

BOOK REVIEWS

A HISTORY OF ANCIENT ISRAEL AND JUDAH. By J. Maxwell Miller and John H. Hayes. Philadelphia: Westminster, 1986. Pp. 523. \$27.95.

Ten years ago the present authors edited *Israelite and Judean History*, a collection of studies which serve as a prolegomenon to writing a history of ancient Israel. The contributors aimed at acquainting students with the possibilities and pitfalls of achieving that goal, the reconstruction of a complex historical process mainly, though not exclusively, on the basis of a documentation which was more concerned with theological formation than the conveying of historical information. The present book makes good on the promise inherent in the earlier volume and, through detailed and cautious analysis and interpretation of the biblical documentation, attempts to steer a middle course between the extremes of wholesale skepticism toward the biblical record and a naive acceptance of that record at its face value.

After a brief but adequate chapter describing the setting of Israel's history, with proper emphasis on the chronological and geographical contexts, the authors face up to the decision which will guide the rest of their work. At what point does the recoverable history of Israel begin? It should be recalled that the primary history, from Genesis through 2 Kings, relates the story of Israel and Judah from the creation to the Babylonian exile. Our authors make this historical narrative the basis of their reconstruction in chapters 2-11 of this book.

The first six books of the primary history, Genesis to Joshua, describe the origins of the Hebrew people and how they came into possession of the land of Canaan. While avoiding a cavalier skepticism about the historical value of this material, the authors have, with full awareness of the consequences as well as the other options available, decided to forgo any attempt to reconstruct the earliest history (patriarchal and Mosaic ages) of the Hebrew people.

Their history begins with an overview of the situation in Palestine for about two centuries before the choice of Saul as the first king. The Book of Judges is their primary source for this chaotic period, which marks the transition from the Late Bronze Age to the Early Iron Age. What all this comes down to is that their history is really a history of the monarchy (united and dual), with a preface describing its antecedents and an epilogue dealing with the destruction of nation and kingship under the Babylonians and, finally, the first steps toward restoration under the patronage of the Persian Empire. All of this is done according to the highest standards of historical writing. The sources are judiciously

weighed for their historical trustworthiness; collateral material, both textual and archeological, is provided; the bibliography is very adequate and fully updated. In a word, this book is now the best available historical study of Israel and Judah within the limits chosen by the authors.

It is ungracious to fault authors for not having written the book they had no intention of writing. But I think others will share my disappointment with their omission of the patriarchal and Mosaic periods in their reconstruction. To be sure, the traditions upon which this history would have to be constructed are later than the events described and the kerygmatic intention is evident. But it seems to me that our improved knowledge of the ancient text and the rapidly accumulating archeological evidence, set within the expanding context provided by anthropological, sociological, ecological, and other sophisticated methods, challenge us to confront the history of a people during its formative centuries. Confirmation of specific people and events may elude us, but a large and impressive body of American and Israeli scholarship is at hand to reinforce our confidence in the historical value of the Hebrew traditions beginning with Genesis 12. This reservation apart, the present work, almost flawlessly printed and sturdily bound, is recommended as a serious and conscientious study of the monarchical period in Israel's and Judah's history.

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FREDERICK L. MORIARTY, S.J.

GOD AND HIS PEOPLE: COVENANT AND THEOLOGY IN THE OLD TESTAMENT. By Ernest W. Nicholson. Oxford: Oxford/Clarendon, 1986. Pp. xxi + 244. \$36.

Dr. Nicholson's study of OT covenant has three parts. The first surveys scholarly discussion of covenant in the century since Wellhausen's *Prolegomena*. After initial controversy about the historicity of any covenant at Sinai (chap. 1), there was a period of general agreement on the antiquity and significance of Yahweh's covenant with Israel (chap. 2). Further scholarly investigation, beginning in the mid-1950s, found evidence in Ancient Near Eastern treaties on the origin, nature, and form of OT covenant traditions (chap. 3). Finally, several recent analyses have argued anew that such traditions developed later in Israelite religion and were unknown even to the eighth-century prophets (chap. 4). N. considers the latest trends a welcome corrective to certain presuppositions and conclusions of earlier work; he also agrees with McCarthy's view that Hittite and later treaties reflect a single pattern. However, McCarthy failed to see that the unusual *formal* structure of Hittite vassal treaties, probably available in the Mosaic period, was uniquely suited for expressing Israel's response to Yahweh. The element of self-commitment in response to the overlord's unmerited kindness, an element overlooked by

McCarthy (and hence by N.), is central to those treaties and to the Mosaic covenant.

In Part 2, five chapters analyze a series of texts bearing on the origin of covenant between God and Israel. N. concludes that Exod 24:1-2, 9-11 originally had nothing to do with covenant, that Exod 34:10-28 is later (probably Deuteronomic, but possibly from the time of Hezekiah), that Josh 24:1-24 is probably exilic, and that Exod 19:3b-8 may be even later. The text about Israel's covenant with Yahweh in Exod 24:3-8 is probably pre-Deuteronomic, however, and the two verses from Hosea contain the prophet's criticism of Israel for transgressing such a covenant. Since those are the only pre-Deuteronomic witnesses to the covenant that N. accepts, he sees no way of dating the covenant concept much before the time of Hosea.

Part 3's only chapter, "The Covenant and the Distinctiveness of Israel's Faith," says that Israel's rejection of Canaanite beliefs in the necessary connection between human and divine realities happened not at the time of the exodus from Egypt but only through the creative work of the eighth-century prophets. Rather than calling the people to return to Israel's original faith within the religious institution of covenant, they were inventing a new concept to explain how Israel itself could be rejected by Yahweh as unfaithful. It was not the experience of being delivered from Egypt (and chosen by God) that shaped Israelite religion, but the eventual awareness that God's radical otherness made an absolute demand on Israel (and on the world). Consequently, the covenant was not an institution or a formative religious element, but a theoretical construct to rationalize and express the prophets' emerging awareness that Israel's existence and density were not automatically guaranteed by God.

As N. admits, this analysis recalls Wellhausen's view that the nature of biblical religion was determined by the ethical monotheism of the classical prophets. It remains fundamentally untouched by all efforts to allow formative religious value to the experiences of exodus and settlement in the land. Those who (like this reviewer) still find validity and usefulness in the Hittite vassal treaty as an analogue for Israel's earliest religious response to God differ not just on conclusions but on basic presuppositions from those who (like N.) see no evidence of an Israelite covenant with Yahweh until some five centuries later. Although this book does not discuss presuppositions, its conclusions are presented clearly; both specialists and general readers will find it helpful.

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KEVIN G. O'CONNELL, S.J.

JEREMIAH: A COMMENTARY. By Robert P. Carroll. *The Old Testament Library*. Philadelphia: Westminster, 1986. Pp. 874. \$38.95.

This is the year of Jeremiah. After a long and dismaying lack of serious

commentaries on Jeremiah (noticeably absent from the International Critical Commentary and the Old Testament Library), we are now in this year recipients of three formidable new commentaries. These are by William Holladay (Hermeneia, Fortress Press), William McKane (International Critical Commentary, T. & T. Clark), and Robert Carroll. Of these three new studies, only this volume by Carroll is completed; for Holladay and McKane have yet to complete the second volume in their two-volume sets.

The critical problems of the Book of Jeremiah concerning dating and redaction are at the present time unsettled and keenly in dispute. In his previous book, *From Chaos to Covenant* (Crossroad, 1981), Carroll (University of Glasgow) has already established his critical perspective, which is implemented in this commentary. He regards the present form of Jeremiah as an exilic (or later) redactional effort reflecting the historical needs and theological convictions of the later community. Jeremiah gives us access to an ongoing conversation and dispute among conflicting presentations of faith and conflicting theological perceptions, and no single opinion may be said to be central and established. To read Jeremiah is to participate in this hard-fought and unresolved conversation.

One of the by-products of C.'s critical conclusion is that the historical person of Jeremiah is simply not accessible to us. It is useless to try to recover that historical personality. Since the Book of Jeremiah in fact has no special interest in the person of Jeremiah, to interpret texts as though they were as early as historical Jeremiah, or as though they reflected that personality, is surely to distort and misunderstand the text. What we have is subsequent theological presentation with convictions and perceptions appropriate only to that later community.

C. has written a commentary that is sure to become a standard work and an authority that must be seriously reckoned with in any subsequent work. To pursue such a technical commentary on the entire book is an achievement of considerable fortitude, persistence, energy, and courage. Any student of Jeremiah will find valuable help from the textual notes, the extensive bibliography, and the careful, discerning, disciplined, clear comments on the various texts. From a scholarly perspective this book warrants our appreciation and attention.

My admiration for and gratitude to C. are matched by several less positive responses about which we may simply differ. First, I wonder if the incessant attention to exilic dating is worth all the effort, and whether that judgment can be so uniformly sustained. C. leaves the impression that this is not so much an interpretation but a proposal imposed on the text which leads sometimes away from the text. I am not sure the hypothesis in itself is so useful for interpretation and find often the

argument about dating and context intrusive and getting in the way of interpretation.

Moreover, I find that preoccupation no more helpful than the recent counter effort of Holladay to date everything as precisely as possible to the person of Jeremiah. Both efforts, it seems to me, lead away from the powerful claims of the text, that wants to be taken on its own terms. I wonder if it would not be better to make the case for late dating (which C. has done well) and then to take the text and let it have its own way. While we cannot do without critical presuppositions, they are not helpful when they claim more attention than what the text itself has to say.

Second, preoccupation with matters of historical dating seemed to often pre-empt the literary power of the material itself. Of course, there is a current dispute in OT scholarship between historical and literary approaches, and Carroll is unambiguously concerned with historical questions. But for such a powerful literature as Jeremiah, I sense that the literary, artistic, imaginative power of the text receives only marginal attention. There is a tendency to flatten the language, explain away the metaphors, and dismiss powerful rhetoric as mere rhetoric. A case in point is C.'s judgment on the great poem of chapters 3-4. In that poem the Torah is quoted from Deut 24:1-4, precluding a return to the first husband, but in the poem Yahweh wants and invites a return nonetheless. Yahweh wants a return in spite of the prohibition of the Torah, and the poem is about the deep tension. That wondrous literary tension is dismissed by C. in his judgment that the plea for return is "appended material" "quite incompatible with what precedes" (147). Or on p. 176 he asserts: "Much of the language of . . . Jeremiah is hyperbolic, and it is a mistake to interpret it other than as rhetorical." Such a perception does not lead the reader into the text, but away from the text and its dramatic power in the interest of a positivism that seeks only historical precision and theological blandness. The failure to give rhetoric its full due in such a text means that the main intent of the text is likely missed.

A third reservation I have is that, with enough frequency to be distracting, C. seems to express a cynical or pejorative attitude toward religious conviction which seems to reflect a rationalistic, positivistic tone, dismissive of serious theological conviction. Clue words for this recurring attitude include such words as "pious," "ideological," "utopian," "rhetorical." Thus, an articulation that takes religious language as serious and with passion is "pious" (147, 612), which seems for C. to mean silly or unreal. He uses the word "ideology" in two ways that are perhaps related to each other. On the one hand, "ideology" is his word for a strongly-held faith position in the text which he will give no credit as faith (128, 138, 139, 140, 143, 177). Now it is fashionable to use "ideology"

in the social sciences for what we used to call "theology," and Carroll can be permitted this use. But then he uses the same word "ideology" in a particularly polemical way with reference to feminist hermeneutics. Indeed, he seems to have a particular passion about feminist ideology that itself may indeed be "ideological" (153, 158, 173, 600). The twofold use of the term "ideology" is very odd, and we cannot be sure when C. means any theological conviction and when he means one he himself rejects. Or an act of deep religious hope is characterized regularly as "utopian" (609, 612, 614).

What passes for historical sobriety appears on many occasions to be religious polemic, or perhaps antireligious polemic. It mostly does not come through that Jeremiah is a religiously serious book which means to disclose a different world for the attentive and faithful reader. The pejorative stance on religious claims is matched by a dismissal of poetic language as "mere metaphor," "hyperbole," "mere rhetoric." There is enough of this not only to distract but to suggest that C. is giving us a partisan access to the literature that is not the partisanship simply informed by exilic or late dating, but a partisan posture that is in tension with the text itself.

It is troublesome that the Old Testament Library (which has been a mainstay for many theological practitioners) has cast Jeremiah in such a mode. The commentary seems to me to fall short of the literary, theological power of the text and to be incongruous with the legitimate expectations we have come to associate with the commentary series. This commentary does not offer the kind of theological sensitivity and literary discernment which might have been especially appropriate in this series. Moreover, such theological and literary sensitivity is not incompatible with C.'s exilic hypothesis, but the latter should not be an excuse for driving the former out of our interpretation. C. may indeed be right in his historical judgments, but his imposition of a positivistic and pejorative reading is at least as problematic as the "pious" reading to which he so much objects, and his polemic is not at all intrinsic to his theory of redaction.

Thus I make a twofold judgment about this commentary. On the one hand, it is a splendid achievement and an important resource, and C. has done very well what he set out to do. On the other hand, the commentary strikes me as a missed opportunity to make available the power, passion, and gift of the text in ways and methods appropriate to our scholarly and cultural situation. This is not to ask for a return to John Skinner and G. A. Smith, whom Carroll disdains, but to do a parallel interpretation befitting our time and place. Our debt to C. is substantial, but clearly much remains to be done. It would be useful to begin with his critical

premise and discern the literary and theological discernments that are opened to us with such a reading. The commentary and my response to it indicate that the interpretive act is always and everywhere a major hermeneutical enterprise, even when we are working with our best rigorous, objective discipline.

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REBECCA'S CHILDREN: JUDAISM AND CHRISTIANITY IN THE ROMAN WORLD. By Alan F. Segal. Cambridge, Mass.: Harvard University, 1986. Pp. viii + 207. \$20.

Segal's book is a sympathetic view of Judaism and Christianity, both of which were born at the same time (200 B.C.E.–200 C.E.) and nurtured in the same environment. Like Jacob and Esau, the twin sons of Isaac and Rebecca, these two religions fought in the womb, and as youths followed very different paths and quarreled about their father's blessing. However, S. contends that there is no need for them to dispute their birthright; it can belong to both of them together.

S. treats the historical reports of Judaism and Christianity. These reports are scrutinized with the same methods that are used to deal with bias, incomplete data, and puzzlement in the contemporary disciplines of philosophy, literary criticism, history, political science, economics, psychology, sociology, and anthropology—in short, all relevant humanities and social sciences. Thus these two religions are analyzed within their social, economic, and political context. Insights from studies of religion also aid in this task.

S. states in the Introduction that the myth or root metaphor underlying Hebrew society was the covenant, a contract whose rules govern the relationships between God (Yahweh) and Jews. In the first chapter he gives a brief sketch of Jewish history. He concentrates on the Persian saving of the people, the Greek Conquest and Hellenization, and the subsequent Maccabean revolt. The last of these insured that all Judean political institutes of the Hellenistic period had to be legitimated by the Torah.

In his second chapter, "Society in the Time of Jesus," S. analyzes the temple, synagogue, and Sanhedrin, the major sects, Hellenized Jews, and the Messiah. It is his treatment of the Messiah and the unhappily entitled third chapter, "Jesus, the Jewish Revolutionary," which will cause difficulties to Christian readers. Statements on pp. 82–87 and 92–93 are particularly questionable. The fact is that S. does not think Jesus was a revolutionary as that term is normally understood, and his interpretation of the Christian use of Isa 53 is simply incorrect.

Chapter 4, "Paul, the Convert and Apostle," is fine except that Paul was certainly not a follower of John the Baptist (108). Moreover, Paul's call to faith never included becoming Jewish (111, 165), unless one redefines what is meant to be a Jew, as does Paul (cf. Rom 9:6-8).

S.'s chapter 5, "Origins of the Rabbinic Movement," is informational and well done. More attention, however, should have been given to the dating of rabbinical literature. The dating is, after all, the crux of the problem. What comparison can really be done if there is little reason to believe that the literature we have is not contemporaneous with the Christian period being studied? On another point, I am not sure what S. wants to say on pp. 137-38. However, a dying and reviving Messiah was understandable to, but not determined by, any conviction of the dying and reviving vegetation gods in the transformed pagan agricultural religions.

In chapter 6, "Communities in Conflict," S. misunderstands Mk 3:19-27 and par.; he is looking for too much logic in the passage. Likewise, more proof is needed before we can conclude that Christianity was the first movement to connect the Messiah and the principal angel (155, 159). The book ends with a description of the division of Judaism and Christianity and a general index.

S. has written a good book which provides abundant information. The expert will not find much that is new. However, it is a good overview, and S. strives to be objective. His call for mutual respect should be heard. Theological libraries will want the book.

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ROBERT F. O'TOOLE, S.J.

MARKUS 13 UND DIE APOKALYPTIK. By Egon Brandenburger. *FRLANT* 134. Göttingen: Vandenhoeck & Ruprecht, 1984. Pp. 182. DM 44.

B. reads Mk 13 as apocalyptic. He structures the chapter: 1 f.: introductory scene; 3 f.: double question; 5b-27: part A of instructional discourse answering double question; 28-36: part B answering same question from another perspective; 37: rounding off 3-36. The main section 5b-27 consists of an apocalyptic teaching of disciples, characterized by temporal expressions into which have been added parenetical elements (5b-6, 9-13, 21-23) characterized by the imperative "look." Vv. 28 f. reflect on the relation between the future sign and the inbreaking era of salvation (*Heilswende*), 30-32 consider its date, and 33-36 draw the parenetical conclusions. Criticizing other positions that downplay the apocalyptic (esp. Hölischer, Pesch's *Naherwartung*, and Hahn), B. attributes 1a, 3-6, 9a, 23, 33, 35a, 37, and some shorter elements (e.g., pp. 126, 151) to Mark's redaction. The original version (7 f., 14-20, 24-

27) was written by a prophet during the Jewish War to interpret Daniel's "abomination of desolation" as the coming temple desecration with something like Caesar's statue by the Roman army advancing on Jerusalem, which desecration would result in increased Jewish resistance (14–20). The apocalyptic prophet was most probably Jewish-Christian; he recognized a desecration but maintained distance, since he urged flight and ignored the traditional apocalyptic theme of the temple's glorious restoration. Almost immediately thereafter the *Heilswende* for "the elect" was expected. Vv. 24–27 mix themes from the traditional Day of Yahweh's judgment with the apocalyptic Son of Man coming to judge in Yahweh's place.

Mark, writing shortly after Jerusalem's fall, faced the community's faith problem resulting from the unfulfilled prophecy. Introducing v. 23 and "after that distress" (24), Mark referred "all" to Jerusalem's fall (14–20) and saw the definite *Heilswende* as yet to come, in the near future (30). Thus he interprets the double question (4) in view of both Jerusalem's fall and the *Heilswende*. Hence 24 f. describe the cosmic signs accompanying the Son of Man's appearance to introduce the *Heilswende* and final judgment (26 f.). That is the final sign of which Jerusalem's destruction is the provisional sign. Vv. 28–32 find parallels in 4 *Esra*. The parable (28 f.) indicates the sign's function: knowledge of eschatological mysteries revealed by a teacher. His disciples comprehend "these things" (29), i.e. the cosmic signs (24 f.), as announcing the proximity of the *Heilswende*. Indeed, v. 30 announces its coming within a generation, i.e. 30 years from Mark's time (cf. 9:1). Then, as common in apocalyptic, the exact time of the *Heilswende* is restricted to divine wisdom (32). Vv. 33–36 bring to the teaching discourse a parenthesis, a juncture not unusual in apocalyptic: if the exact date is reserved to the Father, all others must "watch." A thematic similarity with other NT passages argues to a wide tradition about vigilance which Mark employed in this parable while expanding it. B. sees the apocalyptic prophet as grounding law not in its details but in the motive for obedience, the coming judgment; certain rules are presupposed as known to all. Finally, B. considers the parenetical verses 5b–6, 9–13, 21–23, which Mark added to inspire trust in the community by recalling the essential of Jesus' preaching and the prophetic assurance that God's plans are certain. So the community is protected against false, Hellenistic prophets from without.

B.'s presentation is exemplary for clarity, conciseness, and knowledge of apocalyptic literature. Yet major problems emerge. He acknowledges difficulty in referring Mark's warning to non-Christian prophets (cf. vv. 5 f., 21 f.). Strangely, he first refers "all" (23) to fulfilled prophecies (5b–22) on p. 80, but on p. 152 questions it while referring "all" to the parenetic additions. One also wonders why Mark, writing for Gentile

Christians (cf. 7:1 ff.), felt compelled to justify a mistaken prophecy of a Jerusalem prophet in view of his warning about not being misled. If v. 30 refers to Mark's generation, why is the saying in the testament of the earthly Jesus? Did the Jerusalem prophet really think that rebellious Jews would let the Roman army desecrate the temple *before* offering apocalyptic resistance? Mk 9:1 is not a *Naherwartungslogion* (cf. CBQ 43 [1981] 365 ff.).

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DISCIPLESHIP IN THE NEW TESTAMENT. Edited by Fernando F. Segovia. Philadelphia: Fortress. 1985. Pp. 213. \$16.95.

This is a book about the shape and content of the Christian life as understood by NT writers. It is the result of a 1982 symposium on discipleship held at Marquette University and contains nine of the presentations. They share the goal of analyzing specific and concrete conceptions of discipleship in various NT texts. The task demands that each NT writing be taken as a coherent, independent, and unique articulation of discipleship. The introductory essay explains this goal and provides an excellent summary of the following essays, comparing and contrasting them in terms of the type of contribution each makes.

A brief listing does little justice to the content of the essays but does provide an idea of their rich variety. Werner Kelber ("Apostolic Tradition and the Form of the Gospel") takes the Gospel narrative form seriously and insists that Mark was written as a corrective to a tradition which glorified the disciples as the exclusive caretakers of a Jesus tradition in danger of becoming Gnostic. Mark's narrative moves the disciples from their exclusive "insider" role to "outsiders" and makes discipleship a possibility for everyone, not just the few. Richard Edwards ("Uncertain Faith: Matthew's Portrait of the Disciples") argues that Matthew uses the Gospel form to call on the reader to fill in gaps in the narrative where the disciples create some confusion or suspense by their actions or unbelief. The purpose is to help the reader see that discipleship is not a state to be achieved or idealized but rather a process that demands continued reliance on the stability of Jesus. Charles Talbert ("Discipleship in Luke-Acts") finds discipleship in Luke-Acts formed primarily by tradition, personal experience, and community participation. Fernando Segovia ("Peace I Leave with You; My Peace I Give to You": Discipleship in the Fourth Gospel") shows the disciples' function in the narrative of John as a whole, and charts their process of self-definition over against the surrounding world. William Kurz ("Kenotic Imitation of Paul and of Christ in Philippians 2 and 3") focuses on patterns of self-renunciation

and letting go of one's own interests for the sake of others. Robert Wild ("Be Imitators of God": Discipleship in the Letter to the Ephesians") focuses on the notion of the imitation of God in Eph 5:1 and similar ideas present in the ethical expectations of Hellenistic culture.

Elisabeth Schüssler Fiorenza ("The Followers of the Lamb: Visionary Rhetoric and Social-Political Situation") shows that the visionary language of Revelation is employed to alienate readers from, and to encourage their uncompromising attitude against, evil Rome. The ethical power of apocalyptic language depends on the presence of the same social situation as that characterizing Roman persecution of the Church. Luke Johnson ("Friendship with the World/Friendship with God: A Study of Discipleship in James") shows that James is more than just autonomous and disconnected ethical exhortations, and that its author develops a coherent picture of a world which is alien to God. Such a systemic view calls for a systematic response by the disciple. John Elliott ("Backward and Forward 'In His Steps': Following Jesus from Rome to Raymond and Beyond. The Tradition, Redaction, and Reception of 1 Peter 2:18-25") demonstrates that the concept of following Jesus found in 1 Peter is similar to that in Mark and reflects a shared origin in the church at Rome.

In a remarkably stimulating manner, the articles demonstrate use of a variety of investigative techniques, thus focusing on different aspects of discipleship; they are not only suggestive of further study possibilities, but would be most useful in the Church's ethical reflection and in the practical implementation of discipleship. The history-of-religions approach of some of the essays suggests many commonalities between early Christian morality and Hellenistic ethical ideals, and poses the question of the extent and manner of our own use of secular values and methods. The use of sociological methods in reconstructing the communities presupposed by the NT writings reminds us that Christian ethics and discipleship are communal and not solitary tasks. The utilization of redaction criticism and the newest techniques of literary criticism helps us to reflect more carefully on the ways in which we utilize the NT texts in the practical structuring of our lives. Preaching and study about discipleship could benefit in a variety of ways from one or all of these essays. Some of them deal with particular passages (Eph 5:1; Rev 14:1-5; Jas 4:4; 1 Pet 2:18-25); others deal with styles of discipleship (imitation of Christ/God); others work through the relationship between Christian and pagan ethics; still others explore the nature of the literary genres employed by NT writers to convey their ethical vision or understanding.

Segovia admits that this is only a beginning in the application of new and varied techniques to the investigation of discipleship; one hopes that he is right and that there is more to come. A personal criticism of this

reviewer is that there is no treatment of Hebrews, a highly underrated source of ethical reflection. All in all, however, this is a wonderfully stimulating collection and will pay dividends both scholarly and practical.

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DALE GOLDSMITH

RELIGIOUS EXPERIENCE. By Wayne Proudfoot. Berkeley: University of California, 1985. Pp. xix + 263. \$25.

This is a splendid book that makes an important and lasting contribution to the philosophy of religion. Well organized, clearly written, analytically precise, the book provides a first-rate critical analysis of the category of religious experience, which has been so central in modern religious thought.

The most important thinkers P. discusses are Schleiermacher, Otto, and William James, the key figures in the development of religious experience as a theological category. But P.'s analysis is directed at the category itself and is by no means limited to these thinkers alone. The resources and style of analytic philosophy of mind provide P.'s method, but he conducts the analysis on his own terms.

The category of religious experience involves so many intricate issues and has been used in such a confusing way to support so many different programs in religious thought that one of P.'s main accomplishments is simply to have sorted out the various dimensions of the concept. But though largely analytic, the book carries through this clarification by means of a critical analysis that is so rich and helpful as to amount to a constructive contribution of its own. The result is that henceforth anyone who employs "religious experience" constructively will have to deal with the parameters set by this book.

Common to various theories of religious experience have been claims about its prelinguistic, preconceptual character. Such claims have seemed essential to the theory because its original purpose was to ground religion in a *sui generis* "essence" that was universal (thus making possible a cross-cultural science of religions) and preconceptual (thus enabling "protective" theological strategies that disarmed philosophical criticisms of traditional metaphysical justifications of religious affirmation). As a consequence, "religious experience" could often serve apologetic purposes that deny any *explanatory* force to religious language. Such strategies permit religious thinkers to dismiss as *reductionistic* every attempt to make evaluative judgments about religious "claims." (Strategies such as this occur even today in such thinkers as Eliade or D. Z. Phillips, with whom P. also deals.)

P. shows that the classical representatives, Schleiermacher, Otto, and James, cannot make good on such an account even on their own terms.

In each case the "experience" is defined by an intentional dimension crucial to what makes the experience religious. But beyond this point, he also effectively shows that "experience" or "feeling" are themselves always constituted by a linguistic, grammatical, conceptual component. "Experience" can be understood, neither by the subject him/herself nor by an observer, apart from a conceptual element that situates it within some larger framework of understanding and belief. This means that "experience," especially religious experience, also involves a noetic component. From this it follows that the conditions for the description by which a (religious) experience can be identified will implicitly include the subject's own explanation of the experience. Religious experience itself (from the standpoint of the subject, not the observer) thus involves an explanatory dimension. However valuable the category of experience is for religion—and P. leaves this issue open—the description of religious experience, *what* religious experience is, cannot insulate the religious subject from whatever canons of explanatory evaluation are available.

This summary of the central argument does little justice to the richness of the analysis which makes the book so valuable. P. takes up such topics as the expressive theory of religious language, the way in which hermeneutics is different from descriptions of nature but cannot therefore be isolated from explanation, the "feeling" or "emotional" element in experience that is nevertheless not independent of a conceptual dimension, the meaning and function of ineffability and immediate certainty within mysticism, the problem of what makes an experience religious, and the way in which the problem of reductionism cannot be circumvented by the claim that religious experience involves no explanatory component.

In regard to this last point, one of the most valuable contributions of the book is a distinction P. develops between descriptive and explanatory reductionism. The point is that a religious experience, by its nature, must be identified by a description that the subject would accept. Opposition to reductionism, to *descriptive* reductionism, in this sense is correct. But the conditions of the description from the subject's own point of view involve an explanatory component, e.g. a judgment about the cause of the experience. This being the case, the proper rejection of descriptive reductionism cannot insulate the religious believer (or an observer, e.g. a theologian) from evaluation according to publicly accepted criteria. There is no theory of religious experience that in and of itself can provide a protective strategy avoiding the possibility of explanatory reduction.

Questions need to be raised about the book. For instance, P. forcefully shows that experience is constituted by a conceptual and indeed epistemic element. But the conceptual figures so prominently in the analysis that by the end one must question whether the argument has not begged something: that is, one must ask *what* there is in experience apart from

its linguistic, "belief" elements that makes it religious *experience*. Again, fine as it is, the book is entirely analytical. I have already suggested that the analysis itself has enormous constructive implications, but one would like to know from P. what next constructive steps he thinks his analysis warrants—or whether he believes his task as philosopher of religion is accomplished when he has finished his (superb) debunking or ground-clearing. There is another problem with P.'s own "observer's" stance. By this I mean that the entire analysis seems to be conducted from a "naturalistic" standpoint that is itself never fully acknowledged. P. recognizes that what often constitutes a *religious experience* is the principled rejection of the possibility of a naturalistic account. But P.'s own philosophical stance that permits him to recognize this "truth" about religion seems necessarily naturalistic itself. Is this the only option available to the philosopher of religion?

None of these questions should detract from what I hope to have made abundantly clear: this is a superb book that makes a lasting contribution to its field.

American University, D.C.

CHARLEY D. HARDWICK

AMERICAN RELIGIOUS EMPIRICISM. By William Dean. Albany: State University of New York, 1986. Pp. xvi + 150. \$29.50; \$9.95 paper.

In all its versions empiricism has insisted that knowledge arises out of the particulars of concrete experience, and that abstraction is as sound as its grasp of historical particulars and the logic it weaves upon them. Early British empiricists understood sense experience to be the primordial form of historical experience. The American empirical tradition proposes a much more sweeping notion of primordial experience; and in its more recent expressions American empiricism has stressed the constitutive role that interpretation plays in historical "facts." Religious empiricism, with its insistence upon historical particulars as the only legitimate source of theological meanings, is a radical challenge to the rational commitments of the classical Western Christian tradition.

Dean's concern is that while the concept of history is central to empiricism in a way it is not for other theologies, the empirical tradition has not provided a viable way of reading history religiously. He is concerned to do that. The first chapter reviews the American roots of religious empiricism. Dean focuses attention on the Chicago School of process theology, and especially upon Wieman, Meland, and Loomer. None of these succeeded in providing a workable empirical/historicist method, though Loomer came closest.

The second chapter is central to the book's proposal for the theological handling of history. Dean suggests a deconstructionist approach to his-

torical meaning. He takes up the work of Jacques Derrida and defends him against an overly subjectivist interpretation on the part of the Yale literary critics. He also takes up the work of Yale physicist John Wheeler to connect deconstructionist thought into a wider cosmology. Dean stresses the "construction" role of interpretation: a construction by the present upon a received past and into a novel future. Dean summarizes: "The deconstructionist and the American religious empiricist both recognize that God is continually reinterpreted in history. However, a deconstructionist method specifies the centrality of the historical meaning of theological terms, and the ways in which that historical meaning is comprised of a chain of reinterpretations" (56). This is the sense of history out of which an empiricist reads religious meaning.

The third chapter uses the pragmatic tradition to elaborate further the historical origin of theological meaning. Dean agrees with William James that we have a direct experience of values in history, and he addresses the intimations of tragedy that pragmatism portends. For if in history we experience all the Gods and values that are findable, and if history teaches no happy resolution, what hope is there? If the only Gods we know are what are with us in history, then we may not find our hope in some "other" world than here. Dean suggests that this situation is experienced as a "problem" because of dualist presuppositions (natural and supernatural). He holds that our religious interpretations are a response to experienced values in our world, and that interpretations of religious experience help create the future. The question remains, however, whether there is any way to adjudicate possible futures and know which promises not to be tragic. Dean acknowledges and affirms Richard Rorty's work with American pragmatism and the hermeneutical tradition, but does not agree that we are totally without some "commensurability" that makes possible a court of adjudication.

The fourth chapter recommends aesthetic experience as a court of adjudication for values that are religiously hopeful. Developing a theme from an earlier book (*Coming To: A Theology of Beauty*, Westminster, 1972), Dean uses Whitehead's aesthetics as a resource, stressing the empirical rather than the rational aspect of Whitehead's philosophy. He instances the aesthetic experience of value with William Carlos Williams' famous short poem "The Red Wheelbarrow," with its poignant opening lines, "So much depends. . . ." There is no hedonism in Dean's aesthetic sense of moral life, any more than there is in Aristotle's insistence that all causality is finally rooted in the causality of the beautiful. Some of Dean's best constructive work is in this chapter and the one that follows.

In the fifth and final chapter Dean says that the empirical tradition has not captured a wider theological audience because it has not found "a theological form capable of expressing its historicist content . . . [that

is] a sense of the concrete and affective contents which [are] the primary data for theological empiricists" (102). Dean returns to a consideration of Williams' poetry, suggesting that "an American empirical theology might be effectively revived if it learns, as Williams did, to convey through its form the valuational depths of history" (112).

American Religious Empiricism is a radical book. It challenges theology to respond profoundly to two major themes of the "postmodern world." The first is a commitment to history as the point of origination for all knowledge. The second item is a recognition that all "fact" is interpreted fact, and the historically conditioned interpretation adds itself into the content of the "fact." No metahistorical guard stands watch.

I think the book is very important, and my hope is that it will provoke serious theological conversation. While I do not agree with every item in detail, Dean's concerns are the right ones if the American experience is to make its mark in religious thought. As a Catholic theologian, I would especially like to see Catholic thought grapple with the book. It would be both easy and hard: easy because the Catholic tradition has always struggled to take history really seriously, hard because of the tenacious influence of Greek thought on the Western Christian tradition (a good example of how interpretation gets "constructed" into the content of Christian "fact"). Empiricism challenges both the logocentric rationalism and the two-world view in which emergent Christian doctrine was incubated. It may be that the logocentric hold of Lonergan and Rahner on American Catholic theology will not allow a sustained conversation with American religious empiricism.

Catholics will not be satisfied with many of the historical versions of God proposed by the religious empiricists: the Creative Good (Wieman), the Creative Passage (Meland), the Struggling World (Loomer), or a Chain of Signifieds (Dean 58). While "personhood" is clearly a metaphorical interpretation of the Judeo-Christian experience of God, it has been, nonetheless, a central religious intuition about the nature of ultimacy. I believe that the process empirical tradition may unnecessarily have equated a supernatural with a personal interpretation of ultimacy. At least, that is the very important conversation I would like to have with Dean's proposals.

St. Mary's University, San Antonio

BERNARD J. LEE, S.M.

THE UNCHANGING GOD OF LOVE: A STUDY OF THE TEACHING OF ST. THOMAS AQUINAS ON DIVINE IMMUTABILITY IN VIEW OF CERTAIN CONTEMPORARY CRITICISM OF THIS DOCTRINE. *Studia Friburgensia*, n.s. 66. By Michael J. Dodds, O.P. Fribourg: Editions Universitaires Fribourg Suisse, 1986. Pp. xviii + 489. Fr.S. 68.

As Dodds makes clear in his Introduction, a considerable number of contemporary philosophers and theologians have called into question the traditional doctrine of the immutability or unchangeableness of God. Instead, they urge that only a God who in some sense is mutable corresponds to the biblical image of God as loving and caring for all of creation. In response, D. undertakes a detailed examination of the doctrine of St. Thomas on immutability in general and on divine immutability in particular. Reference is frequently made to the arguments of the process-oriented thinkers mentioned above, but D.'s response is always couched in the language of the Thomistic text. Thus the book, in effect, is a defense of the classical doctrine of immutability, not an open discussion of the issues involved in the question.

D.'s conclusions are (1) that among finite beings change is positive and desirable for the creature to the extent that the creature is in potency to further perfection which can be attained through change; (2) that immutability, on the contrary, is positive and desirable for the creature to the extent that the creature has already attained its proper perfection; and (3) that God, therefore, is simply immutable because the divine being lacks nothing of its proper perfection. Any presumed mutability on God's part, even in terms of God's loving response to human needs and desires, has thus to be interpreted negatively, namely, as a defect or imperfection in the divine being rather than as something positive and desirable. On the other hand, D. also contends that the divine immutability may be understood as steadfastness, unchanging love and concern, toward all God's creatures, but especially human beings. Similarly, God may be said to show compassion toward creatures, not by sharing their suffering but by untiringly working with them to relieve their pain and suffering.

There are some worthwhile insights here, e.g. that compassion is praiseworthy not because it involves suffering as such but because it is inspired by deep personal love. "[I]t is love rather than suffering that we truly admire in the compassionate person, and it is love rather than suffering that brings healing and comfort to the person for whom we have compassion" (300). But it seems to me that one may legitimately question various presuppositions in D.'s (and Thomas') argument as a whole, notably the contention that God may be alternately understood as *Ipsum Esse Subsistens* and as Father, Son, and Holy Spirit in dynamic interpersonal communion both with one another and with all their creatures. Perhaps the divine "to be" should be rather understood as the divine nature, the source of the divine being and activity, whereby the three divine persons are subsistent in their relations to one another. In this way the divine persons could be considered mutable, capable of growth, in their relations with one another and with their creatures, even as the divine nature is still conceived as immutable in its mode of

operation. Thomists, in other words, with their doctrine of divine immutability may inadvertently have been describing the abstract essence of God, but not God as a concrete subsistent entity, i.e. as the tripersonal God of Christian revelation.

Xavier University, Cinn.

JOSEPH A. BRACKEN, S.J.

THE EVOLUTION OF THE SOUL. By Richard Swinburne. Oxford: Oxford/Clarendon, 1986. Pp. viii + 323. \$45.

Resulting from the Gifford Lectures given at the University of Aberdeen in the spring terms of 1983 and 1984, this book will likely enhance the respect its author has won as a result of earlier scholarly achievements. Presently Nolloth Professor of Philosophy of the Christian Religion at the University of Oxford, he set out some years ago to make a case for the existence of a personal God with the attributes of freedom, goodness, wisdom, and omnipotence. The result was *The Existence of God* (Clarendon, 1979). Then he turned to a consideration of what would be involved in an argument to show that God made use of a particular source to reveal something (*Faith and Reason*, Clarendon, 1981).

In the present work S. directs his attention to the nature as well as the source of the differences between the inanimate objects which alone existed on the earth at its beginning and the living beings that evolved later. When atoms and molecules were rearranged to form creatures with a life of conscious experience, something new appeared on our planet. So S., who analyzes this phenomenon and concludes that human beings have two components which interact: a soul and a body or, more precisely, a brain. He contends that souls are found as well in other animals besides man (a term employed with "no implications about any superior status possessed by the male of the species"). He disagrees with Descartes, for whom animals (other than the human) were unconscious automata. As for the Scholastics, they thought plants had souls, but S. tells his readers why he prefers to restrict the application of this term to organisms endowed with consciousness.

Central to his position is the conviction that the brain is not the soul and vice versa. Under normal circumstances the soul's functioning requires that of the brain. But—and this is crucial—no natural laws determine what will become of the soul when humans die.

This means two things for S. First, the soul cannot be shown to have a nature that will enable it to go on functioning "under its own steam" without its sustaining brain. To be sure, in the *Phaedo* one finds Plato arguing through Socrates that the human soul is immortal because it has no parts that might separate—to which S. replies that the soul might cease to exist by some other route than dissolution into parts. Secondly,

it is also impossible to demonstrate that of its nature the human soul is incapable of surviving after the brain is dead. Perhaps the soul relates to the brain as a light bulb does to a socket—contact between the two being required for illumination unless, e.g., loose wires are attached to the bulb! Human souls, of course, are not light bulbs; but the point is made. Investigation into the soul's nature will not reveal what would be required for the soul to function when the brain is dead. One can know that only by discovering the ultimate force behind nature: God.

S. thinks that what he has said about the human soul corresponds to what the Bible presents under the form of resurrection by divine agency. A disembodied soul continuing to exist on the basis of its nature is out of line with the Christian stress on the embodiedness of humans in their normal and intended state. But might a human soul, though disembodied, survive not of its nature ("under its own steam") but rather as a result of divine agency? S. does not rule out an affirmative response.

Not a primer, this book is worth the effort required to read it. Pity that S. and the German theologians concerned about the existence of an interval between death and resurrection are not more in dialogue.

Catholic University of America

CARL J. PETER

ANTROPOLOGÍA CRISTIANA. By José Comblin. *Teología y liberación*, ser. 3: *La liberación en la historia* I. São Paulo/Madrid: Ediciones Paulinas, 1985. Pp. 283. \$6.50.

ESCATOLOGÍA CRISTIANA. By Juan B. Libanio and M. Clara L. Bingerer. *Teología y liberación*, ser. 3: *La liberación en la historia* 10. São Paulo/Madrid: Ediciones Paulinas, 1985. Pp. 316. \$7.00.

The first two volumes of this 50-volume series by Latin American liberation theologians are a useful contribution to the growing literature in this school of thought. The list of 111 bishops who have lent their names to the patronage of this series should easily dismiss the ill-informed stereotype of liberation theology as somehow being a struggle between the grass roots and the hierarchy. In addition to the series on liberation in history, to which these two books belong, we are promised series on the experience of God and justice, the God who liberates the poor, the Church as sacrament of liberation, the commitment of life in society, the challenge of culture, and the challenge of popular religion.

The books are designed as a fairly compact synthesis of the questions treated with an attempt to be comprehensive. They contain an adequate but not exhaustive bibliography and a minimum of scholarly apparatus. Thus they are useful as general introductions to the topic, for the university or seminary classroom, the theologically trained pastoral agent or intellectually grounded reader. In addition to surveying the current

state of biblical, historical, magisterial, and systematic research, and the status of debate on various points of doctrine and practice, they also bring together the contributions of various Latin American liberation scholars, available until now only in scattered articles and monographs. This encyclopedic effort, for a relatively young school of theologies, promises to provide a useful resource for information, dialogue, and critique.

The Comblin anthropology is rooted in the Pauline analysis of the new person and attempts to balance the received tradition with modern biblical and scientific thinking. Psychology helps to revitalize the best elements of hylomorphic anthropology, correcting the dualisms to which it had become subject, both in popular religiosity and in theology. Social and anthropological sciences and the ecclesial movement away from established "Christian" cultures to an option for the poor give an added weight to the role and importance of historical study in disclosing God's action and purpose for the human community. The analysis of militarism and machismo and the tensions between capitalist individualism and communist collectivism in the Latin American context are as important as Enlightenment challenges to the Christian understanding of evangelism. C.'s positive, yet critical approach to science and technology is a welcome balance to more naive religious approaches of both right and left.

The eschatology volume is particularly useful as much for the style with which it places the classical questions as for the directions it suggests. While the authors are well aware of the full range of biblical, philosophical, and systematic discussions that have dominated the 20th century, they are dealing with a range of data, experience, and challenges that give these discussions a particular interest and urgency. They find their people caught between capitalist and communist materialist eschatologies on the one hand and the millennial currents of popular and individualist Catholicism and dispensational Protestant pentecostalism and fundamentalism on the other. The classical problems of death, resurrection, judgment—including purgatory, the immortality of the soul, and eternal damnation and the Parousia—are dealt with within the parameters of the tradition provided by Scripture and conciliar teaching. However, an eye is always kept on the social function of these doctrines with their economic and political impact on the community living in history. On the other hand, careful attention is given to the popular religious consciousness of the people, drawing on the eschatological symbolism of religious poetry and hymnody. Thus the reductionisms of the Enlightenment and of First and Second World secularisms are as subject to theological revision as are dualist readings of the Bible and

the churches' teaching. Given the method of the authors, the focus of eschatology becomes not so much "the last things" as the ultimacy of Christ in human life and the meaning of his risen presence for the human community.

These books are too brief and synthetic to exhaust the present debates on anthropological and eschatological themes in Christian theology. However, as comprehensive guides on an intellectual pilgrimage that is just beginning, they are useful summaries. Their use of social science, attention to popular religion, avoidance of naive reductionism and ideologies, and serious continuity with classical conciliar and modern (for Catholics) biblical research will make them important resources for the Catholic scholar.

Commission on Faith and Order, NCC

JEFFREY GROS, F.S.C.

GEMEINSCHAFT UND VEREHRUNG DER HEILIGEN: GESCHICHTLICH-SYSTEMATISCHE GRUNDLEGUNG DER HAGIOLOGIE. By Gerhard Ludwig Müller. Freiburg: Herder, 1986. Pp. 368.

This book is a historical and systematic investigation into the foundations of the veneration of the saints. It was submitted to the theology faculty of the University of Freiburg as a *Habilitationsarbeit* in 1985. It contains a bibliography and indices of topics and names/authors. The book is divided into two parts, historical and systematic. The historical considerations begin with Luther's objections to the practice of the veneration and especially the invocation of the saints in the popular piety of his time, followed by the controversy as it articulated itself in the Reformation confessions, in Calvin and Zwingli, and then the Catholic response to the Protestant critique and the Protestant response to the Catholic response. After a brief consideration of the Eastern Orthodox position, the period of the *Kontroversstheologie* is taken up and concluded with a consideration of a "new kind of irenic-constructive theology of the saints" (129), which discusses the approaches of J. S. Drey, J. A. Möhler, and J. H. Newman. This section includes a wide-ranging discussion of various views on the origin, role, and significance of the saints: in *evangelische* theology; in Hegel, Burckhardt, and others; in more recent dogma textbooks and encyclopedias; in Catholic and *evangelische* theologians before Vatican II, in the documents of the Council itself, and in some postconciliar developments, especially ecumenical.

The second half of the book is devoted to a systematic exposition of the theology of the saints in view of this history and most recent developments. The key concepts are holiness, martyrdom, *communio*;

the key theologians are K. Rahner and Hans Urs von Balthasar, the former representing "anthropological approaches," the latter the "Trinitarian-Christological development" to and of hagiology.

The sources of Müller's own elaboration include and emphasize early patristic writings, especially Origen's theology of martyrdom, both Eastern and Western Fathers, and Thomas Aquinas. From these he is able, with Rahner and Balthasar as his guides, to elaborate a contemporary ecumenical theology of the saints, their existence, and their significance. This hagiology is sourced in the Trinity itself, as a communion of holy persons, and is elaborated in terms of a theology and ecclesiology whose chief categories are sacramentality and *communio* and the "Catholic et . . . et." This emphasis enables Müller to offer suggestions to overcome the excessive isolationism and individualism into which the Lutheran emphasis on "justification by faith alone" has drifted and a certain *Verdinglichung* of grace and the saving theandric relationship which has afflicted the *de facto* Catholic practice of the veneration and especially the invocation of the saints. Saints are invoked not because of God's distance and insufficiency, not even because of man's insufficiency, but precisely because of God's presence and effective sufficiency in human history. Hence neither the existence nor the veneration nor the invocation of saints is in any wise an invasion or dilution of God's saving being and activity.

Müller ends his book with the phrase "so that God may be all in all" (1 Cor 15:28, which he for some exotic reason translates as "damit Gott herrscht über alles und in allem." Why *herrscht*?). This is (would have been, except for the *herrscht* translation) an excellent way to end a book on the existence, veneration, and invocation of the saints, because this verse emphasizes the implicit Catholic sacramental, communal "pantheism" that makes both possible and necessary what the Christian tradition has come to call the "saints."

University of San Diego, Calif.

ROBERT KRESS

THE CULT OF THE VIRGIN MARY: PSYCHOLOGICAL ORIGINS. By Michael P. Carroll. Princeton: Princeton University, 1986. Pp. xvi + 253. \$25.

This is a somewhat difficult book to review, since it touches on a good many sensitive areas pertaining to the devotion to our Lady, and it makes little effort to cater to the sensibilities and sensitivities of those who might be devoted to her cult. Pious souls will find the efforts of the author either damaging or provocative, in all likelihood seeing it as a typical piece of debunkery or irreligious iconoclasm.

In defense of Carroll, I should say that the material here is well

researched, carefully argued, and thoughtfully articulated. C. himself is a sociologist, and his methodology is historical, sociological, and psychological. The intellectual underpinnings lie within psychoanalysis, which tends of its very nature to be iconoclastic. But the question is, iconoclastic of what? I would point out, to begin with, that the state of the question has to do with the Marian cult. Therefore it has nothing to say about, and very little to do with, the theology of Mary or the dogmatic aspects of her role and position within the economy of salvation and Christian belief. This work is about none of that, but rather is about the devotional, superstitious, and miracle-hungry attitudes of devout believers. It is a book about credulity rather than creed. Consequently the focus is on the sociology and the psychology of the devotion to our Lady and to the various Marian apparitions that can be regarded as the high-water marks of that devotion.

The book is divided into two sections: the first deals with the origins of the Marian cult, the second with a number of Marian apparitions. In developing his argument in the first section, C. comes to grips with a number of paradoxical aspects of the rise of the cult of Mary. Key questions have to do with the fact that she is simultaneously regarded as both virgin and mother, a juxtaposition of attributes found frequently in earlier mother goddesses of the Mediterranean world; with the fact that the Marian cult was totally absent in the first four centuries of the Christian era, only to appear rather dramatically in the fifth century; that the Marian cult has always been predominant in some areas of Europe rather than others; and with the fact that the Marian apparitions tend to cluster in certain areas rather than others.

Most commentators have linked the appearance of the Marian devotion to the declaration of the *theotokos* at the Council of Ephesus in 431. But C. turns to the deeper psychoanalytic roots of this devotion and hypothesizes that the emergence of a fervent devotion to Mary on the part of males reflects the emergence of a strong but repressed sexual desire for the mother and allows this sexual energy to dissipate in an acceptable and sublimated manner. Consequently the distinctive features of the Marian devotion over the centuries would have reflected and been shaped by the strongly repressed desire of the son for the mother in the particular cultures in which the Marian devotion flourished. The major areas where the devotion to our Lady has taken its strongest root turn out to be France, Spain, and Italy. C. closes the argument by hypothesizing that around the fifth century when the Roman Empire was in decline, cultural, economic, and social forces conspired to create a predominance of father-ineffective families in the Roman population, so that proletarian sons tended to develop a strong sexual desire for the mother, which was at the same time strongly repressed. This repressed desire was displaced and

sublimated in the cult of Cybele. The large-scale transformation of pagan culture into Christian belief during the great transformation of the fourth and fifth centuries created a demand for another goddess who, like Cybele, could become the focus for these displaced, suppressed, and sublimated Oedipal desires. The goddess of the new cult was the Virgin Mary.

The same pattern of argument is followed with regard to the Marian apparitions, which are analyzed in terms of their sociological and psychological elements as either illusions or hallucinations. The factors contributing to these experiences would include organic factors that predispose to hallucinatory experience, the context of belief that makes the expectations of an earthly experience of the Virgin Mary legitimate, the blocking of sexual outlets, and the influence of repressed Oedipal wishes. The operative desires would include not only Oedipal impulses but other infantile desires, as well as more mature and developed desires found in adults. The pattern of expression of such desires varies with the personality of the individual experiencing the apparition, so that any explanation that does not take into account the background, history, development, and psychological cast of the individuals involved would be inadequate. Following this line of argument, C. analyzes a number of the most prominent apparitions of our Lady, including those occurring in Paris in 1830, La Salette in 1846, Lourdes in 1858, the apparitions to Catherine Labouré in 1830-31, as well as those at Tepeyac in 1531 (the origin of the devotion to our Lady of Guadalupe), and, finally, those at Fatima in 1917. In each case the complex interplay of natural factors, sociological influences, and psychological dispositions are analyzed to make a plausible case for the fact that these apparitions were in essence hallucinatory or illusory.

Herein lies the problem, at least to this reader's eye. Such reconstructive arguments, whether they be explicitly psychoanalytic or not, have an aura of plausibility about them. In each case C. weaves the data together to provide a plausible explanation for the apparition in question. But the data might at the same time be open to alternate explanations. Unfortunately, this form of inductive argument can only reach a level of probability and never attains complete certainty. But even if one accepts the plausibility of the arguments presented, one is still left with the most meaningful and religiously-telling arguments unaddressed.

My own inclination would be to seek for further questions that seem to lie beyond the reach and scope of the present work. The question hovers as to what basic motivations and needs were brought into play in each of these contexts that were somehow responded to and found resolution (at least to some degree) in both the illusory experience of those who experienced the apparitions and in the credulity and need to

believe expressed by those who seemed so willing and eager to accept the authenticity of the apparitional experience. This further set of questions has little to do with whether the apparition involved a play of lights on a side of a barn or whether they were a consequence of the actual physical presence of the Virgin Mary. An emphasis on these mundane aspects of the apparitional experience tends to bypass and evacuate what would seem to me to be more profoundly religious questions and would lead to a more profound understanding of the religious phenomena involved. In other words, the deeper explanation of such episodes of credulity should lead to a deeper understanding of the dynamics and the psychological meaning of a more authentic and theologically informed faith.

With these cautions in mind, I would heartily recommend a careful study of C.'s book, not only for the wealth of information and the carefully-wrought argument that it presents, but also for its potential utility in destroying or at least casting doubt on the idols that prevent us from seeing more clearly and more insightfully the bases of faith and theological conviction.

Cambridge, Mass.

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

VATICAN II REVISITED BY THOSE WHO WERE THERE. Edited by Alberic Stacpoole. Minneapolis: Winston, 1986. Pp. xv + 365. \$24.50.

Twenty-one years after the close of Vatican II, the Council continues to determine the Church's agenda. This is the judgment of no less an authority than Cardinal Ratzinger. "To defend the true tradition of the Church today means to defend the Council," he told the author of *The Ratzinger Report*. "We must remain faithful to the *today* of the Church, not the *yesterday* or *tomorrow*. And this *today* of the Church is the documents of Vatican II, without *reservations* that amputate them and without *arbitrariness* that distorts them" (*Report* 31).

We can be grateful, therefore, to the Ampleforth Benedictine Alberic Stacpoole for giving us the recollections of more than a score of witnesses who experienced the Council as bishops, *periti*, or observers. A few of the contributions are mere collections of anecdotes. The best, however, rekindle the excitement experienced by those who watched, at Rome or from afar, as the greatest gathering of Catholic bishops ever assembled inaugurated what Karl Rahner later taught us to identify as the Church's third age: the passage from a church dominated by Europe and North America to one that is, for the first time in history, truly world-wide.

Rahner himself died too soon to contribute to the volume. His disciple Herbert Vorgrimler describes Rahner's harassment before the Council by the Roman Holy Office (which the Jesuit General Janssens complained "does not obey the Holy Father"); the important role Rahner

was finally able to play in the assembly, thanks to the support of Cardinals Döpfner, König, and others; and Rahner's pessimistic assessment of Roman developments before his death in 1984 ("eine winterliche Zeit").

The American Paulist Thomas Stransky contributes a fascinating report of his pioneering ecumenical work with Cardinal Bea, "a churchman who never lost his nerve or his calmness." Included is a beautiful description of Bea's administrative style that a leader in any field could read with profit.

Cardinal Suenens' contribution includes the fullest publication in English to date of the successful efforts made by him and Cardinal Montini on the eve of the Council to rescue it from chaos by developing an overall plan. Loris Capovilla's recollections of his experiences as secretary to John XXIII are among the most moving in the book. They confirm the impression of the Pope's singular combination of shrewdness, toughness, and heroic humility.

The Methodist observer Albert Outler writes about the difference between the Council observed at first hand and the accounts of it given by contemporary historians whose writings may one day be listed as "primary source material." Where do such discrepancies leave us, Outler asks, "in the matter of all our confident generalizations about Nicaea, Chalcedon—or Trent?"

The Pakistani Cardinal Cordeiro surveys the lights and shadows of postconciliar liturgical renewal. Cardinal Willebrands writes tellingly about the Council's attempt to redress centuries of Christian anti-Semitism. Archbishop Worlock of Liverpool recalls the Council's attempt to give first-class citizenship to laypeople, and identifies a major failure in postconciliar implementation: clericalization of the laity at the expense of what Paul VI identified as their primary role, "to use every Christian and evangelical possibility latent but already present and active in the affairs of the world."

Cardinal König's chapter about the breakthrough on religious liberty is supplemented by John Tracy Ellis' account of the crucial supporting role of the American bishops. Yves Congar, with König the only author to contribute two chapters, closes the volume with a masterly "Last Look at the Council" that stresses the continuity of tradition and the Council's spiritual dimension. Admitting that Vatican II has brought loss as well as gain, Congar quotes a Chinese proverb to put things in perspective: "When a tree falls it makes a great noise, but when a forest is growing nobody hears anything." What we are witnessing, Congar writes, is a movement from one view of the Church to another.

For anyone under 30, the Council is history, accessible only through

books. Teachers of theology will do well to recommend this one to their students. Better than most, it captures the significance and powerful dynamic of what Charles de Gaulle called "the greatest event of the twentieth century."

Archdiocese of St. Louis

JOHN JAY HUGHES

SHEPHERDS SPEAK: AMERICAN BISHOPS CONFRONT THE SOCIAL AND MORAL ISSUES THAT CHALLENGE CHRISTIANS TODAY. Edited by Dennis M. Corrado and James F. Hinchey. New York: Crossroad, 1986. Pp. xviii + 225. \$12.95.

Possibly the greatest difficulty in the bishop's office is the need to be in two places at once. As chief pastor of his local church, the bishop must be at its center, the focus of its unity and its link with all other churches through his membership in the college of bishops presided over by the bishop of Rome. But the bishop is also summoned to the church's periphery, to articulate values which cannot always be made acceptable, or even intelligible, to people (some within his own flock) who do not accept the gospel's radical demands.

The greatest bishops have always resisted the temptation to resolve the tension inherent in their office by concentration on one of these imperatives at the expense of the other. Such toughness is rare. Understandably, most prelates (bishops of Rome included) have tended to concentrate on their pastoral-custodial duties.

This has produced in our day, with its world-wide challenge to authority, a deep longing for leaders who, as the editors of this book put it in their Introduction, are "more forthcoming, daring, willing to stand alone, capable of pursuing a more prophetic course. . . ." The right and left wing differ only about the appropriate areas for prophetic utterance and action—the former demanding a return to preconciliar dogmatic integralism and the denunciation of sexual irregularities, the latter action for social justice without regard for the personal and institutional consequences.

In fact, the demand that bishops be prophets is more romantic than realistic. It also reflects a faulty ecclesiology, which expects leadership only from the hierarchy and fails to realize that the Spirit's gifts are also bestowed on many who hold no church office. Prophecy cannot be institutionalized. Throughout sacred history the prophets have most often been lonely, Spirit-gifted individuals in advance of their time who were not agents of unity but signs of contradiction—even to many contemporaries of good will and courage.

What we can demand of bishops is *openness to prophecy*. This too is

rare. It is abundantly evident, however, in the episcopal addresses collected in this book by the co-rectors of the church where they were delivered between 1980 and 1985: the Cathedral-Basilica of St. James in Brooklyn, which shares with Hong Kong the distinction of being the only two totally urban dioceses in the world.

The 18 episcopal authors would be the first to disclaim originality for their contributions. This in no way diminishes their achievement. They are heirs of a tradition which for centuries emphasized the distinction between bishops as the *ecclesia docens* and all others as the *ecclesia discens*. Without denying the essential truth that this tradition embodies, Bishop James W. Malone, in a contribution displaying the grace and wit that served him so well as president of the Bishops' Conference, contends that both teaching and learning are a two-way process. To teach effectively, the bishop must listen: to past tradition, to theologians, to the voice of the universal Church, and to that of his local church. "Those who feel listened to and understood are more willing to be taught than those who are not listened to."

The contributions which struck me with special force include Dominican Archbishop Thomas C. Kelly's balanced assessment of religious life in the U.S. today, with his insistence on "the thirst for holiness" and on "humility and obedience . . . part of the very spirituality of the Lord Jesus." Bishop William E. McManus writes with refreshing candor on the need for economic justice toward church employees. Bishop Joseph A. Francis speaks with the compelling force of personal experience about "institutionalized racism" in the Church and society, which "has destroyed more lives than wars." Bishop Rene H. Gracida's statement of some of the arguments against capital punishment is compelling. Bishop John J. Fitzpatrick's indictment of our government's cruel treatment of Central American political refugees is devastating.

The book supplies refreshing evidence of vitality in an important part of the universal Church which, with all its problems, is both young and yet in many ways remarkably mature.

Archdiocese of St. Louis

JOHN JAY HUGHES

FAITHFUL DISSENT. By Charles E. Curran. Kansas City: Sheed and Ward, 1986. Pp. v + 287. \$9.95.

This book presents the documentation on the Congregation of the Doctrine of the Faith's investigation of C., from 1979 through the declaration of Cardinal Ratzinger in 1986 that C. could no longer be considered a Catholic theologian. The documentation includes the cor-

respondence between the Congregation, Archbishop James Hickey (chancellor of the Catholic University of America), and C., as well as press statements, and some of the statements of support which the controversy has generated. All of these documents are presented without comment, but are prefaced with a long introduction of three chapters by C. himself, where he charts out his own history as a priest and a moral theologian, provides a theological analysis of the issues at stake in the correspondence, and an evaluation of the context in which to read these documents. To do all of this *sine ira et studio* when one is the person accused in all of this is an extremely difficult task, but C. succeeds to a remarkable degree.

As C. points out, the basic question underlying the whole process is whether public dissent from authentic noninfallible teaching is possible. The Congregation never gives a direct answer to C.'s numerous requests on this matter, but the whole direction of their response is toward replying in the negative. Indeed, the apparent purpose of the investigation was never the avowed clarification of his position, but rather to get him to recant his position on a number of points in sexual morality.

Reading the correspondence gives one an eerie feeling. First, the Congregation intends throughout to remain clearly in control of the discussion, and refuses to reshape the discussion to deal with the fundamental issues. Second, the discussion has to do with an area of moral theology in which C. has not been active in nearly a decade, so one has the feeling of entering a time warp. Third, the theological methodology employed by the Congregation would merit a nonpassing grade in most graduate seminars: C. is read selectively, his more systematic treatments are ignored in favor of sentences read out of context, and all Vatican documents appear to have the same binding force upon the theologian. Fourth, Jérôme Hamer, then secretary of the Congregation, pronounces C. in error in a widely published letter to an American bishop even as the investigation is beginning (one is reminded of similar infelicities in the case of Schillebeeckx). And all of this is covered with a veneer of studied graciousness.

It is valuable to have this documentation in the public forum. Along with the documentation from Schillebeeckx' dealings with the Congregation, they provide a view on how thinking is going on currently in the Congregation, and what other theologians may have to face in the coming years. Inasmuch as C.'s case at Catholic University is still continuing, it might be considered premature to publish this material at this time. However, the case with the Congregation does seem closed, and so the documentation has a unity. In the rush to get this into print, however, the layout and proofreading were not attended to carefully enough. And

in the documentation a few critical notes would have been helpful. Were, for example, all the documents in English?

Nonetheless, this is a valuable book, both theologically and historically.

Catholic Theological Union, Chicago ROBERT SCHREITER, C.P.P.S.

THE BYZANTINE LITURGY: SYMBOLIC STRUCTURE AND FAITH EXPRESSION. By Hans-Joachim Schulz. Translated from the second German edition by Matthew J. O'Connell. New York: Pueblo, 1986. Pp. xxiii + 284. \$17.50.

Part 1 of this book is the original version of an inaugural dissertation that was published in 1964, altered in a few places where the positions of the author have proved to be untenable. This section offers a comprehensive description of the history of the Byzantine Eucharistic celebration from earliest days to the standardization in the 14th century. The main purpose is to show for each period in the history of Byzantine liturgy the reciprocal relations between the development of liturgical forms, liturgical art, and church architecture, and the interpretative approach of liturgical commentators. Part 2, "New Contributions," orders more recent research on the subject in relation to the successive chapters of the first part. The primary aim of this supplementary section, which can be read independently, is to help the nonprofessional reader to grasp the basic structure of the Byzantine liturgy, as well as its character as witness to the faith.

Schulz outlines the evolution of the structure of the symbolic form of this liturgical tradition, and the interpretation given to it in new cultural and historical contexts. Along the way toward standardization, which took a full thousand years, the symbolism based on the life of Jesus, and the symbolism based on the heavenly liturgy, imposed themselves in diverse ways. Toward the end of this journey, the attempt to synchronize the temporal sequence of the liturgical actions with the various phases of the life of Christ, made from the 11th to the 14th century, gave way to the more ancient symbolism of sacrificial death in the rite of preparation of the gifts (*prothesis*), and the symbolism of burial and resurrection after the Great Entrance. The presence of such symbolism at these junctures meant that the memorial of the Lord's death and resurrection that takes place in the anaphora is also being proclaimed in other parts of the liturgy in varying degrees of intensity. In view of this symbolism and the "Areopagitic" forces that shaped the history of this liturgical tradition, Schulz formulates a description of the structure of Byzantine liturgical symbolism as follows: "The sacramental Christ-event of the anaphora manifests itself in the Byzantine liturgy in various concentric strata of symbols that give pictorial expression to this event in ever new

ways. The intensity of the symbolic power at work decreases in a hierarchical series of stages as the distance from the sacramental center increases. . . . Thus its history and its present reality show that the Byzantine liturgy is, in its symbolic form, a pictorial development of the sacramental eucharist" (134-35).

S. has been concerned for a long time with the need for reorientation of Roman Catholic theology within the whole tradition of the undivided Church of the first millennium, and the working out of a differentiated evaluation of what in that tradition must be retained as the authentic representative expression of ecclesial faith. He takes for granted that the liturgy, and the Eucharist in particular, offers the most direct articulation of the global perception of the faith that impregnates and structures the lives of believers, and the community as a whole. The value of the Eucharist as the primary expression of a comprehensive tradition of faith is demonstrated by his analysis of the Byzantine liturgy's symbolic structure and witness to the faith.

S. correctly stresses the importance of Nicholas Cabasilas, who, shortly before the Byzantine liturgy reached its definitive form, provided a commentary "on the essential." His work bridged a thousand years of history of symbolization and interpretation, recapturing once again the basics of the early Christian and Antiochene heritage. The central focuses of the liturgical interpretation of the high patristic period, found also in a concentrated form in the commentary of Cabasilas, are (1) the Church as the communion of the holy ones built up by the Eucharistic gifts, and (2) the Church as the communion of the Spirit. Eucharistic ecclesiology and the pneumatological aspect of the Eucharist have become increasingly the key issues in the ecumenical dialogue between the churches of the East and West. The historical research and theological reflection, carried on by S., can serve as guide on the path which this kind of theological reflection is leading tradition-bound theologians. This useful book makes especially clear that the concept of "development of doctrine," onward and upward, does not correspond to the reality of the life of faith. The history of the theology of the Eucharist in the Byzantine Church, just as that of the Latin Church, shows that new cultural and historical situations induce a new understanding of reality and, consequently, changes in the understanding of the faith. Only in dialogue with the questions and answers of the past, based on a comprehensive view of reality, and the questions and answers of the present, based on another such understanding of reality, can it be expected that what is essential for Eucharistic belief and practice will be understood, accepted in theory, and implemented in the whole range of the ecclesial life of faith.

MARRIAGE IN CANON LAW: TEXT AND COMMENTS/REFLECTIONS AND QUESTIONS. By Ladislav Örsy, S.J. Wilmington, Del.: Glazier, 1986. Pp. 328. \$25.

Few areas of contemporary life have attracted more theological and canonical attention, not to mention pastoral concern, than has the Catholic doctrine and practice concerning marriage. The renewal of the Church's understanding and the reform of its discipline regarding this most fundamental human institution, initiated to a great extent by the teaching found in the Second Vatican Council's Pastoral Constitution on the Church in the Modern World (*Gaudium et spes*, nos. 47-52), have already proved to be far-reaching. Marriage was the subject discussed at the 1977 meeting of the International Theological Commission and, in the context of a broader treatment of the Christian family in the modern world, at the 1980 Synod of Bishops. The process of evolution in this area continues even after the promulgation in 1983 of the revised Code of Canon Law. Nevertheless, the revised Code does provide a significant indication of the present stance of the Catholic Church regarding marriage.

Church law both reflects and guides thinking and activity in the various sectors of ecclesial life. In the sphere of sacramental theology and practice, this is especially the case with matrimonial law. Thus the appearance of an extensive and probing commentary by Örsy on the current canon law of marriage and the sacrament of matrimony is especially welcome. Among contemporary canonists writing in English, Ö. has come to enjoy over the years an entirely deserved reputation for dealing with matters canonical—marriage being not least among them—with a profound sensitivity to their theological and pastoral dimensions. Although extensive discussions of marriage in the 1983 Code are now available in German, Italian, and Spanish—as well as Thomas Doyle's admirably thorough treatment of the subject in the Canon Law Society of America's imposing volume *The Code of Canon Law: A Text and Commentary* (New York: Paulist, 1985, 737-833)—the present work particularly exhibits the practical clarity and theological depth which are uniquely characteristic of the author. He offers here a concise and nuanced discussion of the present status of marriage in canon law in light of both its history and its future prospects.

The book is comprised of three parts of unequal lengths. The first part is a brief historical survey of the ongoing development of the Church's understanding of marriage in its secular and sacramental dimensions. While it is necessarily summary, the treatment here is informative and insightful, drawing extensively upon the available historical and theological literature in the manner of the author's earlier work on the sacrament of penance. Notable is the use of the studies of the late Piet Fransen in

interpreting the pronouncements of the Council of Trent on marriage (30-34).

There follows a brief exposition of Ö.'s own principles of canonical interpretation—literary forms, values, pastoral orientation—which are utilized in the second and longest section of the book, the complete commentary on canons 1055-1165 of the 1983 Code. Here the chapter divisions follow the general format of the Code. Within each chapter introductory reflections, based on the hermeneutical principles already articulated, serve to orient the reader to the subject at hand: impediments, consent, mixed marriages, and so forth. The text of each canon is given in the original Latin and in a literal English translation, prefixed with a question or questions which indicate the specific import of the law, and followed by glosses of significant words in the text or major ideas embodied therein. The comments, which are often brief—and in the case of a few canons are omitted completely—generally limit technical information to a necessary minimum. On the other hand, canons such as 1055 or 1125, which involve major theological or pastoral issues, receive detailed and extended discussion. Summary tables or schemata of pertinent matters which have been dealt with in the course of the commentary, as well as extended reflections on questions which have been raised, are appended to some of the chapters.

In the third part, a lengthy chapter entitled "Problem Areas and Disputed Questions," Ö. offers in the form of 13 questions and answers a supplementary and more systematic discussion of the major theological and pastoral issues arising from the canon law of marriage. Undoubtedly, this chapter is in itself of significant interest to anyone in the Church who has to deal with marriage on a theoretical or practical level. Among the topics treated here are (in)dissolubility, on which the author takes a cautious but open position (265-66, 275-77), and the relationship between the marriage contract as such and the sacrament of matrimony—or, more specifically, the possibility of separating the two in the case of marriage between "baptized unbelievers" (268-270). On the latter question, Ö. tends toward the current opinion, most fully articulated in the recent work of John Baptist Sequeira, in favor of separability. As in the case of many issues touched on here, the pastoral problems which give rise to the difficulty are indeed pressing, even if theological reflection has yet to yield conclusive results. Of course, the author is at pains never to present definitive answers to questions which are not yet ripe for definition, while he nevertheless advances the discussion by means of penetrating inquiry.

The present volume is probably not suitable for use as a textbook for undergraduates or seminarians. Although he does not fail to treat the fundamental concepts in the theology and canon law of marriage, Ö.'s

most valuable reflections do presuppose some professional acquaintance with the issues raised. On the other hand, this is not a full systematic treatise on the theology of marriage. It remains much more provisional, because it also takes into account the state of canonical discipline and pastoral practice in the way the Church deals with marriage today. As an investigation into the dynamic interrelation between theology and law, it is a most helpful instrument for delineating the tasks which lie ahead for both canonists and theologians.

There is, in addition, a selected and annotated bibliography, a feature which has proved to be an invaluable contribution in many of the author's recent works. Here the selections are quite catholic and not unduly limited to the resources of North American scholarship, while the annotations are often as helpful as the commentary itself. An index of persons is provided for the historical and bibliographical sections, as well as a topical index for the commentary and final chapter. These indices would have been even more useful if both had covered the entire text. Typographical errors are very few and insignificant. The clear and intelligent format certainly lives up to the standards that have come to be expected in publications from Michael Glazier. Author and publisher both should be commended for making available this attractive addition to the practical theology of marriage.

Regis College, Toronto

JOHN F. MARTIN, S.J.

BROKEN LIGHTS AND MENDED LIVES: THEOLOGY AND COMMON LIFE IN THE EARLY CHURCH. By Rowan A. Greer. University Park, Pa.: Pennsylvania State University, 1986. Pp. xiv + 237. \$19.50.

The thesis of G.'s book is "that theology in the early Church was always directly or indirectly concerned with the common life of Christians" (vii). The "broken lights" of the title are "our little systems" (the phrases are Tennyson's); theology can, G. believes, mend lives. He offers essays on the theology of three Fathers (Irenaeus, Gregory of Nyssa, and Augustine) and follows them with five more on Christian life (on the family, hospitality, Christians' paradoxical relation to the Empire, monasticism, and the collapse of the West).

When he writes about Irenaeus, Gregory, and Augustine, G. makes their doctrine of salvation central; all patristic theology, he suggests, "is preoccupied with answering the question, Who is the Saviour?" (24). Salvation, for G., means most generally the Christian's appropriation of Christ's victory over death and of his resurrection. The choice of Irenaeus, Gregory, and Augustine is somewhat arbitrary; and G. is more intent on seeing similarities among them than differences. Still he can write: "If Irenaeus' central concern is to define Christ in relation to Creation and

to the mission of Israel and Nyssa's is to explain the Saviour in the light of the controversies over the Trinity and Christ's person that marked his time, then Augustine's central concern is with the Christian life itself" (68). Augustine, G. believes rightly, is both like and unlike Irenaeus and Gregory; Augustine, in seeking to articulate his own experience, "is more concerned with salvation than with the Saviour" (90); Augustine's strength is Christian anthropology; his Christology is underdeveloped.

These three essays are solid and trustworthy; but the livelier part of G.'s book is the second. G. rightly reminds us that *familia* meant household and included slaves and clients; Greek and Latin had no word to designate only parents and their children. In light of this, his words on the Church as a family make good sense. He also recognizes not only that the early Church viewed celibacy as a higher form of life, but also that this attitude was "rooted in Jewish ideas about the age to come rather than in Greek ideas about the body and its value" (98). At the same time, a Christian marriage "is distinct because the partners are treated as equals" (100). In his treatment of monasticism, G. sees a close correlation between Basil the Great's theory of monasticism and Gregory of Nyssa's theology: both think of individuality in terms of relationship, whether they have in mind monks, Christians in Christ, or the Trinity. G. notes, again correctly, that "monasticism represents the clearest and, indeed, the only social form that claims to be a direct actualization of Christian convictions" (172). In his chapter on the collapse of the West, G. treats Christian writers (Paulinus of Pella, Sidonius Apollinaris, Cassiodorus, Paulus Orosius, Salvian) seldom mentioned in histories of doctrine; much of what he writes here is quite fresh.

G.'s book is best seen as a collection of essays. His research is solid, his judgments sound and nuanced, his style smooth and consistent. At a time when the social history of the early Church (often written in excruciating jargon) is the height of fashion, G. is bold enough to say not only that theology is important but that theology affected the lives of Christians in ways that can be observed and evaluated. The thesis is a courageous one. G. is perhaps too gentle in seeing it through. But his effort deserves not only approval but the compliment of continuance.

Marquette University

JOSEPH T. LIENHARD, S.J.

THE ORTHODOX CHURCH IN THE BYZANTINE EMPIRE. By J. M. Hussey. Oxford: Oxford University, 1986. Pp. xx + 408. \$59.

As many universities begin to offer courses on the religious legacy of Byzantium, and as critical editions of source materials and reference works have made the history of the Byzantine Church less of an esoteric subject, one must welcome the publication of the first truly comprehen-

sive work on the Byzantine Church in the English language by a seasoned Byzantinist. Indeed, Prof. Hussey dedicated most of her academic career—ever since her book *Church and Learning in the Byzantine Empire* (London, 1937)—to the study of issues involving religious life in Byzantium. “The book is written primarily for the non-specialist layman wishing to know something of a Church which was one of the main vitalizing forces of the East Roman Empire” (2). In fact, although H.’s text is always highly readable and, indeed, accessible to the nonspecialist, her work also contains carefully updated discussions on the achievements of contemporary scholarship. It is suited not only as casual reading by nonspecialists but also as an academic textbook. Professors and students will probably find it to be more useful for their concrete needs than the recent English translation of H. G. Beck’s *Geschichte der orthodoxen Kirche im byzantinischen Reich* (Göttingen, 1980), which appears as dispersed chapters in Vols. 3 and 4 of Hubert Jedin’s *History of the Church* (New York, 1980).

In the longest first part of the book (9–294), H. adopts a selective method and discusses the major episodes which dominated ecclesiastical events in Byzantium: the Monothelite crisis, the two phases of iconoclasm, the age of Photius, the internal controversies surrounding the fourth marriage of Leo VI, the period of expansion in the tenth and eleventh centuries, the several confrontations with the West, and, finally, the union attempts and the Palamite theological development in the Palaeologan period. The second and shorter part (297–368) discusses institutional structures and spiritual life.

One of the major characteristics of H.’s approach is a careful and balanced use of the scholarly consensus existing today. The events of the seventh century, iconoclasm, the personality of Photius, and other major ecclesiastical events are described in such a way as to show the inconsistency of interpretations inspired by preconceived schemes or by confessional bias. This particularly concerns the issue of the schism between East and West. The episode of 1054, into which “posterity has read ‘a formal schism’ which did not then exist” (136), is placed in the right historical perspective, as an incident which was not the “schism” yet, but which denoted already a basic ecclesiological incompatibility between the “reformed” papacy and the East, an incompatibility which would make the schism inevitable at the time of the Crusades.

In approaching the problem of the reunion attempts, the importance of the Photian council of 879–80 as a precedent and the model of unity between Rome and Constantinople is, in my opinion, somewhat underestimated (802), whereas the treatment of Florence is perhaps too lengthy and too detailed, although the author herself recognizes that “the union-

ists' chances of success were never really tested" (285): historical catastrophes did not allow such a test to take place. It remains, however, that the issue of the schism is treated by H. with a full and charitable awareness of the spiritual and theological points which divided East and West, without reducing the issue to simplified schemes, e.g. by ascribing all the blame to Byzantine caesaropapism (cf. the careful treatment of the relations between emperor and church on pp. 229–303). Chapters 5, 6, and 7 are perhaps the most original in that they synthesize, in a very helpful manner, a great number of facts related to the internal life of the Byzantine Church, as well as to its external relations. The gathering of all this information, which so far was dispersed in specialized publications, gives an impressive picture of the "New Rome" at the height of its medieval power (925–1204) and then under the Latin rule (1204–1261).

In addition to specific footnotes, the book offers a basic but useful "Bibliographical Notes" (369–79), in which one would have welcomed also more listings of available *translated* sources, such as Cyril Mango's collection of texts on the veneration of icons, or the *Philokalia*. The glossary of ecclesiastical terms (381–83) sometimes reflects the modern rather than Byzantine usage (cf. Antidoron, Exarch).

The book, which appears as a volume of the Oxford History of the Christian Church, edited by H. and O. Chadwick, does honor to the series and should be made available in paperback, since its present price makes it hardly accessible as a textbook.

St. Vladimir's Seminary, N. Y.

JOHN MEYENDORFF

ITALIAN BENEDICTINE SCHOLARS AND THE REFORMATION: THE CONGREGATION OF SANTA GIUSTINA OF PADUA. By Barry Collett. Oxford: Oxford/Clarendon, 1985. Pp. xii + 287. \$46.

This is a study of the theology of a group of Italian Benedictine scholars from 1480 to 1570. In the early 15th century, a group of Benedictine houses reorganized themselves into the Congregation of Santa Giustina. Joined by other houses, including the famous Abbey of Monte Cassino later, the linked houses pursued theological studies along humanistic lines. They built libraries of ancient manuscripts, especially Greek patristic and biblical texts. By the period 1480 to 1521, the Congregation had attracted many new monks, including some gifted scholars.

Rejecting most of scholastic theology, they developed a distinctive theology based on Antiochene teaching, especially St. John Chrysostom (ca. 347–407), one-time bishop of Antioch. The fall produced a physical and spiritual debilitation of man and woman, a kind of disease, in the

view of the Benedictines. But the "benefit" (*beneficentia*) of Christ crucified apprehended through faith made it possible for them to reorient themselves toward good. Sin can be cured through Christ and human effort.

Then, in the period ca. 1521 to 1546, the Benedictines sought to bridge the growing gap between Catholic and Protestant. Such gifted Benedictine scholars as Isidoro Chiari, Gregorio Bornato, Giovanbattista Folengo, and Luciano degli Ottoni simultaneously affirmed the efficacy of faith and our free will, plus human efforts toward salvation. The fall had deprived man/woman of their original human perfection; through faith they could take an active role in their salvation. These scholars trod a thin line between accusations of Lutheranism and Pelagianism.

This brings C. to the *Beneficio di Cristo*, that important and controversial work of the early 1540s. Collett demonstrates that the title term was a fundamental one in Benedictine theology. He also discusses authorship. He accepts the now standard view that it was written by two authors, and explains the balance between the two. Don Benedetto da Mantova, a Cassinese Benedictine, wrote the first draft, which was a treatise of combined Antiochene and Pauline theology typical of Congregational thought. Then Marcantonio Flaminio, a humanist of Protestant leanings, revised it twice. In the first revision of 1541 (now lost), he polished Don Benedetto's Italian and gave the book a somewhat Valdésian emphasis. Then, in response to criticism of the work by Ambrogio Catarino, he made a more extensive revision and inserted Calvinist views. This surviving revision was published in 1543. C. shows who wrote what, section by section. He concludes that the Valdésian influence (through Flaminio) was less than other scholars have thought, and the Benedictine element more. It is a meticulous and convincing reconstruction.

C. then resumes his main narrative. The ablest members of the order made strong statements for their theology at Trent in 1546, only to be decisively rejected. Some churchmen saw them as expounding a Lutheran view of justification. The Tridentine decree on faith followed a Latin legalistic and somewhat scholastic definition which excluded the Benedictine approach. After this defeat, the Congregation lost its intellectual *élan*. Giorgio Siculo, a young former member of the Congregation, preached through North Italy a confusing theology that included some coarsened ideas of the Congregation, until hanged as a heretic in 1551. Thereafter the Congregation's theology degenerated into emotional piety lacking rigorous intellectual grounding in Scripture and Greek patristic thought. Benedictine theology disappeared as an influential theological current.

C. has written an important original work that brings to light an aspect of 16th-century Italian theology previously very little known. His schol-

arship is based on an analysis of numerous Latin manuscript and printed works. The argument is clear; even the nonexpert can follow the theology. But a large number of misprints, misspellings, minor bibliographical slips, and stylistic inconsistencies mar the surface of the book. Overall, this is an important contribution to 16th-century Italian religion.

University of Toronto

PAUL F. GRENDLER

INQUISITION AND SOCIETY IN SPAIN IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. By Henry Kamen. Bloomington: Indiana University, 1985. Pp. viii + 312. \$27.50; \$10.95 paper.

In 1965 K. published *The Spanish Inquisition. Inquisition and Society*, in K.'s own words, "retains much of the text of my earlier study but is in all essentials a new book, both in its archival sources and in its conclusions" (vii). Indeed, the present work takes into account the vast amount of research on the Spanish Inquisition published since 1965, much of which appeared in connection with the 1983 quincentenary of the tribunal's establishment. K.'s thorough and substantial revision of his earlier study is evident throughout the text as well as the notes, which are virtually doubled in number.

K. aims to approach the Inquisition not as "a battleground for sectarian prejudices" but with "scientific detachment" (viii). To this end, he reasonably and cogently argues that study of the tribunal must not be limited to its archives but has to include the broader social context in which it operated, lest a rather misleading and exaggerated picture of its significance emerge. Consequently K. focuses not only on the Inquisition's organization and procedures but also on its historical development and interaction with contemporary politics, literature, and religion. The findings yielded by this methodology are tremendously informative and enlightening.

According to K., "The intolerance of the Spanish Inquisition becomes meaningful only if related to a wide complex of historical factors . . ." (251). When the Inquisition is viewed in such a context, many long-held misconceptions about it are shattered. Simply stated, in an age when throughout Europe religious dissent was dealt with by recourse to violence, the Spanish Inquisition is not an anomaly: "The execution of heretics was by the fifteenth century such a commonplace of Christendom that the Spanish Inquisition cannot be accused of any innovation in this respect" (188). Similarly, K. points out that "At a time when the use of torture was universal in European criminal courts, the Spanish Inquisition followed a policy of circumspection which makes it compare favourably with other institutions" (174). The same could be said of the Inquisition's prisons, which generally were more humane than episcopal

and public goals. Moreover, the Spanish Inquisition was far from being a juggernaut of death either in intention or in capability: "during the sixteenth and seventeenth centuries less than three people a year were executed by the Inquisition in the whole of the Spanish monarchy from Sicily to Peru—possibly a lower rate than in any provincial court of justice. A comparison, indeed, of secular courts and the Inquisition can only be in favour of the latter as far as rigour is concerned" (189).

The author's final judgment on the Inquisition is that it was "not merely . . . a chapter in the history of intolerance but . . . a phase in the social and religious development of Spain" (251). The introduction of the Inquisition by Ferdinand and Isabella brought to an end centuries of the uneasy coexistence of Christians, Muslims, and Jews in Spain. During the 16th and 17th centuries the general population accepted and supported the Inquisition. However, by the 18th century the tribunal showed itself to be "clearly out of step with opinion in both Church and State" (264).

When K.'s *The Spanish Inquisition* appeared 20 years ago, it was hailed as the most authoritative work on the topic since Henry Charles Lea's classic four-volume *A History of the Inquisition of Spain* (1906–8). *Inquisition and Society* supersedes K.'s earlier book and will surely be the standard work in English on the tribunal for many years to come.

Allentown College, Pa.

JOSEPH F. CHORPENNING, O.S.F.S.

UNDERSTANDING KARL RAHNER: AN INTRODUCTION TO HIS LIFE AND THOUGHT. By Herbert Vorgrimler. New York: Crossroad, 1986. Pp. ix + 198. \$15.95.

KARL RAHNER IN DIALOGUE: CONVERSATIONS AND INTERVIEWS 1965–1982. Edited by Paul Imhof and Hubert Biallowons. Translation edited by Harvey D. Egan. New York: Crossroad, 1986, Pp. vii + 376. \$22.50.

Vorgrimler's book is an updated expansion of his earlier book on Rahner's life and thought. It contains a sort of spiritual and theological portrait of his mentor (1–43), a narrative account of Rahner's life and works (45–140), and selected correspondence between the two during Vatican II (141–84). There is an index of names.

Much of this material is widely known, but this handy compendium is worthwhile and welcome. V. briefly narrates Rahner's upbringing and education, but rightly focuses on his theological career and theology, including brief accounts of the unfortunate and equally unfounded attacks on his theology by Vatican authorities as well as by Han Urs von Balthasar and Johann Baptist Metz. The earthy populism of Rahner, even transcendental and speculative, is a welcome contrast to the clericalist elitism, both rightist of Rome and von Balthasar and leftist of

Metz, the latter especially strange since Metz clearly saw his master's "proletarian antipathy to anything that is elitist and esoteric" (23). Of course, the very invocation of "proletarian," especially in regard to Rahner, who was anything but proletarian, is the clearest confirmation of Metz's own clericalist and elitist bourgeois romanticism. Rahner was different. And he was also more optimistic than both V. and Metz allow in one place (7), although elsewhere they do seem to acknowledge his populist optimism (11, 128), if reluctantly. Of Rahner's many achievements, among the highest must rank his ability to overcome the *mitteleuropäischer Weltschmerz* as well as the elitism so popular within European theological circles.

V. correctly emphasizes the perichoresis of spiritual and systematic theology in Rahner's life, thought, and writings. As in his earlier book, he emphasizes the prayer dimension of Rahner's theology, which is certainly correct, and then emphasizes his books on prayer as keys to an appreciation of the person, the Jesuit, the priest, the theologian, and, above all, the believer. I still think, though, that *The Eternal Year (Das kleine Kirchenjahr)*, Rahner's meditations on the liturgical year, is the best single-volume, short introduction.

The translation seems adequate, although *Hochschule* is not to be rendered by "high school," *Fach* by "specialism."

The volume edited by Egan is a selection of Rahner's longer and shorter interviews, specially edited for this translation. In their own way they provide a sort of mini theological history of the years in question, for they range over the whole gamut of the questions argued in this period. With the proper teacher, this book could serve as an introduction to Rahner's theology and, with sufficient imagination and creation on the part of the proper teacher, even as an introduction to theology today. This is not to suggest that all budding theologians should be cloned into mini Rahnerians. There is little danger of that, for another of Rahner's many achievements was his ability to inspire and instruct his students and then release them to go their own ways, without having induced in them a sort of psychotheological dependency.

Since Rahner's literary style is distinctly, as is widely recognized, oral, the literary form of the interview is especially suited to him. In these interviews, among all his writings, one best meets the living and lively Rahner. For those who were not privileged to hear him lecture, these can serve as a surrogate, however insufficient.

Finally, one can recommend these interviews as enjoyable reading—even fun, if one dare use that *Urwort* within the sacral precincts of theological discourse—because of their heightened language and imagery; for Rahner was not committed to that entirely questionable proposition which understands the linguistic flaccidity of the seminarian and sacer-

total *bourgeois gentilhomme* of a certain type of spirituality to be the only proper theological rhetoric: "If it's dull, it must be *Wissenschaft*."

To Rahner, then, who, even as the recipient of the Sigmund Freud Preis für wissenschaftliche Prosa of the German Academy for Language and Literature, was able to be theological without being dull, be thanks. And to his translators too.

University of San Diego

ROBERT KRESS

THE CATHOLIC EXPERIENCE. By Lawrence Cunningham. New York: Crossroad, 1985. Pp. 270. \$16.95.

Apparently there is great concern in high ecclesiastical circles that some guidelines for orthodox belief be provided for Catholics in the post-Vatican II world. Beginning with Pope John Paul himself, there are moves to publish "new" catechisms that would safeguard traditional beliefs and promulgate acceptable moral norms. This reviewer suggests that before they go further they take a long, serious look at Cunningham's *The Catholic Experience* and his earlier volume *The Catholic Heritage*.

This suggestion is not made flippantly. At least for the North American Church, C.'s two volumes contain an exposition of Roman Catholic Christianity that introduces the reader to the deepest currents of Christian tradition, that examines this tradition with both appreciation and honest criticism, and that deals sympathetically and hopefully with the concrete realities of Catholic faith and life as they exist in today's Church. Adult Catholics who had read and discussed together these two books would know a great deal about their Catholicism, probably much more than they could gain from any catechism.

While his earlier volume dealt more with the historical traditions of Christian belief, C.'s new book describes that belief as it is spelled out today in the activities and experiences that make up the lives of people who consider themselves to be "Catholics." One of the most notable features of the book is the way in which it integrates an appreciation for the deeper elements of unsophisticated Catholic "spirituality" and practice with the more critical theological understandings that have emerged in the post-World War II decades. C. wears his scholarship lightly, but there is a broad knowledge of the best recent developments in theology and religious studies that he is drawing from in his description and appraisal of present-day Catholicism.

Characteristic of C.'s approach is the manner in which, and the extent to which, he deals with the spirituality and prayer of "ordinary" Catholics. In one way or another, almost half of this recent book deals with the presence of God in people's lives and how that presence is to be cherished and developed. C. manages to deal understandingly with the more devo-

tional spirituality that marked pre-Vatican II Catholicism and that still animates the faith life of large numbers of Catholics, and also with the changed approaches to prayer and piety that have attracted many Catholics since the Council. More than that, his own rather easy acceptance of both speaks for the possibility of the two views being synthesized rather than simply coexisting in the Church.

This book is good, solid theology written without technical apparatus or terminology and thus available to educated nonprofessionals. It is clearly a level beyond catechetics, even good catechetics.

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BERNARD COOKE

THE NEW ENCOUNTER BETWEEN CHRISTIANS AND JEWS. By John M. Oesterreicher. New York: Philosophical Library, 1986. Pp. 470. \$25.

TWENTY YEARS OF JEWISH-CATHOLIC RELATIONS. Edited by Eugene J. Fisher, A. James Rudin, and Marc H. Tanenbaum. New York: Paulist, 1986. Pp. iv + 236. \$11.95.

Pope John Paul II's visit to the main synagogue at Rome in the spring of 1986 helped to impress on the world that a new relationship exists between Catholics and Jews. Much of the Pope's speech on that occasion was a reiteration of points in no. 4 of Vatican II's Declaration on the Church's Relationship to Non-Christian Religions (*Nostra aetate*). His appearance in the synagogue took place shortly after the 20th anniversary of the Declaration's official promulgation. The two collections discussed in this review place *Nostra aetate* 4 in its historical context and reflect on what has happened since.

Oesterreicher, distinguished professor emeritus at Seton Hall University and director of the Institute of Judaeo-Christian Studies there, must be recognized as a major force in the new encounter between Catholics and Jews. He describes *Nostra aetate* 4 as "the discovery, or re-discovery, of Judaism and the Jews in their intrinsic worth, as well as their import for the Church" (314). After a 75-page look at Cardinal Bea's life and work (with excursions on the genius of Hebrew speech, biblical polemic, and other topics), he gives a 195-page account of *Nostra aetate* 4 from its earliest planning stages to its promulgation in 1965; an earlier version appeared in H. Vorgrimler (ed.), *Commentary on the Documents of Vatican II* (New York: Herder & Herder, 1969) 3, 1-136. Far from a disinterested observer, O. provides an orderly, lively, and often passionate narrative that draws the reader into the excitement of Vatican II and supplies long excerpts from preliminary reports and drafts. The remaining ten essays treat humanity's many paths to God, the Christian rediscovery of Judaism, Jews as teachers of Christians, the decide charge

against Jews, Jesus' passion, the Servant of the Lord, the Passion narratives, covenant, sensitivity as the way to *shalom*, and Jerusalem. The centerpiece of the collection is clearly the history of *Nostra aetate* 4. The other essays deal with points in the text or related issues.

The second volume shows what has happened as a result of *Nostra aetate* 4. All the contributors have themselves been prominent in the developments they describe so well. Rudin compares the ways in which Catholics and Jews viewed each other before and after *Nostra aetate*, concluding that Vatican II has irreversibly changed the ways we look at one another. Then George G. Higgins surveys key encounters between Catholics and Jews in the last 20 years, with particular attention to pioneering developments in the United States. Tanenbaum affirms that a vast and irreversible tide of self-purification and self-correction with regard to the portrayal of Jews and Judaism in Catholic teaching is already under way and bearing fruit. Robert M. Seltzer discusses the land of Israel as the Jewish homeland and a symbolic expression, while Edward H. Flannery emphasizes the importance of Israel for Jews and suggests that anti-Zionism is almost always anti-Semitic. Lawrence Boadt examines the impact of Scripture study on the dialogue between Jews and Christians in four areas, and Michael J. Cook urges Catholic educators to expose their laity to modern biblical scholarship and to how the NT is understood by Jews and how Jews understand the Jewish Bible in relation to Christianity. Judith H. Banki summarizes her survey of postconciliar educational material as "much good news and some bad news," and Fisher indicates that, though significant work has been done by the Church in implementing the liturgical mandate of *Nostra aetate* 4, further efforts still must be undertaken. Royale M. Vadakin and Alfred Wolf describe the practical impact of *Nostra aetate* 4 with reference to the Los Angeles Catholic-Jewish Respect Life Committee. John T. Pawlikowski surveys postconciliar Catholic theological approaches to the continuing role for Judaism in the process of human salvation and gives suggestions for more progress. Irving Greenberg proposes a theological model that allows for a Christian possibility without yielding the firm conviction that Judaism is a covenant faith, true and valid in history.

The two collections provide important information about the new relationship between Catholics and Jews that has developed because of the Second Vatican Council. They also illustrate how well American Catholics (and Jews) have implemented the directives of Vatican II in this area and have faced up to its challenges. Together they give a good introduction to the major issues on the Catholic-Jewish agenda.

RELIGION AND POLITICAL CONFLICT IN LATIN AMERICA. Edited by Daniel H. Levine. Chapel Hill: University of North Carolina, 1986. Pp. xiii + 266. \$24.95; \$9.95 paper.

This collection is a significant contribution to the study of religion and politics in Latin America. L., a political scientist at Michigan, has brought together "new lines of research" which shed light on poverty, popular religion, basic Christian communities, and church structures in South and Central America. The book grew from an interdisciplinary conference sponsored by the Social Science Research Council and "from a commitment to rethink the basis of work in the field, and in particular to join the analysis of everyday life and popular religion to the study of institutions in a dynamic and fruitful way." The collection succeeds admirably in its aims and clearly illustrates its central finding that "the link between religion and politics is genuinely dialectical."

L. capably introduces the general themes, "Religion, the Poor, and Politics in Latin America Today." Thomas Kselman offers a penetrating analysis of "popular religion" and debunks oversimplified approaches. His essay points up the need to understand more clearly the concept of popular religion and how its various manifestations relate to society and politics. Charles Reilly looks at paraecclesiastical organizations and how their growth has contributed to democratizing trends within the churches. Phillip Berryman outlines the history of basic Christian communities (CEBs) in Central America, especially El Salvador. He looks in depth at the work done by Rutilio Grande and other Jesuits in the town of Aguilares. This model shows the evolution from limited religious activity to biblically inspired political activism. Michael Dodson describes that same process as it is being lived out in Nicaragua. Berryman and Dodson both do a good job of relating CEBs to different models of church, as well as different pastoral strategies and visions of church authority.

There are two essays on the history and current direction of CEBs in Brazil. Thomas Bruneau studies the growth of CEBs in the Amazon region. Scott Mainwaring examines the neighborhood movement of Nova Iguaçu, a large, working-class urban center north of Rio de Janeiro. Each looks at the political and ecclesiastical conditions that called for a pastoral strategy of CEBs with their lay leadership, self-management, and political involvement. "Both authors suggest that under liberalizing circumstances, pressures for CEBs to withdraw from politics are likely to grow." Brian Smith documents the complex and evolving pastoral strategies in Chile. The likelihood of future conflict within the Chilean Church is brought out. If the political and social context in Chile changes "and some of the pressing demands for social services by the popular classes subside, the leaders and members of the CEBs are likely to begin

pressuring the hierarchy on a new agenda for the inner life of the church." This could bring on a clash with the forces of unity, tradition, and authority supported by the Vatican. L. takes up similar questions, but in the context of the conservative hierarchy of Colombia. He points out that traditional church groups have been maintained by the hierarchy and often have simply been rechristened with the name CEB. Any innovative efforts have been forced underground. Alfonso Lopez Trujillo's argument against a "dangerous wave of laicism" probably best illustrates the official stance.

Anthropologist Susan Rosales Nelson moves away from the more strictly political and structural approach to religion and examines popular religion, ritual, and social change in Bolivia. She contrasts two modes of religious discourse: traditional Catholicism with its "liturgical discourse" and liberation theology with its "evangelical discourse." While noting the contrast, she rightly points toward the revitalization an integration would bring. To illustrate her point about "symbolic depictions of the social order," she describes in detail the rituals of Carnival and Holy Week in highland Bolivia.

In a concluding chapter, L. relates democratization in the Church and society with democracy in the political system. This linkage is best expressed "in the issue of the Church's relation to 'the popular.'" He adds: "Whatever else the word may stand for in Latin American Catholicism, 'popular' necessarily denotes activity by large numbers of mostly poor people within church structures." As all of the essays indicate and L. reaffirms, "The genie is out of the bottle in Latin America. Its escape and the many attempts to put it safely back inside give form and substance to the links between religion and politics throughout the region. The genie is the people. . . ."

Aside from reservations about L.'s brief comments on liberation theology, this reviewer could hardly be more enthusiastic about a book. All the essays are superbly researched and well written. The statistics provided give clear support to the analysis. The select bibliography and index are most helpful.

Washington, D.C.

JOHN P. HOGAN

CONVERSION AND DISCIPLESHIP: A CHRISTIAN FOUNDATION FOR ETHICS AND DOCTRINE. By Stephen Happel and James J. Walter. Philadelphia: Fortress, 1986. Pp. vii + 229. \$14.95.

Fortunately, Happel and Walter do not linger on the "nature" or "definition" of fundamental theology; less fortunately, they do not indicate as clearly as they might the direction, purpose, or intended audience of their own particular undertaking. Are they writing for foundational

theologians or for students of theology? Are they suggesting how foundational theology should be done, or how theology in general should be practiced? Some passages convey one impression, some the other, and some both together, as when, e.g., the final chapter comments: "There has been a single thread that has run through this entire volume: a method for the exercise of contemporary theology. We have uncovered the nodal issues that construct a modern foundational theology attentive to the experiences and questions of our culture, on the one hand, and the experiences, symbols, texts, and actions of the Christian community, on the other" (205).

First and foremost, theology is to be "attentive to experiences." In particular, the authors note, "the commanding character of conversion and discipleship and their history have dominated the way in which we have understood theology" (80). The thrust to understand forms an integral part of religious, moral, or intellectual conversion; and the genuineness of the conversion tests the genuineness of the understanding, more than or rather than the other way round. Granted, "conceptual doctrines can authentically generate a disclosive experience for believers" (136). However, "the criterion of judgments of both fact and value is the self-transcendence of the subject" (76); the test of moral truth, e.g., is "the self-transcendence of the subject made manifest in critical moral conversion" (*ibid.*). Though such assertions may not be as unhelpful as the traditional claims they resemble (identifying "reason" or "right reason" as the criterion of truth), here is one of the points at which some readers may feel substantive misgivings.

Reactions to the manner or style of treatment will depend on readers' temperament and training. What the analytically inclined regard as indefiniteness of expression, incautious generalization, and inaccuracy of detail, others may view as poetic diction, evocative utterance, and merciful freedom from nit-picking. To illustrate, a person's likely assessment of the book may be surmised from his or her reaction to a statement like the following: "By beginning with conversion and discipleship, we maintain that Christians originate their theology empirically, by trying to understand their own experiences of God" (22-23). How is it possible, some may wonder, to "maintain" a position by beginning one place or another? If the syntax is misleading and the opening phrase refers to Christians, not the authors, still, what does the main clause signify? Does it mean that Christians never originate their theology in any other way than "by trying to understand their own experiences of God" (highly dubious), or that sometimes and to some extent they thus originate it (trite true)? Is the indicative perhaps deceptive? Does the assertion really recommend rather than describe? Many readers, I suspect, will be untroubled by such queries, here or elsewhere in the book, and will find

attractive the easy flow of thought, the richly relevant materials (Kohlberg and Fowler on stages of development, Lonergan on theological method, a brief history of theology, etc.), and the "critical-dialogical" stance advocated in preference to narrower, more "doctrinaire," and "content-oriented" modes of theologizing (207).

Footnotes and a reading list close each chapter. A detailed index is provided.

Saint Louis University

GARTH L. HALLETT, S.J.

CHRISTIANITY AND CAPITALISM: PERSPECTIVES ON RELIGION, LIBERALISM AND THE ECONOMY. Edited by Bruce Grelle and David A. Krueger. Chicago: Center for the Scientific Study of Religion, 1986. Pp. xiii + 188. \$25.95; \$14.95 paper.

ECONOMICS AND ETHICS: A CHRISTIAN INQUIRY. By J. Philip Wogaman. Philadelphia: Fortress, 1986. Pp. xiii + 145. \$9.95.

The editors of *Christianity and Capitalism* describe the ten essays in this collection as "representative of the contours and concerns of much recent Christian ethical thinking on the economy" (vii). In the first two essays, John Pawlikowski and David Krueger provide instructive sketches of the moral concerns about the shape of economic life that are found, respectively, in modern Roman Catholic social teaching and in 20th-century Protestant social ethics. In the five essays constituting the second part, Franklin Gamwell, Robert Benne, Cornell West, Douglas Sturm, and W. Widick Schroeder offer moral and religious assessments of currently prevailing economic arrangements and practices; these assessments range from Benne's positive evaluation of the market economy as an ally of democratic practice, through Gamwell's advocacy of a "reformed liberalism" whose constraints on competitive markets for the sake of public-regarding interests are judged more in keeping with Christian theism's view of the socially constituted character of human individuality, to West's employment of Marxist categories of social analysis to promote "engaged social insurgency." In the three essays that make up the final part, Daniel Finn, Bruce Grelle, and Kay Warren offer considerations on the ways in which a number of the social sciences conduct ethical analysis and reflection from their own disciplinary perspectives.

Wogaman offers *Economics and Ethics* as "a contribution to greater understanding of the connections between economic reality and social purpose . . . based on the belief that both cannot be understood apart from an ethical frame of reference" (xi). W. focuses his analysis of the connections between economic reality and social purposes, as well as the development of his ethical frame of reference, on the question of "priorities"; thus the first aspect of this question he discusses is: Who should

set social priorities (chap. 2)? Only then does he delimit (chap. 3) the ethical frame of reference from which he proposes to view the connections between economic reality and social purposes. This frame of reference—developed from six “theological entry points . . . drawn generally from the biblical faith of a Christian” (34): physical existence as God’s creation, the priority of grace over works, physical well-being and social relationship, vocation, stewardship, original sin—is to serve as a theological basis for the assessment of social priorities. After a brief overview of the current world economic situation, W. brings various elements from his ethical frame of reference to bear upon discussions of five economic priorities and their relationship to one another: adequate production, equity and security, employment and educational opportunity, conservation, a new world order. From this frame of reference W. reaches conclusions similar to those presented by Gamwell and Sturm in *Christianity and Capitalism*: participatory economic institutional arrangements and practices are most in keeping with Christian ethical values.

A fair assessment of the value each of these books has for those concerned with analyzing and addressing the ethical issues of contemporary economic life needs to keep in mind that they are each addressed to different, though not entirely separate, audiences. *Economics and Ethics* presumes a far more limited acquaintance with the theories and technical terms of either ethics or economics than does *Christianity and Capitalism*. W., moreover, takes as settled some of the central issues that divide the authors of the essays in the second part of *Christianity and Capitalism*; to that extent he presents a far less complete picture than do the essayists in *Christianity and Capitalism* of either the range of problems to be addressed in an ethical analysis of economic life or of the conceptual and analytic tools needed to do that work well.

Marquette University

PHILIP J. ROSSI, S.J.

SHORTER NOTICES

THE MESSAGE OF JOB: A THEOLOGICAL COMMENTARY. By Daniel J. Simundson. Minneapolis: Augsburg, 1986. Pp. 159. \$9.95.

Simundson, professor of OT at Luther Northwestern Theological Seminary in St. Paul, leads readers through the Revised Standard Version of Job, with particular attention to the theological message. After treating matters

of introduction with reference to two questions (Does Job deserve this? Why should Job repent?), S. presents his exposition according to the following outline: the prologue (Job 1–2), the first cycle of speeches (3–14), the second and third cycles of speeches (15–27), the conclusion of the dialogues (28–31), the speeches of Elihu (32–37), and God’s speeches and the epilogue (38–

42). The expositions are summarized and deepened by concluding theological and pastoral considerations.

The basic message of the book of Job, according to S., is that God is present in our suffering, not that God answers all our questions. Both Job and the counselors need to blame someone for Job's plight. The counselors blame Job, and Job blames God. The counselors assume that the doctrine of retribution works in all cases. For them, Job's suffering is an intellectual problem to be solved, not a tragedy to which one ministers. Both they and Job play the game, "Whose fault is it?" Through Yahweh's intervention in 38-42, Job becomes aware of God's presence in a new and profound way, so that even his unanswered questions become tolerable in the context of his restored relationship with God.

The most important feature of S.'s theological commentary on Job is its clear explication of the text in the context of human suffering and pastoral care. The author is a well-trained biblical scholar who has applied himself to the text of Job and modern scholarship on it. He is also an experienced hospital chaplain who has confronted the mystery of suffering and knows the dangers involved in offering simple-minded advice. If you want to know what the book of Job says, S.'s theological exposition is an excellent guidebook.

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

A CRACK IN THE JAR: WHAT ANCIENT JEWISH DOCUMENTS TELL US ABOUT THE NEW TESTAMENT. By Neil S. Fujita. New York: Paulist, 1986. Pp. viii + 308. \$9.95.

After the discovery of the Dead Sea Scrolls in 1947, a rash of books on the Qumran covenants and their possible relationship to the NT appeared from 1956-63. In the last 23 years hardly anything comprehensive has appeared, and so F.'s little manual is a welcome

synthesis of the disputed questions of these past 40 years.

F. first describes the various kinds of writings found at Qumran, Wadi Muraba'at, Kirbet Mird, Wadi ed-Daliyeh, En-Gedi, and Masada. Chapter 2 discusses their impact on our knowledge of ancient Jewish history (e.g., of the Samaritans and of the first and second Jewish revolts against Rome). Chapter 3 relates the finds to OT studies, especially the evolution of the Hebrew text and its variant readings. The center of the book is chap. 4, on the significance of the finds for NT study. F. details research on the relationships between the Essenes, John the Baptist, Jesus, and the early Christians, examines the similarities and differences between pesher and midrash, and compares the apocalyptic *Sitze* of the Essenes and the Church. A final chapter discusses mysticism at Qumran and in the Christian, rabbinic, and Gnostic literature.

F.'s book is solid, if unspectacular. He surveys the research well, judiciously indicates which opinions he thinks unlikely and which probable. I found the last chapter out of character with the rest of the book, since F.'s treatment of the material dealt so little with the documents and so much with rabbinic traditions. (I would have preferred a concluding chapter to deal with the theology of the Teacher of Righteousness and his adversaries.)

I recommend the book especially for undergraduate majors and master's-level NT students.

L. JOHN TOPEL, S.J.
Seattle University

WHY IS THERE A NEW TESTAMENT? By Joseph F. Kelly. Wilmington, Del.: Glazier, 1986. Pp. 200. \$8.95 paper.

Most surveys of the NT include some discussion of technical topics—literary criticism, formation of the canon, dating, etc.—but their scope

usually does not provide for full treatment of any of those points. The very title of K.'s volume suggests that his basic purpose is to examine something quite different from the typical introduction to the Christian Scriptures. K. contends that the designation "New Testament" implies much more than a collection of 27 individual documents. He sets out to unfold an account which allows the reader to appreciate the complex process which culminated in the recognition of the canonical Christian Scriptures in the latter half of the fourth century. His uncommonly clear, nontechnical approach allows the multiple strands of development to be grasped and understood more readily. Simply put, K. explains not how the individual books were composed but how those writings came to be acknowledged as the "New Testament."

Especially commendable is K.'s deft exposition of the gradual evolution of the early Church's self-understanding and the transition from the "apostolic age" to the patristic period. Though he gives some attention to each of the NT writings, his concern is how the Church gradually came to recognize those works as authoritative, authentic, and canonical. The impact of early heretical challenges (Marcion, Montanus, Gnosticism) and the influence exercised by Irenaeus in the West and the Alexandrians in the East are presented accurately and clearly. Discussion of the apocryphal literature, as well as an overview of the process of text criticism and translation, round out the study.

Grounded in the best of contemporary biblical and historical scholarship, this work is also well written and intended for a wide audience. An adequate bibliography of primary and secondary sources, a glossary of unfamiliar terms, and a useful index complement the text.

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

SAYINGS PARALLELS: A WORKBOOK FOR THE JESUS TRADITION. Edited by John Dominic Crossan. Philadelphia: Fortress, 1986. Pp. xx + 233. \$24.95; \$14.95 paper.

This workbook approaches the NT noncanonically, as do H. Koester's *Introduction to the NT* and R. Funk's *New Gospel Parallels*, both in the same series, *Foundations and Facets*. C. created it as a database for Funk's Jesus Seminar to test the originality of sayings of Jesus. It tries to cite all canonical and extracanonical instances of sayings of Jesus, and prints all the parallels to each saying on the same page. It aims for a neutral sequence regarding source, dependence, or authenticity.

C. presents the sayings in four major genres: *Parables* have the restricted meaning of metaphorical stories. *Aphorisms* include all nonnarrative sayings of Jesus. *Dialogues* are discursive interactions between Jesus and others. *Stories* are narrative sequences with beginning, middle, and end that contain sayings of Jesus. C. admits fluidity among these genres. He uses non-controversial, standard, but sometimes dated translations.

In dating the sources used, C. follows Koester and Cameron almost exclusively. But Koester has been criticized for his tendency to date extracanonical materials early (e.g., *Gospel of Thomas*, 50-100; 140 in *IDBSup*). And comparing NT sayings to Nag Hammadi writings raises the same questions that comparing them to rabbinic texts does: the documents are late and the traditions hard to date.

The workbook is well planned and printed. It succeeds as a handy reference work for studying the sayings of Jesus, although the lack of original languages limits its usefulness. But the interest of most Christian undergraduates, seminarians, and pastors in the sayings of Jesus is more religious than historical. For them, many of the non-canonical parallels, especially late

Gnostic texts, have little relevance or meaning. Undergraduate and seminary teachers may still find Throckmorton's *Gospel Parallels* a less expensive and quite adequate tool.

WILLIAM S. KURZ, S.J.
Marquette University

anity, and (4) the fact that *my* truth, confession, and liturgy can never be *the* truth, confession, and liturgy. Conclusions particularly apposite for dogmatists and church authorities today.

L. JOHN TOPEL, S.J.
Seattle University

THE EVIDENCE FOR JESUS. By James D. G. Dunn. Philadelphia: Westminster, 1985. Pp. xiv + 113. \$8.95.

This is Dunn's response to a British television series called *Jesus: The Evidence*. D. thinks the series raised four fundamental questions: Has NT scholarship undermined belief in (1) the historical value of the Gospels, (2) Jesus' claim to be the Son of God, (3) the resurrection of Jesus, (4) the coherence of Christianity's origins and growth? In all cases D. answers "yes" and "no": NT scholarship has undermined false expectations and simple myths about these realities, but in so doing it has purified our understandings and set our beliefs on firmer foundations.

For the educated layman, D.'s apologetics are balanced and middle-of-the-road. Although his arguments are clear, his style seems verbose, perhaps revealing the oral verbiage of the original lectures. Works by Marshall and Marrow, which tackle less diverse subject matter, may be more directly helpful to lay readers. Scholars, of course, will find here nothing new. They may find D. a little too eager to conclude that common Gospel traditions derive from Jesus himself. I found D.'s discussion of the Resurrection accounts ("sightings" and empty tomb) particularly clear and rejoiced in his candid admission that it is impossible to reconstruct the event or define the precise meaning of the Resurrection.

D. concludes with four reflections on the importance of recognizing (1) the NT documents for what they are, (2) the inadequacy of human words to speak adequately of divine reality, (3) the diversity within apostolic Christi-

WITNESS TO THE WORD: A COMMENTARY ON JOHN 1. By Karl Barth. Edited by Walther Fürst. Translated by Geoffrey W. Bromiley. Grand Rapids: Eerdmans, 1986. Pp. xii + 163. \$9.95.

Even though Barth died in 1968, the editors of his collected works continue to issue previously unpublished material. Some of these books are appearing in English. The latest is Barth's commentary on the first chapter of St. John's Gospel.

Earlier in his career, before embarking on the *Church Dogmatics*, Barth lectured not only on systematic and historical theology but also in the field of NT exegesis. His lectures on the Fourth Gospel were originally given in 1925-26, then repeated with revisions in 1933. The German original included Jn 1-8, but the English translation is limited to chap. 1 (which, however, accounts for almost half of the lectures).

In his discussion of the Johannine Prologue (1:1-18), which occupies most of this book, Barth analyzes the relation between revelation and the witness to revelation. John the Baptist is seen as the paradigmatic witness, whose testimony to the Christ exemplifies the relationship between the biblical Word and the Incarnate Word. Readers of the *Church Dogmatics* will recognize in this discussion the roots of Barth's doctrine of the three forms of the Word of God (as revealed, written, and proclaimed).

These unpublished lectures provide a detailed analysis of the Greek text of the Gospel, full of interesting exegetical suggestions. Greek words, phrases, and sentences have been transliterated, but

not translated; the Greekless reader is apt to be nearly as mystified as if the Greek alphabet had been retained. A minimal acquaintance with Greek will help in following the exposition of the text. This is a worthwhile book, particularly for those interested in the development of Barth's theology, but also for anyone seeking theological insight into the beginning of the Fourth Gospel.

RUSSELL W. PALMER
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LA FILOSOFIA CRISTIANA: IL PROBLEMA, LA STORIA, LA STRUTTURA. By Luigi Bogliolo. Studi Tomistici 28. Rome: Libreria Editrice Vaticana, 1986. Pp. 213. L. 18,000.

Bogliolo is currently secretary general of the Pontifical Academy of St. Thomas and Rector Emeritus of the Pontifical Urban University in Rome. Although this is a second edition of an earlier work, "revised and updated" as the title page indicates, there seems to have been little revision and updating in the text itself. There are few references to works published later than the late 1950s. The bibliography, however, includes works published up to and including 1986 (mostly in Italian and French), and this alone might make the work one worth consulting.

The subtitle suggests that the book deals with the problem, the history, and the structure of Christian philosophy, and this it does. The *history* of Christian philosophy, however—from its biblical roots and early development in Augustine, through its pinnacle in Bonaventure and Aquinas and decline in Descartes and Kant, to its rebirth in the 19th century—is traced first. This history comprises well over half the book. Secondly, B. discusses the *problem* of Christian philosophy in the debates over its possibility in the 1930s and 1940s. Finally, in seven short chapters, some principles are laid down for

the *construction* of a philosophy which is unabashedly Christian.

For B., Christian philosophy signifies a way of thinking which treats the human person, the world, and the possibility of transcendence with utmost seriousness. The human person and the world, while autonomous, are created, and so find their proper autonomy in an openness to the Creator and to divine revelation. The ultimate justification for a Christian philosophy is the Incarnate Word, whose very being reveals what it means to be God and what it means to be human. It is the balance of the Incarnation that points to the balance of faith and reason, nature and grace, natural and supernatural.

Instead of B.'s rather wholesale rejection of modernity's subjective turn in Descartes and Kant, a critical acceptance (in the mode, e.g., of Lonergan or Rahner) might have enhanced his contention that Christian philosophy emerges from a living, personal faith in the God who perfects human nature with divine grace. Such a rejection, it seems, is at the heart of much of the current suspicion in regard to any kind of *local* expression of Christian philosophy—or theology.

STEPHEN BEVANS, S.V.D.
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ERSCHAFFT DIE WELT SICH SELBST?
DIE SELBSTORGANISATION VON NATURE UND MENSCH AUS NATURWISSENSCHAFTLICHER, PHILOSOPHISCHER UND THEOLOGISCHER SICHT. By Stefan N. Bosshard. *Quaestiones disputatae* 103. Freiburg: Herder, 1985. Pp. xvi + 264. DM 48.

The original intention of Karl Rahner and Heinrich Schlier continues as Bosshard pursues the piquant and still mysterious problematic of whether the world is self-generated and how such a theory might harmonize with Catholic philosophical and theological presuppositions and procedures. It has long

been apparent that traditionally simplistic notions of creation are in an uneasy relationship not simply with the evident age of the universe but with reputable scientific theories which, however tenuous their suppositions and however mysterious their point of origin, are clear enough to challenge unembellished theories of a God who performs something like a magician. So science and religious belief tend to travel on separate tracks. The university structure and the compartmentalization of knowledge have exacerbated the chasm.

B. divides his interdisciplinary effort in three parts. First, in a section the ordinary reader might find quite difficult, he presents the theory of evolution from the origin of the universe, of life, of the human being, and the dialectic of accident and necessity in the self-organization of nature and the human being. In Part 2, where more readers of this journal will be at home, B. constructs a dialogue between the empirical sciences and natural philosophy and ends up paralleling the self-organization to the historicity of all being—an analogy this reviewer has never before seen pursued. Finally, there is a presentation of the concept of creation theologically evolving as science continues its accelerating insights. The concluding comparison of revelation in nature and in and through the Word indicates the compatibility of a Christian belief in creation and the self-organization of the world. In fact, the writer holds the processes to be complementary.

The book is well worth careful attention. Two readings did not make it much easier for this reviewer, though it did send him back to C. F. von Weizsäcker's *Zum Weltbild der Physik* (Stuttgart: Hirzel, 1976¹²), particularly his sections on the eternity of the world. One leaves both B. and von Weizsäcker with the feeling that much more work on cosmological origins

should be made available. Such work might even serve to overcome the dichotomy that bedevils science and theology, and could even return philosophy from the morass of positivism and linguistic analysis to its ancient mediatorial role of wisdom.

This volume is a credit to B. and to Karl Rahner, whom B. quotes so often in the last third of the work.

P. JOSEPH CAHILL
University of Alberta

WHAT IS GOD? HOW TO THINK ABOUT THE DIVINE. By John F. Haught. New York: Paulist, 1986. Pp. v + 143. \$7.95.

Haught defines the audience to which he directs this book as all those, skeptics and believers, who have been tempted to adopt some aspect of the suspicion that all talk about God is obsolete. In what follows he argues that the referent of the name "God" is what everyone has already experienced to some degree and what all long to experience even more intimately at the most fundamental levels of their being. A mystagogy is required to put people in touch with the encompassing horizon of mystery in their lives and in the world around them. In each of the five major chapters, H. addresses three tasks: a theoretical discussion of the idea of God in terms of a specific dimension of human experience, an understanding of why God does not show up as one object among others within this field of experience, and how one might reach a deeper understanding of "religion" in the light of analysis of these aspects of experience.

In plumbing five dimensions of experience—depth, future, freedom, beauty, truth—H. discovers that Rudolf Otto's characterization of "the holy" as *mysterium tremendum et fascinans* captures well the ambivalent responses of people to the ineffable margins of their existence. A person initially shrinks back from entering into

the embrace of the mysterious horizon of one's life, while at the same time being irresistibly drawn toward it. The experience of depth presents the two faces of both abyss and ground; the future can be both beckoning and terrifying. The truth is something we seek but which never allows itself to be completely ensnared by our instruments of discovery. According to H., it is in order to accentuate the gracious, self-giving nature of mystery that we use the term "God" in referring to it.

As H. acknowledges, the influence of Tillich, Whitehead, Ricoeur, Lonergan, and Karl Rahner is apparent in his argument, and he utilizes in a fresh and effective manner several concepts drawn from the contemporary science of psychology. His sustained treatment of the absence of God is especially interesting, as he concludes that the "absence" of the truth, its unobtrusiveness, is a necessary absence if it is to function as the criterion of knowledge. God must withhold presence in order to bestow intimacy. And in a stimulating discussion of how stories mediate an ultimate beauty, H. urges that the quest for the truly beautiful involves a "deconstruction" of narrative contexts that are too narrow to situate the complexity and chaos of contemporary experience. The thoughtful, questing reader for whom this book is intended will be challenged and pleased by its provocative, lively, and clear explorations. The professional scholar will find an invitation to pursue these paths with all the technical expertise at his or her command.

DAVID J. CASEY, S.J.
Fordham University

WHAT ARE THEY SAYING ABOUT SALVATION? By Denis Edwards. New York: Paulist, 1986. Pp. 101. \$4.95.

The "they" of the title are Rahner, Schillebeeckx, Gutiérrez, and Sebastian Moore, who share in common the quest for a theology of salvation outside

of traditional satisfaction theory, bound as it is, according to Edwards, to "medieval notions" of right order, and lending itself as it does to "distortions" of NT conceptions of a loving God.

Rahner excepted, none of these theologians really offers a replacement for the theology of satisfaction. Why the others? It seems that E.'s real interest is how contemporary movements "toward peace, justice, ecological responsibility and sexual equality"—i.e., liberation from threat of nuclear war, oppressive political structures, environmental damage, and patriarchy—can be viewed as partial realizations of the kingdom. To this end, Gutiérrez and Schillebeeckx provide ways to conceive the relation of political and socioeconomic liberation to the liberation promised in the Gospel. Moore's work on psychological and sexual salvation, one gathers, is important for the project of depatriarchalization.

E. recognizes that the theology of salvation must make sense of Christ's death as *cause* of salvation. After explaining in his last chapter that in order to understand Christ's death as "cause" we must see it in the context of his life and resurrection, he concludes that "we get a glimpse of what it means to say we are saved by the death of Jesus." Well, really, we get no such glimpse. E. perforce appeals to Rahner: the cross is a "real symbol"; it causes salvation the way sacramental signs cause grace. Alas, in his exposition of Rahner, the only sense he finds for "cause" in the phrase "sign and cause" reduces it to "sign" ("embodiment," "expression"). It would be refreshing to see a reference to Peter Abelard.

E.'s exposition of the writers treated is capable enough, as far as it goes. Still, one could wish in addition for some account of Kasper, Balthasar, Lonergan—theologians who take the erstwhile common doctrine of satisfaction

seriously and bring it forward. This would be not only more interesting but more honest in a book whose title fails to indicate the exclusive nature of the "they" who are saying something about salvation.

GUY MANSINI, O.S.B.
Saint Meinrad Archabbey, Ind.

AUTHORITY, COMMUNITY AND CONFLICT. Edited by Madonna Kolbenschlag. Kansas City: Sheed & Ward, 1986. Pp. vii + 225. \$17.95.

Kolbenschlag collects a variety of materials regarding the conflict of Agnes Mary Mansour, Elizabeth Morancy, and Arlene Violet with the Congregation for Religious and Secular Institutes: an exposition of the events by Helen Marie Burns, R.S.M., seven commentaries by members of the task force which met to explore ways of responding to the handling of the case, six theological reflections, and 82 pages of chronology and documentation. K.'s intent is to provide access to key documents and so to "encourage reflection by the people of God on the moral pedagogy involved in these ecclesial/political events and the pastoral consequences for all of us."

The theological issues in question are exceedingly complex: the morality of Medicaid funding for abortions, the ecclesiastical status of women religious, the prohibition against the holding of public office by religious. The controversy itself prompted discussion regarding the nature of the Church and the character of religious obedience. The materials in K.'s collection identify these and other issues and thus encourage our reflection as well as make the documents available for study to Church historians. The essays, however, are one-sided, and K.'s collection would be a more balanced and fair reflection if the commentaries were more representative of both sides of the controversy.

The essays are uneven in quality.

They range from Thomas Clarke's sensitive essay on theological reflection and Monika Hellwig's brief but insightful identification of the larger theological issues to Rosemary Radford Ruether's suggestion for ecclesial constitutional government and noncanonical status for religious orders.

Perhaps most disturbing are the many undeveloped and unsubstantiated theological assumptions. Claims made regarding the operative ecclesiology of the Vatican or an alternative ideal ecclesiology based on a democratic model are examples of theological assumptions in need of much more extended and precise documentation in the light of Vatican II. Where the question is stated in terms of either/or, i.e. either a monarchical model or a democratic model of ecclesiology, what is needed is a third alternative, a sacramental model. The brevity and nature of these essays, however, do not allow for such possibilities. K.'s collection raises the issues but does not systematically explore their theological ramifications. But perhaps it does not intend to do so.

SUSAN WOOD, S.C.L.
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THE NEW WESTMINSTER DICTIONARY OF LITURGY AND WORSHIP. Edited by John Gordon Davies. Philadelphia: Westminster, 1986. Pp. xvi + 544. \$29.95.

The new edition of this reference work is approximately one third larger than the 1979 version. Special attention is paid to the impact of the modern liturgical movement on the various Christian churches, with over 70 articles devoted to this theme. About one half of the original articles are updated from the 1979 edition. Major contributors include R. F. Buxton, J. D. Crichton, J. D. Davies, and W. J. Grisbrooke. The volume is well produced and provides a convenient source of informa-

tion about numerous aspects of Christian worship. The descriptions of the worship of various denominations, supplied by representative specialists within these traditions, are especially informative, as are the entries on liturgy for the deaf and blind, and on the use of new and creative forms of worship (dance, drama, modern music, and electronic media). In general, bibliographical material is up to date and frequently includes significant foreign publications.

Entries dealing with liturgical practice of the apostolic, postapostolic, and patristic periods should be read with caution: a fairly long list could be made of imprecise or inaccurate statements, attributable to lack of acquaintance with the results of modern scholarship. If one expected this dictionary to have a distinctively Protestant flavor, then one will not be disappointed. It seems to have been written mainly for that audience. This may account for the weak presentations of such key subjects as "Eucharist" and "Theology of Worship." The number of factual errors concerning Roman Catholic theology and practice of worship, contained in original entries, has been reduced. But a few have been added. For example, the article on "Liberal Catholic Church Worship" cites the teaching of Thomas Aquinas as "the basis of all Roman Catholic doctrine."

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CHRIST IN SACRED SPEECH: THE MEANING OF LITURGICAL LANGUAGE. By Gail Ramshaw-Schmidt. Philadelphia: Fortress, 1986. Pp. v + 131. \$9.95.

Despite her analytic thesis that liturgical language is metaphoric rhetoric, Ramshaw-Schmidt presents a non-technical inquiry into the meaning of liturgical language. She concludes that liturgical language follows the pattern of "yes-no-yes": it strives to express the

ultimately inexpressible, simultaneously both affirming and denying what metaphor expresses. The belief of the Christian community, however, finally manifests itself in the metaphors of sacred speech.

R.-S. applies this hermeneutic of affirmation and denial to the divine names and the primary metaphors for God in our liturgical texts. She then discusses sacred speech with reference to sacred time, holy space, holy things, and the Christian assembly.

Of particular interest is R.-S.'s response to the contemporary criticism of sexist references to God. She rejects suggestions to replace the names of Father, Son, and Spirit with functional titles such as Creator, Redeemer, Sustainer on the basis that these latter represent simply functions as humans perceive them, while the former traditional names of the Trinity are terms of human relationship with reference to the mystery of Christ. She would restrict innovation to metaphors rather than names for God.

Her distinction between colloquial and vernacular speech is helpful, as is her emphasis on the communal purpose of rhetoric. Such concepts explain the inappropriateness of the use in liturgy of contemporary poetry and innovative images grounded solely in personal experience.

Perhaps what R.-S. does best is to juxtapose liturgical images to explore their multivalent connotations. One may find her treatment of a number of images, however, at times a little too rapid. Furthermore, R.-S. fails to allow that the theological controversies surrounding such words as "sacrifice" and "body and blood" are not adequately resolved through a study of liturgical language but demand a more historical and doctrinal study. Finally, although her use of ecumenical texts is commendable, one questions occasional theological and philosophical assumptions about the nature of reality and

the constitution of the Church not compatible with all confessional traditions.

SUSAN WOOD, S.C.L.
Saint Mary College
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THE LITURGY OF THE HOURS IN EAST AND WEST: THE ORIGINS OF THE DIVINE OFFICE AND ITS MEANING FOR TODAY. By Robert Taft, S.J. Collegeville, Minn.: Liturgical, 1986. Pp. xvii + 421. \$14.95.

Liturgical scholars have long awaited a major history of the Liturgy of the Hours, one which blends the results of painstaking research with theological insights into the rich, non-eucharistic prayer of the Church (albeit neglected in RC liturgical life). The author, ordinary professor at Rome's Pontifical Oriental Institute and visiting professor at Notre Dame, meets that need with the most comprehensive single work we have on the Church's "unending school of prayer."

Much of T.'s study originated as public lectures and articles in various periodicals which complement his previous publication *The Liturgy of the Hours in the Christian East*. This text is hardly piecemeal, however. T. investigates the early tradition of daily prayer, from the NT through the pre-Constantinian Church, the development of monastic and cathedral offices, and the disputed origins of nocturns, Matins, and Prime (arguing with P. Bradshaw et al. on who borrowed what from whom). While T.'s work is most comprehensive on the Eastern liturgies, his treatment of the Gallican offices brings fresh insights to a lost tradition. Following a brief synopsis of Reformation and contemporary liturgical reforms, T. comments on the revision of the Roman office, and the Episcopal and American Lutheran Churches' restoration of cathedral elements to evening prayer. In addition to the extensive examination of liturgical

texts and monastic rules, T. visited abbeys in the U.S., Europe, and the Egyptian desert.

In the concluding section T. offers an excellent theology of worship in general and the hours in particular. While he leaves it to the pastoral liturgist to decide whether the restoration of parish hours is viable, T.'s explication of the importance of the hours for a balanced diet of liturgical prayer demands a serious investigation of that possibility.

A. BRANDT HENDERSON
Boston College

THE ROOTS OF THE CATHOLIC TRADITION. By Thomas P. Rausch, S.J. Wilmington, Del.: Glazier, 1986. Pp. 247. \$9.95 paper.

Bridging the cultural, social, and theological distance between the experience of the early Christians and Catholic life in the late 20th century tests the skill of even the most noted theologians. Rausch has woven an enlightening, crisp, and insightful perspective which allows ancient truths to provide hermeneutical keys for understanding contemporary Catholicism.

R. is keenly sensitive to historical and theological context in his discussion of the subtle factors which fostered and shaped the "Catholic tradition." In treating each of his themes, he draws discerning connections between the formative experience of Christian faith and the lived reality of the late 20th century. He also brings to bear his own awareness of and concern for the ecumenical dimensions of issues confronting present-day Catholicism.

Informed by the best classical and contemporary scholarship, R. inquires into the concept of tradition, the evolution of the biblical canon, and the early faith in Jesus, all with attention to Israelite tradition and first-century Judaism. He traces the development of the gospel from the preaching of Jesus to its written form, and describes the

process whereby Christians gradually formed distinct communities of faith, life, and practice.

R. presents the NT evidence, patristic understanding, and post-Vatican II theology of four major topics in the second section of his book: the Eucharist, Petrine ministry, Mary, and sacraments. In each instance he probes the interplay of faith and practice, as well as ecumenical considerations, in the formation of the Catholic tradition. A final chapter gives a thoughtful look at "The Church Tomorrow."

The book's value is enhanced by useful charts and maps, a glossary of theological terms, and several indices. A carefully chosen bibliography provides guidance for pursuing particular topics in greater depth.

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

IMAGINATION AND METAPHYSICS IN ST. AUGUSTINE. By Robert J. O'Connell, S.J. Milwaukee: Marquette University, 1986. Pp. iv + 70.

This small volume is the 1986 Aquinas Lecture given annually at Marquette University. O'Connell's style throughout is warm, conversational, and at times colloquial. It is not at all stylistically comparable to the pure, academic form used in his major books, particularly *Art and the Christian Intelligence in St. Augustine*. The Fordham professor of philosophy reminds us that "philosophy begins in wonder" (57). Revealing his Aristotelian background, he occasionally cites the *Ethics*, the *Metaphysics*, and the *Poetics*. He claims that when Aristotle approaches metaphysics through the lens of the human, "the wonder never ceases."

Augustine's three worlds of imagination were inspired by his readings of those "books of the Platonists" that he writes of in the *Confessions* (Book 7). O. treats these under three headings: the ordered universe of justice, of di-

vine care, and of beauty. Our universe, Augustine assures us, is arranged, ordered, in accord with the weight of each element or being in it. His, however, is a "spiritualized" version of this ancient physical theory. In the second category Augustine begins with the model of the Aristotelian physical world and transposes its laws to the universe of free and spiritual creatures. The destinies of souls are guided by the inflexible laws of perfect justice. The Pelagian heresy made him alter this teaching. St. Paul's Letter to the Romans convinced him that a Christian must acknowledge that "in electing those whom He would save, God is sovereignly free" (17). Finally, A. searches out the beauty of bodies whether corporeal or spiritual, "whether in heaven or on earth." These judgments are made on the basis that this or that is as beautiful as "it should be." A discussion of the importance of metaphor is then treated by O. under several headings.

O. writes that Augustine is persuaded that spiritual progress can be measured by a gradual liberation from dependence on all such sense presentations, as well as from reliance on the imaginative "phantasms" that derive from them. This leads to his defense of the Augustinian metaphysics that are not cold and abstract but have the very human touch that "vibrates intensely through his every line, warms his every page" (43). O. believes that Augustine's thought faithfully reflects the principle of analogy and thus never loses touch with its roots in the sensible, the definite, and the existential concrete.

Most appreciable lecture combining the philosopher's insights with the artist's perceptions.

WILLIAM C. MARCEAU, C.S.B.
St. John Fisher College, N.Y.

THE LIFE OF BISHOP WILFRID BY EDDIUS STEPHANUS. Text, translation, and notes by Bertram Colgrave. Cam-

bridge: Cambridge University, 1927; repr. 1985. Pp. xviii + 192. \$37.50.

TWO LIVES OF SAINT CUTHBERT. Text, translation, and notes by Bertram Colgrave. Cambridge: Cambridge University, 1940; repr. 1985. Pp. xiii + 375. \$44.50.

Both books are reprints with no alterations. The publisher assumes correctly that interested scholars will consult the appropriate secondary literature and that, since these works have been used for so long, just making them available again is a service. That is surely the case for the edition of Eddius Stephanus' *Life of Bishop Wilfrid*—a well-received edition with a readable translation and still valuable notes. Unfortunately, the same cannot be said for the edition of *Two Lives of Saint Cuthbert* (Bede's *vita* and that of an anonymous monk of Lindisfarne, Cuthbert's see). The edition of the *Lives* was well received, but M. L. W. Laistner's criticisms of 45 years ago still prevail. Colgrave did not use the best available manuscripts, and what is reprinted is, *faute de mieux*, the *textus receptus*. The text does, however, convey the essence of the *vitae*, and the translation is very readable.

JOSEPH F. KELLY

John Carroll University, Cleveland

ANONYMI AUCTORIS THEOGNOSIAE (SAEC. IX/X) DISSERTATIO CONTRA IUDAEOS. Edited by Michiel Hostens. *Corpus christianorum, series graeca* 14. Turnhout/Leuven: Brepols/University Press, 1986. Pp. lxxx + 313.

The *editio princeps* of a work preserved in a single codex (*Florentinus Laurentianus Plut. VII. 1*), composed in 907/908 (so Hostens xix–xxi), of an unusual length (283 pp. here) compared to other anti-Jewish texts. H. is convinced that it is a single treatise, systematic, well constructed, uncommonly unified, highly coherent, the work of an unknown but original Byzantine author of the 9th/10th century, the same

one who wrote a work titled *Theognōsia* and ten sermons commenting on various verses of Jn and a passage in Mt. Among his sources are various editions of the Bible, traditional patristic exegeses, other anti-Jewish treatises, and Josephus (though indirectly), but he appears to make his own syntheses. Since the edition is not provided with a translation, H. offers an extensive summary (lvii–lxxx), detailing each of the 12 chapters. Main headings: Christ called God in the OT; Christ foretold by the prophets; Christ-Messiah already come. Three indexes: proper names, Scripture, and other sources.

WALTER J. BURGHARDT, S.J.

Georgetown University

ECKHART'S WAY. By Richard Woods, O.P. Wilmington, Del.: Michael Glazier, 1986. Pp. 246. \$12.95.

Woods sees Eckhart as an "orthodox and creative proponent of the classical tradition of Christian spirituality" (10). He develops this view in three major sections: "Eckhart's Way," "The Spiritual Teaching," and "Judgment." Historical analysis dominates the first and third sections, while the second concerns E.'s German sermons. The first part surveys his career amid the political and religious currents of the late Middle Ages—e.g., conflicting ecclesiastical and secular powers, and E.'s preaching to communities of women. This survey points toward the discussion of E.'s condemnation in the third part, where Woods affirms E.'s orthodoxy and "tragic fidelity" (217). He also reviews E.'s legacy from Tauler and Suso to current scholarship.

The opening section introduces E.'s academic themes: being, creatures' nothingness, and especially intellect—i.e., the divine Word and its human image. In E.'s "Spiritual Teaching," the Word's generation marks the Trinity's "bubbling up" within the Godhead, and yields a "boiling over" into creation. This dynamic continues when the

Word is born in the soul. In detachment and letting go, we empty ourselves and allow the Son to come to birth within us. In this sense, "E.'s way is not a way to God, but a way for God" (112). As the soul is then "borne back into God," they become one without abolishing the "distance between Creator and creature" (129, 133). This unity effects a graced "transformation of consciousness" that frees us for active life within the world and for breakthrough into the Godhead.

Eckhart's Way is as clear and nearly painless an introduction to E.'s spirituality as we are likely to see. Especially valuable are W.'s historical analyses and distillation of recent scholarship on E. Two limitations should, however, be noted. Exclusion of the Latin works leaves E.'s vision incomplete; and in his eagerness to vindicate E.'s orthodoxy, W. may downplay his radicality concerning birth and breakthrough.

DONALD F. DUCLOW
Gwynedd-Mercy College, Pa.

ERASMUS AND THE JEWS. By Shimon Markish. Translated by Anthony Olcutt. Chicago: University of Chicago, 1985. Pp. viii + 203. \$25.

This little book—141 pages of text, 44 pages of notes and citations of sources—might stand as the type of the monograph: an extremely learned treatise upon a very narrow topic. M., an emigrant from the Soviet Union who wrote most of *Erasmus and the Jews* during the first period of his exile in Budapest and who now teaches at the University of Geneva, has spent his scholarly life in Erasmusian studies. He was drawn to the great northern humanist, it would seem, by a deep interest in the classics, and this in turn led him to produce the first book on Erasmus published in the Russian language, as well as a translation of the *Colloquia*. As for the title he has chosen, M. comments that "of the two components,

Erasmus and Judaism, the latter is of greater importance to me."

The seminal study in this area was done by Guido Kisch (1969). Based exclusively on an analysis of Erasmus' letters, it consigned the humanist to the ranks of the virulent anti-Semites. M., introducing a critical distinction between private correspondence and public pronouncements, and employing in a most impressive fashion the whole vast corpus of Erasmus' works, arrives at a somewhat milder conclusion: "Erasmus almost certainly never encountered Jews close up and showed no desire ever to do so. Still, this entire survey demonstrates indisputably that hatred of the Jews (whether blind and rabid, as with Luther in his last years, or cold and reasoned, as with Zasius) was no less alien to Erasmus than was love for them." Indeed, the survey shows precisely that, in exhaustive and documented detail.

Anthony Olcutt's translation from the Russian reads smoothly. Arthur Cohen, in an Afterword, expresses admiration for M.'s scholarship while differing from him in the interpretation of the evidence. Cohen's is a more conventional post-Holocaust view which poses the vexing question whether overt persecution of the kind Luther recommended and Erasmus' implicit desire that Judaism disappear by way of conversion to Christianity were not two sides of the same coin.

MARVIN R. O'CONNELL
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ISAAC HECKER AND THE FIRST VATICAN COUNCIL. By William L. Portier. *Studies in American Religion* 15. Lewiston, N.Y.: Edwin Mellon, 1985. Pp. xv + 340. \$59.95.

The importance of Hecker to the history of the developing Catholic experience in the U.S. of the 19th century cannot be denied. P. has done us a service by relating Hecker's participation in the First Vatican Council; even

more, he has given us a new glimpse into H.'s personal struggle with his vision of American Catholicity.

Hecker traveled to the Council with expectations as to both his own role and the eventual outcomes of the convocation. He went to Rome as the procurator for the absent bishop of Columbus, Ohio, Sylvester Rosecrans, only to discover that the procurators had no vote and were not admitted to the general congregations. He fully expected, upon leaving the U.S., that the issue of the infallibility of the papal magisterium would never reach the Council floor. What is extremely interesting in P.'s account is the change that took place over the months in H.'s attitude towards the definition. He began as an associate of Archbishops Connelly and Kenrick in the minority; he became Martin Spalding's personal theologian in January of 1869; and he emerged as a great admirer of Henry Cardinal Manning.

Hecker's thought is dealt with very well by P. in his analysis of "An Exposition of the Church in View of Recent Difficulties and Controversies and the Present Needs of the Age," which appeared in the *Catholic World* upon his return from Rome. The enthusiasm for what he perceived as God's will for America and the influence that American developments should have on Europe are certainly vintage Hecker. What is most interesting is his ability to take what he originally perceived as a setback—a more strengthened central authority—and to determine that this might be used after all as an instrument in the hands of God for the advance of His kingdom. H. had an optimism which is always refreshing, although from the vantage point of a century later his attitude might be perceived as naive.

P. stresses once again what has become commonplace in Vatican I studies: the ultimate definition was a carefully guarded, indeed restrictive, one.

This was quite different from the initial expectations of the leaders of the majority, and it is important to restate that fact, especially at a time when clearly delineated limitations of what should be conceived of as infallible is being obfuscated by even prominent personages.

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St. Patrick's Provincialate
New Rochelle, N.Y.

QUESTIONS OF SPECIAL URGENCY.
Edited by Judith A. Dwyer, S.S.J.
Washington, D.C.: Georgetown University, 1986. Pp. x + 241. \$17.95; \$9.95 paper.

A collection of separately authored essays treating the Vatican II document on the Church and the modern world (*Gaudium et spes*) two decades after the Council. The book's title stems from the special topics which *GS* deems especially worthy of conciliar attention: marriage and family, women, new attitudes toward bioethics, socioeconomic life, war and the arms race. As this list is generously expansive, only very cursory treatment of developments of these issues since the Council could be provided. Moreover, at times the book bends over backwards to represent different currents of thought. The balance in places, such as in William May's article on marriage, is achieved at the sacrifice of quality.

In various essays, accounts are given of a new methodology for ethics in *GS* (e.g., induction; reading the signs of the times; the appeal to a gospel warrant beyond natural-law argumentation; a shift from the faith-reason to a faith-culture dialectic) which continues to evolve, in the postconciliar period, in both liberation theology and the American bishops' pastorals. The book rests on an implicitly argued case that *GS* represents the most innovative document of Vatican II and that its new methodology and conceptualization

continue to shape the post-Vatican Church.

Of the 12 essays, I found seven especially well written, original, or illuminating. Several of these excellent essays (e.g., Richard McCormick's on bioethics, John Langan's on political hopes and tasks) repeat material readily available in other of their writings. Three other essays, Manuel Velasquez on Catholic social-economic teaching, James Gaffney on marriage, and Senator Patrick Leahy in an interview on the Church and politics, add new notes to the discussions involved. Daniel Rush Finn's chapter "The Church and the Economy in the Modern World" is worth the price of the book—a critical gem which explores economics, ethics, and public policy and notes where the line of argument begun with *GS* remains unfinished. A second truly standout essay is Ann Patrick's "*Gaudium et spes* As Catalyst for Catholic Feminist Theology."

JOHN A. COLEMAN, S.J.

Jesuit School of Theology, Berkeley

ISSUES AND DIALOGUES IN THE ORTHODOX CHURCH SINCE WORLD WAR TWO. By Demetrios J. Constantelos. Brookline, Mass.: Holy Cross Orthodox Press, 1986. Pp. 86.

The Orthodox Church has been a topic of critical discussion both by those inside and those outside its realm. C., professor of religious studies at Stockton State College in Pomona, N.J., has contributed numerous scholarly monographs and critical studies on Orthodoxy. His monumental work is *Byzantine Philanthropy and Social Welfare* (Rutgers University).

The present essay was written with the same critical spirit and historical discernment. The volume deals with such issues as "Metaphysics," "Orthodox Anthropology and Soteriology," "Ethical and Social Philosophy," "Eschatology," "Interfaith Dialogue," "Interreligious Conversations," and "The-

ological Concerns of Orthodox Theologians in America." C. is well rooted in historical Christianity and the deep theological tradition of the Greek Orthodox Church that enables him to discuss objectively the theoretical and practical aspects of Christianity.

After an excellent presentation of the theoretical aspect of Orthodox theology, C. analyzes the dialogical relations and contacts between Orthodoxy and other traditions following the Second World War. He surveys the intra-Orthodox conferences in the 1960s at Rhodes and the preconiliar conferences in Geneva. He understands that "Orthodox theology is very old but always renewed and modern" (4). For this reason Orthodox theology is constantly renewed within the life of the Church. He sees it this way: "The witness of Orthodox theology in the world concerns both a restoration of the world to God, and also the culture and the problems of local situations" (46); and "Orthodox theology is ecumenical by nature" (46).

C. continues with the survey of inter-Christian dialogues between Orthodoxy and Oriental Orthodox Churches, Roman Catholicism, and several Protestant denominations. In addition, he includes the several interreligious conversations, such as with Judaism, Islam, and Marxism.

Among the most important aspects of the book are the replies to a questionnaire C. circulated to members of the Orthodox Theological Society in America. In these the hopes and fears of American Orthodox theologians are revealed, and the pluralism of Orthodoxy is manifested within the broad boundaries of the life of the historical Christian community.

I highly recommend this book to Orthodox and non-Orthodox, to scholars, students, and the general reader, in order to understand the mind of the Orthodox Church and the present theological trends of Orthodoxy and be

spiritually enriched.

GEORGE C. PAPADEMETRIOU
Greek Orthodox School of Theology
Brookline, Mass.

INVITATION TO HOLINESS. By James C. Fenhagen. San Francisco: Harper & Row, 1985. Pp. xi + 98. \$12.95.

Readers of ascetical literature always appreciate a fresh treatment of familiar topics. F., Episcopal priest, dean and president of the General Theological Seminary in New York City, takes a contemplative look at the ancient religious ideal of holiness. Like an appraiser of gems, he inspects holiness through several lenses: biblical perspective, reflective definition, challenging context, and engaging story.

F. investigates the various traditions of thought concerning holiness found in the Bible, especially those of the prophets and the parables of Jesus, and shows how they encompass the current psychological goal of wholeness but in a larger context. Refusing to accede to contemporary tendencies to equate wholeness with salvation, F. nevertheless integrates sound psychological insight within his biblical world view. Holiness is "not only a description of God, but a description of the result of God's impact on creation in general and on human life in particular" (16). How does God impact on humans? By forming a people and inviting them (hence the volume's title) to partake of a vision, "a way of seeing and acting in the day-to-day events of the world" (17).

Through the lens of reflective definition, F. challenges the reader, almost on every page, to think about holiness in a new way. Some samples: "Holiness is the fruit of compassion" (44); holiness involves "rediscovering the moral vision Jesus embodies in a way that evokes in us a sense of thirst rather than demand" (45).

Challenging context: it is in the realms of politics, society, work, caring,

and ordinariness where God invites holiness, just as He does in the more "religious" experiences of prayer and worship. Through engaging stories, both his own and those of contemporary novelists and playwrights—e.g., Morris West, Flannery O'Connor, Walker Percy, Arthur Miller, David Mamet—F. concretizes his insights while delighting his reader into remembering them.

WILLIAM J. SNECK, S.J.
Loyola College, Baltimore

GOOD NEWS FOR THE WORLD. By Gérard Fourez. Kansas City, Mo.: Sheed and Ward, 1985. Pp. v + 226. \$7.95.

F., a Belgian Jesuit, outlines a liberating, history-based theology in the format of an adult-education text. He starts with the observation that many Christians understand religion from what he calls a "sacral and positivist" frame of reference which conceals the real meaning of Christianity. The essays assembled here offset this approach and "try to discover the experiences to which Christians refer when they talk about revelation, salvation, rising from the dead, sacrament, gospel, God, Jesus, and other concepts which are part of the language of the Christian message."

The book has three parts. The first presents some basic beliefs from a perspective which questions dearly-held cultural assumptions. The second examines some traditional theological concepts to see if they make sense "once the underlying experience is understood." The third looks at modern philosophical and ideological notions and how they help shape theological inquiry today. Each chapter is followed by a series of discussion questions.

F. draws on the insights of liberation theology. In discussing the mission of the Church, e.g., he argues against a duality which separates propagating

the faith from liberating people. Bringing the faith should be a liberating action. His chapters on the relation of ideologies to Christian faith are especially enlightening. He analyzes a number of biblical texts, as well as the peace prayer attributed to St. Francis, and gently leads the reader to an understanding of how class, race, and nationality can affect one's reading of a text.

Unfortunately, this challenging interpretation of Catholic faith is marred by numerous errors in editing and proofing. A few of the chapters dealing with ethics are awkward in style. Nonetheless, with so much bad news around, this liberating rereading of the good news will provoke lively discussion for adult groups.

JOHN P. HOGAN
Washington, D.C.

IMAGING GOD: DOMINION AS STEWARDSHIP. By Douglas John Hall. Grand Rapids, Mich./New York: Eerdmans/Friendship, 1986. Pp. viii + 248. \$8.95.

In his third book on the subject, Hall (McGill University) continues his singular and decisive contribution to rethinking stewardship as a theological theme. As in his earlier books, he is not interested in stewardship as "money-raising" but as a vocation of "steward" in obedient response to the gospel. This is hard-nosed, disciplined, provocative theology, which for Hall is informed by the central claims of Reformation thought.

Hall argues comprehensively and exhaustively two major points. First, the proper categories for doing Christian theology are relational and not substantialist. In a most helpful way he traces the historical roots of this theological problem and then shows what is at issue in current discussions as a result of this crisis in categories. One of the spin-offs of his argument is the suggestion that our substantialist categories have helped generate the deep problems we have with public ethics.

On the basis of his conclusion about relationalism, Hall then asks secondly (much informed by Luther) what the decisive relations are for human personhood. He of course affirms that relation to God and relation to neighbor are foundational for human life. But the passion of the book is for a third relation that he believes is definitional for humanness: "being-with-nature," i.e. solidarity with nonhuman creation. He mobilizes important and fresh theological thinking around this theme, so that this third relation is not simply an ethical requirement but an essential ingredient in humanness. The theological intentionality of the book is to assert that faithful humanness is solidarity with the rest of creation. By that he does not suggest that human persons can abdicate their peculiar role and responsibility and become like other creatures, but must accept their odd role and vocation in the midst of creation. The theological gain of the book is to redescribe the meaning of "dominion" (Gen 1:26) as caring, "responsible solidarity with." In the end, it is this "responsible solidarity with" that reflects the "image of God," for God is also responsible in caring solidarity with creation.

Hall is first-rate in his argument. Through his several books he is summoning us to a new set of categories that are exegetically rooted, theologically persuasive, and ethically urgent. I only wish that at some points the argument were not so dense and ponderous, as the book warrants a wide reading. The accents of the book will assist in reshaping the public crises in which we find ourselves. We may, as an outcome, even think differently about money-raising, but that is a late question, not a first question.

WALTER BRUEGGEMANN
Columbia Theological Seminary, Ga.

WHAT ARE THEY SAYING ABOUT EUTHANASIA? By Richard M. Gula,

S.S. New York: Paulist, 1986. Pp. v + 179. \$5.95.

This excellent work is divided into five chapters dealing with, respectively, the definition of death, the main issues and dominant positions in the euthanasia debate, moral responsibility towards the terminally ill, and the "moral art of terminal care," plus the 1980 Vatican "Declaration on Euthanasia" as an appendix.

Chapter 1 is a gem of clarity and succinctness in sorting out the complexities of the theological, medical, and legal dimensions of the "determination of death" statutes, especially the bases for the various Catholic opinions for and against them. Chapter 2 examines the sources and interpretations of the underlying moral issues: sanctity of life, dominion over life, killing and letting die, ordinary and extraordinary means, and the hydration-nutrition debate. The authors and works cited and presented are the contemporary classics in this area. Chapter 3 succinctly synthesizes ten moral positions in the continuum from the one extreme of the strict consequentialists through the mixed consequentialists and deontologists to the other extreme of vitalism. While G. opts personally for the deontological position as the best bet for protecting the social fabric, he does not demonstrate its superiority to, e.g., McCormick's prohibition of killing as a practical absolute. G. finds most interesting not the conclusions of each position but the relationship of the shared principles and methods of each to their prudential judgments. As a result, G. is optimistic that a viable shared social consensus may be reached because of general agreement on basic values. Chapter 4 deals briefly with the issues of "who decides" about treatment, truth-telling, and the moral dimensions of the hospice movement. Concluding that moral theories cannot offer any single scientific indicator to guarantee a correct decision valid for

every case, G. in chap. 5 offers four sane principles to help clarify the obligations of Christian love for the dying. A very useful handbook.

VINCENT M. BURNS, S.J.
Fairfield University, Conn.

LACK OF DISCRETION OF JUDGMENT BECAUSE OF SCHIZOPHRENIA: DOCTRINE AND RECENT ROTAL JURISPRUDENCE. By Raymond L. Burke. Rome: Pontificia Università Gregoriana, 1986. Pp. 254. \$24.

B., chancellor in La Crosse, defended this dissertation on the effects of schizophrenia on *eliciting* marital consent (focusing on the wedding). He reviews the literature on lack of due discretion and examines the new canon 1095. He synthesizes the philosophical history of "discretion" well, especially the Thomistic. He points out much confusion among recent authors, trying to define and distinguish the limits of discretion. The bulk of the work is an extensive analysis of the psychiatric description and symptoms of schizophrenia. The application to jurisprudence is made mainly by a review of 18 decisions in the Roman Rota between 1972 and 1982.

B.'s scholarship is evident in his use of sources in many languages, and the extent of his research. However, the work also seems to have some serious limitations. Much remains unclear and unresolved. It seems that the focus is too narrowly on the deliberative moment of consent in a *mental* sense, while recent Rotal jurisprudence includes possibilities of *actualizing* the obligations of marriage. Even though he may not be trying to prove lack of ability to *assume* responsibilities, the judgmental aspect seems to lack sufficient consideration of the functional.

B.'s main conclusions, although well proven, tell us what we have known for many years, e.g., that paranoid schizophrenics, in the manifest stage by the wedding day, almost certainly lack in-

tellectual and volitional consensual capacity. An interesting section is B.'s attempt to "reinterpret" the classical interpretation of "discretion" by using Luigi Rulla's "psychology of vocation" (e.g., to distinguish the unhappy from the invalid marriage). This foray into depth psychology seems too brief to really understand Rulla's theory or its

implications for jurisprudence.

The work, in one sense, seems too "clear," reflecting more restrictive interpretations of criteria for nullity. It seems inconclusive for the extension of "discretion" in tribunal cases that do not involve psychotic mental illness.

ROBERT J. SANSON

Catholic University of America

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MANUSCRIPTS (normally the ribbon copy and a legible xerox), together with return postage, should be sent to Editor, Theological Studies, Georgetown University, Washington, D.C., 20057. Authors should certify that the article is not being submitted simultaneously to another journal.

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BACK ISSUES are available from the office in Washington, D.C.

The June 1987 issue of *TS* offers quite a balanced theological diet in its five articles and one note: clergy and laity in politics; the Vatican statement on homosexuality; faith and sacrament in the marriage of baptized nonbelievers; medieval problems with justice in the refusal to ordain women; the relationship of faith to the aesthetic dimension of life; and the female dimensions of the Deity in the Old Testament.

The Integration of Spiritual and Temporal: Contemporary Roman Catholic Church-State Theory examines the distinction between the roles of Catholic clergy and laity in politics. It explores three relationships in the Catholic magisterial tradition from Leo XIII to John Paul II: Church and state, clergy and laity, spiritual and temporal. The argument is that changing understandings of the spiritual and temporal in the documents call into question traditional prohibitions of clerical participation in politics. **LESLIE GRIFFIN**, Ph.D. from Yale, is assistant professor in the department of theology at the University of Notre Dame. Her area of particular interest is Christian ethics, with special attention to Catholic moral theology, social ethics, and ethics and politics. She is currently preparing a book on moral agency and politicians.

Homosexuality: The New Vatican Statement is an analysis and appraisal of the recent "Letter to the Bishops of the Catholic Church on the Pastoral Care of Homosexual Persons" issued by the Congregation for the Doctrine of the Faith. The article takes note of both encouraging and disturbing elements in the Vatican document, and suggests supplementary perspectives from Protestant sources. **BRUCE WILLIAMS**, O.P., with a doctorate in philosophy from St. Stephen's College, Dover, Mass., and a doctorate in theology from the Angelicum in Rome, is aggregated professor of theology at the latter institution. His general area of competence is moral theology, with specialization in ecumenical and inter-faith (Christian-Jewish) dimensions of contemporary issues, particularly in sexual ethics and sociopolitical questions. His doctoral thesis at the Angelicum dealt with *American Protestantism and Homosexuality: Recent Neo-Traditional Approaches* (Rome, 1981).

The Marriage of Baptized Nonbelievers: Faith, Contract, and Sacrament addresses the complex theological and pastoral problem of baptized couples who request the Church to witness their marriage though they profess no religious faith. The article outlines seven arguments advanced for the separability of contract and sacrament, examines their presuppositions, then discusses the nature of religious faith and the relatedness of the orders of creation and redemption. It concludes that the solution to the problem lies in the intention to marry. **SUSAN WOOD**, S.C.L., Ph.D. in systematic theology from Marquette University, is assistant professor of theology at Saint Mary College, Leavenworth, Kan. Her academic delight lies in systematic theology (especially eccesiology

and sacraments) and the thought of Henri de Lubac. She has recently begun work on a sacramental theology that will relate all the sacraments to the Eucharist within a Eucharistic ecclesiology.

The Injustice of Not Ordaining Women: A Problem for Medieval Theologians reveals how theologians discussed the theoretical possibility of ordaining women, beginning about 1220 and continuing until the Reformation. Towards 1300, when the value of orders as a "personal" gift was stressed, some began to wonder about injustice in the prohibition. Theologians then argued to the exclusion not from ecclesiastical usage but from the will of Christ. JOHN HILARY MARTIN, O.P., Ph.D. from UCLA, professor of history and the history of religions in the Dominican School of Philosophy and Theology at the Graduate Theological Union in Berkeley, specializes in medieval history and comparative religion. He is temporarily teaching at Yarra Theological Union, Australia.

The Church and Culture since Vatican II: On the Analogy of Faith and Art, in describing how faith is related to the aesthetic dimension of life, tries to participate in the continuing effort, begun with Vatican II, to close the gap that separates the Church and culture. Two discourses of Pope John Paul II are analyzed for the light they bring to this challenge, and directions are indicated for further theological reflection. CHARLES M. MURPHY, S.T.D. from Rome's Gregorian University, is lecturer at St. John's Seminary, Brighton, Mass., and pastor of St. Mary's Parish, Westbrook, Me. His particular interests lie in fundamental theology and social ethics. Two articles from his pen have already appeared in *TS*: on justice in the Synod of 1971 (June 1983) and on the notion of collegiality (March 1985). He is currently at work on a "new environmental ethic" as called for in the recent pastoral letter of the U.S. bishops on the economy.

God Male and Female in the Old Testament; Yahweh and His "asherah" claims that recent discussions of biblical language for the Deity omit the inscriptional evidence discovered in the last 15 years. Since these Hebrew inscriptions have a significant bearing on the female dimensions of the Deity, they are presented here and their implications for understanding the Divine in the Hebrew Bible are discussed. MARK S. SMITH, Ph.D. from Yale, is assistant professor of Northwest Semitic languages and literatures at Yale. His areas of special competence are Ugaritic mythology, the Psalms and wisdom literature, and Israelite religion. This year the Paulist Press will publish his *Psalms: The Divine Journey*; from Yale University Press will come his *Kothar wa-Hasis: The Ugaritic Craftsman God*. He is currently preparing a commentary on the Ugaritic Baal cycle.

Walter J. Burghardt, S.J.
Editor

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- Cook, D. *Thinking about Faith*. Grand Rapids, Mich.: Zondervan, 1986. Pp. 220.
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