic than accurate. There are also a few small blunders. Gregory of Nyssa's opponents surely did not believe that "the Son is not to be numbered among beings" (11), but that he is from what is not—that is, a creature. The "imminent" Word (44), "like we" (55), and "pro-counsul" (197) are unfortunate.

Nevertheless, R.'s enthusiasm is contagious. He tells us things about the Fathers that have made them interesting to him, and then, in a ten-page appendix, suggests a program for reading the Fathers' works in translation. This book is clearly the work of a competent and successful teacher and will interest anyone who wants to begin reading the Fathers.

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JOSEPH T. LIENHARD, S.J.

DAS ANTHROPOLOGISCHE MODELL: EIN BEITRAG ZUR CHRISTOLOGIE DER FRÜHEN KIRCHE BIS CHALKEDON. By Ferdinand R. Gahbauer, O.S.B. Würzburg: Augustinus, 1984. Pp. 500. DM 69.50.

This is an extremely ambitious doctoral thesis prepared under P. Stockmeier. Gahbauer attempts to trace the patristic use, abuse, or rejection of the analogy between, on the one hand, soul and body in the ordinary human being, and on the other hand, divinity and humanity in Jesus Christ. At each step of the way G. tries to identify the philosophical and theological influences which may have inclined a particular author in a particular direction. He begins rather late, with Eusebius of Emesa, Lucius of Alexandria (Athanasius' successor), Gregory of Nazianzus, and Gregory of Nyssa; then he sees the heyday of one form of the analogy in the thought of Apollinaris of Laodicea and his followers. Syrian theology (Diodore of Tarsus, Nemesius of Emesa, Theodore of Mopsuestia, Nestorius, Euthерius of Tyana, and Theodoret of Cyr) resisted the analogy strongly, particularly because of the incompleteness and dependence of the soul in the human composite. Crowning the development of the analogy, theologically if not chronologically, was Cyril of Alexandria, who gave the analogy fresh value as a way of evoking the unity in which the incarnate Word exists; he steered the narrow course between Nestorian and Monophysite, avoiding the twin perils of juxtaposition and confusion (409). G. sees the whole process as a corporate exploration of the bounds of the validity of an analogy, and Cyril as the exemplification of success.

The industry with which this thesis has been pursued should not be underestimated. Not only is a great range of patristic texts examined, but the component terms are also traced to what G. thinks are their origins. Twenty or more terms are considered in this fashion, with their histories often going back to the pre-Socratics. Naturally, the occasions when one feels that a term has been thoroughly surveyed are few, and often even the points made are questionable. Still, there is some merit to an effort of this scope, if only because it brings into one compass matters which are often the subjects of separate monographs.

Nonetheless, there is reason to grieve over the missed opportunities and shortcomings of this thesis. It is very likely that the key issues between Apollinaris and his Antiochene opponents have principally to do with the anthropological presuppositions of their theology; yet, while tracing each word back to its putative philosophical matrix, G. does not give a clear outline of the contrasting anthropologies of his leading figures. Well-founded associations between Stoic thought and thinkers such as Apollinaris are dismissed on the grounds that for Stoics spirit and body are both material. True, but they are also related as active and passive, a radical distinction which makes Stoic thought much more relevant to the interpretation of the thinkers with whom this book deals than G. will allow. Finally, there are two quite different uses for the comparison between the human composite and the God-man: sometimes

it was used to show that two different substances could join in a real unity, without inferences being drawn from the nature of one unity to that of the other; at other times it was an analogy from which such inferences could indeed be drawn. G. would have done well to note these differences throughout his survey.

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MICHAEL SLUSSER

CHRISTOLOGIE ET SPIRITUALITÉ SELON SAINT AUGUSTIN : L'HYMNE AUX PHILIPPIENS: By Albert Verwilghen. Paris: Beauchesne, 1985. Pp. 556. Fr. 354.

Anne-Marie La Bonnardière has written the preface for Verwilghen's book. Those who know her work dealing with the writings of Augustine will not be disappointed with this volume done by a Salesian of Don Bosco who is a professor at L'Institut d'Études Théologiques de Bruxelles. She says in her preface: "This is a reading—in the sense of *lectio divina*—of the interpretation of one of the most Christological pages of Paul . . . as Augustine read, meditated, and transmitted it in struggling to actualize it according to the pastoral exigencies in Africa at the beginning of the fifth century."

V. has chosen a beautiful but rarely studied Pauline Christological text. The only other authors to have seriously treated this precise subject to date are T.-J. Van Bavel, G. Remy, and La Bonnardière herself. V.'s procedure is very methodical. He studies first the historical context of the Augustinian interpretation. Secondly, he shows the qualities of the Son as translated in the Vulgate expression *in forma Dei* as well as the equality that exists in the Incarnation between the Father and the Son. In his third chapter, V. interprets verse 7, which deals with the *anéantissement* of the Son *in forma servi*. This chapter is for this reviewer one of the best of V.'s work. He points out the mysteries surrounding the Son *in forma servi* from his infancy to the Passion and then from the Passion to his glorification. The functions of this servant Christ involve teaching, service, and healing. His saving and sacrificial priesthood are the foundation of his mediation as Christ the high priest and head of the Church.

The reactions of Augustine against the Arians were on a scriptural level. V. develops very clearly how Augustine interpreted Scripture according to the *regula fidei catholicae* (or the rule of the *forma dei-forma servi*) and by that of the *regula de Patre*. He shows this not only in Phil 2:5-11 but in a myriad of other instances: e.g., in the *De trinitate* 1, 7 (14). Here he makes many applications of the rule manifesting the reciprocal bond between Scripture and church tradition formed during the first centuries of Christian history. In his study of verses 8-11, V.

concentrates on the themes of humility and of exaltation as interpreted by the Bishop of Hippo. The humbled Son (*in forma servi*) does not by that fact lose his *in forma Dei*, in which he is equal to the Father; so it is that the mystery of the *anéantissement* has as its object to render men and women "conformed" to the Son of God. The radicality of the kenotic act, in which humiliation is the privileged expression, terminates in the supreme sacrifice of death accepted in a spirit of perfect obedience, aggravated by the indescribable agony of the cross and offered to the work of predestination. The kenotic act lived in the death and resurrection of the Son is the unique source of our salvation and the exemplary model of our Christian act.

V. states that the work of Augustine reveals what is inseparable from a personal history and destiny. For this Father of the Church, the interpretation of Phil 2:5-11 was not only a work of an exegetical, spiritual, pastoral, and spiritual nature; it is intimately entwined with his personal experience, particularly his "second" conversion, where he discovered in the *via humilitatis* the privileged means to the encounter with God. In this Pauline pericope Augustine has studied the kenotic mystery and in it the Trinitarian and Christological doctrine. Here he found one of the foundations of his spiritual itinerary, of his unshakable faith, and of the *élan* of his pastoral teaching.

The beauty of this book could produce comparable results in those who read it.

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WILLIAM C. MARCEAU, C.S.B.

THE CALABRIAN ABBOT: JOACHIM OF FIORE IN THE HISTORY OF WESTERN THOUGHT. By Bernard McGinn. New York: Macmillan, 1985. Pp. xix + 261. \$24.95.

Joachim of Fiore (ca. 1135-1202) was a monastic reformer, exegete, and visionary who dramatically reshaped medieval approaches to the Apocalypse and the theology of history. During his lifetime Joachim was widely respected and served as "an apocalyptic consultant for the papacy and powerful rulers of his age" (29). After his death the abbot's writings influenced the Franciscan Spirituals and later apocalyptic movements. Teachings of Joachim were twice condemned in the 13th century, and he thus acquired a reputation as both prophetic saint and heretic.

As a major apocalyptic thinker, Joachim figures prominently in McGinn's anthologies, *Visions of the End* (1979) and *Apocalyptic Spirituality* (1979). *The Calabrian Abbot* is his sustained analysis of Joachim's life and work. The introduction sketches the political and ecclesiastical world of the 12th century and Joachim's place within it. Part 1, "Back-

ground to Joachim's Thought," presents concise, informed chapters on Christian theologies of history and on Latin exegesis of the Apocalypse. With the context thus established, Part 2 addresses "Main Themes of Joachim's Thought." Its four extensive chapters analyze the abbot's symbolism, understanding of Scripture, Apocalypse commentary, and Trinitarian vision of history. Joachim's symbolism derives partly from Scripture, but he also creates striking visual images or *figurae*: e.g., a ten-stringed psalter and flourishing trees. By fusing the roles of author and artist/iconographer, Joachim is unique in the apocalyptic tradition and expresses the symbolic mentality with exceptional clarity. Yet Joachim remains "above all a practicing exegete" (134). Most controversial in this area has been the abbot's "spiritual understanding" of Scripture. As the OT pertains to the Father, and the New to the Son, this spiritual understanding pertains to the Holy Spirit. Later friends and critics to the contrary, Joachim does not introduce a third testament here, but rather seeks the full spiritual sense of Scripture's letter. Concerning the Apocalypse, "Joachim sees the *entire book* as presenting a historical message . . . a revelation that can be tied down to specific persons, events and dates" (150-51). He foresees conflict with the great Antichrist, followed by a millennial age under the rule of a renewed church. Central to Joachim's scheme is his Trinitarian doctrine, which focuses primarily on the relations among the persons and "their dynamic involvement . . . in the on-going process of sacred history" (167). While the abbot presents different accounts and *figurae* of the Trinity, he consistently emphasizes the sending of the Spirit. Within history, the Spirit's *status* or age begins to assume its appropriate social shape in Benedict's monasticism and is approaching fulfilment in Joachim's time. By locating the age of perfection in future history, "Joachim does have a sense of progress and renewal within the world that breaks with the pessimism of Augustine and most earlier medieval theology" (190-91). The book's brief Part 3, "In the Wake of Joachim," considers Aquinas' rejection of the abbot's teaching and Bonaventure's nuanced appropriation of it.

M. has given us a remarkably clear book on a rich and difficult thinker. Recent scholarship, especially Marjorie Reeves's magisterial work, has traced Joachim's influence in later centuries. *The Calabrian Abbot* is a more retrospective study that beautifully places him against the background of patristic and early medieval thought. This is a major contribution to Joachim studies, and one with broad implications. For in presenting Joachim, M. addresses basic issues concerning the theology of history, biblical exegesis, and the nature of symbolic thought. In this way Joachim emerges as a figure of extraordinary speculative vision and

hope who deserves to be more widely known.

Gwynedd-Mercy College, Pa.

DONALD F. DUCLOW

THE RENAISSANCE IN ROME. By Charles L. Stinger. Bloomington: Indiana University, 1985. Pp. xvii + 444. \$37.50.

In recent years various aspects of the Roman Renaissance have attracted the attention of scholars: society and economics (Delumeau), humanism (D'Amico), theology and preaching (O'Malley and Wicks), art and architecture (Ettlinger, Shearman, and Ackerman), papal administration (Partner), and liturgical ceremonies (Dykman). Stinger has pulled these disparate components together into a coherent view of a distinctively Roman Renaissance.

From 1443, when the papacy made its permanent residence in Rome, until 1527, when the city was sacked by an imperial army, a shared set of outlooks, concerns, assumptions, and ideological commitments bound together the papal court, theologians, humanists, and artists in Rome. In the early stages of this Roman Renaissance, attention was given to affirming papal primacy over against the attacks of the conciliarists. In the search for arguments to bolster papal claims, increased attention was given OT prefigurements (especially to Moses and the high priests), to the writings of such Greek Fathers as John Chrysostom and Athanasius, and to the theories of Aquinas. As this religio-cultural movement reached its maturity in the early 16th century, the theme of a renewal of the Roman Empire came more to the fore. Humanists sought to amalgamate the recovered culture, civilizing wisdom, and universal rule of the ancient Roman Empire (and tellingly, not of the Greek polis or Roman republic) with the sanctifying power of the Catholic Church, which divine providence had established in Rome by the blood of the martyrs. The legends of Sibylline prophecies, of the *Ara coeli* vision of Augustus, and of the *Quo vadis* apparition to St. Peter were also cited as evidence of God's plans for an eternal Rome. Humanist-theologians, such as Giles of Viterbo, announced the fulfilment of salvation history in the golden age being ushered in at Rome by Popes Julius II (1503-13) and Leo X (1513-21). A series of shocks, including the Urbino War, Lutheran revolt, and pontificate of Adrian VI (1522-23) and culminating in the disastrous Sack of 1527, irrevocably altered Rome's cultural world. Grandiose papal dreams of an imperial renovation were terminated by this rude intrusion of geopolitical realism and replaced by a somber penitential mood and narrowly religious concerns. The Counter Reformation marked the end of the Renaissance in Rome.

S.'s study summarizes the important historiographical advances made

in recent years. Centuries of Reformation and Counter Reformation polemics against Rome of the Renaissance are here seriously challenged. The papacy of that period can no longer be dismissed as a quagmire of corruption and hypocrisy, for its leaders in general pursued a consistent policy of religious and cultural renewal. Far from resurrecting pagan beliefs and immorality, the humanists and artists of Rome sought to enhance the religious and temporal authority of the papacy by drawing on Ciceronian eloquence, triumphal ceremonies, iconographic schemes, imperial architecture, accounts of heroic virtue, and prefigurations of Christianity in the rites and beliefs of ancient Rome. Instead of theological sterility, Rome encouraged a revival of scriptural, patristic, and scholastic studies and the development of a papal ecclesiology. The optimistic patristic themes of God's goodness and man's dignity, so prevalent in the sacred oratory of the papal court, proclaimed a Christian anthropology at great variance with the pessimistic theology being then worked out at Wittenberg, and thus help to explain Rome's initial incomprehension of Luther's message. By identifying a distinctively Roman Renaissance, S. has also corrected the bias of contemporary historians whose esteem for modern individualism, secularism, and democratic institutions leads them to concentrate their studies on the republican societies of Florence and Venice and celebrate them as the only true and fullest expressions of Renaissance values. S. not only documents that Rome was considered the cultural center of Italy by the early 16th century, but demonstrates its own major contributions to the revival of ancient learning in the areas of Ciceronic style, epideictic oratory, archeology, architecture, numismatics, systems of measurements, Hebraic studies, and Egyptology.

This study has a number of important features. S. situates his discussion of high culture in the context of the political, social, and economic developments of the period. He gives careful attention to the role of religion in shaping the cultural and intellectual proclivities of the city, which he sees as a vast sanctuary attracting pilgrims to its numerous shrines with their relics and miracle stories. Liturgical ceremonies, so central to the life of Rome, are analyzed for their contributions to a restoration and augmentation of the dignity and authority of the papacy. The symbols, myths, images, and titles which the popes and their propagandists used to exalt the Roman Church are described and their origins, meaning, and implications explained. S. traces the imperial theme through references to the pope's universal pastoral care as an *imperium*, to Paul II's adoption of the title *Pontifex maximus*, Alexander VI's use of triumphal processions, Julius II's patronage of an imperial style and scale of architecture and portrayal of himself as Julius Caesar,

and Leo X's self-concept as a new Augustus who ushers in a golden age of peace and cultural achievements.

S. shows how Lorenzo Valla was out of step with his intellectual milieu in attacking the authenticity of the Donation of Constantine and the achievements of Thomistic scholasticism. If he plays down the importance of the humanist Pius II (1458-64), he emphasizes that of the Franciscan theologian Sixtus IV (1471-84), for weal (reviving interest in Christian antiquity, opening the Vatican Library to scholars, and encouraging private construction projects) and for woe (packing the college of cardinals with Italians and relatives, multiplying and selling church offices, diverting to dubious purposes revenues collected for a crusade, and seeking to extend the efficacy of indulgences to the souls in purgatory, a teaching which eventually led to an abusive commercialization protested by Luther). Particularly useful are S.'s summaries of the various plans and their partial execution for the construction or remodeling of the Capitoline complex and of the Vatican with its Sistine chapel, library wing, papal apartments, Belvedere palace and courtyard, and new St. Peter's basilica. Not only does S. demonstrate a firm control of the primary and secondary materials, but his work of synthesis includes elements of original research and interpretation.

Despite these major accomplishments, this book also has its limitations. Because S. is interested in the high culture of the Renaissance, he focuses on theologians, humanists, artists, their clerical and aristocratic patrons, and the erudite visitors to Rome. What impact, if any, the Renaissance may have had on the cultural outlook and religious practices of the average citizen or pilgrim of Rome is not explored in any detail. The voices raised in criticism of the Renaissance papacy came from both within and without the papal circles, were much louder, perceptive, and persistent than here implied, and were strident in tone well before the Sack. To sustain his thesis that the trauma of 1527 "irrevocably altered Rome's cultural world" (13), more evidence is needed than the somber and penitential themes of the later Michelangelo, who never witnessed the Sack. S.'s summary of common Catholic teachings on sin and confession is at times misleading and inaccurate (149-50). Benefices were considered incompatible for more reasons than the secular or regular status of their holder (125). That Julius II consciously sought to associate himself with the cult of Apollo is a dubious assertion that begs fuller explanation (199-200, 274-76, 297). Sixtus IV can be considered "the only true theologian among all the Renaissance popes" (147) only if the Louvain theologian Adrian VI is not numbered among the Renaissance popes. The fourth session of the Lateran Council was the last, not the first, over which Julius personally presided (238). The author and editors

are to be congratulated on their careful proofreading of the text; I noticed only one slip (339, n. 14). The thematic organization given to this work and the occasionally awkward construction of its prose, most noticeable in the literal translations, may not make for easy reading, but the effort is well placed; for no other book provides so comprehensive, carefully researched, and at times original an interpretation of the Renaissance in Rome.

Catholic University of America

NELSON H. MINNICH

LUTHER'S THEOLOGY OF THE CROSS: MARTIN LUTHER'S THEOLOGICAL BREAKTHROUGH. By Alister E. McGrath. Oxford: Blackwell, 1985. Pp. viii + 199. \$24.95.

Taking Luther's theology of the cross as designating the reformer's chief and most distinctive contribution to Christian thought, McGrath investigates its precedents and origins. He shows Luther working in the categories of the *via moderna*, the nominalist or "terminist" approach in late medieval theology, up to and including 1514. Then the famous illumination as to the scriptural meaning of God's "righteousness" occurred. This "breakthrough" of 1515 led to a departure from scholasticism in its then "modern" form through the development of a *theologia crucis* in which every salvific moment of a person's life is attributed to God and to Christ and not to the sinner who is justified. This development was a process taking place more or less continuously from 1515 to 1519; it emerged particularly in the Heidelberg disputation of April 1518 and in the *Operationes in psalmos* in 1519. These two periods, the scholastic one from 1509 to 1514 and the discovery of his Reformation perspective from 1515 to 1519, form the two parts of the book.

M. envisages two audiences in particular. Secular historians of Renaissance and Reformation Europe may find here the perspectives of specialized studies in the history of theology and may be led to revise or deepen some of their judgments about Luther and the Reformation, especially if they tend to see theological issues as in themselves inconsequential. That is the one target audience. The other consists of theologians and church leaders engaged in 20th-century ecumenical discussions aimed at healing the fallings-out of the 16th century among Christian churches and groups.

It is as one of these latter that I respond gratefully to M.'s efforts at delineating clearly just wherein Luther's originality lay. It stands to reason that a clear and careful examination of Luther as originally a medieval theologian of a certain type (Part 1) is a necessary condition for fixing the nature and date of his Reformation breakthrough. The state of this question has been intensely researched in recent years, and

M. can draw on his own and others' recent studies to clarify the matter. At several points he refers to his forthcoming three-volume *Iustitia Dei: A History of the Christian Doctrine of Justification* (Cambridge, England).

Whether M. has as much to offer in Part 2 is a question I must leave to Luther specialists. My impression is that he provides a helpful approach to the vexed question of the exact nature of the Lutheran insight on justification by faith and its relation to theology as a whole.

One remark of his to ecumenical theologians brought me up short (23–24). Appealing to Bossuet, M. makes a disjunction between theological novelty and the permanent Christian doctrine in such wise that the former is excluded by the latter. Certainly, if anything is shown by his study, it is that Luther's theology of the cross *was* novel and unprecedented, differing not only from "the distortions of the later medieval period" but also from Scotus and Thomas Aquinas, as well as from Augustine's theology of justification, and yet that it was not on that account unfaithful to the convictions the earlier writers had expressed in their own ways.

Marquette University

PAUL MISNER

JESUS IN EUROPEAN PROTESTANT THOUGHT 1778–1860. By Colin Brown. Durham, N.C.: Labyrinth, 1985. Pp. xxiv + 359. \$35.

Brown, professor of systematic theology at Fuller Theological Seminary, is the author of several books, including *Karl Barth and the Christian Message* (London: Tyndale, 1967) and *Miracles and the Critical Mind* (Grand Rapids: Eerdmans, 1984). His most recent publication, a revised version of a doctoral dissertation submitted at the University of Bristol in 1969, is a survey of assessments of Jesus from the 17th to the 19th century. Primarily expository in character, the work studies a wider field than Albert Schweitzer's classic history of the quest of the historical Jesus, yet remains more restricted in scope than Claude Welch's *Protestant Thought in the Nineteenth Century* and Emanuel Hirsch's *Geschichte der neuern evangelischen Theologie*.

The book is divided into five major parts, each of which consists of two to four chapters. An opening section examines the controversy which surrounded Lessing's publication of the Christological portions of Reimarus' *Fragments*; in addition to summarizing the thought of Reimarus and Lessing and tracing the course of the dispute, B. devotes considerable space to examining the British deist antecedents to Reimarus' work, as he argues that Reimarus' contribution to the history of Christology is less novel and less significant than commonly assumed. Presentation of the treatment accorded to Jesus by major representatives of rationalist and idealist thought (Kant, Herder, Goethe, Fichte, Hegel, and Schelling)

consistently criticizes these authors for having read their diverse philosophical principles into the NT data. Analyses of Schleiermacher, Feuerbach, and Kierkegaard (grouped together under the general heading "New Perspectives on Religion") are followed by accounts of literature on the historical Jesus from Paulus to Renan, with particular attention to Strauss (whose interpretation of the Gospels in terms of myth is rejected as a form of rationalism) and Baur (B. minimizes the influence of Hegel and stresses Baur's affinities with Schleiermacher). A final section on modifications of orthodox Christological thought concentrates chiefly on Hengstenberg, the kenoticism of the Erlangen School (especially Thomasius), and the mediating theology of Rothe and Dorner. Throughout the volume, B. provides a capsule biography and extensive bibliographical information for each of the authors treated; the text is replete with citations from primary sources. The work has copious endnotes and a thorough index of persons, but no bibliography.

While the book breaks little new ground, its objective style makes it suitable for use even by those who might differ with B.'s evaluative comments. Readers will likely find the work more serviceable as a reference tool for information on individual authors than as a history to be studied from start to finish; in this respect the presentations of lesser-known figures, such as Rothe and Dorner, are especially valuable. It is unclear why the year 1860 (explained on p. xvii as a reference to Baur's death) is specified in the title, since later material is treated at some length. The decision to conclude without considering the thought of Ritschl (mentioned briefly in a postscript) is also open to question. Some translations are infelicitous, and occasionally (e.g., 45) secondary literature is not summarized with complete accuracy. The full title of Schleiermacher's *Glaubenslehre* is given incorrectly on p. 107, and a line has been omitted in a citation from Kierkegaard (156). On the whole, however, *Jesus in European Protestant Thought* may be recommended as an informative report on evaluations of Jesus in an important segment of the history of theology.

St. John's Seminary, Boston

JOHN P. GALVIN

THE THEOLOGY OF DIETRICH BONHOEFFER. By Ernst Feil. Translated by Martin Rumscheidt. Philadelphia: Fortress, 1985. Pp. xxi + 246. \$19.95.

At last we English-speaking people have Feil's great work *The Theology of Dietrich Bonhoeffer* rendered accurately and felicitously into our own language. The German edition, which first appeared in 1971 as the fruit of Feil's doctoral studies with the Catholic Faculty of the University of

Münster, has long since become a standard of Bonhoeffer scholarship, looked upon as the most thorough and penetrating study of the development and interrelatedness of B.'s hermeneutic, Christology, and understanding of the world. Feil, now professor of theology at the University of Munich, slightly revised the text for publication in English, but nothing essential was left out.

"Christ and the world come of age—this is the theme of Bonhoeffer's life and theology": so the author begins. He wants above all to elucidate B.'s view of Christian faith lived in a religionless world. The notion of a "religionless world" or a "world come of age" emerges first in B.'s letters from prison, but Feil sets this concept within the context of B.'s entire theology, meticulously tracing his theology of the world from his earliest writings onwards. Since, for B., neither God nor the world can be conceived apart from Jesus Christ, Feil must first investigate B.'s Christology. But since this Christology is related to B.'s assertions about his own views of theology and its relation to faith, Feil is forced to begin with B.'s hermeneutics. Thus the book is structured in three successive divisions: hermeneutics, Christology, and the understanding of the world.

From his hermeneutical inquiry Feil concludes that one must understand B.'s life and theology as a unity. To be sure, there was development and unfolding, but the points of departure and basic structure of reflection remain the same. Feil is convinced that throughout his life B. gave priority to action over cognition, that discipleship formed the basis for his theology. This meant that Jesus Christ was central in his thinking, but Feil demonstrates that B.'s view of Christ moves from a *pro nobis* to a *pro aliis*, from Christ "for us" (in the Church) to "the man for others" (the opening to the world).

In my judgment, Feil's greatest contribution consists in his careful detailing of B.'s varying attitudes toward "the world." Very early he moves from a more negative to a very positive attitude that peaks in 1932; a predominantly hostile attitude reappears during the Church Struggle, only to be replaced by a vigorous openness to the "world come of age" during his final years. With this is correlated his idea of a religionless, worldly Christianity, which overcomes both cultural Protestantism and pietism, secularism and provincialism.

For those who have been puzzled about B.'s theology as expressed in the prison letters, Feil's book will explain its origin and meaning against the background of the entire Bonhoeffer corpus. What is largely lacking in this book is the correlated reference to B.'s life, which in the case of this theologian is essential. Thus this first-rate theological treatise needs to be supplemented by Eberhard Bethge's monumental biography.

HISTORIA GENERAL DE LA IGLESIA EN AMÉRICA LATINA 6: AMÉRICA CENTRAL. By E. Dussell, R. Cardenal, S.J., R. Bendana, S.J., J. E. Arellano, M. Carias, M. Picado, O.P., and W. Nelson. Salamanca: Comisión de Estudios de Historia de la Iglesia en América Latina, 1985. Pp. 606. 5000 ptas.

In the wake of the Vatican invitation to theologians world-wide to critically appraise the work of liberation theologians, the theological community can be grateful for the emergence of this volume and the series it represents. It is Vol. 6 of an eleven-volume series on the history of Latin America, done from a liberation hermeneutic. This multivolume series is the result of a decade of work by a team of historians endeavoring to give attention to methodology and history. Therefore the questions of sources, periodization, and interdisciplinary methodology are inextricably tied to the history that is put forward. As liberation theology is committed to reading the gospel in the light of the signs of the times, likewise the methods of history are very close to its systematic purpose. Central elements in the story as told in this volume are the themes of God's presence in struggle, an ecclesiology based on the people of God—especially the marginalized, indigent, poor, blacks, workers, and peasants—and attention to the creative adaptation of the mission strategy of the Church. Church-state shifts and the interaction between the political, economic, cultural, and theological elements, as well as attention to the popular religiosity with its pre-Columbian heritage mixed with orthodox Catholic piety, are all elements spelled out in the stories of each of these countries. In addition, careful attention is given to the spirituality and motivational roots behind the conquest, evangelization, and adaptation of the Church in these Central American countries.

The book is divided into eight periods: evangelization, organization of the Church, daily life in colonial times; the Church and emancipation, in the new states, in place of the liberal states; laicization and the new social ethic; and the period since Vatican II and Medellín. While the history is recorded through the year 1975, with no discussion of Puebla and the impact of the John Paul II papacy, there is an Appendix on Nicaragua from 1926 to 1981. While this Appendix attempts to be fair in its treatment of the revolution, its reading will need to be balanced by less enthusiastic voices and the perspective that only history done from a longer range and from the other marginalized elements in the society can provide. An ecumenical note is present with chapters on Protestantism during most of the periods considered (already available in English translation). This ecumenical note is even heightened by the fact that the Protestant contributor is critical of liberation theology.

This history should be commended for its balance between a materialist

reductionist view of the Church as an appendage of the state and instrument of oppression on the one hand, and a defensive triumphal emphasis on the uniquely divine character of the Church on the other. While the sacramental and mysterious character of the Church and its saving mission is clearly kept in view, attention is also given to the human elements of the Church and critical concern for its failures. The interdisciplinary character of the treatment allows social analysis and political critique to balance the pastoral and spiritual side of the Church's role in these countries.

The multiple authorship of the histories lead to a certain unevenness. The encyclopedic character is balanced by an interpretive and theological general introduction and introductions to each period. The work will be well balanced by reading some of the ecumenical work emerging from the *Equipo Dei* in Costa Rica and the officially designated CELAM histories to be published. Indeed, it is only in seeing multiple points of view on the same history that the tensions within the Church itself can be recognized and evaluated.

Commission on Faith and Order, New York JEFFREY GROS, F.S.C.

FAITH AND ETHICS: RECENT ROMAN CATHOLICISM. By Vincent MacNamara. Washington, D.C./Dublin: Georgetown University/Gill and Macmillan, 1985. Pp. vi + 255. \$17.95; \$10.95 paper.

In 1969 French-speaking Catholic moral theologians picked as the topic of their annual meeting "The Specificity of Christian Morality." In 1974 the Catholic Theological Society of America selected as the theme of its annual meeting the question "Is There a Catholic Theology?" and devoted a major section of the convention to the question of a specific Catholic/Christian ethic. A similar concern was being raised by Catholic theologians in Germany, Italy, Spain, and Ireland, as well as by some Protestant theologians and philosophers in the U.S. and England. MacNamara's fine book is about this search for the identity of Christian ethics in the Roman Catholic community over the 40-year period from 1940-80.

As M. tells the story, the quest for the specifically Christian character of moral theology arose as a reaction to the neo-scholastic version of Christian ethics, which was static, minimalist, and essentially philosophic in character. The quest was also profoundly influenced by the strides being made in biblical studies, and received its official approbation in the insistence of the Second Vatican Council that moral theology especially be rooted in and nourished by the biblical revelation. The search for a *Glaubensethik*, an ethic rooted in and derived from both the spirit

and the content of religious faith, was at first widely and joyfully embraced. Various biblical themes served as focal points for the new approach, the most notable being conformity to grace, the primacy of charity, and the imitation of Christ. However, the imprecision in methodology, the lack of specific results, and the growing need and desire to dialogue with the secular world led to a second reaction on the part of a number of theologians who had originally taken up the new cause. They now began the search for an autonomous ethic, one that was universal in scope and rooted in human existence as human. Consequently, Catholic moral theology today finds itself divided between those who espouse an autonomous ethic and those who continue to insist upon a *Glaubensethik*.

M. traces this story with accuracy and great attention to detail. He shows himself to be well acquainted with all the significant Continental theologians and not at all unfamiliar with the American scene. He is sympathetic to the interests that impel both camps and insightful in revealing the problems both face.

In Part 2, M. takes up an analysis of the issues his historical review has uncovered. He deals consecutively with the notion of a revealed morality, the key concepts of morality, content and motive, and finally with the specificity of agape as it relates to both secular and Christian ideals. In a final chapter and a conclusion, M. stresses what he considers the contribution of both camps to be and indicates areas of work for the future. He is sympathetic to the insistence upon a morality from below and the move from a more heteronomous to an autonomous ethic. At the same time, he is even more insistent that the original insight which launched the quest for the identity of Christian ethics, that religious faith does and should make a profound ethical difference, remains correct. He suggests that the search will be advanced if we broaden the scope of the question beyond the specific content of morality to give more importance to the context of moral obligation and to such subjective factors as motivation, virtue, and the sustaining and enabling power of Christian community. This is an indispensable book, not only for those interested in the recent history of moral theology, but also for those who wrestle with foundational and methodological issues.

Duquesne University

JAMES P. HANIGAN

FORMATIVE SPIRITUALITY 2: HUMAN FORMATION. By Adrian van Kaam. New York: Crossroad, 1985. Pp. xvi + 271. \$24.95.

In his appreciative review of the first volume of *Formative Spirituality*, George Aschenbrenner, S.J., refers to the "difficulty encountered in reading it," and warns against the danger of V.'s technical language

degenerating into “jargonese” (*TS* 45 [1984] 764–66). This same challenging difficulty and danger confront the reader and author respectively of Vol. 2, *Human Formation*, especially since the glossary of technical terms is not repeated but presumed as read in Vol. 1. To assist the author, I can only support Aschenbrenner’s suggestion that V. “develop knowledgeable practitioners who can share his wealth of insight in a more popular language.” Meanwhile, to aid possibly puzzled readers, this review will try to mitigate some of the difficulties.

Like some devotees of detective stories, begin at the end with the Afterword (251–52). There you will catch an overview of V.’s projected plans for his five-volume series—no longer just four, as were scheduled in Vol. 1—on formation science. “Science” is here to be understood not as one of the natural sciences (biology, chemistry, physics), nor even as a social science (psychology, sociology), but in the more inclusive sense of existential phenomenology as a “human science,” whose subject is the human person in all his/her totality. V., the founder of the Institute of Formative Spirituality at Duquesne University, is seeking to present a coherent report of his investigative researches into and reflections concerning this new science. “Formation science,” then, is intended to be broader than ascetical/pastoral/spiritual theology, broader than experimental psychology, because it integrates these. V.’s formation science could perhaps best be understood as an original philosophical anthropology wherein “formation” refers to the profoundest depths and dimensions of total human growth. Consequently, V. is not to be begrudged his logical schema of technical vocabulary, since he is sketching a whole new viewpoint and perspective on human development. Parenthetically, while the sort of spiritual formation which occurs in seminaries, religious houses, and parishes finds theoretical grounding in V.’s writing, practitioners of such service looking for help with concrete problems must, of course, look elsewhere.

Next, you will be tempted to peruse the excellent table of contents, which contains an entry, sometimes two, for almost every page of the text. Resist the temptation! These entries consist of chapter divisions and subheadings and would best be left unread until you have struggled through at least 50 pages (the first three chapters) of V.’s dense prose. Only then will the summary of contents evolve into a guide to the perplexed instead of contributing to the mystery. Cutting through V.’s text resembles progress through a tropical rain forest: you will need the machete of careful reasoning sharpened on the flint of keen attention. Occasional light-filled clearings, his striking images and examples, emerge from the underbrush of the argument and provide clues that the explorer is still on the right road. Persevere on the path: you will reach a treasure-trove of insight.

Whereas Vol. 1 had laid down the main presuppositions, structures, and dynamics of the new science, Vol. 2 deals with the theory of "formation dispositions" which constitute the foundation of human acts and which (dispositions) create cohesion and continuity in life. With respect to their origin, dispositions are preformed, e.g., the organic infraformation of cells, tissues, and organs, acquired through human interaction or infused (to be discussed in a later volume). Most of this volume discusses various dimensions of the acquired formation dispositions and how they influence mind, will, apprehensions, appraisal, affirmation, imagination, memory, anticipation. Appropriately, the chapter on imagination (108-38) is particularly concrete and well crafted, with sample illustrations of reforming the imagination through imagery to deal with such problems as chronic pain and writer's block. Another winning feature, V.'s choice of both male and female examples, demonstrates his sensitivity to and avoidance of sexual stereotyping.

The focal attention given to the symbol of the human heart derives from its position as the affective dynamic center and most decisive form of empirical human life. V. rises to eloquence in elaborating a phenomenology of awe, *the* most basic formative disposition of the heart. The book closes with a treatment of awe's modes, expressions, relation to explicit human formative traditions, its cultural obstacles, and the evolution of awe within cosmic (this-worldly) and transcendent (religious) form traditions.

I am delighted to have had the opportunity to review this work as background and preparation for my own teaching and will place it on my graduate-seminar-course bibliographies of "further readings," but I would not assign it as required reading, for reasons already indicated. Yet, for those dogged spirits who really cherish a high-level challenge to theoretical integration of human experience and wisdom, I cannot recommend *Human Formation* highly enough.

Loyola College, Baltimore

WILLIAM J. SNECK, S.J.

FOUNDATIONS FOR A PRACTICAL THEOLOGY OF MINISTRY. By James N. Poling and Donald E. Miller. Nashville: Abingdon, 1985. Pp. 185.

POLITY AND PRAXIS: A PROGRAM FOR AMERICAN PRACTICAL THEOLOGY. By Dennis P. McCann and Charles R. Strain. Minneapolis: Winston, 1985. Pp. 245. \$15.95.

Practical theology in the U.S. is currently enjoying a resurgence. The impetus is coming largely from a number of Chicago-based theologians like Don Browning, David Tracy, and Robert Schreiter; the general goal is to reflect critically on the relationship between religious faith/praxis and societal life.

The two books reviewed here survey the current state of practical theology and offer their own contributions to its development. Both have primarily a methodological interest, though from different perspectives, as the titles indicate. Poling-Miller situate their treatment of practical theology explicitly within the context of Christian ministry and congregational life. McCann-Strain situate their treatment in a broader realm of public discourse and action.

Similarly, McCann-Strain are more intellectually rigorous, thorough, and self-critical. They pick their way through a variety of practical theologies and related studies, offering precise critiques and distinctions, clarifying the inherent tasks, and painstakingly assembling their program for the construction of any model of practical theology. Poling-Miller deal in typologies, locating six types of practical theology on a continuum of available options. Their work is basically descriptive and functional, especially when they sketch a six-part method for doing practical theology and illustrate it with six stories of practicing ministers and local congregations.

Both books stress the formation of community as an outcome of practical theology. For Poling-Miller, the local faith congregation is the community of prime interest, and formation of such a community is the primary task of ministry. For McCann-Strain, there are different communities based on the different audiences which practical theology addresses (a potential religious community, an ideological community, a theological community).

A further comparison of these two approaches is aided by their summary definitions of practical theology. For McCann-Strain, "practical theology is a distinct genre of theological discourse, formally analogous to secular ideology. It is grounded in a dialectic of theory and praxis and works from a critical construction of the essence of a religious tradition to create distinct theological models of self and history. With the help of other genres of public discourse, it leads to social policy formation, decision, and action and establishes a mode of socialization that is truth-dependent" (209). For Poling-Miller, "practical theology is critical and constructive reflection within a living community about human experience and interaction, involving a correlation of the Christian story and other perspectives, leading to an interpretation of meaning and value, and resulting in everyday guidelines and skills for the formation of persons and communities" (62).

From these descriptions it is clear that both books approach practical theology as both a critical and constructive task. Overall, McCann-Strain maintain the critical edge more sharply and consistently, while Poling-Miller seem more concerned with constructing and using a practical-theology method.

Second, the arena in which practical theology functions is larger for McCann-Strain than for Poling-Miller. Poling-Miller move in the arena of Christian community and the human experience and interaction found there, which is typical or symptomatic of common human experience and interaction. The congregational-ministerial concern governs their foundational reflection. McCann-Strain move intentionally in the world of secular ideology, theory and praxis, criteria of appropriateness, adequacy, and authenticity, models of self and history, modes of socialization. Their concern is for an intellectually respectable and persuasive (eventually convincing) practical theology that can function as public discourse.

Third, the theological focus of McCann-Strain is theological anthropology and theology of history. This frames the possibilities for relating ethics and praxis and for clarifying the relation of practical theology and Christian social ethics. The theological focus of Poling-Miller is ministry and its chief task of community formation, which includes the formation of individuals. This leads to additional suggestions for ministry education.

Fourth, both sets of authors acknowledge the goal of developing usable strategies for enactment. For Poling-Miller, enactment consists of everyday guidelines and skills for the formation of a community characterized by creativity, justice, intimacy, and faith. For McCann-Strain, the enactment of practical theology consists of the formation of a culture's consciousness and the creation of communities of praxis which can shape social-policy formation, decision, and action.

Finally, and perhaps most distinctively, McCann-Strain take a thorough, consistent, dialectical approach to practical theology, while Poling-Miller advocate a more inclusive, hermeneutical approach. McCann-Strain keep activating the dialectic between religion and politics, paradigm and genre, theory and praxis, memory and expectation, emancipation and redemption, vision and choice, art and act (the titles of their chapters). They push constantly for the most clear, coherent, consistent dialectic possible. Poling-Miller seek to interpret the meaning and value of the correlation between the Christian story and other perspectives. They are open to the influences and contributions of those who do not draw upon the Christian story, but their openness is with a view toward enfleshing a continuum rather than marking off the limits and possibilities of dialectical thinking.

These different approaches correlate with one another. McCann-Strain would likely see Poling-Miller as describing the task of practical theology without adequately grounding it. There are too many unanswered questions, or questions that never get raised, or a priori assumptions that govern the direction of Poling-Miller's methodology. Poling-Miller, on the other hand, would probably locate McCann-Strain within their typologies of practical theology as an example of Type IIA, namely,

“a critical correlation of the Christian tradition and contemporary philosophy and science in its concern for the formation of society” (42). From their own preferred vantage points, both would be right and each would respect the perspective of the other.

It is coincidental, but also illustrative, that both books are coauthored, for practical theology is intended to be a collaborative task. It is, moreover, a reputable, demanding, and ultimately decisive task. These two books not only survey the field at the present time; they also shape the field on its conceptual and practical planes. They do not overlap so much as complement. If both are to be read (and that is highly recommended), Poling-Miller would serve well as initial entry which charts the topography, while McCann-Strain ground the procedures to be used in exploring this resurgent field and realizing its potential for theology, church, and world.

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ROBERT L. KINAST

HABITS OF THE HEART: INDIVIDUALISM AND COMMITMENT IN AMERICAN LIFE. By Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven Tipton. Berkeley: University of California, 1985. Pp. xiii + 355. \$16.95.

The French aristocrat Alexis de Toqueville set out in the 1830s to see the U.S. and to uncover the “habits of the heart” which made it unique among societies. What he found gave him reason for both optimism and worry about the future of the infant republic and indeed of humanity at large. In the late 70s, with the 150th anniversary of *Democracy in America* approaching, Bellah and his associates decided to renew de Toqueville’s quest, starting this time from within the American experience. *Habits of the Heart* is their eloquent and fascinating report, one which falls short of the authors’ ambitions, but merits all of the discussion already surrounding it.

On one level, the book is a sociological research project whose direction and style are determined by two very important methodological decisions. First, the approach is narrative and biographical, drawing on interviews with over 200 people and with statistical data playing a subordinate role and largely relegated to abundant endnotes. Secondly, the investigation centers on white, middle-class Americans, whose life style and thought patterns dominate the general culture. The authors make their way in America by following the stories of a couple dozen of their subjects who come to represent the totality. These stories rarely come in one piece, but rather as parts of chapters on the pursuit of happiness, love and marriage, psychotherapy, citizenship, social activism, politics, and religion.

The danger of this approach is that the portrait will be incomplete and even one-sided. One earlier reviewer has claimed that the authors write about people they do not like and that they present too negative a portrait of the United States. My own sense is that the failing is exactly the opposite. The men and women in the book are cut from the same mold as the authors, invariably reflective, honest, courteous, and well-intentioned. Their principal failure is not that they lack concern for others individually and collectively, but that, even in their most generous moments, they find themselves unable to bridge the gap between altruistic impulses and the demands of job and family and, above all, unable to articulate their basic social and personal values coherently. Where, though, are the moral dogmatists and the moral predators? They are absent in *Habits of the Heart* but not in middle America. Perhaps they, like laborers and blacks, do not occupy places at the center of the culture, but that response will require some justifying sociologically. Still, the Palmers, the Gormans, the Oldhams, and the Bauers of the book do speak with voices familiar to me at work and in the neighborhood; and if they too are affected by a cancerous individualism and confused about their fundamental commitments, then their stories may be the best continuing support for the anxiety expressed by de Toqueville and echoed here "that individualism might eventually isolate Americans one from another and thereby undermine the conditions of freedom."

Habits of the Heart is not just a sociological study of the strengths and weaknesses of the American character. It adds ethical prescription to description and analysis. The authors wish to show Americans that they have enough common ground to talk about their problems and that they have available to them better second languages than those of the utilitarian and romantic individualism in common usage. In particular, they have access to the biblical and republican traditions which grounded the nation and which combine a sense of personal worth with a recognition of the social ecology sustaining the individual and the family. All the sociological research went to demonstrate that Americans, whether they know it or not, are looking for precisely such a second language. With it they could begin restoring legitimacy to public life and recapturing the meaning of vocation in the economic realm. The prescription is, by my lights, a wholesome one. Sadly, it remains too generic, and a reader has to wonder what political and economic strategies are entailed by it. Does it stay at the generic level or does it require action to reform institutions? And if the latter, what sort of action for what institutions? For example, how will we reduce the rewards of success and the punishments of failure as the authors suggest? And what are the outlines of the economic democracy towards which they incline? Of course, too specific a prescription will invite sharper criticisms from which *Habits of the Heart* can

now happily escape. But to avoid such criticisms for too long is to risk the accusation of vacuity even in so worthwhile and noble an endeavor.

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MICHAEL J. KERLIN

SHORTER NOTICES

DICTIONNAIRE DES RELIGIONS. Edited by Paul Poupard. Paris: Presses Universitaires de France, 1984. Pp. 1830.

Bishop Paul Poupard, presently the president of the Secretariat for Non-believers, has done well to organize 153 specialists of various religions for this monumental edition. The subjects have been divided into five sections, with one person responsible for the articles contributed in each of the special areas: (1) religious studies, (2) ancient religions, (3) the Bible and Judaism, (4) history of Christianity, and (5) contemporary religions of Africa, Asia, and Oceania. A list of the articles written by each author appears on pp. 1809-18. This grouping serves as an index as well as a reference to comparable subjects treated by the same author. These writers were chosen not because of their particular religious persuasion but because of professional recognition in their particular research areas in the international French-speaking community. These specialists have succeeded in producing 2000 articles in a wonderfully synthetic as well as analytic study of the religious phenomenon.

Many articles dealing with some pioneers of religious studies are included: Dumézil, Eliade, Puech, Ricoeur, Zaehner, and others. Ancient and contemporary religions are remarkably treated. The dictionary includes religions that are Egyptian, Indo-European, Iranian, Greek, Roman, Etruscan, Gnostic, and others. Manicheism is treated in a masterful way. The contributions dealing with contemporary religions in the Third World lead the

reader from one discovery to another: Islam, Taoism, Shintoism, etc., have their place. Included also are articles dealing with atheism, unbelief, agnosticism, anticlericalism, and anti-Semitism.

The *Dictionnaire* will certainly become an indispensable tool for those who work in the history of religions, theology, psychology, anthropology, sociology, and other such humanistic areas.

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SCRIPTURE INDEX TO THE NEW INTERNATIONAL DICTIONARY OF NEW TESTAMENT THEOLOGY AND INDEX TO SELECTED EXTRABIBLICAL LITERATURE. By David Townsley and Russell Bjork. Regency Reference Library. Grand Rapids, Mich.: Zondervan, 1985. Pp. 320. \$8.95.

The three volumes of *The New International Dictionary of New Testament Theology*, edited by C. Brown, were reviewed in *TS* 38 (1977) 560-63 and 40 (1979) 347-49. They constitute an English version, revised and adapted by the editor, of L. Coenen, E. Beyreuther, and H. Bietenhard (eds.), *Theologisches Begriffslexikon zum Neuen Testament* (Vols. 1 and 2/1-2; Wuppertal: Brockhaus, 1967-71). The latter is a valuable counterpart of Kittel-Friedrich, *Theological Dictionary of the New Testament* (10 vols.; Grand Rapids: Eerdmans, 1964-76). Whereas *TDNT* orders its articles according to the Greek words of the NT (and their verbal cognates), *NIDNTT* groups

words expressing related ideas. It was compiled mainly to help theologians and pastors of conservative Protestant background. The three volumes of the English version have extensive indexes: of the Aramaic, Greek, and Hebrew words (in transliteration) and of subjects; in all, 76 pp. in Vol. 1, 87 pp. in Vol. 2, and 263 pp. in Vol. 3. But there was no index to biblical passages discussed or referred to, nor to other ancient literature. The present volume makes up for the lack of that, giving lists of all the references to Scripture (according to book, chapter, and verse) and to select extrabiblical writings. By the last named are meant OT apocryphal and pseudepigraphical writings (among which are included the deutero-canonical books), Qumran writings, Jewish Hellenistic writings (Philo and Josephus), early Christian literature (*Ep. of Barnabas*, *1-2 Clement*, *Didache*, *Ep. to Diognetus*, *Shepherd of Hermas*, *Ignatius' Letters*, *Martyrdom of Polycarp*, and *Polycarp, Ad Philip.*—and, strangely enough, the Gnostic *Gospel of Thomas*) and rabbinic writings (Mishnah and Babylonian Talmud). This index will make the use of *NIDNTT* even more advantageous, but the reader will have to heed the caution of the compilers that they sought to be “as inclusive as possible,” and hence not every reference will reveal a “substantive discussion of a given passage.” Consequently, one will have to learn to use this helpful tool.

JOSEPH A. FITZMYER, S.J.
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THE SERMON ON THE MOUNT: PROCLAMATION AND EXHORTATION. By Jan Lambrecht, S.J. Wilmington, Del.: Glazier, 1985. Pp. 255. \$9.95.

L.'s treatise on the Sermon on the Mount in Matthew and Luke should be a help to both the research scholar and the dedicated lay reader of Scripture. The scholar will be informed by the

detailed exegetical arguments, the huge bibliography in many languages, and the conveniently placed summaries of scholarly labor; the lay reader will profit by the practical applications that L. draws from these chapters of Scripture which have always provided so many answers—and questions—to the problem of Christian living.

In the process of exegetical discussion, L. deals with many of the obvious problems inherent in any treatment of the Sermon: the Lord's Prayer, the nature of the kingdom of God, early Christian eschatology. The less-informed reader will often be tempted to skip the many involved arguments of scholarly dispute, important though they be, in order to be enriched by what can only be called pastoral applications; in this regard, the book's subtitle can equally refer to the proclamation and exhortation of Jesus, along with that of his interpreter Lambrecht, who steers an admirable middle course between the reefs of grace and good works in his exegesis of this most famous of sermons. Especially noteworthy is his courageous statement, for these days: “As soon as my non-violence itself becomes the cause of injustice for someone other than my enemy, as soon as, therefore, an innocent third party will suffer by a hostile act against me or society, then, paradoxically, it is not excluded that Jesus' intention is best accomplished by resistance and, if necessary, counter-violence” (224).

CASIMIR BERNAS, O.C.S.O.
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RAISED IMMORTAL: RESURRECTION AND IMMORTALITY IN THE NEW TESTAMENT. By Murray J. Harris. Grand Rapids, Mich.: Eerdmans, 1985. Pp. xv + 304. \$10.95.

This book by a former professor of Trinity Evangelical Divinity School who is now warden of Tyndale House, Cambridge, suffers from a split agenda.

On the one hand, H. wishes to defend the historicity of resurrection faith. He presumes that Jesus predicted his own resurrection on numerous occasions; that the redactional elements in the Gospel narratives are not substantial—Luke, e.g., relied on separate testimony by Joanna, Peter, Cleopas, and one of the disciples; that the varied Jerusalem, Galilee, and Jerusalem (Ascension) traditions are to be harmonized into a coherent account of events. H. is aware of some of the considerable difficulties raised about such views, though he tends to dismiss them too easily. But the defense fails to explain clearly what H. means by “historical event” and which elements of resurrection belief might fall under that rubric. It is also not clear how the teaching of Jesus is to be integrated into the resurrection faith of Jesus’ disciples.

On the other hand, the book also pursues a much more interesting question: How can the relationship between the NT’s resurrection language and its use of immortality and eternal life be described? H. perceptively rejects the view that NT writers mean anything like the conventional Platonic view of immortality of a soul when they use such language. He very creatively points us toward another connection, the use of immortality primarily of God and secondarily as a gift which God gives to humanity. But the final integration of resurrection and immortality language into a system in which God’s gift of immortality guarantees that resurrection will not “run out,” is not a “one-time event” but permanent, leaves this reader somewhat puzzled. More careful exploration of what others in first-century Judaism said about resurrection, immortality, and eternal life would be useful. This book confines itself to NT linguistic usage.

PHEME PERKINS
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SAI SUR LA NOMINATION PARADOXALE DE DIEU. By Dominique Bourg. Paris: Cerf, 1985. Pp. 166. Fr. 85.

This philosophical meditation begins with the remark that God is no longer “said” in contemporary culture: few persons really pray; there is talk about religion but not talk about God. This illustrates the distance between God and the world, a distance which would be especially stressed by the Christian belief in an incarnation (Introduction). Chap. 1 notes that the modern predominance of mathematics in science and technology is progressively substituting mere conventional signs for words. “Protecting the language” has thus become necessary to civilization. Chap. 2 looks at Plato’s reflections on language in the *Cratylus* and the *Sophist*, from the point of view of the relation of words to their meaning: this is only a relation of exteriority. “The truth known outside of speech cannot be integrally presented in speech” (39). This is compared with Hegel’s theory of signification and to a presupposition of modern linguistics: language as an object can be isolated from speech. In chap. 3 the limits of language are examined with the help of Kant. Chaps. 4 to 6 pursue the philosophical-linguistic reflection with a critical reading of some pages of Saussure, Hjelmslev, and Derrida. This reflection turns around the model inside/outside taken as illustrative of the problem of the meaning of language: Is this meaning outside speech or within it? Concluding that “Speech [discourse] is the middle term between itself and what is other than it” (116), B. is led to assert that speech must and yet cannot speak of God. Chap. 7 illustrates this paradox of God-language with illustrations from the NT. Although one may not agree with all the statements made in the course of this book, one should welcome B.’s attempt to find a philosophical platform for the paradoxical necessity of God-language,

whether it is seen as philosophy or as linguistics.

GEORGE H. TAVARD
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DIVINE PROVIDENCE AND HUMAN SUFFERING. Edited by James Walsh, S.J., and P. G. Walsh. Wilmington, Del.: Glazier, 1985. Pp. 272. \$15; \$9.95 paper.

The editors have collected and organized selections from the Fathers on divine providence and human suffering. An illuminating introduction precedes the collection. Several selections from medieval authors are included, together with an article on "The Pain of the World" by P. G. Walsh and the apostolic letter of John Paul II on "The Christian Significance of Human Suffering."

They have organized the selections in themes. Providence and evil is the first of these, and under this are gathered readings on the sources of evil, evil and human corruption, providence as universal, and human logic and the ways of providence. Under the theme of suffering and Christian growth are selections on suffering as a test of virtue, the exemplar of Job, martyrdom or suffering as witness, consolation in bereavement, and the advantages of suffering (this last a good essay by the 12th-century scholastic Peter of Blois). Also gathered are readings under the themes of vicarious suffering or Jesus the suffering servant, and death as the gateway to life. The contemporary writings mentioned above are in appendices.

This anthology is meant for a broad readership, and as such it is a good representation of the teaching of the Fathers on this subject. The editors have chosen some readings that are quite moving, such as the descriptions of evils that Christians experienced at specific periods and places in history and many reflections offered to moti-

vate them to trust in God in the midst of these sufferings. The serenity of faith shown by virtually all these writers in the face of evil strikes us forcefully. As the editors point out in their introduction, however, the answers they give to the suffering of the innocent are frequently too facile. Nor do they call upon Christians, as Vatican II does, to work for the betterment of the world in which they live.

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THE SUPPER OF THE LORD: THE NEW TESTAMENT, ECUMENICAL DIALOGUES, AND FAITH AND ORDER ON EUCHARIST. By John Reumann. Philadelphia; Fortress, 1985. Pp. xiv + 225. \$13.95.

The 1982 Faith and Order statement *Baptism, Eucharist and Ministry* and the request of all churches in Christendom to respond demand the attention of those not formally involved in ecumenical dialogues. Addressing this wider audience, R. lays out the issues and traces the recent evolution of ecumenical focus on the Lord's Supper. Reviewing the current state of NT studies on Eucharist, R. establishes the common ground of the biblical basis of Lord's Supper, and lists some key Eucharistic themes. After a brief chapter on the history of Eucharistic practice and theology, the work turns to its main concern: ecumenical dialogue in process, and the contribution of Faith and Order. The importance of the bilateral dialogues is demonstrated by a case study of the Lutheran-Reformed, Lutheran-Roman Catholic, Anglican-Roman Catholic, and Lutheran-Episcopal discussions. R. critically evaluates the contributions and limitations of each. The groundbreaking work done by these bilaterals is to isolate subjects and deal with them sequentially. By contrast, Faith and Order, with an eye to the full range of diverse

practice, seeks a broad common ground. R. traces the work of Faith and Order over the past 20 years that has brought the *BEM* document into existence. By a structural, biblical, and theological commentary the strengths and weaknesses of this statement are obvious. R. thus offers an analysis as well as a reaction to the *BEM* document. His masterful command of the biblical material and thorough understanding and analysis of the present state of ecumenical dialogue make a most useful tool for understanding the issues which continue to divide, the problems which are under consideration, trouble spots, and the hope for eventual unity of all Christians around the Table of the Lord.

EMMANUEL J. CUTRONE
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PRAYER: PERSONAL AND LITURGICAL. By Agnes Cunningham, S.S.C.M. Wilmington, Del.: Glazier, 1985. Pp. 147. \$10.95; \$7.95 paper.

C. responds to the question "What do the Fathers tell us about prayer?" by presenting a selection of writings from approximately 20 authors from Christian antiquity. To prepare the reader for a better appreciation of the actual writings, the first half of the volume is given to a consideration of the "Patristic Doctrine of Prayer." The distinctive character of Christian prayer as contrasted with Judaic and Gentile prayer is given special emphasis.

While it is noted that the selected authors prayed and spoke and wrote about prayer long before attempting a definition, they did, in fact, give such a definition. It is to these Fathers and their writings that we are indebted for the beginnings of a distinctively Christian theology of prayer. It is to them that we turn to learn not just their understanding of prayer and to become acquainted with the various forms of Christian prayer, both personal and li-

turgical, but most importantly, it is to them that we turn to learn how to pray.

From these writers we come to see "Christian prayer as an activity by which a disciple of the Lord, with him and through him, seeks God in faith, intercedes with God in hope, experiences and communes with God in love and, filled with the Spirit of Jesus, reaches out in concern and service to others."

The second half of the volume presents the selected writings "in readable, reliable modern English." The authors were chosen precisely because of their positive contribution to the tradition of prayer and spirituality. Especially rewarding are the five patristic commentaries on the same selected petitions of the Lord's Prayer. Selections from various hymns, poems, and even from a play also clearly manifest the depth of the patristic understanding of the nature and practice of prayer. The final selections treat of the how and why of prayer.

C. has indeed succeeded in making us aware that the Fathers have much to tell us about prayer and deserves the gratitude of all who seek to know and to follow the ways of prayer.

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BEING IN COMMUNION. By John D. Zizioulas. Crestwood, N.Y.: St. Vladimir's Seminary, 1985. Pp. 269. \$12.95.

This important volume by the noted Orthodox theologian and ecumenist, teaching in Scotland, is a welcome addition to the contemporary debates on method in systematic theology. It can be characterized as a neopatristic ontology of love and communion in history, grounded in a relational epistemology. Z.'s work and that of other neopatristic authors bear the role in Orthodoxy that neo- and transcendental Thomism carry for Roman Catholic thought, grappling with the impact on

the Christian faith of the Enlightenment, science, and the hermeneutics of suspicion.

Z.'s philosophical and theological reflection is carefully grounded in history, rightly recognizing the pre-Christian genesis of the fundamental categories of the patristic, Greco-Roman heritage. He points out the Christian correctives to the terms *hypostasis* and *persona*, drawn upon to construct the creedal formulations. However, his careful and irenic recognition of the prehistory of person and identity categories in Greek tragedy and Roman law shows that even with common Christian correctives the cultural suppositions endure through the separate developments of East and West. In Z.'s careful ecumenical methodology, these differences of development in Trinitarian theology, with implications in anthropology and ecclesiology, are complementary or mutually corrective, rather than terminally divisive of East and West, as one finds in some Orthodox analyses.

The treatment of epistemology and the grounding of truth in communion are particularly illuminating, given present discussions of knowledge and authority. The social, even erotic, implications of Christian metaphysics are grounded in the relational, trinitarian nature of reality, expressed in Eucharistic communion. This Eucharistic ecclesiology, with its deeply eschatological and pneumatological presuppositions, is the communion of assembly—a living community of believers—not limited to the celebrating movement.

Against this ontological background, it is easy to understand why the bulk of the book deals with the ecclesiological implications of this understanding of being. While Z.'s purpose is more systematic than pastoral, this view of reality within the Christian framework spells out several interesting ecclesiological implications. After chapters on being and truth, chapters on the

Church and the Spirit, Eucharist and catholicity, apostolicity and succession, ministry and communion, and the local church make concrete the trinitarian analysis.

The proposals of the relation between episcopal ministry and apostolic succession, the local and universal expressions of Church, ordination of individuals and the validity of communities, and the Eucharist and world provide seminal and condensed reflections for the ecclesiological scholar and theologians interested in worship, pastoral theology, or ecumenism. Z. not only challenges the assumed practices and understandings of the West, but his probing beneath some of the polarizations of Protestant and Catholic formulations of ecclesiology could open fresh paths toward reconciliation of centuries-old disputes.

While Z. is as aware of Orthodoxy's danger of disincarnating its ecclesiology as he is of the West's Christocentrism with institutionalist and activist tendencies, he outlines an ontology that is uniquely concrete and grounded in history. For this reason, the size of the volume itself is deceiving, for it represents the germ of major treatises on the full range of Christian teaching, the sort we trust will find further reflection in English by authors in this neopatristic circle.

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THE CATHOLIC RESPONSE. By Peter M. J. Stravinskias. Huntington, Ind.: Our Sunday Visitor, 1985. Pp. 119. \$5.95.

At the very dawn of Christian history, the First Epistle of Peter encouraged Christians in Asia Minor to be ready with a reply, should anyone ask them the reason for their hope (1 Pet 3:15). S.'s modest book is a reply to "fundamentalists" who, as S. uses the

term, interpret the Bible much more literally than modern biblical scholarship warrants. Some fundamentalists misunderstand and even attack Catholicism as something opposed to biblical revelation. S. is particularly concerned with the objections to Catholicism raised by Rev. Jimmy Swaggart, because the well-known TV evangelist wrote them down in "A Letter to My Catholic Friends" in January 1983. While most of the fundamentalist objections to the Catholic faith are voiced from the pulpit, Swaggart committed his to writing, thereby making an organized, coherent response more possible. In reply to Swaggart's objections, S. responds to such questions as: What must I do to be saved? Is the Catholic Church Christian? Do Catholics worship Mary and other saints? Can priests forgive sins? S.'s responses to these and other questions are calm, clear, and informed. Catholics reading this book will be ready with a reply, should anyone ask them the reason for their hope.

Part of my initial reaction to S.'s book was mild amazement. How many old misconceptions about Catholicism still survive! I had thought that a good many of the questions to which S. responds had been answered long ago, and that religious dialogue could proceed to new ground. Apparently this is not the case. Unlike old soldiers, old misconceptions just do not fade away.

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**FROM VISION TO LEGISLATION:
FROM THE COUNCIL TO A CODE OF
LAWS.** By Ladislav M. Orsy, S.J. Milwaukee; Marquette University, 1985. Pp. 59. \$8.

Orsy has once again served people of good will with his creative intelligence with the publication of the 1985 Père Marquette Theology Lecture. In essence, the book draws analogies be-

tween the dynamic vision flowing from Vatican II and the creative effort on the part of the Catholic Church to draw up certain legislative practices which could be codified in order to guide the Church in the present and the future.

In the succinct Introduction the central question emerges: Does the new Code of Canon Law implement the Council? The answer is approached from six different viewpoints in order to give it both width and depth. (1) The Code does seek to understand in a clearer manner what the Council means by the notion of the "people of God" as a *communio*. (2) The Code seeks to explain how the universal Church is related to particular, local churches within the framework of *communio*. (3) The Code explains more clearly the relationship of the episcopal college and the Pope with special reference to the mystery of infallibility. (4) The delicate relationship among various Christian churches which make up the Church of Christ is analyzed with a perceptive eye. (5) The relationship of any human being as part of the human family and those who explicitly comprise the Christian Church is analyzed with compassion. Part of the key to this relationship consists in the fact that the Church per se ultimately exists for the sake of the entire human family. (6) The very difficult question of dealing with the Church as a historical unit gives not only canon lawyers but also systematians an opportunity to hone their notions.

In fact, one of the strengths of O.'s book is his attempt to relate canon law to systematics in an organic sense, just as biblical studies and historical theology should be related to other theological disciplines. Another excellent aspect is the final notion that there are always unused, creative energies coursing through the living Church. Canon law will always seek to understand and utilize these unused energies. O.'s book is a must for those interested in the

future of the Church.

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PRIMASIVS EPISCOPUS HADRUMETINUS: COMMENTARIUS IN APOCALYPSIN. Edited by A. W. Adams. *Corpus christianorum, series latina* 92. Turnhout: Brepols, 1985. Pp. xxxvi + 366. BF 4000 (sewn), BF 4350 (cased).

In 1891 J. Haussleiter first recognized the deficiencies of the Migne edition of Primasius' Apocalypse commentary. Indicating that the edition was not complete, he published the missing capitula. In 1904 Haussleiter discovered the existence of three *editiones principes* of the commentary: Cologne, Paris, and Basel. The larger omissions from PL 68, 793-936 were subsequently provided in PLS 4, 1208-20, forcing scholars to work with a hybrid of the Paris edition supplemented by the Basel edition. Adams' minute description of the seven extant manuscripts and the three *editiones principes* has clarified the genealogy and affirmed Haussleiter's conclusions. The Paris edition and all subsequent printed editions were based on the Cologne edition of 1535, except the Basel edition of 1544, which was based on a now lost Murbach manuscript. However, A.'s unique contribution is his evaluation of the Codex Bodleianus MS. Douce 140 (21714) and its collation in the present edition. The Bodleianus, which is the oldest witness to Primasius' commentary, stands at the head of the genealogy and provides approximately 147 lines of printed text found nowhere else. In addition to an appropriate introduction, the present edition contains a threefold critical apparatus of biblical passages, ancient authors, and alternate readings, as well as indices of biblical passages and ancient authors. References to the pagination of Migne are in the margins.

A. chose not to explain the signifi-

cance of Primasius in the tradition of Western Apocalypse commentaries. Primasius' only work is a crucial piece to the puzzle of ultimately establishing the text of the lost commentary of Tyconius. Caesarius of Arles and Beatus of Liebana did not know the commentary of Primasius. Textual agreement between Primasius and any one of these authors indicates a mutual dependence upon the lost commentary of Tyconius, except in those instances when they share the commentary of Victorinus of Pettau as a common source. Both Bede and Ambrosius Autpertus did know Primasius' work, and indeed acknowledged its use in their respective introductions. However, both Bede and Ambrosius also knew Tyconius' lost commentary. Therefore textual agreement in these cases may be a direct dependence of either Bede or Ambrosius upon Primasius or Victorinus, or it may indicate a mutual dependence upon Tyconius. Each case must be judged individually. Unfortunately, anyone engaged in this research will need to exercise due caution in using A.'s apparatus and tables, since he does occasionally overlook some references: e.g., 1, 179-99 (pp. 15-16) and 2, 260-61 (p. 33) and 4, 51-57 (p. 48) correspond to Beatus (ed. H. Sanders) 1, 4, 28-31, 34-35, 41-42 and 2, 4, 38 and 3, 2, 28-29 respectively, while 5, 490-93 (p. 82) corresponds to Caesarius (ed. G. Morin) 222, 4-6.

KENNETH B. STEINHAUSER
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BEDE THE VENERABLE: COMMENTARY ON THE SEVEN CATHOLIC EPISTLES. Translated by David Hurst, O.S.B. Kalamazoo, Mich.: Cistercian, 1985. Pp. xxiii + 253. \$24.95; \$9 paper.

Although best known as a historian, Bede (673-735) was in his own day and for centuries afterward best known as an exegete—and rightly so. By early medieval standards he was a superb

exegete, and many moderns can appreciate his method—examining the reliability of the text, looking for rhetorical devices, setting the historical context—although, as a true follower of Augustine and Gregory the Great, he favored the spiritual meaning. H. has edited much of the Bedan corpus for the *Corpus christianorum, series latina*, and in this volume he has made available in English for the first time Bede's commentaries on the Catholic Epistles, one of Bede's earliest and more bookish (he jousts vigorously with dead heretics) treatises.

Although it is handy to have this work in English, the scholar will want to have the Latin (CCSL 121) available, not just to check the technical terms but also to consult the footnotes to the Fathers, which are few in this volume. In fact, they are usually restricted to exact quotations. The volume will probably have a limited audience. Modern exegetes may find parts interesting but much of it only historically curious; historians of the period will find it helpful in demonstrating to students what early medieval exegesis was like; those interested in spirituality will find Bede's comments on the virtues and the virtuous life rewarding.

JOSEPH F. T. KELLY
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Cleveland

HERMITS AND THE NEW MONASTICISM: A STUDY OF THE RELIGIOUS COMMUNITIES IN WESTERN EUROPE, 1000-1150. By Henrietta Leyser. New York: St. Martin's, 1984. Pp. ix + 135. \$25.

This incisive study looks at an era when new forms and rules of religious life were popping up everywhere in Europe. L. examines the many manifestations of this movement starting with what monasticism had been in the early days, the relation of hermits to monastic life in the previous tradition, and

then shows how modern historiography has revolutionized our view of what happened in this era as a new definition of solitude was created: no longer did it mean simply "by oneself"; it now took on the meaning "away from secular society."

L. shows that the novelty included the conscious awareness of doing something new, a looking forward rather than back, an idea of hermits forming communities around a leader and being determined to draw up a written rule. Tied in with this was a desire to return to the early Church, to the life of the apostles, a new stress on poverty, manual labor, and preaching. L. then gives a geographical sketch of various aspects of the movement, a look at the problems of organization, the observances, the relation of the new hermits to reform and preaching, and the interaction of the hermits and the society of their time.

L. is aware of the studies made on the rebirth of Europe in that era, the many social and economic historical monographs that have been produced. This work is a good supplement to and enrichment of such studies and sheds light both on those movements and on the great Gregorian Reform that was concomitant with this. It is a book worth reading.

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

SERMONS. By Johannes Tauler. Translated from the German by Maria Shradly. Mahwah, N.J.: Paulist, 1985. \$12.95; \$9.95 paper.

Like his fellow Dominicans Eckhart and Suso, Tauler (ca. 1300-61) is a major voice in the German mystical tradition. Josef Schmidt's extensive introduction discusses Tauler's life, preaching, and mysticism. He notes that T.'s "sermons are very often instructions on mysticism" and that they

address a "secular urban audience" as well as Dominican nuns and Beguines (11). Schmidt analyzes several sermons in detail and compares T. and "his spiritual mentor, Meister Eckhart" (27). For instance, Tauler and Eckhart present Christmas sermons on the Word's three births: in eternity, in the Incarnation, and in the individual soul. Both preachers emphasize the third, mystical birth, yet Schmidt finds less abstraction and greater "pastoral immediacy" in Tauler. There is indeed less of the academic in T., who guides his hearers away from scholars' subtle reasoning, whereas Eckhart, the Parisian master, is as subtle as they come. And while T. patiently marks out moral and spiritual paths into divine insight, Eckhart often speaks as if this insight is immediately available to us. Yet both share a common mystical language and focus on the Word's birth, detachment, and entry into the "ground" of the soul and God.

Shrady's translations of 23 sermons are vital, often lyrical invitations to the spiritual life. They read beautifully. Yet Shrady puts the reader at a greater distance from T.'s texts than necessary; for she translates from Hofmann's modern German version, rather than Vetter's edition of Tauler's Middle High German. Further, the translations are frequently loose and occasionally faulty. E.g., Shrady adds "not" in this sentence, "The ground becomes one with the Word not in essence" (150). She sometimes omits phrases and elaborative clauses, and most of a paragraph is missing at p. 125. While the book is thus less reliable for academic use than other volumes in this series, *Classics of Western Spirituality* (e.g., those on Bonaventure and Eckhart), it does make Tauler more accessible. For this we can be grateful.

DONALD F. DUCLOW
Gwynedd-Mercy College, Pa.

THE CHINESE RITES CONTROVERSY
 FROM ITS BEGINNINGS TO MODERN

TIMES. By George Minamiki, S.J. Chicago: Loyola University, 1985. Pp. xvi + 353. \$19.95.

In May 1932 several Catholic students from Sophia University in Tokyo refused to bow before the Yasukuni Jinja, a state-supported Shinto shrine to the war dead. Since they were part of a larger group performing military-training exercises that day, the event did not go unnoticed by the Japanese government that was increasingly becoming dominated by the military. Despite the archbishop of Tokyo's later interpretation of canon 1258 concerning Catholic participation in ceremonies with non-Catholics and the September 1932 participation of students from the same university at the same shrine, long discussions between the government and the Church were still needed. Afterwards, Church officials accepted the government clarification that the ceremonies at the shrines were not religious but civil, political acts.

In the Japanese-controlled state of Manchukuo created in early 1932, all citizens were required to pay homage at the Confucian shrines. The crisis of conscience for the native Catholics was not alleviated until the government officially assured the Church that these ceremonies were "nonreligious and only civil in meaning." Because of these two developments, Propaganda Fide in 1939 issued an instruction for the native Catholics and missionaries in China that the ceremonies in honor of Confucius and the ancestors which had been prohibited for more than two centuries were now permissible.

The story of this modern phase of the Chinese Rites controversy is the primary focus of this study. The earlier chapters present a historical summary of the issue from the time of Matteo Ricci, the founder of the Catholic Church in China in modern times, until the issuance of the bull *Ex quo singulari* of Pope Benedict XIV in 1742. These are based on archival material and oral interviews that link events in Japan,

Manchukuo, and China in the mid-1930s.

In his conclusion Minamiki shows that the Church was unwilling to accept the Chinese imperial rescript of 1700 which approved the Jesuit interpretation of the rites as civil and political acts. Not long ago, however, it concurred in the Japanese and Manchukuo governments' views that such acts were devoid of religious significance. This contrast is one of many topics that await further exploration. As the first English-language monograph on this issue that caused such serious rifts in the Church, this study will be welcomed by anyone interested in the missions in Asia.

JOHN W. WITEK, S.J.
Georgetown University

PROGRESS AND PESSIMISM: RELIGION, POLITICS, AND HISTORY IN LATE NINETEENTH CENTURY BRITAIN. By Jeffrey Paul von Arx. *Harvard Historical Studies* 104. Cambridge: Harvard University, 1985. Pp. x + 233. \$25.

Von Arx explores his key terms as they apply to Leslie Stephen, William Hartpole Lecky, John Morley, and James A. Froude, and in that order. These are to be the exemplars of his thesis that in these men "belief in progress and Victorian pessimism presupposed each other." Each experienced a crisis of faith; as a result, each changed his vocation, and all developed theories of history to ratify their own positions and to justify their political programs.

One wishes that von Arx had taken up Froude first. A member of an earlier generation, Froude adopted the historical vision of Carlyle, while the other three rejected Carlyle and shaped their historical visions after Mill, Comte, and Darwin. One wishes, too, that the book had been longer on the stocks—to correct errors (Stephen did not marry Julia Cameron), to enrich the context, and to phrase his assertions with more care. It is misleading to say

that Stephen believed ideas determined social progress instead of vice versa, or to report that he refused to join a protest against the Boer War without adding that he said the real problem was how to get out of it. And is it not naive to say that belief in a "law of development" contributes to "passivity in the face of the demands of the present," e.g., socialism, and not observe that belief in a "law of development" fires the energies of socialists to accelerate the process?

These objections aside, this book competently sets forth its argument and will be useful to students of Victorian historiography, even if its thesis be not so novel as assumed. The problem explored is a significant one and suggestive of related studies, e.g., of the careers of such historians as J. R. and Alice Green.

JOHN W. BICKNELL
Little Deer Isle, Maine

GOD IN PROCESS THOUGHT: A STUDY IN CHARLES HARTSHORNE'S CONCEPT OF GOD. By Santiago Sia. Postscript by Charles Hartshorne. Dordrecht: Martinus Nijhoff, 1985. Pp. 153. \$32.

As the subtitle indicates, Sia's study is restricted to the concept of God in Hartshorne's version of process thought. Since H. has claimed that this theism of dual transcendence and the neoclassical metaphysics it implies constitute, in effect, the "right philosophy" for religions which focus on God as the worshipful one, Sia wants to examine this claim.

Sia begins by making clear that H. views "God" as a religious term and so takes his cue for the meaning of God from religion, more specifically from worship. He then offers a brief analysis of H.'s metaphysics, since this, he claims, influences H.'s description of God. Sia does not, however, discuss the relation between these two sources of the concept of God in H.'s thought. He goes on to examine the material con-

tent of H.'s theism by presenting H.'s interpretation of God's reality, knowledge, power, and goodness. These presentations are strictly expository, devoid of either internal or external criticism. Sia has written a handbook of H.'s theism. It is well informed and balanced.

In his Postscript (113-23) Hartshorne observes: "If a philosophy is to become important it must be interpreted by writers with a variety of backgrounds," and he goes on to cite Sia's dealings with Filipino, African, Irish, and English Catholics. Unfortunately, this background plays no role in Sia's account. Since H. is a lucid writer, one would be more richly repaid by simply reading H.'s own work.

PHILIP E. DEVENISH
Hancock, Me.

GOD THE CENTER OF VALUE: VALUE THEORY IN THE THEOLOGY OF H. RICHARD NIEBUHR. By C. David Grant. Fort Worth: Texas Christian University, 1984. Pp. 185. \$16.95.

This reworking of Grant's Ph.D. dissertation, nowhere acknowledged as such, examines the relation between Niebuhr's value theory and his theology. G. explains that the "historical relativism" Niebuhr took over from Ernst Troeltsch led him to a theology which, while "epistemologically" rather than "creedally" confessional, acknowledges valuation as one of the "shared forms in which all experience seems to be ensconced" (21). Moreover, "Christian faith is for Niebuhr primarily an affair of valuation" (99).

On Niebuhr's view, the human activity of valuation implies a single, ultimate "center of value, as a point of reference for our decisions," and this is best understood as the God of radical monotheism (41). G. shows that Niebuhr interprets God by means of the three metaphors of "transcendent absolute," "encompassing universal," and

"principle of being," and that he is never able to reconcile these either with one another or with his own value theory. He also argues that, by subordinating the sovereignty of goodness to that of being in his interpretation of God, Niebuhr unwittingly goes against the need for the God of faith to be the being worthy of our trust and loyalty.

On G.'s view, Niebuhr has a "thoroughly relational" value theory, according to which value is understood as solely instrumental, in no sense intrinsic, a structure of indefinable fittingness of one being for the objective needs of another (34). G. argues that, while this implies for metaethics something like an ideal-observer theory, Niebuhr's own rejection of a dispositional analysis of value statements and of intrinsic value prevents such an interpretation.

While the book fulfils its stated, descriptive aim, its significance is limited by an analysis of the nature of value which does not go beyond the thought of Niebuhr himself.

PHILIP E. DEVENISH
Hancock, Me.

WHAT ARE THEY SAYING ABOUT VIRTUE? By John W. Crossin, O.S.F.S. New York: Paulist, 1985. Pp. v + 128. \$4.95.

Crossin provides a broad overview of accounts of virtue from traditional Roman Catholic understandings to developmental interpretations of justice and faith. Character and virtue have become themes of growing importance, following Hauerwas' continuing probes into the area. Virtue theory is beginning to be applied to theological reflection on bioethical questions. It is clearly time for a reassessment of virtue, which may be the oldest theme in classical moral philosophy.

C. discusses in a balanced, critical, and diligent fashion the contributions of Josef Pieper (with passing reference

to scholasticism), Guardini, Rahner, Hauerwas, Dykstra, Erikson, Kohlberg, and Fowler. He shows a thorough grounding in developmental psychology and is convinced that developmentalists have a contribution to make to the advancement of the study of virtue. His most thorough discussion examines the role of virtue in Erikson's Life Cycle. This is work that has long needed careful elaboration; C.'s treatment is brief but well done. He deserves good marks for breadth and fairness in pointing out weaknesses in developmental theories. He stresses the incipient quality of developmental theories and argues cogently the need for further work in specific areas of virtue study, following leads from developmentalists.

C.'s manuscript was already in press when Meilander's *The Theory and Practice of Virtue* appeared, although he mentions some of M.'s articles. Otherwise, most significant contemporary treatments of virtue come under discussion in this useful volume. It is clear, readable, and should be useful for courses from college level to graduate and adult-education contexts.

PAUL J. PHILIBERT, O.P.
Catholic University of America

BETWEEN THE SEXES: FOUNDATIONS FOR A CHRISTIAN ETHICS OF SEXUALITY. By Lisa Sowle Cahill. Philadelphia/New York: Fortress/Paulist, 1985. Pp. x + 166. \$6.95.

Cahill's book is aptly subtitled: it deals admirably with the essential building blocks of a Christian sexual ethic. The author, associate professor of theology at Boston College, begins by carefully delineating the foundational problems. She then deals successively with the hermeneutic problems Scripture poses for ethics, male-female differentiation in Genesis, certain key NT texts, scientific data on gender roles and differences, and two classical

representatives of the Christian theological tradition, Aquinas and Luther. In each chapter her concerns are both methodological (how we use this material in sexual ethics) and substantive (what of value this material contributes to our understanding of sex). In the final chapter C. draws some tentative, substantive conclusions of her own.

C.'s methodological views reflect the influence of her mentor, James Gustafson, in their concern for well-established warrants for any ethical claims and clarity about one's theological assumptions. Among her important methodological points are the need for sources other than Scripture, so that Scripture is the *norma normans non normata* of ethics only in a highly qualified sense, the interdependence of our understanding of the various sources of ethics which coexist in a relationship of continuous mutual correction, and the central place of the community of faith as a primary referent of moral evaluation.

C.'s substantive views on sexual morality pick up the central place of community and see specific moral choices as expressions of the Christian life in community. Her careful assessment of sources leads to an acceptance of the traditional criteria of unitive and procreative goods, albeit in a more nuanced way. She finds marriage after divorce, committed homosexual relations, committed premarital sex, and contraceptive marital intercourse as possibly responsible sexual acts where marriage in the traditional sense is not a real possibility. All in all, a work that merits careful study from all practitioners of Christian ethics.

JAMES P. HANIGAN
Duquesne University

AGAINST THE NATIONS: WAR AND SURVIVAL IN A LIBERAL SOCIETY. By Stanley Hauerwas. Minneapolis: Winston, 1985. Pp. viii + 208. \$19.95.

Hauerwas' work seeks to criticize and provide alternatives to the dominant mode of Christian ethics without withdrawing Christians or the Church from social or political affairs. The dominant mode he attacks is the liberal theological enterprise which assumes that there is some universal experience, known to all people and characterized as "religious." In ethics, liberalism provides the justification for the assumption that there is a strong continuity between Christian and non-Christian morality, especially in a liberal society. H. is equally concerned that the Christian moral life has too long accommodated the needs of the nation-state, especially the United States.

To substantiate his position, H. cites the Holocaust and the Jonestown tragedy as two examples of the failure of the Church to be the Church—a critical voice against genocide and a viable choice for people seeking religious experiences. Fellow Protestant scholars W. Rauschenbusch, the Niebuhr brothers, P. Ramsey, and J. Gustafson also receive criticism in that they fail to keep theological ethics theological, and thereby provide "no significant alternative to the dominant modes of ethical reflection done by philosophers" (39). In a spirit of ecumenism, H. equally chides the American Roman Catholic bishops' recent letter on peace; had the bishops spoken to the Church rather than *for* the Church, their message would have been far more challenging.

Yet, despite H.'s contention that he is not sectarian, his eschatology is a realized one; the kingdom of God is found not in the godless history of the nation-state but in the history of the Church. H.'s ecclesiology is one which bears witness and therefore stands against the nations. This work does provide an alternative to the prevailing mode of Christian ethics; less convincing is H.'s claim to do so without withdrawing Christians from the social and

political arenas.

JUDITH A. DWYER, S.S.J.
Weston School of Theology, Mass.

THIS GROUND IS HOLY: CHURCH SANCTUARY AND CENTRAL AMERICAN REFUGEES. By Ignatius Bau. New York: Paulist, 1985. Pp. ix + 288. \$9.95.

The indictment of 16 sanctuary workers on Jan. 16, 1985, placed this hitherto largely unknown grass-roots movement in the public eye. Since then, full-length treatments of the sanctuary movement are beginning to appear, including this offering from Bau, a San Francisco attorney working on immigrant and refugee issues.

Bau's book is an attempt to place the contemporary sanctuary movement within a wider historical context and to reflect on its implications for contemporary society. The first three chapters center on the current situation. Bau considers the major factors that motivate involvement in the movement and traces its development since its beginnings in Tucson in 1982. He then turns to the legal background—U.S. and UN refugee policies—before drawing out its implications for those involved in sanctuary.

Chaps. 5, 6, and 7 provide a succinct and helpful history of sanctuary in general. Bau avoids any suggestion of a one-to-one correspondence between the contemporary movement and the past, but does note certain areas of similarity. He suggests that abuses in England led to the demise of the grounding of sanctuary in the legal system. The contemporary movement in America, therefore, is built on a purely spiritual foundation. The book closes with Bau's projections concerning the future of sanctuary.

Bau's work is perhaps the most thorough treatment of the sanctuary movement to date. His bias, while evident, does not undermine his basic objectiv-

ity. The extensive notations and bibliography provide a helpful aid for additional study. The major shortcomings lie in what Bau chose not to include. The discussion of the crucial church-state issues, promised by the chapter title "Confrontation between Church and State," does not occur. Similarly, Bau does not interact with the objections raised against the movement by its critics. Despite these reservations, the book constitutes foundational reading for anyone concerned about sanctuary.

STANLEY J. GRENZ

*North American Baptist Seminary
Sioux Falls, S. Dak.*

EIGHT SACRED HORIZONS: THE RELIGIOUS IMAGINATION EAST AND WEST. By Vernon Ruland, S.J. New York: Macmillan, 1985. Pp. ix + 230. \$19.95.

Eight Sacred Horizons is a creative work which explores the underlying dimensions of Eastern as well as Western religious imagination. Ruland reflects and composes from a truly extraordinary breadth of vision: insights from psychology, literature, theology, and anthropology illuminate and enhance this work. He has attempted to distill the motivating imaginations which dynamize the lives of those who follow what he calls "the Primal Vision, the Chinese-Japanese Tao, Hindu Dharma, Buddhist Dhamma, the Humanist Vision, Judaic Torah, Muslim Shari'ah, and the Christian Spirit." Thus we are challenged to understand and empathize with the visions which inspired Gandhi, Ramakrishna, U Thant, Nasser, Sukarno, Solzhenitsyn, Adenauer, as well as the energy that stimulated Nehru, Marx, and Freud. Mammoth, then, is the scope and thrust of this work.

Nor should *Eight Sacred Horizons* be viewed as a primer or introductory

overview; it is so much more, a sophisticated empathetic key for unlocking the religious experience proclaimed by so many disparate world views. R. invites us to juxtapose the "spirituality" of Confucius and Marx side by side with the visions of Ben Franklin and the revivalist Whitfield; similarly, Erich Fromm's insights are viewed in the light of the Vedantic "*Brahman-param-atman*." Such broad and challenging creativity characterizes this entire work. The reader is always being stimulated to reflect more globally.

Yet this quest is often moving, as the practical struggles of contemporary adaptation of past ideals are depicted graphically. Consider this description of the Dalai Lama's visit to Bodh Gaya in 1956: "Now I stood in the presence of the Holy Spirit who had attained *mahāparanirvāna*, the highest *nirvāna* in this sacred place, and had found for all mankind the path to salvation. As I stood there, a feeling of religious fervor filled my heart, and left me bewildered with the knowledge and impact of the divine power which is in all of us. . . . So after a few more days, I have to drag myself back to the world of politics, hostility, and mistrust" (80).

Thus R. has succeeded admirably in going far beyond a panoramic overview of these eight traditions; he has invited us to enhance and enrich our own "spiritual hunt" by probing the real fonts of the religious experience underlying all these traditions.

FRANK R. PODGORSKI
Seton Hall University

JUNG'S TREATMENT OF CHRISTIANITY: THE PSYCHOTHERAPY OF A RELIGIOUS TRADITION. By Murray Stein. Wilmette, Ill.: Chiron, 1985. Pp. vii + 208. \$24.95.

For the last 20 years of Carl Jung's life, Christianity was a focus of his intense study. His relationship to

ity. The extensive notations and bibliography provide a helpful aid for additional study. The major shortcomings lie in what Bau chose not to include. The discussion of the crucial church-state issues, promised by the chapter title "Confrontation between Church and State," does not occur. Similarly, Bau does not interact with the objections raised against the movement by its critics. Despite these reservations, the book constitutes foundational reading for anyone concerned about sanctuary.

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For the last 20 years of Carl Jung's life, Christianity was a focus of his intense study. His relationship to

Christianity has been a matter of debate. Certain authors see in Jung's writings an attempt to revitalize a weakening tradition. Other writers accuse him of attempting to develop a psychological substitute for Christianity. Stein takes the position that Jung's stance toward Christianity was that of a psychotherapist. He wished to assist Christianity in needed transformations. In other words, Jung approached Christianity as a therapist approaches a client, and he employed a therapeutic process which included both reductive and prospective interpretations of the tradition.

The reductive interpretation involves anamnesis and reconstruction of past events. S. maintains that Jung treated Christianity reductively when he showed how Christian doctrines, rites, and symbols historically became dominant. They did so through a process of splitting and repression, leaving behind or unattended other dimensions of reality which would become a later agenda.

The prospective interpretation attempts to hear in the images of the psyche themes of future development. It views such images as being rooted in the archetypal realms of the collective unconscious. S. argues that Jung was treating Christianity prospectively when he attempted to relate Christianity's symbol system to the contemporary cry for greater integration and wholeness. In this process Jung demonstrated a conviction that not only did contemporary Christians need transformation, but God must change as well. The "missing fourth" in the Godhead was a continual theme for Jung. The dark, the diabolic, the feminine, the body must find expression in the central symbol of Christianity.

S.'s thesis, that Jung acted as a therapist to an ailing tradition, is intelligently argued and clearly developed. The evidence seems available. However, evidence is also present for alter-

nate interpretations of Jung's relationship to Christianity. The complexity of this relationship is probably best acknowledged through a number of understandings held in tension.

If this were a true therapeutic relationship with its transference/countertransference dynamic, the voice missing in the discussion is Christianity's. What would this tradition have to say about the "missing" parts of Jung's life and how would it, or perhaps did it, assist him in his continuing story?

S.'s review of Jung's major writings regarding Christianity is perhaps the most helpful exposition available. His lucid presentation of the Jungian therapeutic process alone makes the volume valuable.

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Presenting This Issue

Our June 1986 issue comprises three full-length articles (on Heidegger's origins, on a proper mission of the Spirit, and on the Church's "treasures"), a bulletin (on a new Calvinist epistemology), and two notes (on the Eucharist and on Polycarp).

Heidegger and His Origins: Theological Perspectives brings together new information on the proximate influences and early directions of his intellectual life—beginnings that "reach surprisingly deep into the world of the 19th century and of medieval thought." The author then suggests how the work and figure of the philosopher seen in this light influence theologians in a way different from the influences assumed in the 50s and 60s. THOMAS F. O'MEARA, O.P., with a doctorate in theology from Munich, holds a chair in theology at the University of Notre Dame. His areas of special concern are ecclesiology, fundamental theology, and 19th- and 20th-century philosophy and theology. His *Romantic Idealism and Roman Catholicism: Schelling and the Theologians* appeared in 1982; another book on Schelling is in the offing.

A Proper Mission of the Holy Spirit, aware that Western theology continues to have problems about such a mission, sets out to show that Heribert Mühlen's presentation of a proper mission is marred by methodological shortcomings. In attempting a more solidly based argument, the author hopes to contribute to the Orthodox-Roman Catholic dialogue. DAVID M. COFFEY, S.T.D. from the Catholic Institute of Sydney, is principal lecturer in systematic theology there and lecturer in divinity at the University of Sydney. His areas of particular competence are Christology, grace, and fundamental theology. His most recent book is *Believer, Christian, Catholic: Three Essays in Fundamental Theology* (Sydney: Faith and Culture, 1986).

The Church's Treasures (*Thesauri Ecclesiae*) Then and Now looks at the theological issues that were at stake when Luther protested in 1517-18 against the spiritual traffic he saw involved in the understanding of indulgences as mediating benefits derived from the merits of Christ and the saints, then asks whether a number of recent attempts at clarification of *thesauri ecclesiae* might prove helpful. CARL J. PETER, S.T.D. from the Gregorian and Ph.D. from Rome's University of St. Thomas (Angelicum), is professor of systematic theology at the Catholic University of America. Of particular interest to him are Christian anthropology and eschatology, the sacrament of penance, and ecumenism (especially the Lutheran-Roman Catholic dialogue). He is preparing a book on theologies of history and the "last things."

The New Calvinist Epistemology is an analysis of the epistemology developed by several prominent philosophers of religion, especially Alvin

Plantinga and Nicholas Wolterstorff, to justify an approach to theistic belief which is in continuity with some of the central tenets of the Calvinist tradition and is intended as an alternative to the traditional approaches of natural theology. VINCENT M. COOKE, S.J., with a doctorate in philosophy from the University of Wisconsin (Madison), is associate professor of philosophy at Fordham University, with particular interest in Wittgenstein, Kant, and contemporary epistemology. He has published in journals such as the *Thomist* and the *International Philosophical Quarterly*, and is currently working on Kant's philosophy and its relation to a number of Bernard Lonergan's ideas.

The Eucharist As the Imitation of Christ argues that, of all the names rightly given to the Eucharist (sacrifice, memorial, etc.), the imitation of Christ most closely isolates its fundamental theological identity. Eucharistic imitation, however, is not external mimicry of the Last Supper; it is rather the fullest and most indispensable manifestation of Christ indwelling his Church. JOHN D. LAURANCE, S.J., Ph.D. in liturgical studies from the University of Notre Dame, is assistant professor of theology at Creighton University, Omaha. Areas of his special predilection are Cyprian of Carthage and sacramental, liturgical, and Eucharistic theologies. His *"Priest" As Type of Christ* (New York: Lang, 1984) deals with the leader of the Eucharist in salvation history according to Cyprian.

Polycarp and Marcion: A Note surveys some recent scholarship on the relationship between the two, then argues that Marcion is the false teacher mentioned by Polycarp. Polycarp, to be sure, attacks Marcion's Docetism and asceticism, but he refrains from an obvious onslaught against Marcion's views on the OT because on that issue the two were not far apart. CHARLES M. NIELSEN, Th.D. from New York's Union Theological Seminary, is professor of historical theology at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary in Rochester, N.Y., with specialization in the early Church and the Protestant Reformation. His article "Papias: Polemicist against Whom?" appeared in our issue of September 1974.

A plea to our subscribers. A perennial problem for a scholarly journal is its subscription list. Subscribers die, subscribers cancel; new subscribers are not easily seduced. *TS* manages to maintain a steady 6000-plus average; 6476 in 1985. But in the face of steadily rising costs, and to keep the subscription price at a reasonable level, we need to reach a 7000 list this coming year. One practical method: Send a *gift subscription* for a friend. Simply send us (1) his/her name and address, (2) your name and address, (3) a check for \$14 made out to *TS*. Please mail to *TS*, P.O. Box 64002, Baltimore, MD. 21264.

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