

BOOK REVIEWS

LAW AND NARRATIVE IN THE BIBLE: THE EVIDENCE OF THE DEUTERONOMIC LAWS AND THE DECALOGUE. By Calum M. Carmichael. Ithaca: Cornell University, 1985. Pp. 356. \$35.

This book should appeal to both legal historians and biblical scholars. Carmichael is professor of comparative literature and biblical studies at Cornell, and he has devoted many years to the study of Israel's legal traditions. To be sure, his research and publication have not followed conventional lines, and the thesis sustained here will not go unchallenged. Briefly, the proposition is that the laws in Deuteronomy and the Decalogue (only 30 pages are given specifically to the latter segment) have as their background or inspiration some incident in the biblical narrative rather than a specific historical situation in life which they are meant to address. "The laws in both Deuteronomy and the decalogue arise not as a direct, practical response to the conditions of life and worship in Israel's past, as is almost universally held, but from a scrutiny of historical records about these conditions. The link is between law and literary account, not between law and actual life" (17).

This challenges the prevailing view that Israelite law, in both its apodictic and casuistic forms, laid down rules for the healthy and equitable functioning of a community settled in the land. It is precisely on this point, the relationship between formulated law and its antecedent cause, that the legal historian may have the decisive word, even allowing for the uniquely sacred character of biblical law and the narrative to which it is associated.

At the risk of oversimplification but not, I hope, of misrepresentation, let us look at some of the proposed joins between law and narrative. The law that sacred dues are not to be eaten within the cities (Deut 12:17-19) has its background in the narrative about David's coming to Nob (1 Sam 21-22). The law against eating abominable food (Deut 14:3-12, 19-21) is based on the punishment of Ahab's house by famine (1 Kgs 17:1; 18:1 f.). The law of sparing a mother bird (Deut 22:6 f.) was inspired by the story of Sheba's rebellion (2 Sam 20:1 f., 14-22). The law against wearing wool and linen together has its background in the narrative of Judah and Tamar (Gen 38; 49:8-12). The law of the female captive (Deut 21:10-14) stems from the narrative of Laban's pursuit of Jacob (Gen 31:25-32, 48-56). Coming specifically to the Decalogue, the laws covered in the Second Tablet (Exod 20:12-17; Deut 5:16-21) are founded upon narratives about Adam and Eve, Cain and Abel (Gen 2-4).

These are only samples of conclusions emerging from a method which

is worked out at great length and with uncommon ingenuity. While an exegete might be prepared to see an objective link between the law about kings (Deut 17:14–20) and the narrative in 1 Sam 8, I doubt that he/she would be prepared to go as far as C. without explicit acknowledgment by the Deuteronomist that this or that biblical narrative had been the inspiration or motivation for this or that law. Without such corroboration the link will, I am afraid, appear very fragile.

But C.'s thesis, seriously and irenically argued, has heuristic value and will induce scholars to re-examine what might have been their untested assumption that Hebrew law grew out of particular situations which may or may not be recorded in the OT. The excellent biblical and subject indexes facilitate the use of this scholarly book. One regret is that C. has used throughout, with some modifications, the King James Authorized Version of 1611 instead of a modern translation which makes full use of new linguistic and historical evidence. I have in mind something like the accurate and eminently readable New Jewish Version of the Bible (*Tanakh*).

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FREDERICK L. MORIARTY, S.J.

DIALECT GEOGRAPHY OF SYRIA-PALESTINE, 1000–586 B.C.E. By W. Randall Garr. Philadelphia: University of Pennsylvania, 1985. Pp. xiv + 289. \$40.

The Hebrew and Aramaic languages, in which parts of the OT have been written, belong to a group of related Semitic dialects spoken in the first millennium B.C. and often called the Northwest Semitic languages. They were used by people living in what is now eastern Turkey, Lebanon, Syria, Israel, and Jordan—or what is often called, for short, ancient Syria-Palestine. But 2 Kgs 18:26 (= Isa 36:11) reveals that the Old Aramaic (hereafter OA), used by the Rabshakeh sent to Hezekiah by the king of Assyria, and classical Hebrew, spoken by the people in Jerusalem ca. 700 B.C., were not mutually intelligible. Jer 27:3, however, implies that the prophet's language would have been understood by the kings of Edom, Moab, Ammon, and Phoenicia (Tyre and Sidon). This book, which is a development of a dissertation written under Profs. F. Rosenthal and M. Pope at Yale, studies the linguistic variations among the related dialects of this Northwest Semitic group in the first half of the first millennium B.C. (between the time of David and the destruction of Jerusalem). It thus relates the language of Hebrew texts (and some of the pre-exilic texts of the OT [used with caution, because of their coloration in the Masoretic tradition]) to the ancient dialects known from Phoenicia, Aram, Ammon, and Moab. Most of these texts have come to light only in recent decades.

Earlier writers (W. F. Albright, Z. Harris, C. Rabin, and others) had attempted an analysis and classification of these dialects, but Garr rightly points out how limited were the criteria that they used. Instead, he has made use of dialect geography, "the study of linguistic differentiation and interrelation in a given area at a given time" (3), and has applied it systematically to all variations, phonological, morphological, and syntactic. He first isolates and presents all the dialectally significant linguistic features of Phoenician, OA, Samalian, Ammonite, Deir Alla, Moabite, Edomite, and Hebrew. Then he classifies the extant dialects on the basis of such features. The bulk of the book (chaps. 2-4) is devoted to the presentation of the phonology, morphology, and syntax of these dialects. The final chapter traces the dialectal continuum of Syria-Palestine of this limited period.

Garr's analysis of the material is impressive. It reveals, moreover, a continuum with Phoenician at one end and OA at the other. On this continuum Hebrew lies closer to Phoenician than to OA. The continuum appears thus: Phoenician/Ammonite/Edomite/Hebrew/Moabite—Deir Alla—Aramaic. Two things are surprising in Garr's work. First, his conclusion that Hebrew's unique characteristics show that it "was a minor linguistic center within the Canaanite domain" (230). This had long been suspected, but Garr's evidence now gives substance to it. Second, his conclusion about the Transjordanian Deir Alla dialect. This is preserved in a fragmentary text that had been copied in antiquity on a plaster wall of a room. It was first discovered by Dutch scholars in 1967 and subsequently published in 1976 (see my review, *CBQ* 40 [1978] 93-95). It has raised great interest because it tells of Balaam, son of Beor, calls him "a seer of (the) gods," and recounts what was revealed to him in a vision of the night (cf. Num 22:5-24:25; Josh 13:22). Unfortunately, the text is so badly preserved that there is scarcely a coherent sentence in it. Many phrases and clauses, however, are preserved in a language that I considered a form of OA. But the language has been much debated; others have called it Ammonite (J. C. Greenfield), South Canaanite (J. A. Hackett), Midianite (A. Rofé), or Gileadite (J. Naveh). But Garr concludes: "The Deir Alla dialect shared some features with Hebrew (and Canaanite), but most of its phonological and morphological inventory was derived from Old Aramaic" (229).

This is an important book, not for any theological insights that the readers of *TS* might be looking for, but for the background that it provides for the study of pre-exilic classical Hebrew texts in the OT. Its careful discussion of a mass of details deserves much study, and only time will prove its worth.

Garr has labeled his study as one in "dialect geography." This sort of study, however, is usually conducted on the speech patterns of contem-

porary communities in long-settled, nonurban, and sedentary conditions. Garr is aware of this and has realized that for ancient texts one has to make allowances, especially when the evidence is wholly *written*. Yet this plagues his discussion throughout, because of the scarce amount of texts with which he has had to work. If he is aware of this, the reader has to be reminded of it. New texts could be discovered tomorrow that might alter radically the picture of the dialectal continuum that he has drawn.

Garr also insists, and rightly so, that "only a complete assembly of texts can provide the basis for a dialect map of Syria-Palestine" (11). He has assembled the most complete inventory so far. But one is still puzzled by the sampling of examples of phenomena discussed. To cite but a few, why was not the demonstrative *znh*, *z'* or the verb *zqn* included under OA *z*, derived from Proto-Semitic **ḏ* (26); or the noun *hps* under OA *ṣ*, derived from **ṣ* (27); or the adverb *šm* under OA *š*, derived from **t* (28)? They all occur in the Sefire inscriptions. Again, why was there no mention of the word *mk* (Sefire III 22) in the discussion of the nonassimilation of *n* on the preposition *min*? Such minor details can be found throughout, but they do not really detract from the worth of this book.

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JEWISH WRITINGS OF THE SECOND TEMPLE PERIOD: APOCRYPHA, PSEUDEPIGRAPHA, QUMRAN SECTARIAN WRITINGS, PHILO, JOSEPHUS. *Compendia rerum Iudaicarum ad Novum Testamentum*, Section 2, Volume 2. Edited by M. E. Stone. Philadelphia/Assen: Fortress/Van Gorcum, 1984. Pp. xxiii + 698. \$36.95.

The two volumes which formed Section 1 of this *Compendia* series were devoted to *The Jewish People in the First Century: Historical Geography, Political History, Social, Cultural and Religious Life and Institutions* (1974 and 1976); they were reviewed in *TS* 36 (1975) 335–38; 39 (1978) 769–71. Volume 2 of Sect. 2 of the long-awaited continuation of this ambitious series has now appeared; Vol. 1 is still to come. From the volume under review one learns that the form of the *Compendia* has undergone a development. In reviewing 1/1, I noted that the series was planned for ten volumes, two each devoted to five topics (= sections): (1) The Jewish People in the First Century; (2) Oral and Literary Tradition in Judaism and Early Christianity; (3) Social and Religious History of Judaism and Early Christian Thought; (4) Comparative Study of Jewish and Early Christian Thought; and (5) The History of Jewish-Christian Relations from the Third Century to Modern Times. What had been announced as Sect. 2, "Oral and Literary Tradition in Judaism and Early Christianity," has now become "The Literature of the Jewish People in the Period of the Second Temple and the Talmud." Moreover, Sect. 2 is

now to have three volumes; in addition to this second one, Vols. 1 and 3 will be devoted respectively to "Miqrā: Reading, Translation and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity" (ed. M. J. Mulder) and "The Literature of the Sages: Midrash, Mishnah, Talmud" (ed. S. Safrai).

In this volume the editor, M. E. Stone, has associated with himself a stellar group of contributors, both Jewish and Christian, thus carrying out the collaborative purpose of the series. After his own introduction one finds contributions by I. Gafni (chap. 1: "The Historical Background" [of the Second Temple period—from the Hellenistic age to that of the Yavneh-Yam generation]), G. W. E. Nickelsburg (chaps. 2 and 3: "Stories of Biblical and Postbiblical Times" and "The Bible Rewritten and Expanded"), H. W. Attridge (chaps. 4 and 5: "Historiography" and "Josephus and His Works"), P. Borgen (chap. 6: "Philo of Alexandria"), M. Gilbert (chap. 7: "Wisdom Literature"), J. J. Collins (chaps. 8 and 9: "Testaments" and "The Sibylline Oracles"), the editor himself (chap. 10: "Apocalyptic Literature"), B. A. Pearson (chap. 11: "Jewish Sources in Gnostic Literature"), D. Dimant (chap. 12: "Qumran Sectarian Literature"), D. Flusser (chap. 13: "Psalms, Hymns and Prayers"), and P. S. Alexander (chap. 14: "Epistolary Literature"). The last 102 pages of this stout volume are given over to a list of abbreviations, an accumulative bibliography, and indexes (of sources, and of names and subjects).

The complicated titles of this work were a problem at the outset; now that they are changing, they become even more problematic. Why was it not possible to stick to the original plan? The series itself bears a Latin title (correctly formulated?); each of the five sections bears a title, and likewise each of the volumes. With the shift in titles one wonders about the pertinence of some of them *ad Novum Testamentum*. There are many *res Iudaicae* in the three volumes so far published, but only a few of the contributors in the present volume discuss their relevance. What was supposed to be in Sect. 2 a discussion of oral and literary tradition in Judaism and early Christianity has become a discussion almost 95% devoted to Judaism. What little discussion is given to Christian material in this volume has its own problems, to which I shall return. An example of how disparate material has been included under the title now used for this volume is seen in chap. 14, "Epistolary Literature," where 90 items are treated that hardly suit the volume's subtitle. Again, though the editor says that "the volume presents the literary production of Judaism in the period of the Second Temple, with the exclusion of the Bible on the one hand, and rabbinic literature on the other" (xix), the first piece of literature discussed under "Stories of Biblical and Early Postbiblical Times" (chap. 2) is "Daniel 1–6" (34–35), and later on seven letters preserved in "rabbinic literature" (581, 592–93).

As a whole, the volume is an excellent companion to two recently published works: H. D. F. Sparks (ed.), *The Apocryphal Old Testament* (Oxford: Clarendon, 1984), and J. H. Charlesworth (ed.), *The Old Testament Pseudepigrapha* (2 vols.; Garden City, N.Y.: Doubleday, 1983–85). Though it contains surveys of Jewish literature not included in these two works (e.g., Qumran literature, Josephus, Philo, and the letters), its treatment of the apocryphal and pseudepigraphical literature is a welcome supplement to the brief introductions that the two works contain.

In a collaborative work of this sort and size there are inevitably points with which a reviewer will take issue. The weakest part of the volume is, in my opinion, chap. 13, "Psalms, Hymns and Prayers." In it D. Flusser's first example is drawn not from Jewish sources but from the Lucan Gospel, the Magnificat and Benedictus. About them we are told that "many scholars" believe that they "are pre-Lucan and that their origin is to be found in circles attached to John the Baptist" (552). Evidence for the "many scholars" is confined to a single reference to an antiquated article of 1954 by P. Winter. Surely some reference should have been made to R. E. Brown's elaborate discussion of these hymns in *The Birth of the Messiah* (Garden City, N.Y.: Doubleday, 1977) 346–55, esp. 350. Again, Flusser's discussion of the Qumran text "The Prayer of Nabonidus" rehashes only what was written about it by G. W. E. Nickelsburg (35–37) and finally admits, "Unfortunately the prayer itself is no longer preserved and so the fragment from Qumran does not contribute to the history of Jewish prayers in the period of the Second Temple" (555). Then why mention it? The title itself is modern. That the Qumran *Thanksgiving Scroll* "betrays knowledge of the *Eighteen Benedictions*" (576) of the rabbinic tradition is highly questionable.

It is good to find in a volume like this a chapter devoted to "Jewish Sources in Gnostic Literature" (chap. 11, contributed by B. A. Pearson). In general, it is a good, competent treatment, even though I hesitate to admit that "Gnosticism takes its origin from within Judaism" (443). Pearson himself admits that others find this thesis not only improbable but impossible, and recognizes how difficult it is to assess the relationship between Gnosticism and Judaism. No one will deny that Gnostics, when they finally emerged, borrowed ideas and terminology from Judaism, just as they did from early Christianity, but such ideas and terminology can only be described as proto-Gnostic elements taken up and incorporated into a system of thought that was of neither Jewish nor Christian origin. The fact that Gnostic writings use Genesis, or treat of Adam, Eve, Noah, or Abraham, or even Jewish apocryphal writings (e.g., *Enoch*)—or even speak of Jesus Christ equated with Melchizedek—does not mean that there was ever a form of pre-Christian Jewish Gnosticism (Sethian or otherwise) or a form of Christian Gnosticism. That the *Apocalypse of*

Adam lacks obvious Christian influence (a disputed point, as Pearson admits) and depends massively “upon Jewish traditions” is no argument for it as “Jewish Gnosticism” or “Jewish Gnostic literature” (471). All it means is that Gnostics used such material. Again, that the *Poimandres* is heavily indebted to “Hellenistic Judaism” (as C. H. Dodd and L. Jansen have recognized) may be admitted; that it is “a Jewish Gnostic text” is another matter, indeed—to say nothing of its questionable pre-Christian provenience.

Despite such criticisms, it is apparent that this volume will be of great service to all persons interested in the Jewish literature of the Second Temple period, that prior to and contemporary with the New Testament. It is, however, unfortunate that the volume was not better proofread; the typographical errors average almost one per page.

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THE TEMPLE SCROLL: THE HIDDEN LAW OF THE DEAD SEA SECT. By Yigael Yadin. New York: Random House, 1985. Pp. 261. \$24.95.

In 1977 the late Yigael Yadin, a former chief of staff of the Israeli armed forces, a former deputy prime minister of Israel, and a renowned archeologist of the Hebrew University, published in modern Hebrew *Mgylt-hmqdš* (3 vols.; Jerusalem: Israel Exploration Society). In 1983 it appeared in an expanded English translation as *The Temple Scroll* (same publisher). That was the official publication or the *editio princeps* of the longest scroll to be discovered to date in one of the Qumran caves. The scroll was discovered by Ta’amireh bedouin, when they opened cave 11 in 1956, having watched a bat fly into a crevice in the cliffs about a mile north of the remains of the Qumran sect’s communal center. It was subsequently held for 11 years by a Jerusalem antiquities dealer, who tried to sell it for an astronomical price. During the Six-Day War of June 1967 a military officer in the Israeli army acquired the scroll from the dealer, and it was entrusted to Yadin for publication, since he was a veteran commentator and editor of other Qumran texts.

The present book is a popular account of the Temple scroll. Its seven parts present the topics that Yadin has discussed in Vol. 1 of the *editio princeps*, which is an introduction to the scroll in 443 pages. Sometimes the topics are expanded here, and sometimes they are digested, depending on their technicality. The result is that anyone who wants to study the scroll seriously must use both of these books. Just as the English form of the *editio princeps* developed things beyond the Hebrew, so this book at times contains details not spelled out in the *editio princeps*, even though it pretends to be a popular description of the scroll.

Part 1, “The Acquisition,” is an expanded account of the original

negotiations of Yadin with "Mr. Z," a Virginian clergyman who served as a go-between for the dealer; those negotiations came to a stalemate and led to the confiscation of the scroll during the Six-Day War. Whereas four pages are devoted to this account in the *editio princeps*, 48 pages are devoted to it here.

Part 2, "Anatomy of the Scroll," describes its physical features, the nature of its text, and its character as an "additional Torah." The scroll was originally about 29 feet in length, roughly five feet longer than 1QIsaiah^a, which contains all 66 chapters of that book. The scroll contained 66 columns, most of them originally with 22 lines to a column (but cols. 49-60 had 28 lines); the tops of most of the columns have been damaged by decay. The handwriting of the scroll is Herodian, dating it roughly to 30 B.C.-A.D. 70; but a small fragment of the same text from Cave 4 (PAM 43.366) is written in Middle Hasmonean script, dated roughly to 100 B.C. This reveals that the text must have been composed in the second century B.C. It is written in Hebrew imitating that of the OT, but with occasional verbal forms, technical terms, and expressions that are characteristic of postbiblical Hebrew of the last centuries of the Second Temple period.

As for the nature of the text, it is a sectarian work containing many direct quotations of OT passages, often expounding or expanding them. It harmonizes and codifies biblical injunctions, adding supplements as though they were uttered by God on Sinai. Instead of introductory clauses such as "the Lord said," the first person singular is used, "I [= God] said." Thus Deut 12:26, which reads, "... your votive offerings you shall take ... to the place which the Lord will choose," becomes "... to the place in which I shall settle my name" (11QTemple 53:9-10). So the author sought to present divine law directly, through God Himself speaking rather than through declarations of Moses. When the tetragram is used in this scroll, it is written not in paleo-Hebrew characters (as in many sectarian or noncanonical texts) but in the ordinary Aramaic square characters (as in copies of canonical books). This suggests to Yadin that the Temple Scroll really represented for the Essenes an "additional Torah."

Part 3, "New First Fruit Festivals," tells not only of the unique Essene solar calendar of 364 days and the dating of Pentecost (or Feast of the First Fruits of Wheat, 15 Siwan [3rd month]), but also of two other, new Pentecosts (the Feasts of the First Fruits of New Wine, 3 Ab [5th month], and of New Oil, 22 Elul [6th month]); see further *T'S* 45 (1984) 409-40, esp. 434-37. Finally, it tells of the Feast of Feasts, a six-day festival when two tribes each were to bring a burnt offering to the Lord each day, beginning with the Levites and then the tribe of Judah (note

the precedence of Levi over Judah, the priest over the king). It was the Feast of Wood Offering (see Neh 10:34; 13:31), which followed the Pentecost of New Oil and was celebrated between 23 and 31 Elul, before 1 Tisri (*Rôš haššânâh*). See 11QTemple 24:10—25:01.

Part 4, "Concept of the Temple," deals with the most elaborate part of the scroll, the section from which Yadin has named it. It reveals that the author of the scroll was setting forth a *tôrâh* of the Temple, an earthly, man-made Temple to be built until "the day of blessing," when God Himself would create His Temple anew and establish it for all times. The inspiration for such a *tôrâh* came from the plan given by David to Solomon in 1 Chr 28:11–19, a plan with practically no details. The scroll sets forth the details for the inner court, the houses, the tower of the winding staircase, the slaughterhouse and the altar, the stoa, the middle and outer courts, etc., details which are too numerous to summarize here. The mathematics of this part clearly taxed Yadin's ingenuity.

Part 5, "Purity," summarizes the scroll's regulations about the "Temple city," a holy place to be kept undefiled by sexual uncleanness, physical blemishes of human beings, latrines, corpses, skins of (clean) animals slaughtered within their cities (but not in Jerusalem), and even by profane slaughtering of animals.

Part 6, "Statutes of the King," sets forth the scroll's regulations about the royal guard, the king's council, and his consort. It is a development of what is found in Deut 17:14–20, and in effect becomes a second Torah for the king. In this Torah the most interesting regulation is the banning of bigamy and divorce for the king; I have already discussed the data in *TS* 37 (1976) 197–226, utilizing at that time a preliminary publication of Yadin. Now in this book he merely confirms the interpretation already proposed. In this part there is further discussion of the scroll's regulations about capital punishment involving "hanging persons alive upon a tree," which Yadin now understands as "actual hanging," but which others have interpreted as a reference to crucifixion (see *CBQ* 40 [1978] 493–513).

Part 7, "Date and Status of the Scroll," is a summary chapter devoted to the time and place of composition, the Qumran sect and the Essenes, and the relevance of the scroll to the study of the NT.

Yadin's work is outstanding, and there is little that one can criticize in it. It is regretted, however, that he did not see fit to include references to columns and lines of the scroll. When one wants to check his assertions, it is a major problem to find the places to which he refers. One will take at times with a grain of salt some of Yadin's explanations of the pertinence of data to classic NT problems (e.g., what the scroll contributes to the identification of the Herodians [Mark 8:14]; or the explanation

of Akeldama in Acts 1:19). His approach is simply too naive in these matters. Certain errors in the text are surely due to the fact that the book was published posthumously (discovery of Cave 4 in 1954 [p. 24]; it was 1952; the fragment shown on p. 54 is not from cave 11, but cave 4).

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THE NEW TESTAMENT IN ITS SOCIAL ENVIRONMENT. By John E. Stambaugh and David L. Balch. *Library of Early Christianity 2*. Philadelphia: Westminster, 1986. Pp. 194. \$18.95.

Part of a ten-volume project under the general editorship of Wayne A. Meeks, this study of the NT world explains what the societies were like in which early Christianity took root. The approach is social history, with no attempt at using sociological models in an explicit way. Stambaugh, professor of classics at Williams College in Williamstown, Mass., wrote the chapters on historical background, mobility and mission, and the ancient economy. Balch, associate professor of NT at Brite Divinity School in Fort Worth, Texas, contributed the chapter on society in Palestine. The two authors collaborated on the chapters about city life and Christianity in the cities of the Roman Empire.

After a historical sketch showing why Greek culture and Roman institutions became dominant in the social environment of the NT, the volume describes the spread of early Christianity within the context of travel and communication in the Greco-Roman world. Then it surveys the structure of the ancient economy with reference to the economy of social relations, private finances, municipal finances, and imperial finances. Next it treats Palestinian society in Jesus' time with respect to demography, daily life, languages, culture, and so forth. The chapter on city life discusses physical environment, class and status, work, play, education, family and household, clubs, and cults. The final chapter considers how early Christians adapted urban social forms in specific centers: Antioch in Syria, Ephesus and other cities in Asia Minor, Philippi and Thessalonica, Corinth, Rome, and Alexandria.

S. and B. have summarized huge amounts of technical research done by many other scholars into a readable and comprehensive account of the environment of the NT. They have situated Jesus and the Judaism of his day within their larger Greco-Roman world. By giving us some sense of what it was like to live in that world, they have helped to balance the excessive concentration on abstract ideas that have often characterized NT scholarship. Notes, annotated bibliographies, indexes, and maps facilitate access to the material contained in the book. The volume will be a good purchase for students. They can gain an overall appreciation of the NT world by reading through it once and then consult it as a reference work in the future.

The chief problems connected with this book arise from the nature of the undertaking. Statements about controverted issues are often made without qualification or even an indication that there are serious debates. The NT references attached to almost every section of the work could give the (surely incorrect) impression of a naive approach to the historical and literary problems associated with those texts. But these are the dangers inherent in producing a concise and comprehensive synthesis of research on the NT world.

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THE DESTRUCTION OF JERUSALEM ACCORDING TO LUKE'S GOSPEL: A HISTORICAL-TYPOLOGICAL MORAL. By Charles H. Giblin, S.J. *Analecta biblica* 107. Rome: Biblical Institute, 1985. Pp. x + 123. \$15.

According to Giblin, Jesus' views in Luke's Gospel concerning the fate of Jerusalem begin with the second (9:51—19:27) of three stages of his adult ministry and are clearly judgmental only in the third stage (19:28—24:53). The narrative progression becomes essential to the clarification of a sequence of key texts concerning this topic. The topic entails a "historical-typological" mode of interpreting Luke's Gospel. This mode is grounded in the preface (1:1—4) to Luke's presentation of his Gospel as a kind of history. The fate of Jerusalem is brought about by two major factors. First, the people are insensitive to the terms for peace. Although as "impressed unbelievers" they are ostensibly favorable to Jesus' teaching and are warned rather than condemned, they will perish because of the more serious sins of others. Second, the rulers of the people (the Romans not excepted, but not considered as primarily responsible) have committed injustice and thus bring about the ruin of the people. Ultimately, the fate of Jerusalem is a sign for others and is expressly related to times for (judgment of) nations.

Luke through "Theophilus" has typed his readers as affluent and influential, educated, who are expected to perceive in "a history" what should be done and what should be avoided, to discern models of good and evil, with their consequences for society as they know it. Thus what has happened to Jerusalem because of the way Jesus and those who represented him were treated will happen to their city/nation/society. What are they, as respected individuals with some influence, expected to try to do?

No other NT writer approximates Luke's salient interest in the fate of Jerusalem; four major texts of the Jerusalem narrative (19:28—44; 20:9—19; 21:20—24; 23:26—32) portray Jesus' concerns. The issue of "guilt," however, especially as individually assessed, is not Luke's principal concern. Rather, he desires to educate his reader further, in line with historically-oriented development of a pastoral-hortatory approach.

G. provides a select bibliography and indices of OT, NT, and other citations and of authors mentioned. He has written an interesting and thoughtful book. His treatment of the fate of Jerusalem in Luke's Gospel is carefully and well done. However, I do have several reservations about his treatment of the destruction of Jerusalem in Luke's Gospel. One is left with the impression that this event was central, but actually Luke stresses what happens to Jesus. The weakest section of the book is the chapter "Luke's Typing of His Audience and of His Gospel (Luke, 1, 1-4)." Not enough evidence has been provided to conclude to the typing of Luke's audience described above. To establish the identity of Luke's reader, every telling indication of his audience would have to be isolated and analyzed, and G. has not done this. Nor does he establish an essential connection between Luke's reader and attention to the fate of Jerusalem.

The appendix, "The Reticence of Acts concerning the Judgment against Jerusalem," is not very satisfying. It is not enough to speak only of the fate of the Temple in Acts. G. himself is aware that Jerusalem's fate depends on its treatment of Jesus and his followers. Yet Acts 4:1-8:3; 9:28-29; 12:1-19; 21:27-22:23; 23:12-24:19; 25:1-12; 26:21 all relate incidents of persecution of the Christians by those in Jerusalem.

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THE APOCALYPSE IN ENGLISH RENAISSANCE THOUGHT AND LITERATURE: PATTERNS, ANTECEDENTS AND REPERCUSSIONS. Edited by C. A. Patrides and Joseph Wittreich. Ithaca: Cornell University, 1984. Pp. viii + 452. \$49.50.

This volume, the fruit of collaboration by 14 historians, theologians, and literary critics, covers a wide range of material and will interest a variety of readers. Core essays by F. Sandler, Wittreich, and Patrides illustrate the influence of apocalyptic thought on Spenser, Shakespeare, and Milton respectively. Three further studies depict aspects of the cultural context, describing political propaganda from Elizabeth to the Restoration (B. Capp), parenetic and polemical use of Revelation by Luther and Calvin (J. Pelikan), and the Apocalypse commentaries of Pareus and Mede (M. Murrin). Wittreich has also compiled a valuable complement to these studies: a bibliography of almost 1800 titles, including over 1000 commentaries and interpretations of Revelation from the 16th and 17th centuries.

Additional contributions situate the apocalypticism of the English Renaissance in a still wider context. The opening essays survey the current state of research on the origin of apocalyptic, its nature, and its influence on early Christian thought to the fourth century (B. McGinn) and on through the Middle Ages (M. Reeves). Other studies carry the

story closer to our times, illustrating "the eternal plasticity of millenarianism" by the forms it assumes in the early Enlightenment (P. Korsin), among the New England Puritans (S. Stein), in George Eliot (N. Carpenter and G. Landow), and in the Communist Manifesto (E. Tuveson). In a concluding attempt at synthesis, M. Abrams draws together the main lines of development since the Renaissance.

This inventory of topics and contributors suggests the interest of the volume for students of Christian thought, especially those concerned with biblical interpretation and its influence on behavior. The book powerfully documents the experience of generations of Christians who attempted to find the relevance of Revelation to their life situations, employing the only principles of interpretation at their disposal, which were mainly popular, precritical ones. Popular imagination produces an individual Antichrist figure by fusing together features found widely scattered throughout the Bible, and also assigns roles in the end-time scenario to completely unbiblical characters such as the Last World Emperor or the Angelic Pope. Popular curiosity about the future, desiring more clarity than the Bible warrants, searches for one-to-one correspondences between prophetic symbols and contemporary events; it ignores the caution enjoined by the NT and tirelessly updates its eschatological timetables. Popular piety tends to perceive all conflict, cultural or political, domestic or international, in religious and apocalyptic categories. Each faction in such conflicts draws from Revelation comfort in its distress, reassurance of its election, mission, righteousness, and justification for its hatred against opponents in league with the Antichrist. The frequency of such myopic and opportunistic exegesis makes the reading of this history a sobering experience.

Poets and novelists often come off better in these studies than princes, preachers, or pamphleteers. Are they less subject to precritical thinking or group prejudice, or do they reflect deeper and truer currents in Christian tradition? They tend, in any case, to humanize apocalyptic myths, locating the drama of existence in the human psyche, and sense that transcendence is likely to be achieved through a long process of spiritual evolution and human participation. In this they anticipate our modern categories, which, as Abrams convincingly argues, are frequently the ancient apocalyptic categories secularized, interiorized, individualized, or seen as immanent.

The editors have undertaken a challenging project; the product is both informative and provocative. Leaving aside questions of detail, there are two respects in which the collection could have been improved. First, the specialized competence of the authors and the variety of the material sometimes imperil the unity of the work, a problem that might have been averted if the contributors had read and reacted to one another's contri-

butions. Second, more frequent reference to the original setting and intention of Revelation—about which a certain consensus exists—could have introduced an element of control over opinions advanced (e.g., Tuveson's assertion that John of Patmos is concerned with class struggle and has a material utopia in view) and helped readers evaluate interpretations in terms of fidelity to biblical sources and the sanest strands of tradition.

Jesuit School of Theology at Berkeley

JOHN R. KEATING, S.J.

REVELATION AND THEOLOGY: THE GOSPEL AS NARRATED PROMISE. By Ronald F. Thiemann. Notre Dame: University of Notre Dame, 1985. Pp. x + 198. \$23.95.

Harvard Divinity School's new dean offers a remarkably clear and readable text presenting a philosophically sophisticated and theologically important account of revelation from a thoroughly Lutheran perspective. T. argues against modern apologists (e.g., Locke, Schleiermacher, and Torrance) who attempt to provide an unshakable foundation warranting "faith's knowledge of God" (3). Each finds a revelatory intuition or experience of God at the base of the theological edifice. But such epistemically uncheckable claims introduce uncertainty into faith's foundation. Their projects therefore fail. But the alternatives, neo-Kantian constructivist views which abandon a doctrine of revelation, are foundering rafts. They both deny divine prevenience (71) and can offer no norms for the reasonableness of theological constructions. T. rejects attempts to justify faith by explaining its causal foundation—whether in divine act or human imagination.

T. argues for a "descriptive in contrast to explanatory, not in contrast to normative" nonfoundationalist approach which "eschews theoretical defenses of Christianity, seeking rather to show the intelligibility, aptness and warranted assertability of Christian beliefs" (72) and practices. Revelation is not a theological foundation but "the continuing reality of God's active presence among his people" (80). But as this claim is internal to the Christian story, how can Christians warrant their claim that their faith responds to God's prior acts? The canonical Scripture narratively creates a real world sufficiently clear to intelligibly construe the kind of agent God is. The "good news" (*Evangelion*), exemplified by a literary analysis of Matthew, is aptly interpreted as a narrative which renders God as giving a promise (*epangelia*). Those who accept the promise by trusting in God must presume the reality of the One (*extra nos*) who issues his personal promise to them (*pro nobis*) (154). Such acceptance provides the warrant for asserting divine prevenience. But how can we say that those promises which presume divine prevenience are reliable?

We live between the times of scriptural promise and its eschatological fulfilment, and within a pluralistic culture. T. admits that both acceptance and rejection of God's promise may appear relatively warranted, for such dispute "is ultimately about the kind of life one ought to live" (155) and such disputes cannot be resolved by theoretical argument here and now.

T.'s use of Anglo-American philosophical analyses of agency, action, and language is sophisticated, although one would appreciate more clarity about some debatable claims (e.g., a text's content gives rise to its illocutionary force [148] while the illocutionary forces of a text's content are inevitably ambiguous, and the [biblical] text creates its own context [146]). Theologically, T. follows Luther and Melancthon in preserving the absolute prevenience of God (110). Humans may hear the promise in Scripture, but no human act enables them to accept the promise. The content of canonical Scripture is a fixed authority creating both the force of divine promise and the ecclesial context for hearing the Scripture as promise.

T. avoids the foundational problems of neo-orthodoxy and provides a worthy word-centered model of revelation to contrast with Dulles' sacrament-inspired model. But whether "promise" is preferable to "rescue" as the key model for divine action, whether the "canon alone" can bear such philosophical weight, and whether "grace alone" can provide a satisfactory theological anthropology deserve extensive discussion beyond the scope of this review.

St. Michael's College, Vt.

TERRENCE W. TILLEY

METAPHOR AND RELIGIOUS LANGUAGE. By Janet Martin Soskice. Oxford: Clarendon/Oxford University, 1985. Pp. x + 191. \$25.95.

This book is "a study of the cognitive potentialities of metaphor, especially when speaking of God" (x). To this end S. offers an especially helpful analysis of metaphor by examining various understandings of this oft-discussed but frequently misunderstood linguistic phenomenon.

Chapter 1 argues against the commonly held view that Aristotle and Quintillian were responsible for the dominant "substitution theory" of metaphor as "a decorative but strictly expendable substitute" for what ought properly to be said in simple straightforward terms; for both were sensitive to the irreducible cognitive importance of metaphor as a means of extending human understanding. S. instead traces this misunderstanding to the empiricist critics of the 17th and 18th centuries who were concerned with the empirical justification of human beliefs and the potential corruption of thought by nonliteral uses of language.

Chapter 2 addresses "Problems of Definition" and points out that many definitions of metaphor suffer from a failure to distinguish the task of providing a "nominal definition" for purposes of identification from the task of providing a "functional account" of how metaphor works. S. offers as her working definition of metaphor "that figure of speech whereby we speak about one thing in terms which are seen to be suggestive of another" (15). S. is also very helpful at pointing out the sources of many of our conceptual muddles concerning metaphor: e.g., the failure to distinguish the syntactic form of a metaphor from its logical form—the point being that metaphor does not exhibit one universal syntactic form such as "x is a y," the common but misleading textbook example.

In chapter 3, "Theories of Metaphor," S. emphasizes that metaphor is properly a semantic rather than a syntactic phenomenon, in that metaphorical meaning, like all linguistic meaning, is a function of the interaction of words with one another within a specific linguistic utterance. Moreover, this grounds a metaphor's cognitivism, i.e., its ability to function as an instrumentality of thought; for metaphor is not the substitution of decorative language for literal language but is rather the very creation of a new insight by the juxtaposition and mutual contextualization of previously unassociated terms. However, this should not be understood to mean that a metaphor possesses two distinct subjects or references. Rather, a metaphor possesses two networks of associations which interact with one another so as to tell us something about one specific referent.

Chapter 4 examines the relationship between metaphor and other tropes in order to isolate the peculiar distinctiveness of metaphor, which S. identifies as the expansion of our "conceptual apparatus" by the introduction of new categories of interpretation that provide the frameworks or models in terms of which we can undertake further reflection. Metaphor thus becomes an important instrument of constructing the intellectual worlds we inhabit (chap. 5). In fact, certain metaphors become so influential that they may be characterized as "theory-constitutive metaphors," i.e., metaphors that generate models in terms of which we come to interpret our experience and our world (chap. 6). This is an important dimension of the cognitive role metaphor plays in science, and S. argues that metaphor plays a similar role in religion.

Up to this point S. provides a very informative analysis of metaphor as a linguistic and cognitive phenomenon. The book is clearly written and the reader is always provided with summaries of the significance of what has been discussed. The impressiveness of this achievement is almost inversely matched, however, with a very disappointing attempt to apply these theoretical insights to religious language.

S.'s most fundamental mistake is to suppose that because the use of metaphor has an explanatory function within science, it therefore functions in the same way within religion. Having argued that metaphor should not be regarded as possessing one universal syntactic form, it is rather odd to find S. arguing in effect that metaphor possesses one universal function. Moreover, this assumption places S. in the problematic position of implying that religious metaphors are empirically descriptive. But while the parables, e.g., refer to God, is it accurate to suggest that they refer to God in an empirically descriptive or "realistic" way? The parables, after all, are typically introduced by the cautionary phrase "the kingdom of God *is like*. . ."

This is indicative of an underlying tension within S.'s account. On the one hand, she affirms that the being of God is essentially mysterious and unknowable; on the other hand, she affirms that metaphorical religious language functions realistically. The problem S. never faces is how we can know that a religious metaphor *truthfully* describes God. (Her frequent appeals to "traditional" Christian depictions of God exhibit a kind of linguistic fideism, in that the established usage of certain language of God appears to make this language self-authenticating—a problem that is not alleviated by claiming that a Christian "theological realism" is inevitable.)

S.'s concern to retrieve the genuine cognitivity of religious metaphor is to be applauded. However, S. fails to see that while the use of metaphorical language is inevitable, it is also fraught with danger; for we are faced with the issue of how far a metaphor is to be carried. If, as S. says, one carries the metaphor of "Father" too far when one supposes this to mean that God has a wife (117), how do we know that it might not also be going too far to suppose that God is in fact "personal"? And on what basis do we decide this issue? Where do we draw the line in drawing inferences from our metaphorical language of God, and how do we avoid being misled by the implications generated by a metaphor?

In overlooking these issues, S. opens herself to the charge of speaking mythologically about God; for the greatest danger of myth, i.e., of linguistic self-deception, lies not in our being unaware of the roots and sources of our use of metaphorical language (cf. 80), but rather in our creating a myth on the basis of our metaphorical language because we forget that in using such language we are speaking about an object not directly but in light of what we know about something else. This is not to say that we do not genuinely speak of this object, nor that we cannot come to understand it better as a consequence. It is to remind ourselves, however, that in using language in this way we do not learn so much what something is as we learn what it is like. In this way, moreover, we

are better able to maintain an appropriate theological humility in the face of the ultimate divine mystery.

Georgetown University

ROBERT F. SCUKA

QUESTIONING BACK: THE OVERCOMING OF METAPHYSICS IN CHRISTIAN TRADITION. By Joseph S. O'Leary. Minneapolis: Seabury/Winston, 1985. Pp. 225. \$19.95.

Plus ça change, plus c'est la même chose. The quarrel between Jerusalem and Athens, fideists and rationalists, within the Christian tradition dates back to the patristic period. It has never been satisfactorily settled, since both sides have a legitimate perspective on which to stand and from which to judge the argument of the other side. From the "rationalist" viewpoint of the present reviewer, O.'s book looks suspiciously like a quite sophisticated revival of the classical fideist position. That is, the author exhibits a very impressive knowledge of 20th-century philosophy and contemporary systematic theology. But his ultimate positions are fideistic in tone; for, like most fideists, he exhibits a romantic hankering after the "originary language of faith" together with the primitive religious experience which the latter presupposes; likewise, in the end he seems to lose sight of the implicit metaphysical presuppositions in his own vision of a purified Christian faith. A brief review of the chapters should make these points clear.

Chapter 1 takes note of the fact that philosophy and theology have intrinsically different subject matters and methodologies. Their historical interpenetration in the thought of Aquinas can never be repeated, since in the meantime Heidegger has raised the question of the difference between Being and beings (God included) and Derrida has shown the need to deconstruct the language of philosophy and theology with respect to an implicit logocentrism. Chapter 2 makes an extensive survey of the work of contemporary systematic theologians (e.g., Moltmann, Pannenberg, Rahner, Schillebeeckx among the Europeans; Ogden and Tracy among the North Americans). His conclusion is that their work is hopelessly encumbered with the language and presuppositions of contemporary philosophy (transcendental Thomism, Hegelianism, and/or Whiteheadian process categories). Only in Karl Barth does O. find a 20th-century theologian consciously struggling against the tradition of metaphysics; but he too falls victim to metaphysical ways of thinking in his *Church Dogmatics*. Chapter 3 sets forth the "historic flaw" in the history of Christian theology in the West, namely, the "tug of war" resident in the classic texts "between the Greek Logos and the faith of Abraham" (130). Chapter 4 attempts a preliminary deconstruction of the *Confessions* of Augustine so as to recover, as far as possible, the language

and experience of faith implicit therein. Finally, chapter 5 sets forth a provisional "essence" of Christianity in probing the phenomenological meaning of the divine names (Father, Son, and Holy Spirit) in the fourth Gospel. To that end, the Buddhist dictum "Form is emptiness, emptiness is form," in O.'s view, might well be profitably explored.

Unquestionably, there are many penetrating insights in this book. For example, O. perceptively notes that the Church Fathers turned to metaphysical ways of thinking in order to combat the deeper rationalism implicit in early heresies like Arianism. Likewise, he quite properly points out how theologians of a metaphysical bent tend to commit what Whitehead calls the fallacy of misplaced concreteness, i.e., to consider their metaphysical constructions to be more real than the faith experiences they are intended to explain. But, in the end, one has to ask the critical questions mentioned above. Is there not real danger of a debilitating reductionism in the content of the Christian faith as one pursues the ever-elusive originary language of faith? Secondly, is not O. implicitly committed to working out a new set of metaphysical presuppositions to justify the *rapprochement* of the Christian triune God and Buddhist Absolute Emptiness? Admittedly, classical metaphysics with its emphasis on cause-and-effect relations between clearly defined objects of thought will not suffice here. But some sort of ontological framework will be needed to explain how the three divine Persons, together with all finite subjects of experience, continuously come into being in "dependent co-origination" within the locus or field of Absolute Emptiness. At least, so it seems to an inveterate "rationalist."

Xavier University, Cinn.

JOSEPH A. BRACKEN, S.J.

GOD IN CREATION. By Jürgen Moltmann. Translated by Margaret Kohl from the German. San Francisco: Harper and Row, 1985. Pp. xi + 365. \$25.95.

Moltmann's latest book is thought-provoking. Most of the book was originally part of a series of Gifford Lectures given in Edinburgh in 1984-85. He acknowledges the various difficulties of our age. One of the most intractable is the relationship or disrelationship between human beings and nature. *God in Creation* seeks ways of linking human beings and nature with the help of the living God who cares for us in a living world. M.'s God is no deistic God, the great clockmaker. His God is intimately linked with our world because of the love He bears for the world. M. uses his Trinitarian view of God to show how human beings and nature can be reconciled—a view that can lead to difficulties, as will become apparent later in this review.

M. is thought by many readers to be the theologian of the people due

to the fact that his writings are scholarly and yet pastoral. His earlier writings, such as *Theology of Hope*, were much more scholarly in character than *God in Creation*. His effort to be more pastorally oriented is admirable, but it can also cause difficulties. Nevertheless, the book is studded with excellent ideas. M. is quite correct in saying that the question of creation and its relation to God is a central contemporary systematic question.

God the Holy Spirit works in creation seeking to reconcile human beings and the rest of nature. The title of the book puts emphasis upon the Third Person. M. continues to insist that the Spirit must be given more credit if contemporary theology is to break out of the Christological circle.

The first chapter is positioned to catch the reader's eye. M. tries hard to explain why the doctrine of creation is an ecological doctrine. One suspects that he stresses the concept of ecology in order to catch the eye of many readers in Europe and the United States. This may be a valid approach, but the arrangement of the chapter detracts from the scholarly aspects of the book. M. claims that creation has an interior secret which is the indwelling of the Holy Spirit, and that the Jewish notion of Sabbath has the interior secret of dealing with the resting of God in creation. Although he presents the two notions well, the effort to draw analogies between them is weak. His present interest in cabalism has a tendency to draw him in the direction of seeing too much significance in the notion of the Shekinah, although it is a dynamic viewpoint relatable to process theology.

M. is to be commended for consistently presenting various ecumenical views. His interest in Orthodox views over and above his efforts to relate Catholic and Protestant thought gives his ecumenism a special balance. His efforts to link Christianity with the Jewish religion is also commendable; his thesis concerning the Sabbath and creation is not researched in a manner that makes it credible in a scholarly sense, because he is too eager to deal with the cabalistic views of the notions of Shekinah and of Zimsum, a view of the self-limiting of God which should be placed in a clearer hermeneutical context. M. would help the Jewish-Christian dialogue more efficiently if his views were developed with more clarity.

The sections of the book which deal with various historical periods of theology on creation are slightly fragmented. The discussion of Newton and Aquinas is garbled, whereas Calvin's view is related with precision. M. is more of a systematician than a historian; this bias could explain his fragmented use of various periods of historical theology. His knowledge of the physical sciences is also limited; this limitation could explain the looseness of his relational views of science and theology; still, he does

are some sections, notably those on Tracy's and Ricoeur's literary-critical approaches early in the book and the critical discussion of process thought towards the end, that assume a rather advanced level of knowledge. In addition, there is a surprisingly brief discussion of the theological perspectives of the Gospels themselves (268-72) that would have benefited from a more thorough summary.

There is much to recommend T.'s insightful comments on the tradition-experience dialectic; his evenhanded treatment of the "practical context" of the life of the historical Jesus; his incorporation of psychosocial method (informed by the Frankfurt School and Schillebeeckx' appropriation of that tradition), and feminist critical approaches in nearly every aspect of the Christological discussion. Students will appreciate his helpful and clear analysis of the early Christological controversies (informed by his psychosocial approach). This period of time is often a confusing list of heresies; and T. skilfully organizes and explains it. He also incorporates dimensions often missing from academic Christologies: the mystical tradition and the more recent concern for ecology.

Indeed, it is difficult to name an issue in current religious thought which is not mentioned in this all-inclusive survey. Even the Shroud of Turin is subject to T.'s analysis. This all-inclusiveness has its drawbacks as well, and, as T. notes in his Preface, "a certain degree of depth is necessarily sacrificed for the sake of breadth" (1). One wishes that T. might have been bolder in both his constructive and his critical remarks. For example, his incorporation of both the psychosocial and feminist critiques is done carefully but moderately (in the interests of centrism?), yet both methods are highly critical of just the very caution T. defends. He also includes a number of charts and some art reproductions. I found a few charts helpful; his one-page summary of Chalcedon (328) is one of them.

The breadth of this book is considerable. T. manages to bring together an enormously diverse group of thinkers and approaches with skill. His emphasis on method helps maintain clarity in the midst of this diversity. Students who seek to find their way through the thicket of contemporary Christologies will find in Thompson an able and knowledgeable guide.

Loyola University of Chicago

SUSAN A. ROSS

THEOLOGY AND THE CHURCH: A RESPONSE TO CARDINAL RATZINGER AND A WARNING TO THE WHOLE CHURCH. By Juan Luis Segundo, S.J. Translated by John W. Diercksmeier. New York: Seabury, 1985. Pp. 188. \$15.95.

This book is a carefully reasoned analysis, commentary, and critique of the "Instruction on Certain Aspects of the 'Theology of Liberation,' " issued on August 6, 1984, by the Vatican Congregation for the Doctrine

of the Faith and signed by Joseph Cardinal Ratzinger. At first glance it may appear astonishing that an entire book has been devoted to the study of what was actually a rather brief Roman document (four pages in the English edition of *L'Osservatore romano*). The reason behind it becomes clearer if we recall that the subtitle of the original Spanish edition was merely "Un aviso (warning) a la Iglesia," with no mention of the Instruction or Cardinal Ratzinger. The book's major thrust, then, is not merely to reply to the document but especially to counter an entire movement of thought within the Catholic Church. The basic element in S.'s critique is to appeal to the authority of an ecumenical council (i.e., Vatican II) as of far greater doctrinal weight than a curial instruction; thus, paradoxically, S. calls on the Congregation for the Doctrine of the Faith to become faithful to the doctrine of the magisterium of the entire Church.

Unlike many other commentators on the Instruction that I have read, S. does not enumerate the positive and negative elements of the document and then achieve a kind of *rapprochement* with it. Rather, he insists bluntly from the outset that "my theology (that is, my interpretation of Christian faith) is false if the theology of the document is true—or if it is the only true one" (14). His accustomed theological method of ideological and hermeneutical critique (described most fully in *The Liberation of Theology* [1975]) is then applied to the text in order to uncover its explicit and more often implicit ideas and principles as well as to refute them. His analysis falls under three main headings, which correspond to the three major chapters: liberation and secularism, liberation and hermeneutics, and aspects of the "popular church."

The discussion of the document in these chapters is very thorough, sometimes to the point of tedium, and thus defies facile summation. In the treatment of secularism, S.'s thesis regarding the Instruction is that "the first six chapters develop the real and basic theological argument against liberation theology through their repeated seesaw between two extremes of the spectrum—the Christian message and its reduction to humanism" (25). Once this assertion of secular reductionism has been advanced, the remaining chapters concerning Marxist analysis and a rationalistic exegesis of the Bible are reduced to being mere examples of an already established condemnation.

In his chapter on hermeneutics, S. goes into greater detail on the latter issues. Once again, his treatment of Marxism is complex and nuanced, but a few key ideas stand out. If the Marxists themselves are very divided, he asks, how can the congregation decide what is *fully Marxist*? On what authority does the Church or its magisterium proclaim what Marxism *truly* is, or to assert that one cannot accept any part of the Marxist critique without accepting it as a total system? In this and a variety of

other ways, S. negates the assertion that liberation theology has been adulterated by Marxist ideas or praxis.

After a brief final chapter on the popular church and its relationship with popular organizations, S. closes with the *aviso* mentioned in his subtitle. In brief, there are two major movements in contemporary Catholic thought which his book is aimed at opposing: the negative evaluation of the Second Vatican Council and a similar negative evaluation of the entire postconciliar period. The book, then, rather than being seen as a mere commentary on a curial instruction, will retain enduring value as a formidable bulwark against these subterranean but powerful movements. Or, as S. puts it with his usual succinctness, "This book will have achieved its purpose if it convinces the reader that the implementation of the Council has not gone too far; that, on the contrary, it has been blocked midway in its journey."

Fordham University

ALFRED T. HENNELLY, S.J.

LA RÉCEPTION DE VATICAN II. Edited by G. Alberigo and J.-P. Jossua. Paris: Cerf, 1985. Pp. 465. Fr. 225.

When an ecumenical council of the Catholic Church is concluded and its participants go home, what is supposed to take place? Will its decisions become part of the life of congregations and dioceses throughout the world? And if so, how? These questions ask about the process of that council's "reception."

An example may help. When bishops assembled at Trent in 1562 for the Council's third and final period, it was no secret: the disciplinary decrees approved earlier had by and large failed to achieve a reform of the Church. Far from being automatic, reception—like papal approval—was lacking. Indeed, France refused even to recognize anything that had been done at the Council's second period, ten years earlier. Moreover, when Trent finally did conclude and all its decrees—including those from previous sessions—were approved with no national group dissenting, there was still the problem of how the governments in Catholic countries would react. Would the application of the reform decrees be delayed or even blocked despite papal approval? A question having to do with reception.

But what about the teachings of Vatican II? Their reception is the subject dealt with in the sixteen essays that make up this book. Aspects singled out for special treatment include among others: (a) attempts that proved unsuccessful during the Council itself, only to be taken up later (e.g., the relation of the Church to the poor, by Gustavo Gutiérrez); (b) conciliar requests that have not been honored (e.g., Lukas Vischer on collegiality); and (c) various rejections of Vatican II (D. Menozzi on the history of opposition from 1965–82).

Among the other authors, four will suffice to show the variety of topics that are treated. Joseph Komonchak has an essay dealing with the realization of the Church in a particular locale; his treatment of the way in which Vatican II undermined the "sociological and cultural form" which Roman Catholicism had taken on especially since the French Revolution is impressive. No less so are his willingness to acknowledge indebtedness to B. J. F. Lonergan as well as his ability to draw parallels and make applications that Lonergan did not. E. Correcco of Fribourg treats the new Code of Canon Law; he finds it to be a disappointing reception of Vatican II. Hermann Pottmyer has a brilliant piece on conciliar hermeneutics; his suggestions with regard to understanding passages in which Vatican II seems to have done no more than juxtapose the traditional and the new are particularly good. One of the editors, Giuseppe Alberigo, does an introductory article on the "Christian Condition after Vatican II." Those familiar with his work will not be surprised to hear that he pulls no punches. He does not share what he calls the pessimism of high ecclesiastical circles at present and says this has rarely introduced great ages of faith. At the same time, he thinks the review *Concilium* has become more and more removed from its original conciliar inspiration.

Available in Italian as well, this book will soon appear in English. It deserves a wide reading from historians and theologians.

Catholic University of America

CARL J. PETER

THE CHURCH: COMMUNION, SACRAMENT, COMMUNICATION. By Robert Kress. New York: Paulist, 1985. Pp. iv + 217. \$9.95.

Kress has written a modern textbook on ecclesiology which manifests the profound influence of Karl Rahner and, to a lesser extent, of Yves Congar. The basic insight followed is that the Church is the symbolization and celebration of God's universally present and operative will to save human beings. That insight is unfolded in four chapters which present the Church as derived from God, as the communion of the godly with the ungodly, as the sacrament of the salvation of created being, and as the communication of divinizing life to human beings. Much of the traditional material handled by ecclesiologists is inserted into this four-fold division, at times more or less as convenient. Thus, the priesthood is treated in the section on the Church as communication.

K. has read widely and has furnished the student of theology with an ample selection of citations from modern ecclesiologists. I find much to recommend in his work. The style is reasonably clear; terms the student might not understand are defined; unnecessary jargon is avoided. Prac-

tically all significant issues are covered, and K. does not hesitate to state his own synthetic views. His presentation of Christ as founder of the Church is a balanced one which incorporates modern biblical research. His treatment of the papacy is evenhanded and dispassionate.

Of special value is K.'s consistent effort to avoid a two-story world, one natural and one supernatural. Thus he criticizes those who think that to explain the emergence of the Church through sociological laws is to oppose divine institution. He rejects the tendency of ecclesiologists to be mired in their ancient theological categories, and he advocates and tries to implement the utilization of modern social science to treat ministry and office in a more nuanced way. He indicates that office and structure necessarily pertain to the Church; they pertain to grace precisely because they pertain to the nature that grace perfects. Finally, although he recognizes that the Church has a role to play in the social arena, he points out that religious leaders and theologians have no special supernatural competence to organize the social structures of a just society.

I question some of K.'s points. He insists in a number of places that "God founds the Church." However, God founds all as First Cause. If we wish to speak of a specific foundation, we have to speak of created causes. Next, in utilizing George Mead, K. sees a leader as one who changes others. He concludes that since all in the Church are actively called by their various charisms to contribute to the Christian change of others, all are leaders in different ways. To my mind, this is like saying that all citizens are political leaders because all are called to support their country actively. Why not say that all are called to be active contributors? Again, K. so stresses an equality of all persons in the Church that the student can easily lose sight of the fact that some offices and charisms are (1) more important for the common good than others and (2) more demanding of competency, dedication, and holiness. Finally, I wish that K. had limited himself to declarations and explanations of his disagreements with other theologians; his exclamations of amazement, wonder, and incredulity with regard to the views of his colleagues are unfortunate.

St. Patrick's Seminary, Menlo Park, Calif. PETER CHIRICO, S.S.

CHRISTIAN WORSHIP IN EAST AND WEST: A STUDY GUIDE TO LITURGICAL HISTORY. By Herman Wegman. Translated from the Dutch by Gordon W. Lathrop. New York: Pueblo, 1985. Pp. xvii + 390.

This monograph originated from lecture notes and was first published in 1976. The subsequent German edition was severely criticized for the translation and editorial mistakes. However, reviewers generally recog-

nized the value of the content and some suggested a new edition. The English translation shows that the author has made use of the comments and suggestions of the reviews.

The six chapters follow a commonly accepted division of periods of liturgical history: creative beginning; the liturgy of the Empire; Roman-Frankish developments; evolution toward a uniform Roman liturgy; Byzantine medieval synthesis; Reformation and Counter Reformation period. Catholic renewal attempts of the 17th to the 20th century are discussed in an appendix. Each chapter situates the liturgy of the epoch in the historical and cultural context. Sources of the order of services are cited, lines of historical development indicated, and individual forms of liturgy singled out for comment.

The liturgy of the Eucharist, the hours, and sacramental celebrations receive special attention, with occasional references to nonsacramental forms of liturgy (e.g., blessings, processions). By an analysis of the basic structure of liturgical services, the evolution of worship and the differences between what is structured and merely decorative in the different ecclesial traditions are made clear. At the same time, the validity of A. Baumstark's laws of liturgical evolution is illustrated.

The purpose of this work is served without the introduction of significant aspects of the history of Christian liturgy (e.g., poetry, music, iconography, and popular religiosity). The Byzantine tradition serves as representative of Eastern liturgies. The non-Roman liturgies of the West receive only cursory treatment. The brief presentation of Catholic renewal movements of the post-Reformation period is correctly called an appendix.

The material under investigation often admits of different interpretations. Hence it is expected that the preferences of the author will be disputed. The tendency to overinterpretation of sources is something to which liturgical scholars are not immune, as W. demonstrates. Finally, given the scope and range of relevant literature, it is normal to find oversimplification and ambiguity in reporting. This reviewer is not in agreement with the description of the evolution of the form of the Eucharist from a meal of satiation to one in which sacramental food and prayer of thankful remembrance alone are retained (41 ff.). The option for the dependence of the form of the Eucharistic prayer on a specific form of Jewish prayer, the *berakah* (43-44), can be questioned. W. promotes a theory of the evolution of Eucharistic worship which takes the direction from anamnestic proclamation to cultic representation (xi, 124). But it is grounded on too small a basis. The scholastic sacramental theology receives only passing attention, is too concise, and is open to misunderstanding. For example, the impression can be gained that early

scholastics invented the concept of institution of sacraments by Christ (208). In fact, the impetus for systematic reflection on the subject came from the study of Scripture and the mystical piety of the Fathers of the Church, who fused verbal and personal institution into a conceptual unity.

This book is highly recommended as a classroom text for introduction to liturgical studies. It contains a wealth of material and a good selection of liturgical texts. Readers of this journal, especially those engaged in the field of sacramental theology, will find it a valuable reference source.

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

JESUS THROUGH THE CENTURIES: HIS PLACE IN THE HISTORY OF CULTURE. By Jaroslav Pelikan. New Haven: Yale University, 1985. Pp. xvi + 270. \$19.95.

The author of the first-century Epistle to the Hebrews proclaimed: "Jesus Christ is the same yesterday and today and for ever." And yet, 19 centuries later Albert Schweitzer reconnoitered the quest for the historical Jesus and concluded that it has been characteristic of every age of history to depict Jesus in accordance with its own character and its own questions. In *Jesus through the Centuries*, Pelikan has attempted to discover, label, and give a description of the dominant image of Jesus in each age of the Christian era. Instead of trying to establish the most authentic image of Jesus, who is the same yesterday and today and forever, P. invites his readers to survey and delight in the rich diversity of images through the centuries.

The enterprise is a valuable one. Although the proper content and the ultimate criterion of Christology must always be Jesus Christ himself, the starting point of theological reflection about Jesus is the concrete faith of real persons who have encountered him in the questions, longings, yearnings, failures, and sins of their own lives. Consequently, a diversity of concrete images of Jesus is both inevitable and beneficial. A call to rejoice in this diversity can only be healing for a people long troubled by sectarian strife. Moreover, P.'s work not only can help us understand one another but also can uncover for each of us the many and varied levels and depths of meaning in our own traditions.

P.'s method is akin to that used by many theologians today. Avery Dulles' effective analysis of various models of the Church provided important and helpful insights for many thoughtful Christians as well as for professional theologians. Dulles' method employed theological models, whereas P. focuses on cultural images. Although the distinction may not be totally discrete, P.'s images are more graphic and represen-

tational than Dulles' conceptual models. P. employs the framework of the classical triad of the good, the true, and the beautiful. But it is the last of these three which gives his work its distinctive tone. He calls upon artists and poets, novelists and musicians, dramatists and mystics to illustrate such images of Jesus as the Rabbi, the King of Kings, the Icon of God, the Bridegroom of the Soul, and the Liberator.

Because he has undertaken such a broad survey, P.'s treatment of each image is necessarily brief and offers insight rather than analysis. The roots of each image in the Christian tradition and the factors within each context which gave it fertile soil for growth are not always detailed. Some images seem exceptionally suitable, such as Jesus as the Teacher of Common Sense in the Age of Enlightenment. But others seem less apt. P. selects the image of Jesus as the Prince of Peace for the period of the Reformation and the Wars of Religion, although he acknowledges that this image was not a prominent theme of Christian iconography in that period. Perhaps Jesus as the Mighty Warrior might have been an equally plausible and more appropriate choice. Moreover, the reader is not always sure if a specific image has actually been culled from the sources of the period in question or if P. has fixed upon an image which he felt would best explain that period.

The subtitle of P.'s book might lead some readers to expect an examination of cultural history and a delineation of relationships or disconnections among these images. His project, however, is not synthesis but the presentation of a history of images of Jesus in which, he confesses, a kaleidoscopic variety is the most conspicuous feature. In fact, many of the images do not seem so much the characteristic of a particular cultural matrix as of a particular type of spirituality. The chapter on Jesus as "The Monk Who Rules the World" pulls together strands from the Egyptian desert, Mount Athos, Monte Cassino, and Czarist Russia.

This book is not directed exclusively or even primarily to academic theologians. It grew out of an invitation to deliver the William Clyde DeVane Lectures at Yale. The audience at these lectures represented all ages, social backgrounds, educational levels, and religious persuasions, precisely the kind of audience for whom P. has intended the book. And for that audience this book will surely be a treasure. It is literate, erudite, and engaging. It has organized familiar material in a creative way; and each chapter is filled with thought-provoking and well-expressed insights.

St. Paul Church, Yellow Springs, Ohio

M. EDMUND HUSSEY

PALLADIUS: DIALOGUE ON THE LIFE OF ST. JOHN CHRYSOSTOM. Translated and edited by Robert T. Meyer. *Ancient Christian Writers* 45. New York: Paulist, 1985. Pp. vi + 249. \$16.95.

Meyer has done a masterful job in translating and commenting on this

important work of Palladius, which delineated a canonical struggle that shook the Eastern Church in the early fifth century. Although dogma was not the real problem, lust for power and jurisdiction led many bishops to jealousy, bribery, and even bloodshed. Not only were the hierarchy and clergy involved, but the imperial court of Constantinople as well.

The *Dialogue*, as Meyer admits, "makes hard reading and requires constant application of the mind to follow the argument." But M.'s skill in translating and his lengthy commentary of over a thousand notes go far toward easing the reader's task. His elegant English also shows Chrysostom as a model of what a true Christian bishop should be and clears him of the slanderous charges brought against him.

Palladius was closely associated with Chrysostom during most of his years as patriarch of Constantinople; hence Palladius was an eyewitness of most of the events recorded in the *Dialogue*. Although favorable to Chrysostom, who had ordained him, his account is neither secondhand nor fiction. Nor is it a full biography, but covers only the last decade of Chrysostom's life, from his consecration as bishop by Theophilus of Alexandria in 398 until Chrysostom's death in exile some ten years later. In this it parallels another famous dialogue, Plato's *Phaedo*, which describes Socrates' last days in prison and his death.

The dialogue form is also most suitable for presenting an eyewitness account. Theodore, a Rome deacon, is anxious to hear the true facts on Chrysostom's exile and death and puts his questions to an unnamed Eastern bishop, who is the chief interlocutor. Undoubtedly, the anonymous bishop is Palladius himself, but he is spoken of in the third person whenever the text mentions him by name as an eyewitness.

The *Dialogue's* action plunges us *in medias res*. Theophilus had unjustly excommunicated some Egyptian monks, who fled to Constantinople, where John gave them refuge. Theophilus was furious, came to the capital, and convoked the illegal Synod of the Oak, which was packed with a majority of his own suffragans. He summoned John to defend himself against trumped-up charges. John refused to appear and be judged by his enemies. He was deposed from his bishopric and exiled on an equally false charge of treason. The people rioted over this injustice, the sentence of exile was repealed, and John returned to Constantinople.

Theophilus sailed to Alexandria but left behind a band of intriguers to continue the discord. These ingratiated themselves with the empress by flattery and angered the imperial couple with false charges against John, which resulted in another sentence of exile to faraway Pityus on the Black Sea. The journey was difficult, the terrain mountainous with many rivers to be crossed, and John's military guard cruel. His poor health could not withstand the rigors of forced marches, and before he reached the end of his journey the saintly bishop reached his heavenly reward.

M.'s work reveals the cardinal sins rampant in high places in recount-

ing the scandalous plottings of John's brother bishops and his gullible emperor. Their unchristian connivings ripped the seamless robe of Christian unity. Nor was it rewoven until some years after John and Theophilus had died. Then John's name was restored to the diptychs as "the saintly bishop."

The *Dialogue* is splendidly edited and shows few flaws in printing or spelling, mostly in Greek quotations.

Cincinnati, Ohio

PAUL W. HARKINS

MAÎTRE ECKHART: MÉTAPHYSIQUE DU VERBE ET THÉOLOGIE NÉGATIVE. By Emilie Zum Brunn and Alain de Libera. Paris: Beauchesne, 1984. Pp. 249. Fr. 150.

INTRODUCTION À LA MYSTIQUE RHÉNANE D'ALBERT LE GRAND À MAÎTRE ECKHART. By Alain de Libera. Paris: O.E.I.L., 1984. Pp. 488. Fr. 170.

Continuing the renewed interest in Meister Eckhart reaching from Europe through the U.S. to Japan and India, these two volumes represent a high level of French research into Eckhart and his theological world. Both are the work of a scholar at the French national research center in Paris (CNRS), Alain de Libera, who is a contributor to the *Corpus philosophorum Teutonicorum medii aevii* and a specialist in medieval logic, philosophy, and theology as well as a professor at Nanterre.

In the first book (solely on Eckhart), Libera is joined by an Eckhart scholar already well known, Emilie Zum Brunn. This study is formed by a clear discernment of the central thought-forms of Eckhart, while its often original insights are enhanced by a relaxed and extensive knowledge of the Eckhartian corpus. As M. D. Chenu indicates in his Introduction, the authors are at home in several areas of medieval thought, and so their work presents various dialectics in Eckhart's thought: metaphysics and mysticism, Platonism and Aristotelianism, philosophy of consciousness and philosophy of being.

Libera and Zum Brunn have chosen to develop what is possibly the central pattern in Eckhart: the God who is primarily being and whose being is becoming, process, birth. They argue that the divine being as birth and the divine birth as a begetting of finite creatures (words) is as an ontology of revelation the Eckhartian vision; issues like "transcendental logic," "analogy," and "nonbeing" should not be treated independently but as consequences and supports for the analysis of the process reaching from the Godhead through birth to words-being-born. Although the book is largely concerned with metaphysical rather than biblical facets of the Rhenish Dominican, transcendental questions and a maieutique of nonbeing unfold in an ontology whose inspiration comes from the biblical books of the Word: Genesis, Exodus, Wisdom, and John.

There is new research here, particularly on Eckhart's intellectual milieu: e.g., on the borrowing from and relationship to Thomas Aquinas and Averroism. An example of the depth and perspicaciousness of the book is the view of how creation implies not primarily a production of surplus being or the stamping out of new beings but the inclusion of words realized in existence within the divine ambience of existence; for outside of the embrace of not only the divine power but the divine mind there is only a perpetual nonbeing. Creation in the instant, in the Word, in eternity grounds creation in process, finitude, and time, because for Eckhart the first and solely nonderivative realm of being is God. The "now" of eternity is not a boring exclusion of life but the seed of process. Repeatedly that "now" is itself grounded in the birth of the Son disclosed by revelation's radicalization of metaphysics.

The second book is by Libera alone but its subject is not solely Eckhart. This *Introduction* is not a guide to the various figures of Rhenish mysticism. It is, rather, almost the first serious study of the branch of the School of Cologne in which Eckhart found his intellectual resources, the school of Albert the Great deeply engaged with Neoplatonic thought. This intellectual center of Cologne was carried along and beyond the Rhine by Dominican friars of the 13th and 14th centuries.

It was Albertus Magnus' destiny not only to further the genius of Aquinas but to inspire another line in medieval theology. Naturally, Aquinas shares in some of its directions, and at the beginning of his 500-page study Libera lists early "Thomists" such as Johannes de Sternegassen and Heinrich von Lubeck. Drawing on Augustine and Pseudo-Denys, searching for principles from Neoplatonism as well as from Avicenna, Averroes, and Maimonides, this school flourished in the decades surrounding the year 1300. Not only Albert's appropriation of Pseudo-Denys but his detachment before Proclus and Avicenna (as well as the reputation of Augustine) had an enormous impact. Libera treats as one underlying thematic of these Dominicans the articulation of "a metaphysics of flux" drawn from sources reaching from Proclus to Scotus Erigena. This perspective of process moves from the philosophy of nature through the knowing and praying human person to the divine ideas. There are also the motifs of participated oneness and fulness of being, the secret depth of the soul, the darkness of unknowing. "The heritage of Albert consists in a large measure in what he himself inherited. In this sense, the theology of the Rhineland owes to its master the transmission of its sources . . . and thus was formed by an exceptionally strong encounter with the three religions of the Book (Judaism, Christianity and Islam), and with the Neo-Platonisms which became the instrument of their theologies as well as with the Aristotelianism of the great Arab philosophers" (40).

The book considers five theologians: Hugo Ripelin of Strasbourg, Ulrich of Strasbourg, Thierry of Freiburg, Meister Eckhart, and Berthold of Mossburg. All are Dominicans but not all were direct students of Albert, though several were. Libera shows (tenuously for the earliest theologian, Hugo Ripelin) how not just opinions of Albert but what he sees as a distinctively Albertian theology influenced the sparse or significant works they left behind. The figures range over almost a century, extending from the 1230s, when Hugo is a prior in Zurich, to the 1360s, when Berthold dies. For each, the author examines their life, sources, relationships (Albert, Eckhart, Thomas), and their own patterns of thinking through being and knowing present in their theology. There is a glossary of scholastic terms, a bibliography, a survey of dates and works for each theologian, and a detailed index of authors.

In his conclusion the author notes that the existence of a Rhenish and Albertian school of theology is established, but he argues against seeing the figures as too much alike, too identified with Albert or Eckhart. At the same time, for most who know little of Albert and view Aquinas in solitary splendor, the emergence of this second Dominican and Albertian direction is fascinating. As the book demonstrates, in some priories of the German Dominicans this theology and philosophy would have been considered more suitable than Aquinas' work produced in Paris, Rome, Orvieto, and Naples. Any reader acquainted with the reality and history of Aquinas in the 13th century will be impressed and educated by this description of the other school of Cologne and Albert the Great.

What is striking is the fecundity of the period: the new university milieu, the new Order of Preachers. Albert himself absorbs and hands on both Aristotelian and Neoplatonic worlds. "The age of Albert the Great is not one of the many, almost countless, renaissances which the Middle Ages have known. It is an *epoque of birth!*" (446). Through a meticulous study of the theological works of this school—their genre, ideas, sources, and milieu—Libera has argued for a distinct metaphysical theology whose independence from Aristotle and Aquinas raises interesting issues within the theological landscape of the 13th century, about Dominican thought within the Order and in relationship to other theologies, and about the presence of Platonism in Western Christianity during the Middle Ages.

University of Notre Dame

THOMAS F. O'MEARA, O.P.

AQUINAS, CALVIN AND CONTEMPORARY PROTESTANT THOUGHT: A CRITIQUE OF PROTESTANT VIEWS ON THE THOUGHT OF THOMAS AQUINAS. By Arvin Vos. Grand Rapids: Eerdmans, 1985. Pp. xvii + 178. \$13.95.

Vos is a Reformed Protestant, professor of philosophy at Western Kentucky University, Bowling Green. He was introduced to Aquinas, he

tells us in the Preface, in the fall of 1962 in a course he took on medieval philosophy taught at Calvin College by William Harry Jellema in his last year of teaching before mandatory retirement. In the many years that have passed since that initial encounter, V. has continued to study Aquinas, becoming more and more convinced that his thought is much closer to Protestant views in general and those of Calvin in particular than is commonly recognized.

V.'s purpose in this short and very readable book is to correct this state of affairs in certain centrally important areas, focusing chiefly on faith. He begins by showing it is largely a terminological difference that separates Calvin's description of faith as "a firm and sure knowledge of God" from Aquinas' (borrowed from Augustine) "thinking with assent." When Calvin attacks the notions of implicit faith and the distinction between formed and unformed faith, it turns out that it is not the highly nuanced position of Aquinas that he is opposing, as is generally supposed, but some scholastic teachers of his own day. Here, too, Calvin and Thomas are closer together than first appears.

A fair number of Protestants commonly think of Thomas as having a rationalistic view of faith, in which assent is always proportioned to the evidence that reason can establish. V. shows from the text of Thomas how mistaken this is, and how the evidence for faith is found especially in the interior call of grace. This evokes a firm assent out of all proportion to what reason by itself might be able to discover. Borrowing terminology defined by Wolterstorff, V. characterizes Thomas as "fideist" rather than "evidentialist" in the act of faith.

V.'s treatment of Thomas' understanding of the preambles of faith is especially illuminating. He follows de Broglie in this matter and shows that Thomas did not conceive the preambles as truths which reason had to establish before faith was possible, but as truths which all believers must acknowledge but which some educated persons can demonstrate from reason. Preambles show the continuity between reason and faith, and illustrate how faith perfects reason; for faith always affirms more about the matter in hand than reason can demonstrate. The 19th-century view of preambles as truths established by reason to make faith possible—the existence of God, the trustworthiness of God, and the historical fact of a revelation—is simply foreign to the thought of Thomas. He nowhere discusses the last two of these in connection with preambles, and he includes such things as the immortality of the soul, which has scarcely anything to do with evidence required for making an act of faith. V. illustrates this with the concrete case of natural theology and knowing the existence of God from reason. Thomas in no way makes faith in God depend upon a prior demonstration of His existence.

Finally, V. deals with the question of nature and grace in Aquinas. He depends here in great measure upon the studies of Henri de Lubac. He

shows how Protestants frequently misunderstand both Thomas' understanding of nature and its relationship to grace.

The book closes with a summary of its conclusions and with a plea for an appreciation of Thomas based on a firsthand reading of the text. V. finds reasons for the misunderstanding of Thomas in the many cultural differences between the 13th century, the 16th century, and our own day, as well as in uncritical repetition of ill-founded negative judgments on Thomas' work. His last two sentences capture the spirit of the book: "It is high time that Protestants put the old division behind them, high time they began to reclaim this part of their heritage—and they can rightly claim Aquinas as part of their heritage, since he did live and work in the context of a still-undivided Western Christendom. He is one of the teachers we can ill afford to do without as we attempt to meet the challenges of our own day" (174).

Everyone, with the possible exception of the Thomistic specialist, can learn much from this work. Those who simply want to see how Thomas deals with some central questions of fundamental theology can profit both historically and theologically. The comparisons with Calvin can also be illuminating for understanding Calvin's teaching and for realizing how close he stood on many points to the ongoing tradition of the ancient Church. One might have hoped that V. would have utilized the *Summa* somewhat more and the *De veritate* somewhat less, since the former is the much more mature work. But V. is correct in pointing out that the main lines laid down in the earlier work were maintained consistently thereafter. This is a work of theological ecumenism of the first order.

Jesuit School of Theology at Berkeley

JOHN H. WRIGHT, S.J.

NINETEENTH CENTURY RELIGIOUS THOUGHT IN THE WEST 2 and 3. Edited by Ninian Smart, John Clayton, Patrick Sherry, and Steven T. Katz. Cambridge: Cambridge University, 1985. Pp. vi + 361; x + 342. \$49.50 each.

These two volumes complete the recent Cambridge University Press project to publish a collection of comprehensive essays on 19th-century religious thought in the West. The intent of the project is to balance the latitude expected of the introduction and the originality expected of pioneering criticism. Overall, the 27 essays in all three volumes do an admirable job in approaching this at once pedagogical and scholarly standard. An extensive bibliographical essay detailing the present state of the primary sources, critical editions, and significant contributions to the secondary literature follows each entry.

The three volumes present a pattern in their arrangement of the subject matter, though one that is occasionally broken by editorial efforts

to remain faithful to a general chronological framework. While Vol. 1 (*TS* 47 [1986] 168–69) is devoted to individual thinkers in the German tradition, Vol. 2 primarily examines English-speaking religious thought, and Vol. 3 the academic study of religion.

Volume 2 comprises the essays “Samuel Taylor Coleridge” by C. Welch; “Ralph Waldo Emerson and the American Transcendentalists” by the late S. E. Ahlstrom; “John Henry Newman and the Tractarian Movement” by J. M. Cameron; “Drey, Möhler, and the Catholic School of Tübingen” by J. T. Burtchaell; “Roman Catholic Modernism” by B. M. G. Reardon; “Russian Religious Thought” by G. L. Kline; “British Agnosticism” by J. C. Livingston; “The British Idealists” by H. D. Lewis; and “William James and Josiah Royce” by J. E. Smith.

Volume 3 comprises the essays “Religion and Science” by J. Kent; “Friedrich Nietzsche” by C. H. Ratschow; “Jewish Thought” by N. Rotenstreich; “The Study of the Old Testament” by R. E. Clements; “The Study of the New Testament” by J. C. O’Neill; “Friedrich Max Müller and the Comparative Study of Religion” by J. M. Kitagawa and J. S. Strong; “The Anthropology of Religion: British and French Schools” by E. Leach; “Max Weber and German Sociology of Religion” by R. Robertson; and “Ernst Troeltsch” by T. Rendtorff and F. W. Graf.

Now that the entire project is completed, one can express the highest admiration for the fine editorial work that is responsible for its cohesiveness and the consistency in purpose and scope that runs throughout the individual essays. Usually, introductory collections that are chronologically defined limit themselves to the approach taken in the first volume of this project and are entirely devoted to the philosophical and theological luminaries who contributed to the formation of the time period delineated. In this regard the second and third volumes here reviewed are responsible for the uniqueness of this collection; for here attention to intellectual currents, schools of thought, and methodological innovation provides dimension nearly always missing in such overviews.

In evaluating volumes such as these, the reviewer must necessarily be arbitrary in particular expressions of appreciation and criticism, since the lion’s share of the essays is of superior quality and since the reviewer, the present one at least, can hardly claim expertise in all the areas of scholarship addressed. One can only admire the magisterial skill with which the essays by Welch, Smith, and Kitagawa and Strong structure their respective material and present the thought of their intellectual protagonists—Coleridge, James and Royce, and Müller—with verve and excitement.

The essay by Burtchaell is the only one in the collection that stands out as interpretatively skewed in its approach. B. expounds the thought of J. S. Drey, J. A. Möhler, and the Catholic Tübingen School with only

the most passing and general reference to the influence of Schelling on the modern direction of Catholic theology they originated. This has the deleterious effect of muting the innovative and, from the perspective of the 19th century hierarchy, somewhat heterodox contribution of the Tübingen theologians, an effect that is reinforced by B.'s odd choice of the theme of church and state as a central hermeneutical preoccupation in his exposition of Drey and Möhler. The result is that the Tübingen School appears to be much less concerned than it was with constructing a foundationally meaningful alternative to the Tridentine scholastic tradition that drew on the bold intellectual currents of German idealism. One is surprised as well by B.'s omission from his bibliographical essay of the recent, and indeed only, monograph on Drey in English, W. Fehr's *The Birth of the Catholic Tübingen School: The Dogmatics of Johann Sebastian Drey* (TS 43 [1982] 728–30). One would do much better to rely on Fehr than on B. for an understanding of the theological project ventured by Drey in particular, and on T. O'Meara, *Romantic Idealism and Roman Catholicism: Schelling and the Theologians* (TS 44 [1983] 329–31) for an understanding of the Catholic Tübingen School in general.

Considering the formidable task of presenting and assessing the wide range of ideas and issues produced during a time of challenge and creativity unequalled in the history of religious thought in the West, one can finally offer only gratitude and appreciation to the editors of and contributors to these volumes for a job most impressively done.

Fairfield University, Conn.

JOHN E. THIEL

THOMAS MERTON: THE DEVELOPMENT OF A SPIRITUAL THEOLOGIAN. By Donald Grayston. New York: Edwin Mellen, 1985. Pp. viii + 220. \$49.95.

G. has already published *Thomas Merton's Rewriting*, a variorum edition of the five texts that culminated in *New Seeds of Contemplation* (the original manuscript, *Seeds of Contemplation*, *Seeds* [revised], a new manuscript, and *New Seeds*); one half of the original ms carried through to the final version. The present work is based on a study of the variorum and traces the changes between the first (1948) and the final (1961) version. The changes are identified as showing "a world denying and triumphalist monk" becoming "a world affirming and broadly ecumenical person." In other terms, "Having fled from the world in anger, self-reproach and confusion, he had returned to it in love and compassion." It is a change with which Merton readers are familiar, but in tracing alterations made in a single text the changes are documented and dated. The changes were often stylistic but, more significantly, many showed a gentler, more moderate tone (e.g., his first version identified the effect of

five centuries of Protestantism: "to make all religion seem like well-meaning stupidity"). G. refers to what others have noted, "the Mertonian freedom from consistency that any careful reader of his works comes to recognize"; this freedom makes difficulties for any study of M.'s theology. It is also noted that M. often referred to the paradoxical character of his own life.

G. argues well that contemplation is the controlling image in M.'s life and writing, pointing out that M. extended the term so that contemplation became a metaphor for the whole of Christian life: it is "the reason for our creation by God"; it is even found in the Trinity: "Love of these Persons is contemplation." The opening and closing chapters of the final version of *Seeds* were entirely new, and G. sees them as doing much to restore contemplation from the elitism M. had earlier proposed. Ultimately, the contemplative was seen as abandoning the world only that he might listen to its depths.

M.'s key scriptural motif is identified as the recovery of Paradise. At one time this return, with attendant innocence and purity of heart, was M.'s understanding of the final goal of the spiritual life; but G. does well in calling our attention to texts, often overlooked, that suggest these were finally seen as only the intermediate goal. The final goal became the kingdom of God, and this left the contemplative involved in the work of bringing about the "new creation," a work in which God works through human participation — such as was not the case with the original Paradise. G. suggests Merton can best be understood as an "ikon of Christian wholeness" for our own age, much as St. Bernard was for his. The image is suggestive and, like many an image, not entirely clear, but I have difficulty with it, though I remain a Merton admirer. M. articulated the contradictions of his personality and his times, and in doing so he has spoken to a wide and diverse audience. But for this reviewer his appeal is in his magnificent parts, though they never came together. Yet G.'s careful study can help any reader understand Merton in his complexity.

Georgetown University

THOMAS M. KING, S.J.

JESUS AND THE MUSLIM: AN EXPLORATION. By Kenneth Cragg. London: Allen and Unwin, 1985. Pp. xv + 315. \$17.50.

Ever since the document on non-Christian religions that emanated from Vatican II, interreligious dialogue has been the norm of the Church's relationship with the other great world religions. In this ideal and practice the Church has had considerable success in creating conditions for mutual communication in depth and respect with the Asian religious traditions, especially those of Hinduism and Buddhism, whose representatives have

been better disposed, indeed eager, for meaningful contacts with Christians. Unfortunately, this has not been the case with Islam and its members, which regard all other religions as intrinsically inferior to the Quranic tradition, which is seen as the final and definitive revelation of God, of Allah. Ecumenism and openness are thus not in vogue among the vast masses of Islam.

Of course, if mutual respect, dialogue, and genuine communication become possible between Christians and Muslims, there is already much to build on, particularly common roots in the biblical tradition. There is also much opinion and speculation in Islam on the identity of Christ, an issue that the prophet Muhammad had defined in his time. In a very real sense, Muhammad had effectively closed the door to any dialogue on the question of Jesus by his own pronouncements on the nature and role of Christ as a prophet. So, with Islam as with Judaism, the Christian faith has common ground, and Islam is the only other religion with an elaborated Christology, albeit quite unacceptable to Christians. If a genuine dialogue develops between Islam and Christianity, Christ will be the focus of it, and the major question might well be: How do we advance into a deeper understanding of each other's tradition on the central issue of who Jesus is?

It is precisely this issue of Jesus' identity in Muslim perspective that is explored by Kenneth Cragg of Oxford. He explores it in relation to the Christian understanding of Christ. He wants to uncover the Quranic Jesus who is called 'Īsā not only in the Qur'an itself but also in the long tradition of Islamic philosophy, poetry, devotion, and spirituality. Cragg regards this present volume as an attempt to introduce the NT in a sensitive way to Muslims, because he believes it to be an urgent necessity that the Islamic world seriously study the Christian Scriptures. He proposes to do this by merging into one volume "the study of the Islamic Jesus and the New Testament Christ."

Cragg discusses with eloquence, precision, and insight what is involved in comparing the two traditions on the nature of Jesus. He spends two chapters detailing the Quranic view of Jesus. Two chapters are also devoted to the Christian documentation of who Jesus is and a profound elaboration of the Incarnation. Another chapter compares the two approaches around the event of Gethsemane. This serves to further illustrate the difference. Christian faith sees Gethsemane as climaxing in the redemption, whereas Islam regards it as culminating in a mystical rapture. C. also discusses the theology of the whole enterprise, and then he plunges into some important themes, questions involving salient personalities such as Paul, John, and the Holy Spirit. The final chapter deals with the contemporary scene and the prospects for real dialogue and mutual understanding. Here C. is somewhat pessimistic and finds no

reason to be sanguine. Generally, he feels there are few signs of hope for better relations, and there is much misunderstanding and rigid exclusivism on the part of Muslims. This makes fruitful dialogue impossible. First there has to be openness and a willingness to encounter the other on the basis of what unites the traditions. Christians and Muslims are a long way from that point, but at least the hard questions are being asked. C.'s book is invaluable in defining the issues for us, and so prying open the door to coexistence and co-operation among us.

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WAYNE TEASDALE

CLINICAL HANDBOOK OF PASTORAL COUNSELING. Edited by Robert J. Wicks, Richard D. Parsons, and Donald Capps. New York: Paulist, 1985. Pp. vii + 579. \$22.95; \$14.95 paper.

Albert Camus wrote that the whole life of a person is the slow trek to recover the two or three simple images in whose presence one's heart first moved. After reading the present book, the image that came to mind was that of a house. The metaphor of the house aptly serves as an appropriate symbol to review this fine expression of the theory and practice of pastoral counseling. The heart is indeed moved with esteem for a difficult task well done, but perhaps more importantly the mind is filled with admiration for the construction of the chapters and for the aesthetics of the design.

Viewing this book from a distance in order to gain perspective or up close to observe detail, one is impressed by its strength and adequacy. This is well depicted through the authors chosen to contribute. To a person, they have all made important advances in the research and practice of pastoral counseling. Browning introduces the reader to some of the complexity which confronts those of us who inquire into the nature and purpose of pastoral counseling. He gives six cogent reasons why both the Church and society should support the development of pastoral counseling in its outreach to help people. History gives foundations and depth to any undertaking, and Strunk's chapter evidences the truth of Kierkegaard's insight that life is lived forward but understood backwards. He gives us an appreciation of the roots and traces the tendrils of this new and old science and art. Steckel uses the adjective "ecumenical" to determine the directions pastoral counseling is taking, as well as to understand what has been recovered through the struggle of theology and psychology to be at the service of the human person.

After this fine beginning and introduction, a number of chapters focus on the person of the pastoral counselor. I consider the chapter on spirituality and personal maturity to be one of the finest I have read in terms of clarity and depth. The insights of Jesus are well represented

through a chapter by Bernard J. Tyrrell, S.J. Closing this section on the person is an excellent chapter by Wicks on the issue of counselor burnout. This chapter could well be read in isolation by anyone who is finding the life of ministry to be heavy and needs a method to reduce the stress experienced through working with others.

There are a number of chapters written under the rubric of basic diagnostic and therapeutic skills, and these include the counseling relationship, assessment, crisis intervention, consultation, collaboration, and referral. These chapters provide basic and necessary information. In particular, I call attention to the chapter on consultation, because this service is so useful to those of us involved in the ministry of counseling.

Following this section is a series of chapters which treat faith development, pastoral counseling for middle adults, the aging, marital and family therapy within the context of pastoral counseling. The editors are to be especially commended for including three chapters on the special needs of the population: women, minorities, and the handicapped. I found all these chapters answering specific questions which life has a way of asking people; they are insightful in their presentation; I highlight the chapter on women for its timeliness and sensitivity.

Where the ministry of pastoral counseling can be practiced becomes the focus for the next part. The range of applicability is impressive in scope and depth. These chapters could be read by counseling students with great profit to ascertain how they can be pastoral in settings where the surroundings are certainly nonsectarian or sectarian. They could serve the needs of psychiatrists, clinical psychologists, and social workers who are supervising pastoral counseling students to understand more fully the specific treatment needs found within various institutions and the issues students face within such a variety of settings.

In summary, the *Handbook* is ambitious in its attempt to be comprehensive and complete. The design is elegant in style, and economical in length given the topics covered and issues presented. One negative note: the absence of a chapter dealing with professional and ethical problems which confront the pastoral counselor. What is overwhelmingly clear is that the foundations of this work are not built on sand, but on the dignity and destiny of the human person, and pastoral counseling as a ministerial response is seen clearly as a work done in faith.

Loyola College, Baltimore

MELVIN C. BLANCHETTE, S.S.

SHORTER NOTICES

JESUS: INTRODUCING HIS LIFE AND TEACHING. By Leonard F. Badia. New York: Paulist, 1985. Pp. 194. \$7.95.

Although there is no introduction or preface, Badia seems to intend this as a simple beginning for those unacquainted with the life and background of Jesus. He treats such topics as "The Historical Jesus," the portrait of Jesus as presented by NT writers, the Resurrection, Jesus' humanity and divinity, and Jesus' human knowledge. Surprisingly, he devotes as much space to the Shroud of Turin as he does to the Resurrection and Jesus' divinity and humanity. A final chapter on special biblical questions about Jesus deals with Jesus' "brothers and sisters," the "exact words of Jesus," his attitude toward the devil as a person, his virginal birth, the fate of "non-Christians," and predictions of the end of the world.

The book is a simple treatment of these themes—almost too simple at times. The treatment of the historical Jesus focuses, to a great extent, on proving his existence. Thaddaeus is given as the surname of Lebbaeus (actually a variant reading) in Matthew (32).

Statements such as "there is general agreement that the [Fourth] Gospel was put together by the disciple John" (46) and "When the Greek translation of certain words or expressions can be translated back into Aramaic, we can generally presume that they are 'the exact words of Jesus'" (180) are hardly accurate. Even the conjecture that Mary and Jesus may have spent some time at Qumran (141) is without foundation. Stylistically, the almost total absence of a complex sentence may appeal to some readers but be tedious for others.

Although there are no footnotes to indicate upon whom B. is basing his positions, he is obviously familiar with

modern biblical scholarship and generally reflects its findings. He reflects (40–42), e.g., the stages in the formation of the Gospels as outlined in the Pontifical Biblical Commission's *The Historical Truth of the Gospels* (1964). There is also a wealth of detail, e.g., the derivation of "gospel" and "Jesus" for the beginning student. Finally, B. provides study questions and a bibliography at the end of each chapter which would be helpful to both teacher and student.

JOHN H. MCKENNA, C.M.
St. John's University

JESUS THE PHARISEE: A NEW LOOK AT THE JEWISHNESS OF JESUS. By Harvey Falk. New York: Paulist, 1985. Pp. vii + 175. \$8.95.

This book elaborates a thesis proposed by Rabbi Jacob Emden, of 18th-century Poland, namely, that Jesus and Paul were influenced by the school of Hillel through the Essenes to establish a religion for Gentiles based on the Noahide commandments. The crux of the thesis is that Jesus sided with the school of Hillel, opposing the then dominant school of Shammai, and asserted that even the Gentiles could be saved as the "hasidim of the nations" if they kept the commandments encouraged by Moses for the Gentiles.

The individual chapters seek to establish each point of this thesis. After introducing Emden's claims, Falk presents Hillel's and Shammai's attitudes toward the Gentiles; the Essene adoption of Hillel's views; the continuation of the debate between the schools at the time of Paul's debate with the Jewish Christians; the Jewish theory of the salvation of the Gentiles through observance of the Noahide commandments; the eventual eclipse of the school of Shammai and resurgence of the school of Hillel for all later Juda-

ism; and the anti-Pharisaical preaching of Jesus as affirming the teaching of Hillel against Shammai.

The chapters are excessively repetitious, although they do move the argument along. The strength of the book is its ecumenical tone, understanding that Jesus' criticism of the Pharisees should not be interpreted as opposition to Judaism as such, and the very helpful insights it provides into Hillel's thought and Jesus' association with it. More tenuous are the attempts to establish the Essenes as a community with a mission to the Gentiles, or the mission of Jesus as not challenging Jews in their own law and practices. There are also occasional lapses of historical-critical method, assuming unlikely historicity of some Gospel events, or arguing from later centuries back to the rabbis of Jesus' time.

ANTHONY J. TAMBASCO
Georgetown University

THE PASSION OF JESUS IN THE GOSPEL OF MATTHEW. By Donald Senior, C.P. Wilmington, Del.: Glazier, 1985. Pp. 200. \$8.95.

What Senior says about the cross in the Gospel of Matthew describes his own work: it "has various levels of meaning." His project (which will study the Passion in all four Gospels) proceeds on many levels. One is the sophisticated historical-critical analysis. Another is a profound theological meditation on the suffering of Jesus by a Christian committed to explaining the narrative as "an account of the Christian community's encounter with the passion" (40).

Senior maintains that Matthew's brilliant distillation of tradition unites many theological strands into an awesome narrative that calls Christians to social witness in the face of human suffering and alienation. In this sense he writes "for all those who are interested in Scripture and willing to read it closely" (13). When his book is read

as an exposition of that daring thesis, it becomes a powerful statement of the Passion as good news.

While his study demands close reading, S.'s style provides a refreshing vehicle of rich theological insights communicated with emotive imagination. He shows how Matthew's narrative evokes a faith response on the part of readers from its opening scene. Part 1 brings together examples illustrating how the entire Gospel prepares readers to understand the Passion. Part 2, the heart of the book, is a detailed analysis of Mt 26:1-27:66. Part 3, a 20-page meditation synthesizing the religious meaning of Matthew's Passion, serves as an appropriate conclusion.

Readers who are willing to follow S.'s careful scholarship in a spirit of faith commitment will experience the pathos of Jesus' death cry as a "prayer of raw, unadorned faith" (136). They will also join the Sanhedrin on Calvary in encountering "the issues and storms of conflict" that surrounded Jesus (133). Three indexes make the book easy to consult.

JAMES M. REESE, O.S.F.S.
St. John's University, N.Y.

THE PASSION ACCORDING TO LUKE: A REDACTION STUDY OF LUKE'S SOTERIOLOGY. By Jerome Neyrey, S.J. New York: Paulist, 1985. Pp. vii + 232. \$8.95.

Luke's Passion narrative has become a sudden focus of attention among American Catholic exegetes with the simultaneous publication of the present volume and R. J. Karris' *Luke: Artist and Theologian* (Paulist, 1985), and with commentaries by Raymond Brown and Donald Senior (in studies of all four Passion narratives) not far behind. Neyrey breaks new ground principally in two ways, by the use of the Acts of the Apostles as an interpretative key for Luke's account, and by his emphasis on the theme of Jesus as the New Adam in Lucan soteriology.

N. shows the links between the trials of Jesus in Lk 22-23 and the later trials of apostles in Acts in a section provocatively entitled "Jesus' Trials in Acts." The fulcrum of N.'s argument is the generally accepted postulate that Luke-Acts was conceived as a unified work by the author. In composing his Passion account, Luke was preparing for the events he would narrate in Acts. A significant insight here is that the trials of the apostles in Acts are continuations of Jesus' trials in the Gospel, in the sense that new witnesses testify and bring new evidence on Jesus' behalf.

In his final chapter, N. joins the search for Luke's understanding of the saving significance of Jesus' death. Because Luke avoids the expiatory model that Paul made dominant, there has been scholarly doubt that Luke has any doctrine of a salvific death. Recent studies are emphasizing rather a Lucan soteriology different from Paul's but valid in its own right. N. finds the key in a Jesus-Adam typology. His main arguments are the presentation of Jesus as the foundational figure for a new age, the identification of Adam as "son of God" in the genealogy shortly after Jesus is so named in the baptism, the hypothesis that the background for the temptation scene is not the desert wandering but Gen 1-3, and the emphasis on Jesus' faith and obedience in the Passion.

This position would be much stronger if the genealogical reference were not the sole mention of Adam in Luke-Acts. As it is, too much is claimed for the Jesus-Adam comparison which is present. Jesus is certainly inaugurating a new epoch for Luke, but the arguments for a Genesis background for the temptations are not convincing. The role of Jesus' faith and obedience in Luke's soteriology is cogently presented; it is hard to see, though, that the evangelist is emphasizing a contrast with Adam's disobedience. N. is

certainly right in stating that "the climax of that salvation and its confirmation are sealed in the final act of obedience [of Jesus]" (192), but I would pursue the model of the anointed Servant or the martyred Prophet rather than that of Adam.

An excellent contribution to Lucan scholarship.

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

CHRIST IS COMMUNITY: THE CHRISTOLOGIES OF THE NEW TESTAMENT. By Jerome H. Neyrey, S.J. Wilmington, Del.: Glazier, 1985. Pp. 295. \$12.95.

This complex book is part of the author's interesting theological "project" of explicating diverse NT Christologies. Two thirds of the book deals with the four Gospels. N. analyzes them according to the method of redaction criticism. He sees a correlation between the way Jesus is portrayed and what communities were experiencing. Sometimes the evangelists let community experiences govern their presentations; at other times they portrayed the aspects of their traditions that appealed to their audience.

As a means of elaborating the Christologies found in the Gospels, N. devised five "comprehensive catchbasins": mission and membership; understanding the OT; eschatology; ethics; group self-understanding. He picked these because they "touch on basic issues of Jesus' day," areas in which he was "challenging the prevailing opinions of Israel's various parties and factions" (30). To these N. adds considerations on the experience that constituted the "live situation" that gives "coherence and clarity to the five catchbasin topics" (53). In light of that process, he formulates his Christologies by "reflecting on the names and titles given to Jesus in the gospel story" (54).

This approach results in finding two Christologies in the Gospel of Matthew, because of the community's "long

and changing history" (65), and four in John. The key element is "experience." In Luke it is the result of "an extended period of self-definition" (127). Without appealing to semiotics, N. is searching for what C. S. Peirce called an "interpretant," which can ultimately lead to the habit of Christological understanding. He is aware that experience "covers a lot, but also obscures a lot" (273). That is why the dynamism of signs offers more promise than static catchbasins.

JAMES M. REESE, O.S.F.S.
St. John's University, N.Y.

ENTRE JÉSUS ET L'ÉGLISE. By Jacques Guillet, S.J. Paris: Seuil, 1985. Pp. 320. Fr. 110.

The purpose of Guillet's essay—not all that apparent from the title—is to show the elements of continuity between the words and deeds of Jesus and those of the early Church. If carried out in full, this would be a vast enterprise, and G. does not aspire to perform such a herculean task. What he has done, however, is for the most part very well done indeed—selective though he necessarily must be. Within the framework of 16 short chapters, he treats of such diverse topics as what Jesus really intended to do (still the question of questions in NT studies), Jesus and his disciples, the Last Supper and its implications for Jesus and the NT Church, the mission to the pagans, the origins and meaning of Christian baptism, ministry in the Church as rooted in the activity of Jesus during his public ministry. A rarity in studies of this sort is G.'s treatment of the anointing of the sick and the rite of Christian marriage, both of which he finds rooted in some fashion in the words and actions of Jesus.

Since this book is intended not for scholars but for a popular audience, there is a lack of the usual scientific apparatus—extensive footnotes, large bibliography. Noticeable—and all to

the good—is the unctuous literary style of the work; a disadvantage is that weighty and disputed matters tend at times to be oversimplified or glossed over. And it must be admitted that the general tone continues to be that of French-language Catholic, British Protestant, and middle-of-the-road German-language scholarship of the 50s and early 60s; witness the list of authors frequently cited: C. H. Dodd, A. George, X. Léon-Dufour, H. Schürmann, J. Jeremias, M. Hengel.

This treatise can only enhance G.'s well-earned reputation for pastoral skill and pedagogical acumen in the exposition of matters biblical.

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MARY: THE FAITHFUL DISCIPLE. By Bertrand Buby, S.M. New York: Paulist, 1985. Pp. 139. \$6.95.

Why another book about Mary? Buby addresses this question in his first chapter. Noting that Mary and her role in salvation are an integral part of the Catholic tradition, but that Marian devotion has waned dramatically in the years since Vatican II, he maintains that a renewed devotion to Mary will have to spring from the twin sources of Scripture and the contemporary Church's self-understanding. This book concentrates on providing a study of the scriptural sources, but it is written with the Vatican Council's understanding of Mary and the Church very much in mind.

B. gives attention to all the passages in the NT in which Mary is explicitly mentioned, as well as those in which there is only a possible allusion. He does not undertake original exegesis but simply and clearly presents the middle-of-the-road position of contemporary scholarship. His theme is that all these texts can be interpreted as portraying different aspects of Mary the faithful disciple of the Lord—an image which appeals to modern sensi-

bilities and the Church's own understanding of herself. Although he takes note of the different conceptions of "disciple" in the four Gospels, he does not attempt to harmonize them or show that Mary fits all aspects of discipleship.

B. writes for anyone who seriously wants to know about Mary and is open to a Marian devotion solidly based in the Scriptures. There is little in the way of critical apparatus, but there is a good bibliography of works available in English. Scholars may wish for a more rigorous discussion of the evidence in support of the conclusions adopted, but they will be pleased to receive this book as providing a convenient response to requests from nonspecialists for "something modern and scriptural on Mary."

PATRICK BEARSLEY, S.M.
*Mount St. Mary's
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FREEDOM AND OBLIGATION: A STUDY OF THE EPISTLE TO THE GALATIANS. By C. K. Barrett. Philadelphia: Westminster, 1985. Pp. viii + 120. \$8.95.

This excellent book, written by an internationally renowned NT scholar, is an outstanding blend of history, theology, ethics, sound judgment, and pastoral sensitivity. In chap. 1 and the epilogue, B. addresses Gal 1-2, Acts 15, and the facts behind Paul's conflict in Galatia. Especially helpful is his treatment of Paul's opponents (12-16, 99-100; see also 22, 44-52, 84-86). He argues persuasively that there was a planned and concerted anti-Pauline movement which tracked the apostle through his various churches and promoted its alternative point of view. In chaps. 2 and 3 he shows in a very clear way how Paul, in Gal 3-4, develops his theology to counter the OT interpretation and theology of his opponents. Paul's theology appeals to experience, deals with law and justification, and can be characterized as controversial,

critical, and Christocentric. In his final chapters he treats Gal 5-6 and argues convincingly that the three enemies of freedom are legalism, license, and charismatics who use their divine gifts as a means of self-aggrandizement. Put positively, B.'s theme is: "freedom is freedom to die with Christ by faith, and . . . is inseparable from the obligation to live the life of love that Christ lives within the believer" (89).

There is hardly a single critical issue in the interpretation of Galatians which B. does not handle. And he handles them all with sound judgment. His pastoral sensitivity is evident throughout the book, which had its first life in six lectures. About Peter, B. writes: "He lacked the solidity of purpose to stand up to determined opposition. Perhaps we should say that what he lacked was theology; a consistent theology would have led to consistent action. He is a warning to the minister who thinks he can do without theology" (13).

B. has written superb commentaries on 1 Corinthians, 2 Corinthians, and Romans. While not a fully developed commentary, this study completes his work on Paul's "major epistles" and adds lustre to his reputation as one of the major contemporary interpreters of Paul.

ROBERT J. KARRIS, O.F.M.
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PHILOSOPHY FOR UNDERSTANDING THEOLOGY. By Diogenes Allen. Atlanta: John Knox, 1985. Pp. vi + 287. \$14.95.

A very helpful text for showing how various philosophers and philosophies have had important impacts on Christian theology. Allen focuses particularly on how the major people have provided philosophical notions that theologians have had to consider and in some cases have positively adapted, in some cases rejected. The whole in-

terplay of philosophy and theology is highlighted here, especially as the philosophical concepts have affected Christian doctrines of God, Christ, and humanity.

The approach is historical, beginning with Plato and the Platonic tradition, moving through Aristotle and into Aquinas. The thought of Karl Barth is considered as a critique of Aquinas, as is process theology. In his chapter on the beginnings of the modern world, A. considers nominalism, humanism, and the scientific revolution. He moves on to philosophy in the early modern period, Kant and Hegel. His closing discussion is on the search for meaning in contemporary philosophy, considering existentialism, phenomenology, analytic philosophy, and hermeneutics.

This book will be most useful for students seeking a way into the study of theology via philosophy or for those who want a clearer picture of how Christian thought has been molded and directed in certain periods by frameworks and concepts crafted aside from theology itself. By his direct focus on the several major doctrines and by first determining what the theologians taught in order to see how they were influenced, A.'s work keeps its tight pattern throughout. It is written without footnotes, but an annotated selected-readings list is appended to guide into more detailed study. This book can be highly recommended.

DONALD K. MCKIM
*Theological Seminary
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DARWINISM AND DIVINITY: ESSAYS ON EVOLUTION AND RELIGIOUS BELIEF. Edited by John Durant. Oxford: Basil Blackwell, 1985. Pp. ix + 210. \$24.95.

To anyone interested in the problem of science and religion this is an exceptionally valuable collection of papers, originally presented at a conference organized by the British Society for the

History of Science in 1982. The participants bring diverse perspectives to the special question of the relationship between religious belief and evolutionary theory.

John Durant argues that Darwin's theory falls directly within the conventions of the natural theology toward which it has traditionally been viewed as antagonistic. John Brooke likewise suggests that Darwin's ideas remained powerfully influenced by Paley and that natural theology defined the only world in which the theory of natural selection could make any sense. Jim Moore's fascinating essay shows the influence of Herbert Spencer on liberal theology in America. Arthur Peacocke discusses various attempts by Christian theologians to integrate evolutionary ideas into their religious perspectives. (He points out that British evolutionary theology has been influenced less by Teilhard, Whitehead, and Rahner than by an indigenous tradition shaped by such thinkers as Temple, Tennant, and Raven. He modestly omits mentioning his own important contributions.) Mary Midgley maintains that evolution is the creation myth of our age and points out that Spencer's progressivist interpretation of evolution has prevailed over Darwin's skeptical one. In a somewhat incongruous entry, Vernon Taylor and Ralph Tanner discuss the effects of religion on human biology. Finally, Eileen Barker contributes an informative paper on scientific creationism. Each essay is accompanied by an extensive and very helpful bibliography.

There is much to dispute in these essays, especially a tendency on the part of Barker and Midgley to speak about the relation between science and theology without a sufficiently nuanced awareness of the many varieties of religious and theological understanding. But there is much more to arouse our gratitude.

JOHN F. HAUGHT
Georgetown University

CREATIONISM ON TRIAL: EVOLUTION AND GOD AT LITTLE ROCK. By Langdon Gilkey. Minneapolis: Winston, 1985. Pp. vi + 301. \$12.95.

Gilkey has once again exhibited his exquisite writing style. *Creationism* will be of interest to intelligent American readers in general, while also appealing to both religious and scientific specialists. He combines pragmatic, down-to-earth observations about the famous creationist trial which was held in Little Rock, Ark., in 1981, with pithy, specialist statements about religion and science. Both God and evolution receive an excellent treatment. G. grants that our society is heavily influenced by science and technology; many persons are mystified by both. In G.'s view, the two can be compatible.

The section dealing with the trial concretizes the misunderstandings which can arise between the two views of reality. G. uses the trial experience as the point from which he will explain how scientific "theory" need not be contradictory to religious "belief," although many persons see the two notions as contradictories because they do not really know the true meaning of the notions in various contexts. Some of the misunderstandings which arose during the trial are related in a serious, yet humorous vein which catches the flavor of the trial in an exquisite manner.

Part 2 grapples in an insightful manner with questions concerning our society as it is related to science and religion. G. has discovered that more scientists are fundamentalist in their religious views than most people would imagine. His discussion of the various forms of unity interpenetrating religion and science is enlightening. His analysis of the concept of "creation out of nothing" could be very useful in helping to explain to the average reader how a religious symbol can be related to a scientific symbol. The notion of progress which is at the heart of scientific symbol is demonstrated to be part of

the religious symbolic tradition which flows from the Judeo-Christian religious experience. *Creationism on Trial* is a must for readers in our society.

TERENCE GERMAN, S.J.
Marquette University

FORM AND VITALITY IN THE WORLD AND GOD: A CHRISTIAN PERSPECTIVE. By Trevor Williams. Oxford: Clarendon/Oxford University, 1985. Pp. xii + 356. \$29.95.

Behind the awkward title hides a rare treasure: a new, unabashedly liberal, Anglican introduction to Christian theology. The polar concepts of stabilizing form and energizing vitality structure reflections in five areas: the compatibility of evolution and revelation; God as creator of all and ground of meaning in Judaism; Jesus as the form of God, ultimately and universally significant; faith in Jesus expressed in symbols of faith, especially in the biblical and patristic eras; Christianity as abolishing idols, whether creedal, ecclesial, biblical, or political. Because of its determining belief in the incarnation of the divine in that person who wrote only in sand, Christianity can invest no thing or structure in this world with ultimacy, but can remain faithful to the One God beyond the many gods, the One creating, redeeming, and sustaining the world.

W.'s extensive historical sections may be open to charges analogous to Schweitzer's and Loisy's against the 19th-century German Protestant liberal school. However, his portrayals of Jesus' originality and the excess formalism of the "Pharisaic Rabbinic tradition" (125) embody a theological appraisal of the significance of the past, not a historical reconstruction. W. is susceptible, I believe, to other classic difficulties with liberal theology, e.g., doubt that he can justify the claims about the finality of Jesus, suspicion that he tailors the evidence to fit the framework, worry over an all-too-pat acceptance of some traditions (episco-

pace) and rejection of others (papal infallibility), fear that symbols may come to mean anything or nothing. Yet his holding fast to the rock of Incarnation and his tolerance for other traditions may undercut the power of many of these difficulties.

This text is certainly worth wrestling with in a master's-level general course in Christian theology.

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

ANointing with the Spirit: The Rite of Confirmation, the Use of Oil and Chrism. By Gerard Austin, O.P. New York: Pueblo, 1985. Pp. xiii + 178. \$9.95.

In Part 1, Austin surveys the historical development of confirmation. Part 2 analyzes the modern liturgical reforms, first in the Roman Catholic communion and then in other communions. One chapter treats the reform of the rites of blessing of oils and consecrating chrism; it includes its own historical background material. Part 3, "The Future," criticizes the current deficient liturgical praxis and offers hopeful suggestions for a return to the pristine practice of Christian initiation: baptism—confirmation—Eucharist.

A. traces the anointing with the Holy Spirit from Jesus' baptism through the water-baths and the gift of the Spirit in Acts and the Pauline letters to the practice of integral Christian initiation in the early Church. He laments the disintegration of the complete rite of initiation in the Middle Ages and the final dismemberment into separate sacraments of baptism, confirmation, and Eucharist. "Confirmation is not a reaffirmation of a previous baptism," A. asserts; "it is not the ritualization of a key moment in the human life cycle. It is, rather, the gift of the Spirit tied intimately to the water-bath that prepares one for the reception of the body and blood of Christ as a full member of the church."

One solution to the dilemma is to implement the 1973 Scottsdale statement on Christian initiation for children of responsible parents. Two different patterns could coexist: full rite of initiation as infants followed by catechesis appropriate to succeeding stages of development; or enrollment of infants as catechumens, with initiation to be celebrated at a later age after catechesis. Instead of postponing confirmation until adolescence, A. suggests the use of other rituals at appropriate times in life. Perhaps A. will later delineate such rituals.

This is a book for every U.S. bishop, D.R.E., and pastoral minister to read and implement.

PRUDENCE M. CROKE, R.S.M.
Salve Regina College, R.I.

SAINT JOHN CHRYSOSTOM: APOLOGIST. Translated by Margaret A. Schatkin and Paul W. Harkins. *The Fathers of the Church* 73. Washington, D.C.: Catholic University of America, 1985. Pp. xii + 298. \$29.95.

Chrysostom is not ordinarily counted among the apologists of Christian antiquity. However, the two documents in this volume have been recognized by scholars as belonging to the tradition that emerged in the second century of the Christian era. A comparison of their contents with other works by C. will enable students to recognize the apologetic nature of much of C.'s writings. The material in the treatises also helps to shed light on the political and social context within which C. pursued his theological enterprise.

It is scarcely necessary to state the value of a new edition of any of Chrysostom's works. One important aspect of this volume is that it brings the first English translation of both the *Discourse against the Pagans That Christ Is God* and the *Demonstration on Bl. Babylas and against the Greeks* to students of the Fathers. The style and

quality of the translation clearly serve to enhance the thought of the golden-mouthed Antiochene.

Both treatises are directed to Greek pagans and their accusations against Christianity and its teachings, with particular emphasis on the doctrine of Christ's divinity. The works are theological in nature, but those who have learned to find in C.'s writings the human and intellectual characteristics which charmed John Henry Newman will not be disappointed. The translators seem to have been able to preserve the tone and timbre of Chrysostom's style in the English rendition they provide.

Scholars, professors, and serious students of patrology will especially appreciate the appearance of this volume. Introductions are thorough and extensive. Footnotes, conveniently placed on each page, are helpful in their content and clarity. Bibliographical references are complete and challenging for further reading or research.

AGNES CUNNINGHAM, S.S.C.M.
Mundelein Seminary, Ill.

JOHN CASSIAN: CONFERENCES.
Translated by Colm Luibheid. New York: Paulist, 1985. Pp. xv + 208. \$9.95.

It is an occupational hazard of publishing that a text aimed at one audience may be reviewed by a member of a different audience. It is encouraging that the works of Cassian will be available for spiritual reading for modern Christians, and for that I applaud this readable new translation, but the church historian in me is disappointed. Except for direct citations of Scripture, there is no critical apparatus, not even to other and earlier spiritual and monastic writers; such an apparatus, even a minor one, would have helped the student and presumably not have deterred those wishing spiritual content. Furthermore, of the nine "conferences" translated here (1, 2, 3, 9, 10, 11, 14,

15, 18), six (1, 9, 10, 11, 15, 18) are already available in the convenient and inexpensive volume *Western Asceticism*, edited by Owen Chadwick, who contributed a fine introductory essay to this volume. This essay, by the way, does not make the reader feel any better about the choice of "conferences," since it refers to no fewer than five (6, 13, 16, 17, 23) untranslated ones. The church historian is not the intended reader of this volume, but there is no reason why a book cannot serve two audiences; Cassian was, of course, a major historical figure, and a volume containing new translations and some critical apparatus could serve both audiences.

JOSEPH F. KELLY
*John Carroll University
Cleveland*

NICEPHORI BLEMMYDAE OPERA:
AUTOBIOGRAPHIA SIVE CURRICULUM
VITAE NECNON EPISTULA UNIVERSA-
LIOR. Edited by Joseph A. Munitiz.
Corpus christianorum, series graeca 13.
Turnhout: Brepols 1984. Pp. lv + 157.

This edition of two writings by a 13th-century Greek theologian is based, unlike its predecessors, on a careful study of all the available manuscripts. The meticulous precision which guided the editing of the text supports a methodology that has produced striking results. For example, after expressing serious reservations about the possibility and utility of constructing a stemma for the manuscript tradition of the *Autobiography*, M. formulates a series of "propositions," on the basis of which he develops what this reviewer would call a "descriptive" stemma that is most ingenious and intriguing (xxxvi-xli). For it is almost impossible to prove the validity of this stemma with absolute certitude, but one cannot (and does not wish to) argue with the logic that underlies it, and it does, in fact, shed a great deal of light on the manuscript relationships, par-

ticularly between those that contain the full text (H and M) and the ones that provide what M. calls "extracts" (C, L, R, T, V).

The *Autobiography*, which a subtitle correctly calls "a partial account," offers a glimpse into the life of this theologian and an example of his approach to the theology of the Trinity. The text and apparatus appear in an easily readable and a readily intelligible format. Indices of names, words, scriptural citations, and other sources offer direct access to the contents of Blemmydes' writings. Some autobiographical detail could have highlighted the possible relationship between Blemmydes' autograph text and the manuscripts of his work, and an English translation would, as M. himself points out, have been useful. But neither of these elements lies within the framework of this series; these comments are, therefore, not criticisms but the expression of a hope that the complementary volume of which M. speaks (vii) will soon appear, if it has not already done so. With this volume the Greek series of CC shows that it can maintain a consistently high level of quality, even as it continues to grow in size.

GERARD H. ETTLINGER, S.J.
Fordham University

A PILGRIM'S JOURNEY: THE AUTOBIOGRAPHY OF IGNATIUS OF LOYOLA. Introduction, translation, and commentary by Joseph Tylenda, S.J. Wilmington, Del.: Michael Glazier, 1985. Pp. xv + 156. \$7.95.

A work of insightful and accurate scholarship. In his *Autobiography* Ignatius covered only 18 years (1521 through 1538). But these, the important period of his intellectual and spiritual formation, contain the keys necessary to understand all he later did, thought, or wrote. Hence Tylenda in his Introduction wisely sets them into the rest of the saint's life by sketching the periods before (1491-1520) and after (1539-56). He also gives the his-

tory of the text, of which five English translations have appeared from 1900 to 1983.

Then why, T. asks, another? Ignatius' style is terse and often somewhat ambiguous or incomplete. Furthermore, it frequently alludes to or presupposes matters which would have been clear to his contemporaries but for many modern readers are either unknown or remembered only dimly. As a result, they read Ignatius' text with impaired understanding. Much commentary is needed, but that accompanying the previous English versions is either sparse or in need of updating. T. admirably remedies this misfortune. Paragraph by paragraph, his new translation, fluent and accurate, is accompanied by copious and documented commentary (based largely on that of Dalmasas) which greatly enhances a reader's understanding of Ignatius' statements. Because of these notes, for persons whose interest in Ignatius is even moderately serious, T.'s edition is probably the most useful of those available in English. It is a model which exemplifies the kind of help necessary if contemporary readers are not to miss much of the deeper meanings in Ignatian texts.

GEORGE E. GANSS, S.J.
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St. Louis

LETTRES À JEANNE MORTIER. By Pierre Teilhard de Chardin, S.J. Paris: Seuil, 1984, Pp. viii + 186.

Mlle. Mortier had already read a typed copy of *Le milieu divin* when she met Teilhard in January 1939. Soon they were meeting once a week and a long correspondence began; she probably shared his vision more completely than anyone he knew. He wrote to her of the mysticism of matter; yet, apart from this familiar theme, these letters tell of grasping "God in a 'pure state' beyond everything that is tangible." He tells of both an incarnational mysticism and the "annihilation that comes

as the paroxysm of our development.”

Several letters were written from Rome in the fall of 1948, when he was again seeking permission to publish *Le phénomène humain*. He told of making changes and additions to the text, but the imprimatur was refused (he believed Ruffini and Garrigou-Lagrange were behind the decision). Still he wrote from Rome: “It is truly through St. Peter’s that the ascensional axis of Humanity passes.” He canceled plans Mortier had made to have *Phénomène* printed, but then arranged to have 320 copies mimeographed (not printed). In July 1951 he was about to leave for South Africa when his religious superior suggested that he bequeath his manuscripts to Mortier. He did so without hesitation (Mortier calls it a deed “unthinkable for Teilhard apart from the consent of his superiors”), and thereby the volumes of his philosophical and religious works could appear after his death. In his final years he wrote many times that he wanted to die well and did not want to be “sounding brass.” Two weeks before his death he wrote Mortier: “I never sensed myself more deeply bound to the Church—nor ever more certain that this Church, in rethinking its Christ in its depths, will be the religion of tomorrow.” The present collection of letters was prepared by Mortier before her death in October 1982.

THOAMS M. KING, S.J.
Georgetown University

DEVOTION TO THE HOLY SPIRIT IN AMERICAN CATHOLICISM. Edited by Joseph P. Chinnici, O.F.M. New York: Paulist, 1985. Pp. x + 232. \$12.95.

This study explores one segment of the long-neglected story of the devotional life of Catholics in the U.S. Its focus is on devotion to the Holy Spirit in the third of a century between the close of the Civil War and 1900. After an introductory section on the Catholic community “self-consciously articulating its own religious experiences,”

Chinnici looks overseas to study devotion to the Holy Spirit in the writings and activities of Henry Edward Manning, cardinal archbishop of Westminster. If Manning was the chief foreign inspiration for American developments in the field, it was the founder of the Paulist community, Isaac Thomas Hecker, who was “the most important indigenous source.”

C. traces the spread of popular devotion to the Holy Spirit in gilded-age America and finds it developing in two streams. One, flowing from Manning through the efforts of advocates like New York vicar-general and conservative leader Thomas S. Preston and sometime bishop of St. Cloud Otto Zardetti (who would be archbishop of Bucharest and then a Roman curial official before his death), emphasized the role of the Holy Spirit in assisting and enlightening the institutional Church and its hierarchical leaders. The devotion was seen as one particularly appropriate for priests. The Hecker tradition, mediated through John J. Keane, particularly in his years as bishop of Richmond, stressed the “internal action of the Spirit in the minds and hearts of the believers, individual initiative, and openness to Protestants.” With Leo XIII’s encyclicals *Divinum illud* (1897) and *Testem benevolentiae* (1899), it was the Manning understanding which largely prevailed. The enlightening essay part of this volume is complemented by two illustrative texts, a “Sodality Manual for the Use of the Servants of the Holy Ghost” by Keane, and a novena of sermons published anonymously in 1901 by a diocesan priest whom C. has identified as Thomas F. Hopkins, at that time a pastor in Charleston, S.C.

JAMES HENNESEY, S.J.
Boston College

THE BASIS FOR CHRISTIAN ETHICS. By John Gallagher, C.S.B. New York: Paulist, 1985. Pp. xx + 271. \$8.95.

Gallagher traces the criteria for

moral judgment to human reason and experience, and to Sacred Scripture. He speaks of a resulting nonscriptural and scriptural ethics. While he recognizes these two ethics as valid and, in fact, separate, he would not consider either as adequate. Christian ethics, of course, must be based on both reason and Scripture.

Although in his sectional heading he ascribes nonscriptural ethics to reason and human experience, in the actual treatise he seems to put the emphasis in discerning good and evil on the appetite, that is, liking and disliking. What one likes is good, what one dislikes is evil. He does not make a simple identification of the two, but really ends up with a rational norm for good conduct: what is good for the whole person.

G. does not admit intrinsic moral good or evil in material morality, and so on this level he demands that one go beyond what one does. He does not require, however, that one seek the greatest good, but only that there be a preponderance of good over evil in one's acts. Prohibitions dealing with material morality are consequently never universal, but always allow at least theoretically for exceptions, where some greater good is to be achieved. Curiously enough, he will not allow use of an evil means if the good to be achieved is only equal to the evil. It must be said to G.'s credit that although he does not accept material absolutes on the theoretical level, he recognizes the dangers associated with his proportionalism and hedges it as much as possible against them.

Since he is dealing with Christian morality and from the Catholic persuasion, G. devotes the last section to official Church teaching. He concentrates largely on papal teaching. It is not clear why he does not bring this source in earlier, but he does offer a very careful treatment of it, particularly of the delicate issue of dissent. In

discussing the possibility of dissent from noninfallible teaching, he sets up the most careful criteria this reviewer has seen to guarantee that dissent will be responsible. For instance, he distinguishes carefully between long-standing and repeated teaching on an issue, and teaching that is recent or followed by long-standing silence. He also cautions that while the norms he sets down are suitable for application by specialists, there are perhaps no criteria that can be applied easily by the nonspecialist. If the nonspecialist does not have recourse to the Church, his only option is to choose some specialist, with the hazards this involves.

The reader may not agree entirely with the approach G. takes to the good, and particularly to the moral good, but he will find the work a very careful presentation of G.'s position and a serious effort at a conscientious morality.

JOHN R. CONNERY, S.J.

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CARING FOR SOCIETY: A THEOLOGICAL INTERPRETATION OF LAY MINISTRY. By Robert L. Kinast. Chicago: Thomas More, 1985. Pp. 165. \$9.95.

A deceptively simple book. First, it exemplifies a method of theological reflection which is grounded in a process-theology perspective (a method consisting of these steps: identifying the field of experience, exploring dominant and contrasting factors, symbolizing the dominant experience, and enacting the symbol); second, it employs that method to interpret and symbolize lay ministry as "caring for society." Behind this effort at symbolization lies a pastoral-theological concern to interpret and to stimulate lay ministry in a way that truly values such service, whether performed within or outside the Christian community, and to do so without devaluing clerical ministry. "Caring for society" becomes the foundational symbol for all ministry. This new symbol is grounded in an understanding

that the Church's mission is to participate in the liberation of persons from poverty, political and economic oppression, and, in an eschatological perspective, sin and death. All ministries—the wide-ranging ministries performed by the laity and the more specialized and community-forming ministry of the ordained—are equally respected within the horizon established by the new symbol.

A proposal of this type calls for the refinement that comes from praxis and further theological reflection; K., in fact, invites such refinement at the end of his book. Two areas for further theological development seem critical. First, the liberation dimensions of the symbol of "caring for society," which K. develops sketchily in chap. 2, need to be made more explicit. The notion of caring, in its present form, lacks the prophetic-critical character of mainline liberation theology. Second, the usefulness of the symbol of "caring for society" for interpreting and stimulating ordained ministry needs to be explored. However, K.'s symbolization proposal promises much help in leading theology past its tendency to dichotomize (clergy-laity or church-world), a tendency especially evident in definitions of ministry. Of more immediate pastoral significance, this book can enable lay persons to reflect on their own experiences of service, in various contexts, and to enrich their ongoing lives of Christian commitment by participating in a grass-roots kind of theologizing. The direct writing style and the imaginative case study of a "composite" couple make the book accessible to a broad audience of lay men and women who are trying to integrate their societal involvement and Christian commitments.

This book is a very good example of pastoral theology: it clarifies theology's agenda regarding the nature of ministry and the interrelationships of particular ministries, and promises to sustain

and evoke pastoral action which would help the Church to become a more vibrant and efficacious sacrament of God's care for our world.

MICHAEL J. MCGINNISS, F.S.C.
La Salle University, Phila.

IL NUOVO DIRITTO MATRIMONIALE DELLA CHIESA: COMMENTO GIURIDICO E TEOLOGICO AI CAN. 1055-1165 DEL NUOVO CIC. By Reinhold Sebott, S.J., and Corredo Marucci, S.J. Naples: Edizioni Dehoniane, 1985. Pp. 284. L. 22,000.

This work, essentially a translation of a 1983 commentary by S., *Des neue kirchliche Ehe recht*, is a handbook for seminarians, clergy, and interested laity commenting on each of the 111 canons on matrimony in the revised Code of Canon Law. Whereas the earlier German handbook had illustrated various norms by references to the legislation of the German Episcopal Conference and that of the Federal Republic of Germany, the Italian revised version does the same by referencing the relevant decisions of the Italian Conference of Bishops and certain provisions of the 1984 concordat between the Holy See and the Republic of Italy. It is undoubtedly a useful textbook for Italian seminaries and a ready-reference book for pastoral ministers and laity.

The authors make no effort to discuss the title, *De matrimonio*, as a whole, to compare it with the 1917 Code or its post-Code, conciliar, and postconciliar sources, or to discuss in any depth its numerous innovations in the canon law governing the marriages of Catholics. Given the volume's targeted readership, the treatment of subjects, such as mixed marriages, dispensation from form, lack of due discretion of judgment, and dissolution of the marital bond, is more cursory than would be appropriate in places where Catholics constitute a relatively small minority of the population. Its discus-

sion, however, of the just cause for dispensing impediments (can. 1078), i.e., the spiritual welfare of persons, is very insightful. Dispensable impediments do not truly impede.

The price of this soft-cover volume, reflecting the recent inflation of European publications, discourages its purchase even by most theological libraries. What is needed is a comparable handbook prepared with a similar English-speaking audience in mind.

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CHRISTIAN MARRIAGE TODAY: GROWTH OR BREAKDOWN? Edited by Joseph A. Buijs. New York: Edwin Mellen, 1985. Pp. v + 154.

The thesis of these interdisciplinary essays is that marriage, even among Christians, is in a state of crisis. Whereas for centuries virtually all marriages reflected the Christian ideals of fidelity and commitment "till death do us part," today these ideals of marriage seem alien, archaic, and unrealistic. In the context of the freedom arising from greater affluence and the contemporary emphasis on romantic and sexual love as the primary elements in marital relationships, Christians are challenged to articulate the unique character of Christian marriage. In its attempt to articulate such a vision of marriage, this volume explores Christian marriage from the perspectives of theology, philosophy, history, canon law, and sociology.

Although the essays realistically confront the changing patterns of marriage, divorce, and remarriage, they counsel neither a return to a social and marital "golden age" nor a capitulation to changing social norms. Rather, these essays invite Christians to discover the power of their traditional resources for responding to today's marital crisis. The essays speak of continuing breakdown, but they also speak of the growth

which comes from living in accordance with Christian commitment and with the support of the Christian community. Although the essays are theoretical in tone, their ultimate intention is to serve as a resource for parish programs in marital education. One of the essays provides a number of guidelines for the initiation of "family ministries" and marriage-education programs in the parish.

The strength of these essays is found in their willingness to go beyond the Christian ghetto in order to address the needs of modern persons as they seek fulfilled and creative relationships. If Christians live by their affirmations about God and human existence, the coming of the post-Christian era in marriage as well as theology may prove to be the matrix from which new and vital incarnations of marriage emerge.

BRUCE G. EPPERLY
Georgetown University

LONERGAN, SPIRITUALITY, AND THE MEETING OF RELIGIONS. By Vernon Gregson. Lanham, Md.: University Press of America, 1985. Pp. xvi + 154. \$10.75.

The best book on Lonergan to date. From the viewpoint of subjectivity and interiority, Gregson's "experiment in foundational theology" focuses explicitly upon spirituality, the dialogue of religions, and the dialogue between religious and secular consciousness. Implicitly, however, G. offers a concise, nuanced, pellucid introduction to the entire Lonergan enterprise.

G. maintains that Lonergan reinterpreted the foundations of Christian theology by presenting a method for the therapeutic recovery of the theologian's own subjectivity, for leading the theologian to an awareness of *himself or herself as method* by adverting to the cognitional, volitional, and religious dimensions operative—but often unrecognized—in his or her consciousness. Because objectivity is the fruit of au-

thentic subjectivity, theology's foundation is the fully converted person. Hence Lonergan shifts the emphasis from system to subject and from doctrines to the person who articulates them, without succumbing either to rationalism or fideism. This is the recovery of *consciousness as method*.

Especially noteworthy is G.'s treatment of religious experience, of the distinction between theology and the history of religions, and of the foundational specialty, dialectics. Dialectics can mediate between the history of religions and theology because its horizon participates in both. In fact, G. stresses the need for both the theologian and the historian of religion to ask not only "What is?" but also "Where do I stand?" questions.

Having long argued for irreducible plural forms of mysticism, I have never agreed with Lonergan's position that mysticism is essentially one and the same the world over. G. demonstrates that Lonergan's method based on moving beyond religious experience to religious understanding and judgment by attending to what is immanent in one's religious consciousness could settle such disagreements. That the criteria themselves emerge in the subject striving for self-transcendence indicates the strength of Lonergan's flexible method.

HARVEY D. EGAN, S.J.
Boston College

WHERE GODS MAY DWELL: UNDERSTANDING THE HUMAN CONDITION. By S. D. Gaede. Grand Rapids, Mich.: Zondervan, 1985. Pp. 185. \$7.95.

The methodology for the social sciences occupies this study's object of focus. It analyzes the foundation of that methodology in order to direct attention to the subjective conditions upon which every social science is based. This emerges from the subjective endorsing of selected values and assumptions. Nevertheless, the social sciences deny the relevance of values

and assumptions that arise from Christianity. This ambivalent tolerance is an inconsistency. Thus there is room for Christian attitudes that allow for a genuinely Christian social science.

The typical assumption of the social sciences is naturalism, the belief that the material universe is the sum total of reality. Though this assumption was derived from the Christian assumption of the goodness of God's creation, science now interprets it as an absolute. Consequently, its conclusions appear to be what they are not: value-free and objective.

In place of such covert assumptions, G. proposes the explicit articulation of the assumptions at the foundation of the social sciences. A biblical assumption is articulated, although G. uses unsophisticated hermeneutics in this. Nonetheless, he develops from Genesis a moral dilemma that appears to be founded upon solid moral ground: the need of persons to be relational in spite of their being alienated from all relations. With this dilemma as his foundational assumption, he demonstrates the alternative social theories' failure to resolve the human dilemma. In this demonstration he develops genuinely fresh analyses of the values and assumptions that the social sciences have endorsed.

The Epilogue presents the attitudes to be cultivated in a Christian approach to the social sciences. While it rejects dogmatism, it endorses five approaches. One of these is the need to be concerned with a consistent world view. Another is the hope for the world that should characterize the social sciences. A Christian would endorse both of these.

Persons less familiar with the foundations of the methodology of the social sciences and more familiar with those of theology will be enlightened by G.'s analysis of the assumptions and values of the social sciences.

DANIEL LIDERBACH, S.J.
Canisius College, Buffalo

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TABLE OF CONTENTS

ARTICLES

- Did Paul's View of the Resurrection of the Dead Undergo Development?
Ben F. Meyer 363
- Revelation As Metaphoric Process
Michael L. Cook, S.J. 388
- Process Theology and the Catholic Theological Community
J. J. Mueller, S.J. 412
- Theology and Anthropology: Time for Dialogue
Gerald A. Arbuckle, S.M. 428
- Christian Pacifism and Just-War Tenets: How Do They Diverge?
Richard B. Miller 448

CURRENT THEOLOGY

- Bultmann: Reminiscence and Legacy
P. Joseph Cahill 473

NOTE

- Reception Past and Present
Thomas P. Rausch, S.J. 497

BOOK REVIEWS

- Carmichael, C. M.: *Law and Narrative in the Bible* 509
- GARR, W. R.: *Dialect Geography of Syria-Palestine, 1000-586 B.C.E.* 510
- Jewish Writings of the Second Temple Period* (ed. M. E. Stone) 512
- YADIN, Y.: *The Temple Scroll: The Hidden Law of the Dead Sea Sect* 515
- STAMBAUGH, J. E., and D. L. BALCH: *The New Testament in Its Social Environment* 518
- GIBLIN, C. H., S.J.: *The Destruction of Jerusalem according to Luke's Gospel* 519
- The Apocalypse in English Renaissance Thought and Literature* (ed. C.A. Patrides and J. Wittreich) 520
- THEIMANN, R. F.: *Revelation and Theology: The Gospel As Narrated Promise* 522
- SOSKICE, J. M.: *Metaphor and Religious Language* 523
- O'LEARY, J. S.: *Questioning Back: The Overcoming of Metaphysics in Christian Tradition* 526
- MOLTMANN, J.: *God in Creation* 527
- NICOLAS, J.-P., O.P.: *Synthèse dogmatique: De la Trinité à la Trinité* 529

THOMPSON, W. M.: The Jesus Debate	530
SEGUNDO, J. L., S.J.: Theology and the Church	531
La réception de Vatican II (ed. G. Alberigo and J.-P. Jossua)	533
KRESS, R.: The Church: Communion, Sacrament, Communication	534
WEGMAN, H.: Christian Worship in East and West	535
PELIKAN, J.: Jesus through the Centuries	537
Palladius: Dialogue on the Life of St. John Chrysostom (ed. R. T. Meyer)	538
ZUM BRUNN, E., and LIBERA, A. DE: Maître Eckhart: Métaphysique du Verbe et théologie négative	540
LIBERA, A. DE: Introduction à la mystique rhénane d'Albert le Grand à Maître Eckhart	540
VOS, A.: Aquinas, Calvin and Contemporary Protestant Thought	542
Nineteenth Century Religious Thought in the West 2 and 3 (ed. N. Smart et al.)	544
GRAYSTON, D.: Thomas Merton: The Development of a Spiritual Theologian	546
CRAGG, K.: Jesus and the Muslim	547
Clinical Handbook of Pastoral Counseling (ed. R. J. Wicks et al.)	549

SHORTER NOTICES 551

BADIA, L. F.: Jesus: Introducing His Life and Teaching	FALK, H.: Jesus the Pharisee
SENIOR, D., C.P.: The Passion of Jesus in the Gospel of Matthew	NEYREY, J., S.J.: The Passion according to Luke
NEYREY, J., S.J.: The Passion according to Luke	NEYREY, J., S.J.: Christ Is Community: The Christologies of the New Testament
GUILLET, J., S.J.: Entre Jésus et l'église	BUBY, B., S.M.: Mary: The Faithful Disciple
BARRETT, C. K.: Freedom and Obligation: A Study of the Epistle to the Galatians	ALLEN, D.: Philosophy for Understanding Theology
DURANT, J.: Darwinism and Divinity	GLKEY, L.: Creationism on Trial: Evolution and God at Little Rock
WILLIAMS, T.: Form and Vitality in the World and God	AUSTIN, G., O.P.: Anointing with the Spirit: The Rite of Confirmation, the Use of Oil and Chrism
SCHATKIN, M. A., and P. W. HARKINS (tr.): Saint John Chrysostom: Apologist	LUIBHEID, C. (tr.): John Cassian: Conferences
MUNITZ, J. A.: Nicephori Blemmydae opera: Autobiographia sive Curriculum vitae necnon Epistula universalior	TYLEND, J., S.J.: A Pilgrim's Journey: The Autobiography of Ignatius of Loyola
TEILHARD DE CHARDIN, P., S.J.: Lettres à Jeanne Mortier	CHINNICI, J. P., O.F.M.: Devotion to the Holy Spirit in American Catholicism
GALLAGHER, J., C.S.B.: The Basis for Christian Ethics	KINAST, R.: Caring for Society: A Theological Interpretation of Lay Ministry
SEBOTT, R., S.J., and C. MARUCCI, S.J.: Il nuove diritto matrimoniale della Chiesa	BUIJS, J. A.: Christian Marriage Today
GREGSON, V.: Lonergan, Spirituality, and the Meeting of Religions	GAEDE, S. D.: Where Gods May Dwell: Understanding the Human Condition

BOOKS RECEIVED 566

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Presenting This Issue

Our September 1986 issue features five full-length articles (resurrection in Paul, revelation, process theology, anthropology, and Christian pacifism), a bulletin (Bultmann), and a note (reception of church teaching), plus 25 reviews and 25 shorter notices.

Did Paul's View of the Resurrection of the Dead Undergo Development? has for background the fact that from Pfleiderer's *Paulinism* (1873) to the present, many scholars have claimed that Paul first changed the sense of, then all but abandoned, his affirmation of the coming resurrection of the dead. The article argues for the consistency and minimal development of Paul's view, and sees in the thesis of maximal development a failure to measure up to the texts and to their referent, "fundamental hope" transvalued by the gospel. BEN F. MEYER, with higher studies at Strasbourg, Göttingen, and Rome's Gregorian University and Biblical Institute, teaches in the department of religious studies at McMaster University, Hamilton, Ontario. He specializes in historical-Jesus research, the origins of the world mission, and the hermeneutics of critical realism. His most recent book is titled *The Early Christians: Their World Mission and Self-Discovery* (Glazier, 1986).

Revelation As Metaphoric Process, using Avery Dulles' *Models of Revelation* as an impetus to understanding God's self-communication in the primary and universal language of symbol-metaphor-story, argues that Christian claims to a definitive, once-for-all revelation in the risen Jesus cannot be fully and adequately appropriated apart from a dialogic encounter with the symbolic experience of the other world religions. MICHAEL L. COOK, S.J., Th.D. from the Graduate Theological Union in Berkeley, is associate professor of systematic theology at the Jesuit School of Theology at Berkeley. His area of special competence is systematic theology, especially Christology and liberation theology. This year Thomas More Press will publish his *Guidelines for Contemporary Catholics: The Historical Jesus*.

Process Theology and the Catholic Theological Community proposes to advance the dialogue between the two by a suggested return to experience, from which both proceed in the contemporary developments. The tension centers on the form of theological interpretation, the use of philosophy in theology, and the pastoral needs of God's people. J. J. MUELLER, S.J., Ph.D. from the Graduate Theological Union in Berkeley, is associate professor of theological studies at St. Louis University. Concentrating on historical and systematic theology (American Catholic theology, process theology, method), he has published *What Are They Saying about Theological Method?* (Paulist, 1984) and contributed to *The Reasoning Heart: Toward a North American Theology* (Georgetown Univ., 1986).

Theology and Anthropology: Time for Dialogue argues that to relate their thinking to the cultures of people, theologians need the assistance of social or cultural anthropologists. The article summarizes insights of some of the most significant contemporary anthropologists: Levi-Strauss, Mary Douglas, and Victor Turner. GERALD A. ARBUCKLE, S.M., Ph.D. from Rome's University of St. Thomas, is lecturer in pastoral anthropology at the East Asian Pastoral Institute, Ateneo de Manila University, the Philippines. His areas of special competence are the anthropology of migrant adjustment and the anthropology of religious life. He is preparing a book titled *Refounding of Religious Congregations from Within: Strategies for Growth* (Alba).

Christian Pacifism and Just-War Tenets: How Do They Diverge? explores the various ways in which recent Christian pacifists have developed theological and ethical critiques of just-war ideas. After a review of the ways in which Christian pacifists distinguish their views from just-war theorists, the conclusion identifies three points of convergence that emerge once the divergences are sharpened, convergences that go beyond the present understanding of the common presumptions of pacifism and just-war tenets. RICHARD B. MILLER, Ph.D. from the University of Chicago Divinity School, is assistant professor in Indiana University's department of religious studies. Specializing in theological and social ethics, he is completing a manuscript on ethical issues surrounding nuclear deterrence.

Bultmann: Reminiscence and Legacy ferrets out the latent meaning in Bultmann's extensive writings and concerns. An examination of Marburg (microcosm of Germany and the larger world) and its reaction to Bultmann in the publication of three recent books indicates a new axial period which he sensed and implicitly comprehended. P. JOSEPH CAHILL, S.T.D. from the Gregorian and professor of history of religions at the University of Alberta in Edmonton, focuses on Bultmann, hermeneutics, and the history of Christian thought. His most recent book is *Mended Speech: The Crisis of Religious Studies and Theology* (Crossroad, 1982).

Reception Past and Present argues that the ecclesiological reality of reception in the ancient Church and the ecclesiology of communion it implied suggest that the current ecumenical process of reception must involve local and regional churches as well as official juridical determination. THOMAS P. RAUSCH, S.J., Ph.D. in religion from Duke and associate professor of theology at Loyola Marymount University in L.A., has just published *The Roots of the Catholic Tradition* (Glazier, 1986).

Walter J. Burghardt, S.J.
Editor