

## BOOK REVIEWS

**EARLY BIBLICAL INTERPRETATION.** By James L. Kugel and Rowan A. Greer. Philadelphia: Westminster, 1986. Pp. 216. \$18.95.

Until very recently it was assumed by Jews and Christians that biblical interpretation was a religious and theological enterprise at the service of the community of believers, not a historical science. The Bible spoke first and foremost to the present and the future. In this volume, two scholars, one writing about Jewish and the other about Christian exegesis, offer a fresh and informed account of the origins of Jewish and Christian biblical interpretation around this central theme. Kugel speaks of the "bearing of the text on the present" and Greer of "contemporary need" or "theological sense," but the overall approach is remarkably similar. What distinguishes Jewish and Christian exegesis is not the methods they employ, and certainly not a literal as opposed to a spiritual approach to the text (as the Church Fathers would have it), but the canopy of belief and practice which enveloped the text. Neither Jew nor Christian was interested in the historical meaning for its own sake.

K.'s essay focuses on Jewish exegesis in the centuries before the destruction of the second temple. The classical rabbinical commentaries are mentioned only in passing. After an introductory discussion on the formation of the Bible as written text (in contrast to an oracle delivered by a prophet), he proceeds to show why interpretation was needed: words had assumed different meanings, the text had to be translated into other languages, laws had to be clarified in new circumstances, the behavior of Israel's heroes explained in light of different moral sensibilities. More important, in the wake of the Exile and return, and the emergence of hope for a more complete restoration under a Davidic monarch, Israel's attention came to be riveted on the past, a past which had been transmitted not as an oral epic but as a vast collection of diverse texts.

The task of interpretation, then, was to discern a pattern in the unforeseen and unpredictable events of one's own day under the "coverage" of the biblical history. Reflection on the past gave Jews the language, the images, and the historical patterns to discern meaning in the present. It was, writes K., the "obsession with past events and the necessity of having them bear on the present that gave interpretation of all kinds its urgency." This is precisely the right note to sound, and it allows K. to bring unity out of the chaotic and disparate exegetical traditions from this period. In its most profound sense, Jewish biblical interpretation was typological.

Like the Jews, Christians also looked at the present through lenses provided by the past. But because a new series of events had intervened,

the life, death, and resurrection of Jesus of Nazareth, and the age of the apostles, the past was no longer the same as the Jewish past. In time a new book, the Christian New Testament, stood between the interpreter and the Jewish Bible. Christian exegesis had a new center, Christ, and everything, the stories of the patriarchs, the oracles of the prophets, or the metaphors of the Psalms, as well as recent events in the life of the Jews, took on a new appearance.

For G., the representative figure in this formative period was Irenaeus, bishop of Lyons, whose interpretation took the form of a theological treatise in defense of the rule of faith against the Gnostics. Irenaeus was the first Christian thinker to present a comprehensive interpretation of the Bible. Without an understanding of its central meaning, its *skopos*, he argued, individual texts remained opaque and obscure or, worse, contradictory. Had G. chosen to center the discussion on Origen, the story would have followed a somewhat different plot. Origen addressed a much wider range of exegetical issues and, equally important, employed the verse-by-verse commentary as the literary form of his work. Origen was the more sophisticated expositor, but G. is probably correct to single out Irenaeus, for it was his insight that was to shape much later interpretation, even that of Origen.

The essays reflect judicious and unobtrusive learning, and each is filled with enough concrete examples to give the reader a feel for actual exegesis, not simply hermeneutical principles. K. has a long and detailed chapter entitled "A Look at Some Texts." In itself this feature will make the book rewarding reading, especially for students and nonspecialists. General works in the field have tended to stress methods at the expense of content, and method, as James Barr argued years ago, is not the key to classical Jewish and Christian exegesis. K. says nothing about the Temple Scroll, a work of enormous interest for the history of exegesis; also, because he ends his discussion before the rabbinical commentaries, the reader gets little feel for line exegesis among the Jews. G. concentrates chiefly on the early period; hence he devotes only a few sketchy paragraphs to the fourth and fifth centuries, the epoch in which the old handbook clichés about patristic exegesis still prevail. That is a pity, since he knows the later sources well and has published works dealing with its biblical interpreters. K. appends a useful bibliography to his essay; G. offers none, though his section includes notes. There is an index of scriptural citations but no subject index.

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**RECONCILIATION, LAW & RIGHTEOUSNESS: ESSAYS IN BIBLICAL THEOLOGY.** By Peter Stuhlmacher. Philadelphia: Fortress, 1986. Pp. xvi + 200. \$24.95.

This collection of essays by Stuhlmacher, one of Ernst Käsemann's foremost students and professor of New Testament at Tübingen, contains the building blocks for a new paradigm for studying the NT. This paradigm goes against the one established by Rudolf Bultmann, which separated NT from OT, separated the preaching of Jesus of Nazareth from NT theology, championed extensive Gnostic influence on the NT, and drew a sharp distinction between Hellenistic and Palestinian Christianity. S.'s paradigm searches for the traditio-historical connections between OT and NT themes or writings and is seriously taken up with what the NT means for the Church, whose book it is.

What S. has to say about Jesus' crucifixion will provide a sample of the radical nature of his paradigm: "Paul adopts on a broader basis Old Testament and Jewish ideas about atonement and sin offering, which Christians before him had already applied to Jesus' death on the cross. In following this tradition he in no way distinguishes between ideas of atonement and substitution as do his modern interpreters, who undervalue historically and theologically the atonement traditions in the Old Testament; rather, he recognizes that it is the vicarious sacrifice of Jesus' life on the cross that makes it possible for believers to be acquitted of their sins by God in the act of justification, to be received anew, and to be entrusted to the Crucified Risen One as their Lord" (157). S.'s criticism of the dominant paradigm, used in uncovering the teachings and consciousness of Jesus, is also radical: "On the whole, I cannot escape the impression that Kümmel's attempt (characteristic of an entire generation) to keep concepts of sacrifice away from Jesus is intended to bar at its starting point the way leading to the medieval theory of satisfaction, because this theory speaks about satisfaction rendered to God through the sacrifice of his Son" (48 n. 22).

Although published at different times, all of the essays are interrelated. Throughout one hears the theme: Jesus is the messianic reconciler, whose atoning death has effected justification. The titles of the eleven chapters are as follows: Jesus As Reconciler: Reflections on the Problem of Portraying Jesus within the Framework of a Biblical Theology of the New Testament; Vicariously Giving His Life for Many, Mark 10:45 (Matt. 20:28); The New Righteousness in the Proclamation of Jesus; Jesus' Resurrection and the View of Righteousness in the Pre-Pauline Mission Congregations; The Apostle Paul's View of Righteousness; Recent Exegesis of Romans 3:24-26; The Law As a Topic of Biblical Theology; "The End of the Law": On the Origin and Beginnings of Pauline Theology; Eighteen Theses of Paul's Theology on the Cross; On Pauline Christology; "He is Our Peace" (Eph. 2:14); On the Exegesis and Significance of Eph. 2:14-18.

S.'s paradigm has much to commend it. He is surely right that NT scholarship has tended to neglect the OT. OT traditions had a formative

influence on the thinking of both Jesus and Paul, whose redaction of these traditions did not evacuate them of meaning. But understanding S.'s paradigm and how it works will demand much from readers, who may not be familiar with OT traditions and their development in the intertestamental period nor with the methodology used in separating tradition from its interpretation. This book is for advanced students.

Fortress Press and the translator, Everett R. Kalin, are to be commended for making this volume of radical essays available to the English-speaking world. The volume would benefit greatly from a set of indexes.

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

**THE EARLY CHRISTIANS: THEIR WORLD MISSION & SELF-DISCOVERY.**  
By Ben F. Meyer. Wilmington, Del.: Michael Glazier, 1986. Pp. 245.  
\$12.95.

The subtitle of Meyer's book is fairly descriptive of its aim and content: an analytic discussion of the early Christians' self-understanding at that decisive moment of their history which the author describes as "the launching of the world mission." Consequently, this is first of all a work of biblical exegesis where M.—in the best tradition of the discipline—moves with ease between the Greek world of the New Testament and the Hebrew of the Old. What he tries to do in the first part of the work is to answer the question: What did the post-Easter community understand itself to be? By an examination first of the "earliest kerygma" of the "Christian *Hebraioi* of Jerusalem" (RSV: "Hebrews"), and then of the disappointingly meager information provided by the Acts of the Apostles about "the *Hellenistai*" (RSV: "Hellenists"), he arrives at the conclusion that "The *hebraioi* defined themselves as the avant-garde of the Israel whose conversion they expected. The *hellenistai* defined themselves by contrast with the Israel destined for judgment" (82).

Thus, it is with the fourth and fifth chapters that the real argument of the book begins, the preceding chapters having been attempts at definition and the description of a methodology. The task undertaken in these first three chapters is, in itself, laudable; but, given the by no means easy-to-read style of the author, it can prove a possible deterrent to all but the most determined readers. The utility of such jargon-laden chapters can therefore be questioned. One might well wonder what in fact they contribute to the grasp and comprehension of that which the book does best: exegesis and biblical theology.

The work comes really into its own, however, with the arrival on the scene of Paul, "our most reliable witness to the consciousness of the earliest church" (90). Chapters 6 to 9 take up the second concern of the book: the world mission and particularly the understanding of the sote-

riology which underlay it. This section contains what, in this reviewer's opinion, is the best chapter of the book, "A Soteriology Valid for All." In it the reader will find many valuable insights into Pauline soteriology, excellent discussions of a vast body of literature impressively and competently handled, and real light shed even on the seemingly impenetrable thesis that "in 'the Easter experience' the first Christians appropriated a consciously ecclesial and election-historical identity; that this identity, articulated and secured by kerygma and confession, allowed scope for various concrete self-definitions, simultaneous and successive; that the main appropriate category for understanding early Christian change is 'development'; and that early Christian development took place primarily by transpositions of meaning" (173).

When, in the penultimate chapter on the "Matrix of Pauline Theology," M. concludes that "Paul's great forward step consisted in his laying of foundations at once biblical and kerygmatic for the Torah-free self-definition of gentile Christians" (169), the reader catches a glimpse of the true import of M.'s thesis, not only for biblical theology but also for the life of the Church. But whether everyone can share M.'s optimism about the fortunes and the subsequent development of the understanding of Paul in the Church is best left to the reader to decide.

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STANLEY B. MARROW, S.J.

**THE MORAL WORLD OF THE FIRST CHRISTIANS.** By Wayne A. Meeks. Philadelphia: Westminster, 1986. Pp. 182. \$18.95.

Meeks eschews the standard summation of NT moral teachings in favor of a deeper and more complex examination of the context within which early Christian moral discourse makes sense. With contemporary ethicists, he considers "worlds of moral discourse" (16) and "communities of character" (12) as more fundamental than discrete moral instructions. The reader does not find here "the ethics of Jesus" or a collection of NT imperatives, but is invited to ponder the Christian reshaping of the social and symbolic worlds which gave the religion birth (15). In *The First Urban Christians* (New Haven: Yale University, 1983), M. studied the interplay of social and symbolic structures. Now he puzzles over the moral patterns which emerge from those delicate negotiations.

Chapter 1 surveys the social dimensions of Hellenistic culture and Roman rule. M. shows how the ideals of the polis were inevitably stretched and distorted by the reality of empire, so that moral instruction in that world had a more modest goal than the transformation of society: it aimed at the salvation of the individual and the formation of communities. An impressive amount of learning is compressed into these pages but does not become burdensome, mainly because M. chooses the precise

vignettes which will illustrate complex social patterns in the fewest and most effective words possible.

Chapters 2 and 3 review the "Great Traditions" of Greece and Rome and of Israel. Within these broad categories M. locates disparate moral emphases. Stoic and Epicurean differ on critical points. Philo and rabbis both take Torah and the need to contemporize it seriously, yet come up with startlingly different results. Yet, for all the interchanges between Greek and Jew, it is possible to speak of separate great traditions, each of which contributes something to the Christian symbolic world. M. delineates the ideas of the respective philosophers and sages rapidly and deftly. Most helpful, however, is his attention to the social contexts within which those ideas lived; see, e.g., "transmitting moral traditions" (61-64).

In "The Christian Communities" (97-123) M. describes the social structures of early Christianity which enabled (and necessitated) certain kinds of moral responses: its nature as a messianic, apocalyptic sect of Judaism, and its embodiment in various concrete social configurations associated with household, synagogue, cult, school, and church. The precariousness of this young intentional community makes intelligible the characteristic attention given to community structuring, or "edification," as the first goal to early Christian moral exhortation.

At first glance, the 36 pages given explicitly to "The Grammar of Christian Morals" in chap. 5 seem too little. But all the material of the first chapters is here woven into the analysis of the Christian writings M. has chosen to discuss: 1 Thessalonians, 1 Corinthians, Matthew, and the Apocalypse, the *Didache*, and Irenaeus. Thumbnail sketches, to be sure, but enough to suggest just the sort of "grammar" which would enable the reader to hear more intelligently the language of Christian moral discourse. And in the treatment of the Apocalypse, a refreshingly bold reading, as a bonus (143-47).

There is much to applaud in this small book: the way it engages the thick texture of the Christian moral world rather than the thin thread of its imperatives; its emphasis on the community-formation functions of Christian moral exhortation; its insistence on the irreducible variety of the witnesses (extracanonical as well as canonical). It is tribute rather than a cavil to wish that there were space for more, especially more on the NT writings themselves. It is one of the drawbacks of M.'s method that the space needed to provide all the background needed for understanding takes some away from the documents of the most immediate interest. Even when he turns to the Christian writings, as much attention is given to placing them as to analyzing their moral discourse. The "grammar of Christian morals" remains here only a suggestive sketch, but that is already a great step forward. For students and scholars alike,

Meeks has shown a way of thinking about the early Christian writings that deserves further development.

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LUKE T. JOHNSON

**THEOLOGY AFTER WITTGENSTEIN.** By Fergus Kerr. Oxford: Basil Blackwell, 1986. Pp. xii + 202. \$45.

Any author who writes a good book frequently has an ax to grind. In Kerr's case it is an unusually large ax: it grinds on virtually the entire field of contemporary Western theology. But lest one think this is just more ideological mischief (after all, it is a good book), K. quickly demonstrates his critical edge by disabusing theme theologies, which flourish with apparent disregard for problems of fundamental theology; they merit a different kind of book. His attention is directed to the serious theologies of the contemporary greats who have become the indispensables of the trade. They can be pastorally appealing, perfectly logical, and even emotionally satisfying, but the basic problem lies in an early stage or first step of all their works: the turn to the subject. For example, as charming as Karl Rahner can be, it is how people appear as cognitive subjects with their transcendental consciousnesses that carries through all his writings; others (people and things) are marginal. Or consider how Hans Küng takes the same first step with the conscious subject positing an act of fundamental trust in the reality of God; this is simply a gamble. K.'s opening chapter provides numerous examples (including a few familiar names on the American scene), but the point is clear: "the individual seems to be free to put what construction he will upon the surrounding world. The supposition is always that one is able to view the world from somewhere else—as if one were God, perhaps" (16).

The problematic has more to do with an epistemology of how men and women *are* than with faith claims thinly disguised as some sublime philosophy of consciousness. In chapters 2-7 K. skilfully leads the reader through a number of Wittgensteinian spiritual exercises—with judicious quotations from this incisive 20th-century philosopher—to illustrate that there is an alternative to the Cartesian paradigm (where the modern assumption about the self began and was transmitted in its most influential form by Kant). Egocentricity, autonomous rationality, and the practical consequences in introspection are the quarry to be exposed. Wittgenstein's lifelong project was to change the position of the subject: however appealing an individual's thoughts may be, the meanings of those thoughts are not the natural way to be in touch with reality, "as if such possibilities were independent of [our] membership of a lifelong *conversation*" (74). The first task is to get the mentalist-individualist on the run with the unpleasant reminder of how much of reality is already in place (89).

At this point one can ask the nagging question: What is K., via Wittgenstein, up to? The predicament is one of private worlds and private fantasies; the solution is not to detach the self from the world but to coordinate it with the world (96–97). Thus, the a priori is not the questing or transcending subject but our *Lebensformen*, “the network of practices which is the community to which we belong” (105). The lesson is certainly not to destroy thinking or the inner life but to put them in their proper place. Anyone who has read Wittgenstein has likely ended up asking why this author is important (redemptive?) for Western philosophy, and it is to K.’s credit that he brings out so clearly the realist alternative. Gnosticism and empiricism in all their forms are still the natural enemies of good philosophy.

The implications for theology are found in religious life-forms. From Wittgenstein’s clever exercise with Luther’s “faith under the left nipple” to the foundational God-question which forces itself on the believer through types of analogous experiences, the entire theological enterprise is shifted. The classical temptation is to think of God as an object, but the more important “proof” is how we are educated to believe in God in the first place. Convincing life-forms are found “in such multifarious activities as blessing and cursing, celebrating and lamenting, repenting and forgiving, the cultivation of certain virtues and so on. There will be little place for the inferring of some invisible entity’s presence” (155). In effect, this is probably a good illustration of what Vatican I intends by a supernatural or faith approach to God (cf. DS 3004), but how does it relate to metaphysical proofs? In an interesting footnote we learn of Wittgenstein’s evaluation of the “Five Ways”: he thought Aquinas “extremely good in his formulation of questions but less satisfactory in his discussion of them” (154). True religion is something deep and sometimes even sinister in human nature. So where, then, should theology start? “That considering the execution of an innocent man is a more promising start for sustaining Christian theology than proving God exists might be one unsurprising conclusion” (162).

Along the way K. manages to dispel many of the myths that surround Wittgenstein (fideism, logical atomism, Marxism), and as such he provides us with a useful primer. But a better motive for reading this book is K.’s trenchant style and unremitting tenacity for philosophical investigation *inside* theology. Anyone familiar with K. as a theological critic in *New Blackfriars* will recognize the vintage character of this work. Some, admittedly, will be disturbed, and I suspect not a few theologians will find it difficult to appreciate this maturation of an English and Catholic school of theology. From this reviewer’s position, however, I think it fair to ask whether we are into theology or some exotic form of religious anthropology. An either/or type of answer will not do justice to

the book, so suffice it to say that there are some theological topics amenable to a Wittgensteinian framework. But what, e.g., does one do with "revelation"? In spite of the difficulties in obtaining an all-encompassing system, K. is nonetheless a practical theorist. He adds a final chapter which illustrates a different way of expressing certain debatable questions: the soul rid of its quasi-angelic rattlings around in a body, the character of liturgical worship as connections to be made rather than capturing private meanings, cleaning up the relationship between intention and the reality of sin (objectivity in moral theology gets a new lease on life), the status of embryos and what abortion does to them, survival after death as a *Mensch* rather than a floating ego, the doctrine of the atonement becoming a real event again and again when it is linked to our personal history as sinners, religion rescued from the too frequent deism of university life, and the dogma of creation *ex nihilo* given new directions in light of the craving to remove the "flaw" of finitude.

The likelihood of theological trauma is obvious, but once the shock passes, civilized conversation can ensue. My recommendation for this remarkable book is quite modest: read it in the spirit of the young Augustine in his Milanese garden hearing "*tolle lege*," but without too many of his introspective broodings.

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JEROME M. DITTBERNER

DIEU, LE TEMPS ET L'ÊTRE. By Ghislain Lafont, O.S.B. Paris: Cerf, 1986. Pp. 373. Fr. 146.

Lafont is a professor of systematic theology at San Anselmo in Rome, and an adjunct professor at the Gregorian University. In the early 1970s he studied in the Divinity School of the University of Chicago. In this book he seeks to show the need for a reintegration of being into theology as a hermeneutical key in the interpretation of the Christian foundational narrative. The book has three parts.

In the first, L. shows how various interpreters of our present situation (e.g., Engels, Baudrillard, Heidegger, Derrida) each has a view of our present distress, our history, the point in time when a "fall" occurred, and what sort of resolution is possible for this distress. We do indeed need a foundational narrative, for we do not give ourselves our origin or end. And these current views recognize the place of heteronomy in the origin of history and resolution of its distress. But they cannot agree in their diagnoses of our distress, when the "fall" occurred or what the resolution is.

In the second part, L. notes that Western culture has lost its foundational story by which our temporality as human beings is established, our evil conjured, and our transformation anticipated (131). Christians

hold that this is offered in the Pasch of Jesus. This story is based on testimony and is celebrated by our Eucharistic feast. The NT was born from the foundational hearing of this story. In content, the cross is the place where Jesus achieves his filiation in the sense of expressing in its completeness his filial relation to the Father. This whole story is related to the OT. For example, Adam and Eve were tempted and fell. Job too was tested but continued faithful. In the midst of incomprehensible evil, he was open to a change in the image he had of God. Job had to abandon his image of God and rest in the mystery of God. Thus the way to knowledge of God is not an even progress but by way of presence and retreat. It is a "pedagogy of communion" (211), starting from a positive image of God that rests on what God has done, moving through a dialectic or rupture in which one knows doubt, and being resolved in doxology. God's silence is a space for one to respond. Interpretation is not simply an intellectual process. Thus history can be understood as an adventure of filiation to which we are called. Jesus' own history was such, but it included as well his dying for our sins. And he called people to risk allowing their image of God to be modified (240).

In the third part, L. advances the view that the hermeneutical key to the interpretation of salvation and history is the analogical notion of being. Recent theology has been under the influence of Heidegger, though his analysis of the history of being has been inadequate. In Western history there has not been only the cosmic God but the "unknown" God of mysticism. To get beyond our present impasse, we need to equilibrate the concept and representation of being on the one hand and the meaning of being and mystery on the other. L. examines Jüngel's rejection of analogy and turn to a language that can confess God concretely as love expressed in the cross of Christ. He finds that Jüngel does not have resources to express the distance of God, but that "being" offers here a hermeneutical key that can preserve the distance of God. He similarly examines H. Le Saux's writings. This Benedictine who lived for many years in India held that the perfection of the spiritual experience of Jesus was an experience of *advaita*, and he tended toward a view that considers all duality in Christian language as provisory. L. does not question Le Saux's experience, but holds that he does not examine theoretically the relation of words and experience, and that here too the language of being is necessary to preserve distance between God and the human person. L. proceeds to argue that the notion of being in which the verbal form "to be" and the noun form "being" are understood analogically helps to interpret the Scripture story in a way that permits us to speak of God in Himself without separating Him from history and to acknowledge the plenitude of His being without annulling history. This helps us also to

interpret the "I am" that is God and to interrelate creation and salvation in their specificity.

This is a book that shows, as too few theological works in our time do, its foundation in a lived Christian spirituality. L. offers significant insights into aspects of a central problem in theology in our time. His thesis, defended much more thoroughly than this review can indicate, is appropriate for the present situation of theology in Europe. Although we would like L.'s answers to other current objections to the integration of a metaphysics of being into theology, his book has enough relevance to theology in the United States to merit translation into English.

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JOHN FARRELLY, O.S.B.

**THE LOGIC OF GOD INCARNATE.** By Thomas V. Morris. Ithaca: Cornell University, 1986. Pp. 220. \$19.95.

Morris' major objective in the present work is the philosophical defense of the Incarnation from the charge of incoherence. This review will concentrate on that central concern, which occupies the author for six of his nine chapters. In the last three chapters he considers the related but separable issues of the possible cosmological incongruence of the Incarnation, the epistemology of Christology, and the relationship of the doctrine of the Incarnation to that of the Trinity.

M.'s argument rests on two key distinctions. The first, introduced in the first chapter, is that between "concept" and "natural kind." Having begun by stating the doctrine of the Incarnation in its "hard" form, an absolute numerical identity of Jesus and God the Son which "is not true unless Jesus had only and all the properties of God the Son," he must obviously oppose the claim that humanity and divinity are mutually exclusive notions. M. argues that while divinity is a concept and can thus be understood a priori, humanity is a natural kind, a reality whose essential characteristics can only be arrived at a posteriori. Thus, a priori, one cannot declare them to be mutually exclusive.

The second important distinction emerges in chapter 3 in the course of challenging the argument that because God cannot possibly share the human qualities of contingency and possible annihilation, either Christ is not God or Jesus is not fully human. M. proposes that what are commonly taken to be *essential* human properties are in fact merely *common* properties. He goes on to claim that there are no essential human properties that would preclude a divine Incarnation.

At this point M. admits to an assumption that has been lurking in the shadows throughout: that a Christian philosopher or theologian ought to

develop his or her idea of human nature in the light of a belief in a God who in fact became incarnate. While there are those who might describe this as an unfortunate circularity rendering certain the conclusion that the Incarnation is philosophically coherent, M. seems to me to be quite correct to insist on it. No one denies the philosophical incoherence of the Incarnation given the definition of divine and human as mutually contradictory. But what the Christian thinker cannot abandon is a conviction that in the Christian tradition the idea of Incarnation involves a somewhat radical modification of perceptions of what it is to be human or divine. M.'s development of the ideas of "natural kind" and "common properties" provides philosophical tools for the Christian philosopher or theologian who wants to avoid the descent into mere fideism.

M.'s fundamentally Anselmian approach is carried over into chapter 4, where he attempts a defense of the identity of the God of the philosophers with that of the Bible. His consideration here of how Jesus can be omnipotent, omniscient, and omnipresent, yet fully human, develops into a very interesting discussion of kenoticism, which M. finally rejects in favor of a "two-minds" or dual-consciousness theory of the person of Christ. This approach he puts to the test in the following two chapters, where having established the necessary goodness of God, M. discusses the possible meaning of the temptations of Jesus. In the end M. settles for Aquinas' theory of a "single eternal *suppositum*" linking divine and human natures, which seems to me to be the neat substitution of one intractable problem for another, on a par with the Chalcedonian definition of the two natures.

M.'s book is valuable above all for the revelation that the *philosophical* standing of the doctrine of the Incarnation is not simply derisory. This is particularly useful in light of the curious fact that it has been a succession of (mostly British) theologians who have come to the conclusion on philosophical grounds that the traditional understanding of the Incarnation has to be abandoned. The spectacle of a philosopher giving the theologians a philosophical lesson, in the service of their theology, is refreshing. As a contemporary exercise in *fides quaerens intellectum*, it is to be applauded.

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PAUL F. LAKELAND

**SELF, GOD, AND IMMORTALITY: A JAMESIAN INVESTIGATION.** By Eugene Fontinell. Philadelphia: Temple University, 1986. Pp. xvi + 297. \$34.95.

Fontinell begins his book with the assumption that there is no absolutely certain philosophical proof for God and immortality, but he argues

that such a belief is at least reasonable and consistent. His perspective is deeply rooted in the pragmatism of William James. F. maintains that a philosophy of person is crucial to his argument, and hence he devotes five of the eight chapters to James's theory of self and personal identity.

James bases his pragmatic metaphysics on a "field" theory which he calls the central category. In F.'s view, a field is a processive-relational complex which means that things are constituted and are understood only in relation to other things. This view, F. states, is a radical rejection of a metaphysical dualism and of an underlying spiritual substance having universal, unchanging characteristics. Hence the self is not a *substantial* identity but a *functional* identity expressed in James's classic statements that "the passing thought is the thinker" and the self is a "stream of consciousness." But while the self can be expressed as a field of relations, it is also a "field within fields." This opens the way for the self to make contact through experience with wider areas of reality and finally with a God in a life beyond our present one.

On the positive side, this book is the fullest and clearest presentation of James's view of person that I have seen. It also admirably succeeds in developing the theistic aspects of James's thought and in showing that it is philosophically attractive, though it is not absolutely compelling, as both James and F. admit.

And yet there are problems here. First, F. vigorously defends James's view of personal identity and maintains that a belief in God and immortality stands or falls on this theory of self. But F. does not clearly articulate the spiritualistic, substantial model that, following James, he rejects. He summarily dismisses it as no longer viable without carefully nuancing it and showing why it does not satisfy. Further, the processive theory of self gives no better account of personal identity than its alternative. For if a thing is constituted by its relations, then it is legitimate to ask why relations differ. John Dewey, and James too it would seem, held that things differ by the complexity of their transactions. But what accounts for those differences if not the essential character of the things related? In addition, F. gives as an important step in James's theory of self the latter's metaphor of the herd of cattle. James claimed that I am convinced that I am the same person today as I was yesterday because the same feeling of "warmth and intimacy" characterizes the present thought or self and those distant selves. At roundup time, the owner of a herd of cattle picks out the cattle bearing his brand. So too we gather out of a larger collection of thoughts those bearing our brand. F. approves of this example as bolstering a theory of self. Actually it is the weakest section of all of James's writings. More than this, F. describes James's theory of "pure experience" as a step on the way to

explaining personal identity. But he succeeds no better than other commentators in helping the reader to understand the concept or to integrate it into a wider philosophical position.

In sum, then, F. has gone further than anyone else in developing James's theory of self, though in doing so he has unintentionally exposed its weaknesses. He has shown that James's drive of experience leads quite naturally to God and immortality. But the link between personal identity and God/immortality becomes more and more tenuous as the book proceeds. F. could have established the latter without the former and in this perhaps he would have been more faithful to James. For all that, F. has mounted as strong a case as is possible for a Jamesian perspective and has identified areas that will undoubtedly be discussed and debated further.

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ROBERT J. ROTH, S.J.

JUSTIFICATION AND MERIT: LUTHER VS. CATHOLICISM. By Johann Heinz. Berrien Springs, Mich.: Andrews University, 1981. Pp. xi + 459.

Heinz's *Justification and Merit* has the undeniable merit of making ecumenical agreement over the doctrine of justification as difficult as it rightfully should be. There is plenty in the Roman Catholic theological tradition which, on first (and even second and third) reading, seems to stand in basic conflict with everything for which Luther stood with his *sola fide*. And since much of this "difficult" material comes together around the concept of merit, his book is well focused on the problem.

Unfortunately, the book takes the form of a rehash of a great deal of old polemic, basically making the argument that the old difficulties have not been adequately addressed in the newer literature. H. eventually sides with the conservatives (there is no negative—or positive—intention hidden behind the choice of the word) on both sides who maintain that their tradition is the truly Pauline one and that the other tradition is heretical.

What can one say about such a massive dissertation? It is partly right and partly wrong. It is partly right in emphasizing the profound gulf that separates traditional Roman Catholic theology from Luther. That theology was basically uninterested in the doctrine of justification, viewed the affirmation of the doctrine of merit as the *articulus stantis et cadentis ecclesiae*, and viewed Luther as an antinomian heretic. To the extent that contemporary Roman Catholicism attempts to disguise for itself the depth of the *theological* change that has transpired, this book is a salutary call to honesty.

It is partly wrong by taking too wooden and unimaginative an approach to the entire question. For example, H. investigates the Catholic assess-

ment of Luther's Paulinism. Fair enough. But he does it on the basis of the assumption that Luther is a kind of *Paulus redivivus*. The rich Lutheran literature (going back at least half a century to Paul Althaus' *Luther und Paulus über den Menschen*) on Luther's Paulinism should require anyone dealing with the issue to take a much more complex approach to the matter than H. does. Luther read Paul in a very particular way. One might wish to argue that it was a legitimate and fruitful way, but one cannot do it on the basis of a simple equation of Luther with Paul with the entire New Testament. And if one relates Luther and Paul differently, one opens up many different possibilities for ecumenical *Auseinandersetzung*.

Along the same line, H. treats Luther's doctrine of justification too much *in vacuo*, too absolutely. The doctrine of justification is not the whole of Luther's preaching, though it can appear to be in some of Luther's earlier works. The doctrine of justification *sola fide* presupposes addressees who have already heard and interiorized the law as God's genuine demand on them, addressees who have striven and are striving to fulfil the law and are aware of their failure. At the outset of his Reformation career, Luther thought that he could presuppose this. Later on, he recognized that this could not always be taken for granted. In the catechisms and in many of the sermons, the doctrine of justification *sola fide* remains in one sense the same, but it stands there in much livelier tension with the proclamation of the law than it did in 1518 or in Heinz. And when one situates the Roman Catholic emphasis on merits within the sermonic and "spiritual" writings with which it stands in marked tension, one creates a much wider and richer field for comparison and convergence than is dreamt of in H.'s book.

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JAMES F. MCCUE

L'ÉGLISE ET LES DÉFITS DU MONDE: LA DYNAMIQUE DE VATICAN II.  
By René Coste. Paris: Nouvelle Cité, 1986. Pp. 333. Fr. 98.

In nine chapters, with a long introduction, a long conclusion, and a short "postface," Coste, professor of theology at the Catholic Institute of Toulouse, studies the ecclesiology of the Council as seen 20 years later, and especially as reflected in the 1985 Synod of Bishops. His basic conciliar text is the pastoral constitution *Gaudium et spes*. While he considers *Lumen gentium* to be a solid piece of theology and doctrine, he finds in *Gaudium et spes*'s prophetic dimension the most promising contribution of the Council to the Church's future.

C.'s method is progressive. He briefly surveys the past in his introduction, but he searches for sequels and consequences rather than for sources, and he interprets his basic document in the light of more recent papal

encyclicals and episcopal statements. A major place is given to John Paul II as interpreter of the mind of Vatican II. This enables C. to attempt "a creative rereading" (29). In keeping with this central concern, he begins with an existential, rather pessimistic description ("We see the night" [45]) of the world which now confronts the Church (chap. 1). In the world, and facing it, there is the Church, with its triple function, prophetic, priestly, and royal (chap. 2): the task of "all groups" in the Church is "to determine what is the Christian behavior in the diverse areas of human action, and thus to contribute to the Church's answer to the world's challenges" (83).

The stage being set, C. analyzes and explains the conciliar and contemporary papal teachings on "person and society" (chap. 3); "marriage and the family" (chap. 4); "culture," which, contrasted with nature, is the properly human contribution to the construction of the world (chap. 5); "the economy," with the problems of the wealth and poverty of nations (chap. 6); "politics," where C. is guided chiefly by a statement issued by the bishops of France in 1972 (chap. 7); "peace," where he judges that the 1983 pastoral letter of the U.S. bishops gives "a restrictive interpretation of John Paul II's teaching" in his address to the United Nations in June 11, 1982 (chap. 8); finally, "the Third World" and the demand for international solidarity (chap. 9). In a conclusion that wishes to be prospective and prophetic, Coste presents five dimensions of the future of the Church: (1) Its theology must be global and planetary. (2) It must pick up the challenge of contemporary unbelief and atheism. (3) It should reopen hope to the peoples of the world. (4) It should find its main text in the Beatitudes, as the proper framework for its preferential option for the poor. (5) It should be focused on love as the heart of a properly human civilization, in keeping with *Gaudium et spes*, no. 38, which is like "the sun" of the pastoral constitution, in whose light "one could write a symphony of divine love" (276). The postface selects five "priorities for the Church"; it reproduces a section of a previous article on the current priorities for the Church. Their connection with the book is not clear.

The book reads well and its interpretations are generally defensible. I have problems with the selection of *Gaudium et spes* as the key to the Council's signification for the future. In fact, the "pastoral" character of this text, when pastoral was contrasted with "doctrinal," invited many of the Council's fathers to pay more attention to the general thrust of the document than to the accuracy of its details. There, precisely, is the rub. C. has done the best one could do to underline the importance of this constitution. One could find ground to hold that *Gaudium et spes*'s slightly naive optimism about the state of the world is already obsolete. Indeed, its less dogmatic tone remains refreshing. But one may wonder

if much of it is not obsolete. A discussion of such a dissenting perspective would have helped the author's purpose.

*Methodist Theological School, Ohio*

GEORGE H. TAVARD

**ANTHROPOLOGY OF THE CHRISTIAN VOCATION 1: INTERDISCIPLINARY BASES.** By Luigi M. Rulla, S.J. Rome: Gregorian University, 1986. Pp. 541. L. 50,000.

Rulla presents the philosophical-theological foundation for his many psychological studies about vocation. This means a psychological deepening of Lonergan's insights about human nature, freedom, God, and grace.

After several short chapters justifying theology's anthropological basis and interdisciplinary method, R. explicates the converging views of Ey, Ricoeur, and Wojtyla on the relation of the unconscious to the human person's free, conscious life. The dialogue between grace and freedom must take account of obstacles to motivation presented by the unconscious. R. establishes a hierarchy in human psychology to allow for the freedom of self-transcendence in response to God's call and to account for lower elements. Chapter 7 distinguishes various psychic tendencies (physiological, psychosocial, spiritual-rational) and identifies motivation's categories of importance: for-me and in-itself, to which correspond egocentric emotional desires (needs) and ego-transcending rational desires (values). Lonergan's fourth level of operation acknowledges cognitive, moral, and religious self-transcending values. Only theocentric, not egocentric or social-philanthropic, self-transcendence can explain the human person fully and consistently.

A dialectic develops between self-transcending values and unconscious needs, which chapter 8 analyzes to explain the dynamic structure of the free subject. Through decision, which sublates all previous operational levels, one chooses the content of motivation and forms attitudes responding to values and needs; with de Finance, R. identifies nonhuman, natural, moral, and religious values in motivational systems. Noting ambiguity in attitudes and needs insofar as they express unconscious needs instead of self-transcending values, R. enumerates the elements of the ideal self, both personal and institutional, and the actual self, manifest and latent. He lists three basic dimensions, or relations among structures, based on three classes of values: (1) self-transcending (moral and religious), (3) natural, and (2) a combination of the previous. Dialectical tensions can develop among the classes and, within each class, between ideal and actual selves, due also to the power of the unconscious as the person struggles toward maturity, i.e. harmony between ideal

(transcending) and actual (transcended) selves. Each dimension has its own horizon; horizontal freedom chooses with a horizon, vertical freedom chooses the horizon. The unconscious can limit effective freedom in the second and third dimensions and, in pathology, deeply affect essential freedom in the third dimension. R. then expands Lonergan's understanding of symbols, since through symbols God's call occurs. Polar and performance symbols influence the motivational system differently as means of progression or regression regarding self-transcendence.

Chapter 9 describes psychologically the Christian vocation to self-transcending love of God and neighbor (Gal 5:13 f.), which coincidentally brings self-realization. Sanctification, or transformation in Christ, involves the integration of the entire person living the objective, evangelical values of union with God and following Christ in poverty, chastity, and obedience. Removing unconscious inconsistencies limiting effective freedom expands apostolic effectiveness and stabilizes religious vocations, which depend in good part on success in internalizing identification with the chosen ideal self, Christ. Turning explicitly to religious life, chapter 10 draws conclusions about formation programs. R. concentrates on developing maturity in the second dimension, where most people live, through an integrating formation and proper discernment of spirits. Structural changes cannot perdure and achieve goals unless people are changed, especially those struggling with unconscious needs.

Though the unification of diverse disciplines sometimes brings confusion of terminology (e.g., "values," usually self-transcending, can also embrace nonhuman motivations), R.'s thought is clear. Some theological inconsistencies occur: e.g., R. cites Rahner to justify anthropological theology (33) but criticizes him for not sufficiently transcending anthropology (59-62, 73 f.) without showing speculatively how Rahner's position must be distinguished. Yet, on the whole, R.'s penetrating study succeeds in showing theologians the powerful role of the unconscious upon freedom (original sin and concupiscence) and revealing to psychologists how psychic determinism can be integrated into self-transcending human freedom. Though difficult, it should be read by all involved in religious formation and spiritual counseling. Typographical errors unfortunately mar the achievement.

*Fordham University*

JOHN M. McDERMOTT, S.J.

**WOMEN AND RELIGION IN AMERICA: A DOCUMENTARY HISTORY 3: 1900-1968.** Edited by Rosemary Radford Ruether and Rosemary Skinner Keller. New York: Harper and Row, 1986. Pp. xxi + 409. \$26.95.

**WOMEN-CHURCH: THEOLOGY AND PRACTICE OF FEMINIST LITURGI-**

CAL COMMUNITIES. By Rosemary Radford Ruether. San Francisco: Harper and Row, 1985. Pp. 306. \$16.95.

THE DOUBLE CROSS: ORDINATION, ABORTION, AND CATHOLIC FEMINISM. By Denise Lardner Carmody. New York: Crossroad, 1986. Pp. xi + 158. \$10.95.

The common interest motivating these volumes is the experience of women in the 20th-century Western churches, especially but not exclusively Roman Catholicism. Even in Ruether's and Keller's descriptive *Documentary History* there emerges a clear normative commitment to greater inclusion of women in public religious life and education, in theology, and in the ordained ministry. Ruether's and Carmody's books propose this commitment directly and forcefully, using women's experience of past marginalization and present struggle as a key warrant. The books thus raise important questions for feminist theology and ethics: How does or should experience function as a normative criterion? To what other norms is a partisan experiential theology accountable? What is an adequate theory or strategy for relating the experience of an oppressed or marginalized group to the institutions in which that group strives for greater influence?

The latest volume of *Women and Religion in America* covers recent decades in Native American religion; Black Christianity; Judaism, Catholicism; Evangelical, Holiness, and Pentecostal Traditions; Mainstream Protestantism; and Catholicism. Each of nine chapters includes both a critical history of women's participation and a selection of primary sources, often essays, sermons, or first-person accounts authored by women. Lending these accounts vivid historical texture are photographs, such as an 1898 shot of an elderly Kiowa Apache woman being approached through the underbrush by two Presbyterian missionary ladies in muttonchop sleeves, gloves, and rather remarkable hats (56). The chapters not only tell of the struggle of some women for recognition within the churches, but also contain the testimonials of other women against "feminist" views of Christian womanhood; sermons and writings of male bishops and preachers both for and against equal political, social, and ecclesial rights; and evidence of the deference black and Indian Christian women still show to men in religious matters, out of sensitivity to the demoralization of minority men in a white culture. Lorine Getz's chapter on Catholicism is especially attuned to the contributions that women in religious communities have made to the American Church. Getz also documents the experience of immigrant women, women in social-action movements, cautious support of women's influence by members of the hierarchy, and continuing ecclesial subordination of women's authority to men's. Dorothy Jean Furnish's chapter on women religious

educators and Barbara Brown Zikmund's on ordination of Protestant women give evidence that greater lay equality in general, and a high involvement of lay women in religious education, paved the way for the presence of women in professional ministry in mainstream Protestantism.

*Women-Church* begins with a Catholic focus, seeming to take up an implicit challenge of the collaborative volume. As the introduction states it, "Roman Catholic women watch their church organizing for a long fight against the ordination of women" (4). Since "Christian feminists cannot wait for the institutional churches to reform themselves enough to provide the vehicles of faith and worship that women need in this time," they recognize "the need for autonomous bases for women's theologizing and worship" (4). The movement the book represents was given impetus at a 1983 Chicago conference called "Woman Church Speaks," attended mostly by Roman Catholic women from across the nation. "Women-Church" does not represent rejection of the institutional Church or of men, but a period of temporary withdrawal in order to renew women's identity as Christians, to express anger at patriarchal religion, and to form a critical culture which can finally reconnect with institutional Christianity. Ruether claims that feminism can effectively transform traditional Christianity only in dialogue with it (39).

The second half of Ruether's book offers liturgical rituals recognizing events in human (especially female) life which are ignored or distorted in the patriarchal sacramental and liturgical traditions. Ceremonies include some which could be incorporated profitably even within a fairly traditional form of Christianity: e.g., Rites of Healing from Rape, from Violence, from a Miscarriage or Stillbirth; Birthing Preparation Liturgy, Menopause Liturgy; and Hiroshima Memorial Day. Others are more iconoclastic, such as the Rite of Healing from an Abortion, Ritual of Divorce, and Covenant Celebration for a Lesbian Couple. Hardly any will deny that all these events can be crucial turning points in women's lives. What will be debated is which should, from a Christian perspective, be occasions of sanctification, and which of repentance or forgiveness. This question may be hard to settle on the basis solely of the experience itself. However, Ruether indicates justifiably that traditional schemes of judgment often do not incorporate the reality of women's experience at all, and thus fail to speak back effectively to it.

Carmody likewise begins from the experience of being Christian and feminist, but tries more explicitly to approach that experience with normative questions derived both from feminist commitment and from Catholic tradition with its respect for the equality of all persons and esteem for consistency in thought and in practice. Neither the dignity

and equality of unborn human life nor that of born female life can be advocated credibly if the other is denied. "As the sexism of Catholic Christianity has in my imagination taken on the lineaments of the cross, so the obtuseness or twisted secularism of dogmatic abortionism has become cruciform, threatening to make my second allegiance [to feminism] as bent and torn as my first" (82).

The volumes, taken together, make a convincing plea for more serious, sustained, and sincere attention to women's experience within Christian theology, liturgy, and pastoral practice. No critique from the side of the institution will be heard, much less effective, unless it is grounded in the genuine and reciprocal dialogue which Ruether has commended also to feminists.

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LISA SOWLE CAHILL

**HOMO VIVENS: INCORRUPTIBILITÉ ET DIVINISATION DE L'HOMME SELON IRÉNEÉ DE LYON.** By Ysabel de Andia. Paris: Etudes Augustiniennes, 1986. Pp. 395. Fr. 390.

The hypothesis of this book is that Irenaeus presents incorruptibility as human participation in the divine Spirit, a participation which is itself the gift of God. The question is how God, through the Word and the Spirit, communicates the incorruptible divine life to humankind, become mortal and corruptible through sin. De Andia organizes the book to make apparent the correspondence between the process of divinization and the movement of the economy from creation (Part 1) through Incarnation and salvation (Part 2) into the time of the Church (Part 3) and the eschatological age (Part 4). This has the advantage of emphasizing the Trinitarian dynamism at work in Irenaeus' view of the economy, an emphasis that the author rightly stresses. Her approach clarifies the doctrinal unity of Irenaeus' work. That unity is no longer seriously challenged.

It is important to note that the author's concern with a systematic question does not preclude attention to Irenaeus' own preoccupation with denouncing Gnosticism. The chapter assessing Gnostic thought on incorruptibility is a clear state of the question, handling the Gnostic texts and the scholarship. Since Irenaeus bases his rebuttal on the Scriptures, the analysis of his exegesis of the Genesis texts in Part 1 and of the Corinthians material in Part 4 is particularly useful.

Throughout there is thorough, balanced consideration of the material contemporary to Irenaeus (philosophic, Gnostic, and Christian) and of the bibliography in each area. In this rich work, likely long to hold a

place in the library of Irenaean scholars, I draw attention to two key contributions and one delightful recognition of metaphor.

One notable contribution is the presentation of the central role of the Eucharist in the economy of salvation. The author shows that for Irenaeus there is a distinction between two kinds of revelation and two kinds of life. The first is the revelation of God by the act of creation, which results in terrestrial life. The second is the revelation of the Father by the Son, which gives to those who see God life at another level: a participation in uncreated incorruptible life. The key words here are "gives" and "participation." Irenaeus has shown that our corruptibility receives as divine gift a share in incorruptibility. But Gnostics maintain that the flesh is destined for corruption. Irenaeus here points to the Eucharist. He finds the continuity between creation and redemption on the identity of the Creator and Savior, who also transforms the bread and wine by his word (*AH* 4, 18, 5). He shows the capacity of the flesh, nourished by the Eucharist, to receive the Spirit (*AH* 5, 2, 2-3). The body so nourished and endowed will rise, transformed like the grain of wheat or the Eucharistic bread. Chapter 9 is a particularly lucid account of this material (including an appendix detailing the differing interpretations of *AH* 4, 18, 5). The insight is further developed in the material on eschatology.

Another helpful contribution is the coherent presentation of Irenaeus' eschatology, which is a three-state one: (1) the resurrection of the just (chap. 10); (2) the thousand-year reign of the Son (chap. 11, which treats the millennial material unusually well); (3) the vision of the Father (chap. 12).

Finally, throughout the book the author makes delightful and insightful use of Irenaeus' beloved metaphor of music. One example: she catches the allusion when Irenaeus reminds us that our being in accord (*symphonia, consonantia*) is the meaning of Eucharist (*AH* 4, 18, 5). This book will reward careful study.

*Jesuit School of Theology at Berkeley* MARY ANN DONOVAN, S.C.

LES SENS SPIRITUELS ET LA VISION DE DIEU SELON SYMÉON LE NOUVEAU THÉOLOGIE. By B. Fraigneau-Julien. *Théologie historique* 67. Paris: Beauchesne, 1985. Pp. 204. Fr. 216.

Symeon the New Theologian (949-1022) was both a man of action and a mystic, whose life was marked by controversy and conflict; he was a scholar and at the same time a prime example of the Eastern who viewed theology as a blueprint for life rather than as a rational, scientific undertaking. His teaching on the vision of God flows from his personal experience, therefore, and the purpose of Fraigneau-Julien's study is to

analyze it, as a spiritual ideal in this life, in the framework of the so-called spiritual senses. In opposition to Krivocheine, e.g., F.-J. maintains that Symeon's approach to this question is not a new, Byzantine creation, but is rather part of a rich and varied tradition that begins with Origen and continues through Gregory of Nyssa, the pseudo-Macarian homilies, Diadochus of Photike, Maximus the Confessor, and, in a few specialized areas, Dionysius the pseudo-Areopagite.

In tracing the development of the sometimes conflicting views on the vision of God in the authors just mentioned, F.-J. analyzes a broad spectrum of issues that Western theology tends to systematize but which are, for Eastern theology, facets of the Christian life. A fundamental conflict arises immediately from the stress traditionally placed on the utter transcendence of God and the unknowability of the divine essence. Following this tradition, Symeon does not call the vision of God clear knowledge of the divine essence; instead, it appears to be a mysterious communion with God, which can be described more fully as a real, intimate, conscious union of the human person with God. This union is not an isolated event but, at its best, is a permanent state that can be understood as leading to, flowing from, or even identical with the ultimate goal of Eastern theology, the divinization of the human by the divine. Such a union is rooted in the creation of the human person in God's image through the divine Logos which it resembles, and the consequent possibility of human participation in the very being of a God who goes out to creatures and wishes to share divine reality with them. Since the image was destroyed, or at least obscured, through sin, its restoration through the activity of the incarnate Logos is also crucial, as is the total purification of the human person, which is accomplished through a process leading to a state generally called *apatheia*.

The image of light, which can apply to both the vision of God and the means by which it is made possible, is prominent in the tradition, and especially in the writings of Symeon, for whom it is a key element. Analysis of this image is linked naturally with a discussion of the spiritual senses, since Symeon describes the mystical vision of God as analogous to corporeal vision; images derived from the physical senses of touch and taste are also prominent and play an important role in characterizing the reality and intimacy of the mystic's vision of God. Despite the common use of such imagery, however, it is in fact in the mind, the *nous* (through which the human person resembles the Logos, the only true image of God), that this union is effected. For Symeon, then, the vision of God is a vision of the divine light that in its perfect form is, as indicated above, a permanent state of union with God; transitory incidents of mystical ecstasy are, therefore, merely steps on a road that leads higher.

The subject matter of this book is exceedingly complex, and its analysis

is correspondingly intricate; but a careful reading offers both a deeper understanding of the mystical tradition represented by Symeon and a concrete example of Eastern theology as a way of life leading to the transformation and divinization of the human person through union with God.

*Fordham University*

GERARD H. ETTLINGER, S.J.

**TRINITÄT IN DER SCHOLASTIK.** By Franz Courth. *Handbuch der Dogmengeschichte* 2/1b. Freiburg: Herder, 1985. Pp. 156.

**TRINITARISCHE BEGEGNUNGEN BEI BONAVENTURA: FRUCHTBARKEIT EINER APPROPRIATIVEN TRINITÄTSTHEOLOGIE.** By Hanspeter Heinz. *Beiträge zur Geschichte der Philosophie und Theologie des Mittelalters*, Neue Folge 26. Münster: Aschendorff, 1985. Pp. xv + 298. DM 88.

These two German works are welcome contributions to the study of the history of Trinitarian theology. Courth's work, part of an ambitious and thorough history of dogma, is a competent discussion of the movement in Trinitarian thought from the middle of the 11th to the beginning of the 14th centuries. Heinz's study focuses on the contribution of St. Bonaventure, who is the best representative of Franciscan theology in the 13th century. These studies are complementary, one satisfying the historian's interest in a defined period, the other responding to the systematic theologian's interest in an in-depth treatment of a single author.

Throughout his work C. gives ample consideration to the hermeneutical basis of each theologian's thought. The interplay of faith and reason is the backdrop for the first chapter, which includes a discussion of Anselm of Canterbury, Peter Abelard, and the School of Chartres and the emerging role of logic and reason in theological reflection. The second chapter presents the contributions of the biblical and spiritual theology of the 12th century to Trinitarian thought. Here the School of St. Victor, particularly Hugh and Richard, is treated. The biblical renewal of the 12th century reignited an interest, reminiscent of the Eastern Church, in the involvement of the Trinity in the unfolding of history. C. gives considerable attention to Rupert of Deutz and his vision of the interrelatedness of the history of salvation and the life of the Trinity. Joachim of Fiore's position is discussed in this chapter as well. Peter Lombard and William of Auxerre are treated in the third chapter, where C. traces the rise of the high scholastic period. These scholastics are marked by a greater precision in their use of the ontological vocabulary and analogues which would serve the thought of the mendicant theologians.

C. devotes the fourth chapter to the Dominican School: Sts. Albert and Thomas. Naturally, he concentrates on the thought of Thomas,

emphasizing the Angelic Doctor's discussion of the processions and relations as that which constitutes the divine Persons. The final chapter is given to the Franciscan School. C. notes that the Franciscans, i.e., Alexander of Hales and his disciples, developed a clear distinction between what is known of the life of the Trinity as immanent and that which is known of the Trinity in view of the imprint of the divine Persons in creation and their missions in salvation. However, more attention is given to the synthesis of St. Bonaventure, as he combined the tradition of the Victorine School with the notions of highest good and highest love to arrive at an understanding of the Trinity immanently visible in the history of salvation and in the contemplation of the Christian believer. C. offers a critical and nuanced discussion of how Bonaventure's Trinitarian theology is viewed today.

This work offers helpful bibliographical notices for each chapter and section. Moreover, as a history of dogma, it succeeds in showing the dialogue and development of Trinitarian thought from one time period to the next, and the continuity and differences in method and content between the various schools. An index of proper names would have been a helpful addition. This does not detract from the work's clarity and balance, which makes it a valuable contribution to the larger history of which it is a part.

Heinz undertakes a formidable challenge. With a resolve not to "gauche" the givens, he adopts an inductive method whereby he attempts to examine a variety of Bonaventurian texts that involve an encounter of the believer with the Trinity. It is in this notion of "encounter" that he situates the relevancy of his work: theology itself as encounter, and the encounter of persons as the dynamic formality at the root of all meaningful existence.

The first part discusses theology as encounter. H. uses the Decalogue and Bonaventure's *Collationes in decem praeceptis* as a model of all encounters a person may have with God and how it is that the three divine Persons are distinguishable partners in this encounter.

The strength of the work is its second part, which treats Trinitarian encounters in some of the texts of the Bonaventurian corpus. Here H. shows himself at home with Bonaventure as he draws upon different themes and various works where the Seraphic Doctor describes the interaction of the persons of the Trinity with the human person: Decalogue (*Collationes in Hexaemeron* 21, 6-7, 8-10), Great Commandment (*Soliloquium* 1, 43), and the love of the Crucified (*De triplici via* 2, 8). These texts are ably expounded in light of their larger contexts and with the help of other texts to show how they are situated within the total picture of Bonaventure's thought. It is here that H. presents Bonaventure as a spiritual master convinced that every Christian's experience of God

must be an intimate encounter with the Father, Son, and Holy Spirit, loved and known as distinct Persons. He also offers a well-developed view of the human person, both in its fallen, sinful state and re-created in the image of the triune God. H. goes beyond the single individual and sees the Trinitarian imprint on the Christian society: clergy, religious, and laity. In describing the reconstruction of the human person in virtue of the triune love of God, H. is thrust directly into Bonaventure's theological anthropology. His choice of texts affords him the opportunity to show how the doctrinal, moral, and mystical trends of Bonaventure's thought are so thoroughly interrelated.

Throughout the work H. is in dialogue with his contemporaries who have studied Bonaventure. Naturally, he is more prone to respond to the positions presented in works in his mother tongue. In his analysis of the structure of Bonaventure's imagery and thought, he offers a complex and occasionally burdensome treatment. One is tempted to wonder if more structure is being projected onto the Seraphic Doctor's theology than is actually contained therein.

The monograph is a valuable contribution to Bonaventurian studies. It is encouraging to see a modern scholar penetrating the depths of Bonaventure's theological synthesis and finding a spirituality capable of elucidating the same questions which challenge theologians who study the Trinity today. It is a work which needs to be consulted by all those who seriously study Bonaventure's Trinitarian theology.

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LE SIÈCLE DES LUMIÈRES ET LA BIBLE. Edited by Yvon Belaval and Dominique Bourel. Paris: Beauchesne, 1986. Pp. 869. Fr. 480.

This is the seventh in a series of eight volumes that bear the general title *Bible de tous les temps*. It is made of 44 chapters spread over seven sections: "The Book and Its Diffusion," "The Book and Its Study," "The Book and Its Translations," "The Book and the Arts," "The Book and Its Many Senses," "The Bible and Its Readers," "Several Readers of the Bible." The series is meant to be "a history of the use of the Bible." As this suggests, one will not find in it a study of the Bible itself and of exegetical and hermeneutical principles. The book does not serve the purpose of biblical studies. It hardly touches the question of the place and use of the Bible in Christian theology. But it is an impressive contribution to the history of the place of the Bible in Christian culture outside of theological schools.

The present volume covers the 18th century. Geographically, Europe (from Portugal to Rumania) is given the greatest amount of space. But

China, the islands of the southern Indian Ocean, and the New World (with an essay on the Bible in sermons in North America) have a place in the story. The investigation is broadly ecumenical. Catholics and Protestants of all kinds are featured, and considerable attention is paid to several aspects of the Jewish use of the Bible. A well-documented article deals with "the Bible of the Freemasons."

The strength of this volume lies in its overall breadth and in the documentation of many of its chapters. The weakness derives chiefly from the genre of the book: it is a collection of unrelated essays that are only loosely grouped under the seven headings mentioned. Obviously, the authors did not attempt to synchronize their projects and to harmonize their views. The curious reader will find extensive information on somewhat peripheral questions, such as "the works of the Jesuits on the Bible in China," or regarding the ideas of Voltaire, Rousseau, and Diderot on the Bible. At the same time, the use of the Bible in the Catholic Church is reduced to occasional general remarks and to details on narrow topics, such as the Catholic *Aufklärung*, especially in Bavaria. In other words, filled as it is with information, the present book will leave many readers unsatisfied. It is made for the analytic mind, yet the analysis has many gaps. And one will miss an overview or an attempt at a synthesis.

Some of the essays were composed in German, Italian, or English; and the translation has some notable flaws, as when "the message of the Great Revival" is said to run counter to Armenian (*sic*) beliefs (553). Some opinions expressed by the authors would need supporting evidence. For instance, I cannot see the evidence for the idea that the Jansenists of Port-Royal "affirmed the supremacy of the Book over the sacramental life" (630). Some of these gaps in the picture could have been filled easily. In regard to the theological use of the Bible, Tournély's or Collet's works would have repaid study. Catholic biblical homiletics could have been illustrated with the homilies of M. Thiébault, a priest and professor from the diocese of Metz, who published 14 volumes of homilies on the Old Testament and 16 on the New (reprinted by Migne in *Oeuvres complètes de Thiébault*, 1856-58). While spirituality is well represented, more is said about Protestant and Jewish mysticism than about Catholic mystics. Yet one could have drawn on the writings of Blessed Jean-Martin Moye (especially *Le dogme de la grâce*, 1774) for an insight into the use of the Book of Psalms in Catholic piety (this in spite of a specific article on the Psalms).

The book is generally well written and lively. In spite of gaps and flaws, it constitutes an inexhaustible source of information for students of the 18th century.

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GEORGE H. TAVARD

JOHN XXII AND PAPAL TEACHING AUTHORITY. By James Heft, S.M. Lewiston, Me.: Edwin Mellen, 1986. Pp. xxviii + 280. \$49.95.

The heart of Heft's revised doctoral dissertation, after a historical introduction, consists in a translation of and commentary on John XXII's decree *Quia quorundam mentes*, which expressed his reason for condemning the Franciscan doctrine of absolute poverty that allowed a mere *usus facti*. The decree's topicality stems from the use made of it by B. Tierney, who claimed that John XXII from the beginning opposed and then condemned as heretical the notion of papal infallibility advanced by P. Olivi and the Franciscans in order to preserve his sovereignty in revising Nicholas' decree *Exiit*. On the basis of that text and commentary, the third chapter examines and refutes Tierney's thesis.

H. argues that Tierney's opposition of infallibility and sovereignty is too radical, that John accepted the traditional distinction between immutable *articuli fidei* and points of mutable teachings and discipline, among which he placed the controversy about poverty. Moreover, Tierney ignored the broad use of such terms as *fides*, which included ecclesiastical traditions and disciplines as well as *articuli fidei*, and *dogma*, which stood in general use as a synonym for "teaching," to conclude falsely that the charge of heresy leveled against John's opponents implied a rejection of revealed truths of faith. But like *fides* and *dogma*, *hereticus* also had a broad interpretation, applying to any contumacious resistance to ecclesial authority in discipline or doctrine. Consequently, H. shows that John was very consistent in his argument, not shifting "uneasily" from dogma to discipline, as Tierney claimed, but maintaining throughout that no article of faith was involved previously and that the pope could revoke any disciplinary or (mutable) doctrinal decree of his predecessors. The basis of disagreement H. locates in Tierney's exaggerated, ultramontane notion of papal infallibility whereby the pope can create a new, nonscriptural article of faith. H. claims that papal infallibility, correctly understood as defined by Vatican I and reaffirmed by Vatican II, is based upon the universal Church's infallible capability of recognizing the authority of the truth itself, which is contained at least implicitly in Scripture as read in the Church's tradition. So understood, Vatican I's definition resulted from the gradual explicitation of a tradition descending from the New Testament.

The final chapter emphasizes the good points of John XXII: his careful distinction between personal opinion and Church teaching, his insistence on the participation of the larger Church in important decisions, and his demand that the "material authority" of the truth itself outweigh the "formal authority" of the pope. H. then grounds his understanding of Vatican I, touches on the duty incumbent upon the pope to consult the faith of the Church, the question of a definition's reception by the Church,

and the possibility of a heretical pope who goes against the Church's faith. A conclusion indicates some ecumenical consensus on papal infallibility. (Appendix C includes the Latin original of *Quia quorundam mentes*.)

H.'s argument is, on the whole, convincing. A discrepancy emerges, however, when he writes of John's conviction that no article of faith was involved in the poverty debate (166, 182), yet that what he "decided" in *Quia quorundam mentes* and the earlier *Cum inter nonnullos*, that Franciscan "absolute poverty" was heretical, was irrevisable truth based on Scripture (158-160, 179 f.). Is this the "tangle" Tierney complained of (185 f.)? I suspect H. means: John thought that his predecessors were judging only about discipline, not doctrine; even Nicholas III's description of the Franciscan life as evangelical did not intend a doctrinal statement about *usus facti* but allowed poverty to be so lived; only when the Franciscans claimed as a matter of faith that Christ's poverty (the ideal of Christian life) consisted in the mere *usus facti*, that statement contradicted Scripture, touched on doctrine, and therefore could be "declared" heretical and irreformably proscribed (180). Thus John's argument remains consistent, carefully distinguishing discipline and doctrine.

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JOHN M. McDERMOTT, S.J.

**THE RUSSIAN ORTHODOX CHURCH: A CONTEMPORARY HISTORY.** By Jane Ellis. Bloomington, Ind.: Indiana University, 1986. Pp. 531. \$39.95.

Together with the recently published two-volume study by Dimitry Pospelovsky (*The Russian Orthodox Church under the Soviet Regime, 1917-1982*, published by St. Vladimir's Seminary Press, Crestwood, N.Y., 1984), Ellis' book will undoubtedly serve as a main source of information about contemporary Russian Orthodoxy in the years to come. While Pospelovsky's approach is more historical (he begins by describing in detail the events of the 20s and 30s, as well as the various internal schisms which occurred during the revolutionary years), E., a fellow of Keston College, Kent, England, a research center for the study of religion in the U.S.S.R., describes mainly the present state of affairs, using impressive and varied documentation, translating relevant documents, listing the unofficial and imprecise statistical evidence, discussing personalities of church leaders, and giving much attention to the dissidents, whose activities, which developed in the 70s, are largely suppressed today.

The importance of such research should be evident to anyone concerned with the social make-up of the second world superpower, and also to all interested in the face of Christianity at the end of the 20th century. The amazing and well-established fact which comes out vividly is that at least 50 million citizens of the Soviet Union are practicing Orthodox

Christians. This number represents 20% of the entire population, which includes also millions of Muslims and representatives of other religions. Comparing this with the much lower percentage of churchgoers in such Western European countries as England or France, one can measure the ineffectiveness of the official antireligious propaganda, of the successive waves of persecution, and of the administrative and social discrimination that has befallen the Russian faithful for 70 years since 1917.

Practically inaccessible before Stalin's death in 1953, information about religious life in the Soviet Union is quite abundant today. It includes numerous official texts, as well as testimonies by Western visitors, dissidents writing in *Samizdat*, and personal contacts. Particularly revealing internal documents of the Soviet Council for Religious Affairs were smuggled abroad and uncover the views held by the Soviet authorities themselves about the state of the Church in the Soviet Union. Three major facts emerge from the book:

1) The view which holds that the Orthodox Church enjoys a sort of privileged status and is not persecuted as are other religious groups, such as the Baptists or the Jews, is quite incorrect. Being by far the largest religious body, it represents also the largest challenge to the official antireligious ideology of the Party and the State. It is true that the leaders of the Church, headed by the patriarch, have no choice but to adopt an attitude of external subservience to those in power (not an exception, but typical of the entire public life of the Soviet Union). But this façade of subservience hides a very complicated reality. E. discusses in detail the astonishing variety of views and human attitudes which exist among the bishops and other ecclesiastics, where true courage and cowardice are often intermingled. In any case, the image of the present-day Russian priest as a KGB agent in disguise is very rarely true.

2) The fallacy of a supposed "separation between Church and State" is proclaimed by the Constitution. The reality is that the law strictly limits religious practice, identified as "cult" (no social work, mission, educational programs for children under 18 are permitted), and an impressive network of State officials, headed by the Chairman of the Council for Religious Affairs at the Council of Ministers, supervises the application of this restrictive law. There is no appeal against their decision to "register" or "unregister," i.e. suppress, a religious community. The Church has neither the right to own property nor to have recourse to the courts. (The Official Statutes of the Council appear in translation, pp. 281-84.)

3) The truly heroic, small group of "dissidents," including Fr. Gleb Yakunin (now in a labor camp) and Fr. Dimitri Dudko (who recanted his "anti-Soviet" views on TV), has now been largely suppressed. But

evidence shows that religious practice has spread (pp. 120–21) significantly among the young, that the number of seminarians has nearly doubled (from 1160 to over 2000 since 1971), that a majority of faithful realistically believe that open dissidence in a police state can be counter-productive, and that there is a wide spectrum of ideological differences (conservatives, liturgical reformers, nationalists, liberals, etc.) among the dissidents themselves.

It is not yet clear whether the new emphasis on public debate (*glasnost*) allowed under M. S. Gorbachev will have consequences for the Church. The celebration of the millennium of Russian Christianity, forthcoming in 1988, will provide interesting occasions for observing whether any changes have taken place.

Some will probably dispute part of the statistics contained in the book, or deplore some expressions which might be considered as too "opinionated." For instance, E. writes that the contents of the theological journal published by the patriarchate (*Bogoslovskie Trudy*) are "rather dull" (154)—a somewhat surprising statement if one acknowledges that the journal has published, among others, a new Russian translation of the *Confessions* of St. Augustine and the writings of the famous theologian Paul Florensky (the Russian "Teilhard"), who died in a concentration camp in 1943.

Be that as it may, information about Russian Orthodoxy is now largely available. It is not possible to understand the Soviet Union without it, and one wishes that E.'s study will receive the widest possible distribution.

*St. Vladimir's Seminary, N. Y.*

JOHN MEYENDORFF

**ETHICS: SYSTEMATIC THEOLOGY 1.** By James Wm. McClendon. Nashville: Abingdon, 1986. Pp. 384. \$22.95.

*Ethics* is the first installment of a projected three-volume presentation of theology "in the light of the baptist vision," i.e. a vision that consciously seeks to appropriate the heritage of the Radical Reformation. Although it is surely proper for the present review to defer judgment on M.'s larger theological project, it can be said confidently that this work sets forth a carefully considered perspective on the appropriate shape of Christian moral life that needs to be given weight in discussions of both the fundamental conceptual forms and the ecclesial functions of theological ethics—even by those who might not share M.'s view of the systematic centrality of ethics for theological inquiry.

M. formulates the baptist vision that informs his theological/ethical perspective into a hermeneutical motto: "a shared awareness of the

present Christian community as the primitive community and the eschatological community" (31). This motto expresses an identification of past, present, and future that enables M. to develop his own articulation of the two common emphases—on the Bible and on experience—he finds in the work of Baptist theologians from Menno Simons to Walter Rauschenbusch. Inasmuch as M. sees this identification taking its concrete form in and through narrative, he places his own account of theology and ethics in conversation with the still growing body of literature in which narrative has taken methodological and substantive priority for theological inquiry.

For those not familiar with the concerns that have led to the narrative turn in ethics, M.'s second chapter provides a useful account, with examples, of the decisionism over against which narrative ethics has taken its stand. He then provides a preliminary account of three "strands" or "spheres" that constitute Christian moral life—the organic, the social, and the eschatological—each of which he then uses to give conceptual focus to the three main divisions of his work. Consistent with his stress on narrative as that which most appropriately exhibits these strands and their interrelationship, M. includes a chapter in each division that charts, within the lives of some noted exemplars of Christian moral life, the course of one of these strands: the organic in the lives of Sarah and Jonathan Edwards, the social in the life of Dietrich Bonhoeffer, and the eschatological in the life of Dorothy Day.

I would single out three items in M.'s presentation for special notice and commendation. The first is his formulation of the elements that constitute the baptist vision—"awareness of the *biblical* story as our story, but also of *mission* as responsibility for costly witness, of *liberty* as the freedom to obey God without state help or hindrance, of *discipleship* as life transformed into obedience to Jesus' lordship, and of *community* as daily sharing in the vision" (35)—and his efforts to make it accessible to Christian theologians whose heritage gives their vision a different focus. The second is his engagement of some of the conceptual issues (e.g., the contours and range of the notion of a "practice") in moral theory that have emerged in consequence of the turn to narrative, including his argument, in the final chapter, for the priority of narrative ethics. The third is the clear affirmation of Jesus' resurrection on which he bases his account of the eschatological strand of moral life, a point signaled by his naming this strand "resurrection ethics."

There are some matters, of course, on which I would take issue with M.; these, however, principally concern aspects of theological and ethical inquiry that are seen differently in the light of a Catholic vision. Thus, I do not perceive him providing—or seeing the need for providing—the

kind of general philosophical account of human nature or of human society that theology and ethics shaped in the light of Catholic vision has frequently made one of the first steps of its inquiry. The proper time to explore these differences, however, may be after M. has completed his larger theological task, for which this volume provides a splendid beginning.

*Marquette University*

PHILIP J. ROSSI, S.J.

**PUBLIC VIRTUE: LAW AND THE SOCIAL CHARACTER OF RELIGION.** By Christopher F. Mooney. Notre Dame: University of Notre Dame, 1986. Pp. xii + 180. \$22.95.

*Public Virtue* should serve as a powerful antidote for those times when we are tempted to cite, with approval, Shakespeare's famous line from *Henry VI*: "the first thing we do, let's kill all the lawyers."

Mooney, a lawyer and theologian, has collected six eloquent and thoughtful essays in this book. The volume's title captures the basic Tocquevillean theme of the first two chapters: religion has an indispensable public role in fostering "public virtue" in a republic based on law.

Although seasoned readers of Martin Marty or Robert Bellah will not find any startling new evidence or arguments in these first chapters, they will encounter pithy definitions of what Marty has called the "public church." "This public church is characterized by a willingness to dialogue in public whenever questions are raised of social responsibility or the common goal. It respects the beliefs of those of other religions or of no religion and resists both the fundamentalist impulse that seeks only to make one's own religious beliefs prevail in public as well as that individualistic impulse that views religion in any form as a purely private affair." If the arguments of these first two chapters basically restate positions readily found elsewhere, M.'s prose is both eloquent and concise in ways that summarize vast material about religious liberty in a benevolently neutral state and the public mission of the Church in a pluralistic society.

The heart of the book, for this reviewer, consists of chapters 3 and 4, "Public Morality and Law" and "Law As a Vocation." The former argues that law is a necessary, minimum, but incomplete standard for public morality; law must be complemented by larger substantive visions of justice and love. The latter deserves to become a classic statement of the temptations against, and the possibility of, law serving both justice and love. I wish every first-year law student had to read it. Nor in an American society filled with litigation and ruled by lawyers is it an essay you would want only your lawyer friends to read. I still stand by my publicity blurb on the book jacket based on these two chapters: "Mooney's originality

consists in an eloquent lawyer's synthesis of law and morality that respects the limits and sway of the law yet speaks to both professional lawyers to turn them into concerned citizens and to concerned citizens to honor a government of laws."

I found chapter 5, "The Risk of Moral Consensus"—a discussion of President Woodrow Wilson's reaction to the sinking of the "Lusitania"—quite original in its case-study treatment of public opinion and moral indignation, but I remain puzzled as to how it fits, organically, into the design of the book and its overall argument.

In a recent interchange on national television concerning the Vatican document on human reproduction, Boston College's Lisa Cahill asked Cincinnati's Archbishop Daniel Pilarczyk about the experiential base for certain natural-law claims in the Roman document. The Archbishop's rejoinder stated that their base was not in experience but in faith! In his sixth chapter, "Natural Law: A Case Study," M. distills the best traditional wisdom about natural law. He cites Aquinas: "What pertains to moral science is known mostly through experience." M. sagely notes: "Once they have entered the public sphere it will be incumbent upon church leadership to use reasoned argument that is accessible to all, believer and unbeliever alike, since the public authority of the pronouncement will inevitably be proportionate to the persuasiveness of the argument." The Church cannot appeal to governments or wider public opinion with a warrant based solely on faith.

My one regret about this learned, wise, and well-written book is that it is not available in paperback. M., a specialist in law and ethics, makes his specialty widely available to a general public. If lawyers all sounded like M., no one would ever want to kill them.

*Jesuit School of Theology at Berkeley*

JOHN A. COLEMAN, S.J.

**THE RESURRECTION OF NATURE: POLITICAL THEORY AND THE HUMAN CHARACTER.** By J. Budziszewski. Ithaca, N.Y.: Cornell University, 1986. Pp. 218. \$22.50.

Budziszewski's book, well written and stimulating, is another positive contribution to the revival of thinking about virtue or human excellence. In a concise exposition, B., assistant professor of government at the University of Texas, critically develops the classical virtue tradition in dialogue with Alasdair MacIntyre, John Rawls, and other contemporary thinkers. He seeks to persuade the liberal mind that a return to a conception of human nature is most appropriate and needed in our political society. He seeks "first, to achieve this reconstruction of the concept of human nature and, second, to draw its implications in morals and politics" (11). His first task is more thoroughly achieved than the second.

B. believes that the concept of nature began its decline in the 16th century. He lists eight major arguments against nature and notes that part of the reason these have succeeded is some fogginess in the classical conception of nature. He distinguishes three primary colors: "Nature in the sense of the innate; Nature in the sense of the characteristic; and Nature in the sense of the full and appropriate" (34). After discussing these three senses of nature, B. proceeds to answer the eight arguments. His succinct answers would be enhanced at times by further elaboration.

For B., we are people whose lives unfold. Thus he comes to discuss narrative. He distinguishes a narrative from a life plan. A plan must be embedded in the narrative of one's life in order to have meaning. B. advances the discussion of narrative in virtue ethics by relating it to cognitive mapping. "Mapping can be defined as the process by which *representations of relationships* are made, modified, and stored within the central nervous system" (65). A narration is a cognitive map which gives unity to our thoughts, feelings, and actions.

Beyond narrative, B. discusses the unity of nature in relation to the agent's character and motives for action. Here he makes a fascinating point as he shows some convergence between Marvin Minsky's writing on computer science and artificial intelligence and the Aristotelian belief that habits and dispositions precede propositions. This convergence of ideas contrasts with that of modern theories such as Rawls's, which would "place propositions ahead of dispositions" (79). Thus B., here and elsewhere in his exposition, uses modern scientific thought to bolster his arguments for human excellence.

This discussion of nature quite readily leads B. to the virtues themselves. "Nature achieves its fulfillment not so much in the following of rules as in the blossoming of *qualities* which the rules imperfectly nourish and express" (95). These qualities are beyond easy classification but can be characterized by four dimensions which B. discusses in detail. These are integral excellence, intimate excellence, practical excellence, and political excellence. Realistically, excellence is seldom achieved. There is room, then, for what he calls "proto-virtues," which are way-stations on the road to excellence.

A serious consideration of human excellence leads one to consider politics. In particular, how would a concern for excellence affect institutional design and social policy? Here institutional arrangements might vary according to circumstances, as would the excellences themselves. Recognizing the trouble in practicing virtue, B. would call for a mixed "polity" where demands for excellence would be moderated but not forsaken.

B. concludes his work by arguing that there is an excellence beyond nature which does not lead one to despise nature. He ends with a new allegory of the cave as an imaginative statement of his ideas.

This fine work is well argued and thought-provoking. Its ideas might be supplemented by further consideration of the findings of developmental psychology as they relate to growth in virtue. As B. recognizes, his initial and helpful considerations of political life leave much room for future work. In this, the book disappoints because its initial quality seemed to promise even more. One awaits future developments in this arena.

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JOHN W. CROSSIN, O.S.F.S.

**"I ENCOUNTERED GOD!" THE SPIRITUAL EXERCISES WITH THE GOSPEL OF SAINT JOHN.** By David M. Stanley, S.J. St. Louis: Institute of Jesuit Sources, 1986. Pp. xvi + 328. \$14; \$11 paper.

Ignatius of Loyola's *Spiritual Exercises* contain scarcely a dozen allusions to episodes or details from John's Gospel which had drifted into the contemporary harmonized picture of Jesus' life. Ignatius is unlikely to have appreciated the unique structure of John's work, its particular portrait of Jesus, or the point of its polemic. He himself exhibited as much independence in choosing and organizing Gospel materials into his book as the Evangelists had in theirs. He desired to draw retreatants into his own experience of seeking and finding, to share his own image of God and of Jesus. The Exercises cannot be harmonized with any Gospel. What has John to do with Ignatius?

In earlier works on the Bible and the Exercises, Stanley has uncovered insights on the part of biblical authors which may speak to contemporary retreatants more directly than medieval materials, and so help produce in our day the same form of conversion Ignatius hoped for in his. Use of such resources respects the autonomy of Ignatius and his work, if they enrich the experience of the Exercises and further Ignatius' intent. In the present work S. looks to the Fourth Gospel for such enrichment. Without denying disparities between John and Ignatius, he sets out to explore some deep and far-reaching resemblances: their spiritualities are grounded on a similar encounter with God, an experience of the Trinity, through the risen Jesus; their writings are the fruit of their respective spiritual odysseys; and both invite others into their own experience by presenting narratives of Jesus' life for contemplation.

The body of this book presents the Exercises through 17 reflections on the Gospel of John. The Prologue, for instance, is used to present the Principle and Foundation, the call of Jesus' disciples for the Consideration on the King, the cure of the blind man and the raising of Lazarus for the Two Standards and the Three Classes. Readers familiar with Cardinal Martini's Johannine retreat will note a difference of approach

here: Stanley tends to dwell on a single episode from John for each exercise; only rarely (as in the Contemplation *Ad amorem*) does he follow Martini's practice of thematic grouping of materials from various parts of the Gospel.

The introductory chapter and later asides discuss similarities between John and Ignatius. S. is able to draw on the list of eight common characteristics once identified by Donatien Mollat, qualifying and expanding as required. His own most original reflections concern the relation between Johannine "remembering" and Ignatian "application of the senses." The detailed presentation of his view, spread throughout the book, considers five moments in time and several levels of sense activity: (1) the sensible contact between Jesus and his followers; (2) the Easter experience of those followers: taught and "reminded" by the Spirit, they see with the eyes of faith the real meaning of Jesus' words and actions; (3) individuals who learn of Jesus from early tradition experience an analogous "remembering": they know Jesus through spiritual senses, so that they claim to have "seen his glory" (Jn 1:14) and describe their contact as hearing and touch as well (1 Jn 1:1); (4) among John's own readers, faith is awakened or deepened by his narrative, his imaginative distillation of the "remembered sense experience" of the first disciples; (5) Christians of later ages enter into communion with Jesus by contemplating the mysteries of his life, "applying the senses" to those mysteries as recounted in our Gospels; such contact is possible because Jesus' human experiences remain a living part of his glorified reality, dynamically present to believers. One of S.'s earlier essays, "A Suggested Approach to *Lectio divina*," reprinted in an appendix, forms a useful complement to these reflections.

The book is marred by occasional flaws, such as the unevenness of an oral-lecture style, the advancement of positions without sufficient grounding, biblical-theological digressions which interfere with the reader's direct experience of John's text, and the total absence of indexes. Nonetheless, this is a stimulating and welcome work, the most comprehensive to date on its subject. Though not a manual for retreatants, it should serve as a helpful propaedeutic to the use of John's Gospel both in directing and in making the Exercises.

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JOHN R. KEATING, S.J.

**THE GLORY OF THE LORD: A THEOLOGICAL AESTHETICS 3: STUDIES IN THEOLOGICAL STYLE: LAY STYLES.** By Hans Urs von Balthasar. Edited by John Riches. Translated by Andrew Louth, John Saward, Martin Simon, and Rowan Williams. San Francisco: Ignatius, 1986. Pp. 524.

Balthasar watchers will recall that he has called this volume, together with Vol. 2, his favorites in this series. Together they represent a kind of representative, historical illustration of the depth of the intersection of form and content (or love and glory, medium and revelation, etc.) in the paschal mystery. The seven figures treated here, with the five in the previous volume, bring home the rich diversity making up the symphony of Christian revelation. The more profound that revelation, the greater should be the richness, both in diversity and in the complex unity underlying that diversity. These studies also "personalize" the Christ-event: it is something not simply to be wondered over but to be uniquely affirmed and lived out. Here B. studies "lay styles," i.e. attunement to the fuller richness of the mystery passes, in the "modern period," to the lay and religious who seem freer and less constrained by the arid late scholasticism in which the clergy are usually trained. B.'s exclusion of the "later" scholastics, even in a representative manner, illustrates his own "critique" of neo-scholastic Catholic theology, and why he was early an ally of the likes of de Lubac et al. in the patristic *approfondissement* of modern Catholicism. Women, unfortunately, seem missing from these studies, and it is difficult to understand why. For B. surely does not ignore women in his other "occasional" writings (think of his studies of St. Thérèse of Lisieux and Elisabeth of Dijon), and he has said that it is nearly impossible to separate his own thoughts from those of Adrienne von Speyr. Can one say that the study on Péguy, at least, surfaces the contribution of women to the Christ-symphony in its attention to the Joan of Arc drama and the great poem on Eve, for example? And there is Mary, Jesus' mother, throughout.

It is impossible to summarize adequately the studies in this volume. For the most part, they are unparalleled; for theological investigations of equal depth, of Dante, Pascal, Hamann, Soloviev, Hopkins, and Péguy, simply do not exist. Perhaps only the study of John of the Cross can be paralleled by the likes of Baruzi and Morel. B. convincingly shows how Dante's work would not manifest its special conjunction between meaning and beauty, were it not for the intersection between ground and form in Christian revelation. The latter renders the former possible. John of the Cross's powerful negative mysticism is presented as a devastating critique of the tendency of the human medium to "domesticate" the splendor of God. Only the utterly selfless medium can be the really congenial medium of the divine. B.'s Pascal is not so different, although he is more influenced by Condren of the French School. With him the "infinite ground" seems utterly disproportionate to the "finite form." But B. finds in Pascal's notion of the heart the union between these two, and this heart is but a reflection of Jesus' own heart. Here one senses B.'s suspicion of any too anthropocentric approach to theology.

How can infinite ground and finite form intersect? This is the crux of B.'s aesthetics, I think, and the answer seems to lie in the divine kenosis which irrupts in the paschal mystery. Here the divine emptying does not shatter the finite but loves it into union and fulfilment, yet without reductionism. One senses the increasing thematization of this theme in Hamann, Soloviev, Hopkins, and Péguy. Hopkins' "sacramental earthiness" and Péguy's Joan of Arc, uniting God and worldly affairs so powerfully, especially surface this kenosis. At this point one might fruitfully reconsult the studies on Claudel in Vol. 1 and on Irenaeus in 2 (the latter finds its consummate lay analogue in Péguy).

A number of submotifs weave their way through this volume. The perhaps too otherworldly aesthetics of Neoplatonism is increasingly "Christified" as one ranges through our writers. The kenosis of the cross is perhaps too mute in some of the authors treated earlier, at least on B.'s view. Jesus' descent into hell is perhaps the litmus test of the depth of kenosis for B., and it is this which surfaces increasingly throughout the volume. Helpfully, B. holds up his favorite image of the Little Flower as the great *exemplum* of kenosis and divine splendor in our time. This is what Péguy's Joan of Arc seems to express (as well as von Speyr?). There is also the ongoing Balthasurian struggle with the Reformers, who are read as banishing aesthetics by too great a disjunction between ground and form. But this needs balancing by B.'s studies on Barth. Peppering the whole is also B.'s ongoing critique of "modern" subjectivism (the "turn to experience"), which he finds rather too much of in Dante and John of the Cross. Is this true? What about the kenosis and the place of the human medium in revelation? B. wants to argue that divine ground "sublates" human medium/form through purification. He does not want them only to run parallel in the manner of fideism. But at times his problems with human experience (as, e.g., in Karl Rahner's thought) make one wonder.

Some typos (some of a rather serious nature) are on pp. 355, 358, 387, 412-15, 418, 420, 422, 470, 486, 507. The work is a masterpiece I thoroughly enjoyed and found myself struggling with. "But God's heart still remains a wounded heart, rendered helpless by love, an exposed and undefended flank where the enemy, man, can force a way through" (501). It is this kind of "almost hallucinatory spiritual clarity" (281) which awaits the disposed reader.

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WILLIAM M. THOMPSON

LEO TOLSTOY, RESIDENT AND STRANGER: A STUDY IN FICTION AND THEOLOGY. By Richard F. Gustafson. Princeton: Princeton University, 1986. Pp. xvi + 480. \$29.50.

This study is both impeccably professional and deeply moving. If there were any doubts about Tolstoy's stature not only as a creative artist but also as a religious thinker of the first order, this splendid piece of scholarship will lay them to rest. In suggesting that Tolstoy's fiction cannot be separated from his religious world view, G. points out that much of what is central to Tolstoy has become an embarrassment to the Western critical community. "Embarrassment" is a rather generous way of describing what in fact has become an almost militant antipathy to the introduction of any mention of the transcendent and the supernatural in literary studies today.

G. begins by explaining the close relationship in the Eastern religious tradition between the icon and theology, and finds there a pattern for Tolstoy's own life and writings. His method is to explore the relationship between Tolstoy's psychological life, verbal icons, and his religious world view. In Part 1 he relates the characters and plot lines of the fiction to his metaphysics and ethics; and in Part 2 he examines the fiction as representative of inner experience and various states of consciousness as they relate to his epistemology, aesthetics, political theory, and theology of prayer, showing how, ultimately, Tolstoy's poetics flows from his theology.

Part 1 describes Tolstoy's life as "resident and stranger," a pattern which informs his theology and his fiction. A man who was at once drawn to community—family and ultimately the whole world—he was at the same time estranged from others and turned in on his own experience and ideas. The dialectical relationship between these polar tendencies manifests itself in the fiction as a recurring pattern of harmony, alienation, repentance, and harmony restored. In a chapter on "the career of life," human life is shown as a "rushing toward" identity with God. The experience of human love leads one to a love of the whole of humanity and the universe, to God who is the ultimate All. This concept of rushing is deeply rooted in Tolstoy's own experiential awareness of all things driving toward perfection, which in humans is the fulness of consciousness. The individual search for love, embodied over and over in the characters of the fiction, is a living-out of the search for God. For Tolstoy, love is the principal source of our knowledge of God, for love is an experience of self-transcendence. In his analysis of the fiction as a narrative form of the theology, G. stresses Tolstoy's "emblematic realism," which is an embodiment of his inner ideas and experiences, as a counterbalance to the stress most critics place on the psychological realism.

While the first part is more properly literary analysis, the second focuses on what, by comparison, is the abstract structure of his metaphysics, epistemology, ethics, and theology of prayer. This section should

be of particular interest to theologians, for it is clear that Tolstoy relied little if at all on Western tradition and much more if not exclusively on the Eastern Orthodox religion tradition, which has its roots in the Fathers of the Church. Here he found the basis for his theory of human consciousness, a theory that anticipates the tradition of Maréchal, Rahner, and Lonergan. G., in fact, uses Rahner to provide a more sophisticated articulation of Tolstoy's "theology of consciousness." Students of British and Continental romanticism will find striking parallels between Tolstoy and religious thinkers like Coleridge and Newman—parallels all the more striking because they were operating in separate if not exclusive intellectual and religious traditions. The richness and complexity of G.'s treatment of these areas precludes further summary here.

G.'s grasp of the Tolstoy canon (some 90 volumes) is truly impressive, and his sensitive and detailed reading of individual works convincingly establishes the ongoing dialectic between experience, theological reflection, and artistic creation. Whether in close formal analysis of texts or in tracing broad thematic patterns, whether in discussing an early short story or a massive work like *War and Peace*, G. drives home one of his central points, that the parts must be understood in the light of the whole, the earlier writings in the light of the later. Extremely detailed analysis of syntax and grammar never bog down or weary the reader, because they contribute so clearly and attractively to substantiating the book's thesis that the theology infuses completely the fiction.

Theologians will also be particularly interested in this study because it focuses on the role of narrative in theologizing. G. points out early in his Preface that in the Eastern religious tradition the visual and verbal icon embodied the theology long before formal systematization, which began in the 19th century with writers like V. Soloviev. That Tolstoy as a novelist consumed by God and religious matters was eminently a "narrative theologian" is superbly documented here. Our appreciation of Tolstoy's fiction and of the Russian theological tradition is greatly enriched by this study. It is possibly one of the very best pieces of "theology and literature" this reviewer has yet encountered.

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PHILIP C. RULE, S.J.

CHRISTIANITY AND THE WORLD RELIGIONS. By Hans Küng, J. van Ess, H. von Stietencron, and H. Bechert. New York, Doubleday, 1986. Pp. 460. \$19.95.

Socrates once stated that if he could find any man who was able to see "a One in Many," he would call him a "dialectician" and "walk in his footsteps as if he were a god." The sage of old would no doubt have

worshiped Hans Küng; for, as this book amply demonstrates, Küng has become the ecumenical dialectician supreme.

Having rejected Hegel's excessive identification of the divine and human, Küng has nonetheless enthusiastically embraced his famous three-step version of the old Platonic dialectic. Underlying this Hegelian dialectic is the rejection of any kind of metaphysical pluralism according to which the world might be written off as an "atomicity of facts," no one of which makes any real difference to the other. It assumes, in other words, that reality constitutes a single whole, all of whose parts can be understood only in terms of their relation to each other and to the whole. Translated into logical terms, this implies that propositions are not logically independent of each other for their truth or falsity. Applied to the world of religion, it would mean, as Küng explicitly asserts, that "the boundary between true and false today, even as Christians see it, no longer runs simply *between* Christianity and the other religions, but at least in part *within* each of the religions." "The truth," he states, "cannot be different in the different religions, but only one."

With this assumption in mind, Küng sets out to engage Christianity and three of the world's religions in a "common quest for the truth." Toward that end, his book aims first at broadening the "horizon of understanding and information" by providing "broad, popular surveys" of Islam, Hinduism, and Buddhism. Küng leaves this task to be performed, rather perfunctorily, by his three collaborators, and devotes most of his own attention to the pursuit of the book's second aim, namely, a "Christian Response" of such kind that would move ecumenical dialogue beyond "an uncritical mishmash of information" to a "mutual critical enlightenment and transformation." This is the same tactic used by Küng in earlier works to respond to Barthian theology or to the positivist proclivities of modern science and philosophy. Christianity is brought into critical-dialogical confrontation with views of reality other than its own, criticizing the latter in the light of the gospel, while at the same time subjecting itself to self-criticism in light of the truth that is found elsewhere. While the other religions are challenged, e.g., to take more seriously the inevitability of some secularization, or to make more use of historical-critical methodology, Christians themselves are challenged to reconsider the possibility of salvation, revelation, and grace outside their own religion, or to adjust their beliefs about Jesus on the basis of what they learn about Mohammed, Krishna, or Buddha.

In the process of bringing Christianity into such critical encounter with other religions, Küng tries also to identify areas where Christianity agrees or disagrees with them. While finding many parallels (as, e.g., between the three major branches of Christianity and the three Hindu ways of salvation), he also highlights many differences existing between

Christianity and the other religions, as in their respective attitudes toward time (historical vs. cyclical), approaches to religious experience (prophetic vs. mystical), plans of salvation (soteriological and nonascetical vs. self-reliant monasticism), or especially in their varying attitudes about the role of suffering in human existence (the crucified Jesus in contrast to the smiling Buddha, the avatarist Krishna, and the triumphant Mohammed).

Noting, however, that ecumenical dialogue cannot stop with a mere "compounding of various features of various religions," Küng pushes on toward a higher synthesis. For this to be done, he says, two extremes must be avoided. Neither the differences between the world religions nor their similarities can be dismissed. Both syncretistic relativism (of the sort advocated by Toynbee) and absolutist exclusivism (such as found expression in the early Barth) must be arrested. The goal rather must be a "dialectical transcending (*Aufheben*) of conflicts through inner mediation, which at once includes affirming, denying, and overcoming antagonistic positions." Concrete examples of how this dialectic would work abound in the book, perhaps the best being Küng's attempt to resolve the conflicting views about the masculine or feminine, personal or impersonal, nature of the ultimate reality in the context of the dynamic encounter between Christianity and various schools of thought within Hinduism and Buddhism. What one finds, Küng suggests, is a God who "at once embraces and transcends, or 'sublates' masculinity and femininity in a kind of *coincidentia oppositorum*," a God who as "the maximum in the minimum" is beyond all linguistic limits.

As with Hegelianism in general, there is a certain nobility in the ecumenical project Küng has undertaken here. Upon reading his book, however, one begins to wonder whether it is not a mission impossible. Is not his Germanic passion for synthesis all too divine ever to be realized by mere mortals? Even if one grants his metaphysical assumptions, is there not a danger that in the process of having their truths sublated, the various religions as we now know them will become mere shadows of some abstract, ideal *ecumene*, less real in the concrete than in the mind of the theologian? Küng, it is true, has disclaimed any intention of rationalistically assimilating or unifying the world religions into one, and, consistent with the primary Platonic meaning of dialectic, insists that he is only trying to engage them in conversation. But does it really help to have the religions talking to each other along such dialectical lines? Does it bring them any closer to the "one" truth? Or is there not a touch of hubris, and therefore inevitable confusion, in a theology that tries to express the ineffable in a language that is so paradoxical that only a select few have any chance of grasping whatever its meaning might be?

Still, if anyone can make such a conversation worthwhile, it is Kūng. Given the breadth and depth of his learning, his words, contrary to what the Upanishads might say, and notwithstanding a seemingly endless making of books and a European penchant for repeating himself, never grow weary. Nor would it take a Socrates to see the wisdom of his overall conclusion that there will never be any peace in the world "without peace among the world religions."

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BERNARD J. VERKAMP

## SHORTER NOTICES

**THE OLD TESTAMENT: ITS BACKGROUND, GROWTH, AND CONTENT.** By Peter C. Craigie. Nashville: Abingdon, 1986. Pp. 351. \$18.95.

The intended audience, undergraduate students, is unusually well served in this clear and concise introduction. The OT, by its sheer size and variety of literary forms and theological stances, constantly challenges the professor trying to make this unwieldy material intelligible to young people who bring little or no background, linguistic or historical, to the task. With sound judgment, good pedagogy, and carefully sifted information, C. succeeded as few others have. His tragic death in 1985, at the age of 47, from injuries sustained in an auto accident, cut short a productive and extremely promising career.

Without slighting in any way the existence and significance of other religious systems, C. very appropriately insisted upon the unique importance of the OT for its basic contribution to the development of Western civilization and its central place in the great religions of the West, past and present. He also frankly acknowledged that his perspective in this book was that of contemporary biblical scholarship, with an inclination to conservative positions rather than radical in disputed matters. This perspective is evident at practically all levels of his treatment, such as

the value of archeology to biblical studies, the possibility of historical reconstruction even at the earliest stages of Israel's history, and the careful balancing of purely academic and confessional approaches to these writings.

Every book of the OT is briefly examined along with such collateral topics as the history and religion of Israel, and directions for studying the OT. The book is well indexed and the annotated bibliography is useful. One cavil on the latter: under the entry "Bibliographical Tools," the annual *Elenchus bibliographicus biblicus*, published by the Pontifical Biblical Institute Press, should not only have been mentioned; it should have headed the list.

FREDERICK L. MORIARTY, S.J.  
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**FORGETTING THE ROOT: THE EMERGENCE OF CHRISTIANITY FROM JUDAISM.** By Terrance Callan. New York: Paulist, 1986. Pp. vii + 141. \$5.95.

The "parting of the ways" between Christianity and Judaism during the first four centuries A.D. is a major topic in Christian-Jewish conversation today. C., assistant professor of NT at the Athenaeum of Ohio in Cincinnati, argues that Christianity emerged from

Judaism as a result of the decision made by most of the Church that Gentile Christians need not keep the Jewish law, and the adoption of this position by Gentile Christians who understood it to mean that neither Jewish Christians nor Jews should keep the law.

C.'s argument proceeds as follows. Jesus did not separate himself from Judaism but addressed the Judaism of his day in a prophetic manner. The earliest Church, in its belief that Jesus was the Messiah, was a sect within Judaism; the adoption of a liberal policy toward Gentile converts with regard to their not observing the law was the decisive factor that separated the Church from Judaism. Jewish Christians with a conservative policy toward Gentile converts (they must keep the law) remained closely connected with Judaism until developments within Judaism separated them. The liberal branch of the Church was first composed of Jewish Christians who retained a positive view of Judaism while holding that Gentile Christians were not bound by the law. The liberal branch of the Church was eventually composed of Gentiles who developed a negative view of Jewish Christianity and Judaism, thus completing the separation and making Christianity anti-Jewish.

C. has provided a clear and simple introduction to the "parting of the ways," as well as a useful road map for initiating students into early Christian history. He is aware that in doing so he passes over "a multitude of disputable matters in silence" (5). In formulating the most appropriate relationship of Christianity to Judaism today, he urges a recovery of the liberal Jewish-Christian perspective represented by Paul and Luke with its positive appreciation of Israel (see Rom 11:17-24, 26; Acts 15:14-18) as a way of overcoming the forgetfulness on the part of Gentile

Christians that they have been grafted into the root of Judaism.

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TARGUMIC APPROACHES TO THE GOSPELS: ESSAYS IN THE MUTUAL DEFINITION OF JUDAISM AND CHRISTIANITY. By Bruce Chilton. Lanham, Md.: University Press of America, 1986. Pp. xii + 188. \$24.75; \$12.25 paper.

C., associate professor of NT at Yale Divinity School, has written extensively on the *Targum of Isaiah* and on the value of Targumic research for studying the NT. The topics treated in this collection of eleven articles (some previously unpublished, others revised) are important and interesting. The papers generally seek to introduce greater precision into scholarly debates. C.'s positions are fresh and put forward with abundant argumentation. The title and subtitle are not really misleading, since they describe C.'s overall program. But prospective readers should be warned that this book is a collection of fairly technical studies on a variety of topics.

After an introduction to the practice and prospect of Targumic approaches to the Gospels, the volume presents essays on approaching "Amen" through the Syriac Gospels (ZNW 69 [1978] 203-11); Isaac and the Second Night (*Bib* 61 [1980] 78-88); recent discussion of the Aqedah; the Temple in the *Targum of Isaiah*; Shebna, Eliakim, and the promise to Peter in Mt 16:17-19; Jn 12:34 and *Targum of Isaiah* 52:13 (*NovT* 22 [1980] 176-78); God's reign as the experience of God; "kingdom of God" as a reference to God (*SJT* 31 [1978] 261-70); G. W. Buchanan's *Jesus, the King and His Kingdom*; Targumic transmission and dominical tradition (*Gospel Perspectives* 1 [1980] 21-45); and the dispute between Cain and

Abel in the Palestinian Targums and the Beelzebul controversy in the Gospels (*JBL* 101 [1982] 553-62). The appendixes provide a bibliographic supplement to M. Black's *Muttersprache Jesu* and an examination of the portrayals of Sennacherib in the Targums of Isa 10:32-33.

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WHAT ARE THEY SAYING ABOUT PAUL? By Joseph Plevnik, S.J. New York: Paulist, 1986. Pp. v + 114. \$4.95.

The six chapters of this volume in the useful WATSA series concentrate on six themes in the commonly recognized letters of Paul. The Toronto Jesuit, a Schnackenburg pupil, treats Paul's "Damascus experience," Christ's resurrection, its meaning, justification by faith, the cross, and hope, in that order. Each interrelated theme receives a sort of *Forschungsbericht* (often oriented especially to the literature in German), with some further insights from the author. The overall position, usually judicious, is sometimes influenced by J. C. Beker's apocalyptic approach to Paul (18, 19, 25, 48, 51, 80-89, 91; contrast 39 and 54 and the example Beker ought to have stressed, justification), though many other voices are also heard.

The "revelation at Damascus" is given pride of place among the many influences on Paul's theology. Recent treatments by Seyoon Kim and Christian Dietzfelbinger would elevate its influence even more. The short chapter on resurrection appearances as legitimations for faith take one back to older Bultmann-Marxsen debates, and the "models" for its meaning, from Barth, Bultmann, Moltmann, and Lohfink, rest on G. Greshake's analysis. The long chapter on justification draws in especially work from ecumenical dialogue, particularly Lutheran-Catholic. "The cross" is dealt with both for its

implications for us, as in baptism, and as *theologia crucis* challenging human pretensions. P. may make his own greatest contribution in stressing hope, into which "all these themes are somehow incorporated" (104).

While he reiterates that justification is for Paul's theology "scarcely its center" (104, cf. 75 and 76), it is unclear whether P. finds any center. Contra my analysis, he cites E. P. Sanders' view that "the real center" is "participation in Christ" (but not in the sense of Schweitzer's "Christ mysticism," which P. scarcely discusses), but without noting that Sanders himself in *Paul and Palestinian Judaism* grants that "righteousness by faith and participation in Christ ultimately amount to the same thing" (506). And while P. is often careful to observe prior levels of meaning in sources (11, 29, 40), he does not emphasize the importance of the point that "justification" was a Christian theme prior to Paul (only perhaps on p. 67). It would be unhelpful to point out topics like "salvation history" or social world that could have been included; within these limited pages P. has chosen and reported well and with verve.

JOHN REUMANN  
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A GUIDE TO CONTEMPORARY HERMENEUTICS: MAJOR TRENDS IN BIBLICAL HERMENEUTICS. Edited by Donald K. McKim. Grand Rapids, Mich.: Eerdmans, 1986. Pp. xx + 385. \$14.95.

The subtitle to this collection of essays is crucial. It is *not* a survey of the various contemporary schools of hermeneutic philosophy. Rather, it is a guide to recent applications of and reactions to *some* of these philosophies in biblical studies. In addition, it is clear from both the authors chosen and the themes of the essays chosen that the editor's focal community of readership is evangelical Protestantism.

That does not mean that other Christian communities will find this collection irrelevant. Actually, several of the essays are very instructive introductions to the methods and problematics of such contemporary approaches to biblical interpretation as structuralism, literary criticism, contextual hermeneutics, and liberation theology. In addition, there is a balanced selection of essays attempting to assess both the benefits and the possible distortions of contemporary biblical interpretation.

Undoubtedly, one of the most important services this collection can render to the larger Christian community, however, is an introduction to both the temperament of, and the critical dialogue within, evangelical Protestant understandings (*sic*) of Scripture. Alongside the apparently rigid "Chicago Statement" affirming biblical inerrancy is a vigorous defense of the *sensus plenior* or "spiritual meaning" of biblical texts (LaSor). Alongside a historically-sensitive argument for the "superiority of precritical exegesis" (Steinmetz) one finds an appreciative, yet critical, dialogue with the "new hermeneutic" (Thiselton).

In brief, M. has provided a helpful collection of essays on *some* of the trends and problems in contemporary biblical interpretation. It may prove very useful as a supplementary text in Bible courses or for general reading by those who wish to understand better either the field of biblical studies or the mindset of evangelical Protestantism.

RANDY L. MADDOX  
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**RELIGIOUS IMAGINATION.** Edited by James P. Mackey. Edinburgh: Edinburgh University, 1986. Pp. 217. \$17.50.

Throughout the history of Western thought, the imagination has been rather systematically excluded from consideration as a cognitive process. In

the *Republic* Plato excluded the image-makers and fantasy-weavers from his well-ordered community; and by and large that has been the fate of the imagination ever since.

The eleven authors in this volume set out to rehabilitate the imagination's role in the life of the mind, and especially in religion's claim to truth. As M. puts it in his Introduction, "does imagination have a place for, or in, religion, and does it (still) have a truly cognitive function, a claim to truth?" (2). Mary Warnock's 1976 book on imagination serves as the backdrop and, to some extent, the framework for the discussion here.

Half the book is devoted to historical studies, with investigations of classical Greek and Latin philosophy, Plotinus, Dante, a number of Renaissance figures, and Kant. These are followed by two essays on the English Romantic poets and selected figures from literature, and finally three essays on the Christian tradition (on the biblical prophets, the Gospels, and the Spanish Carmelite mystics, respectively). All but two of the essays try to explore the issue of imagination in broad terms; the two which do not read as though they may have been written for some other occasion. Not all the essays deal directly with the issue of religious imagination; some intend to be more foundational to the epistemological discussion necessary for situating imagination within the cognitive process. The authors are all from Britain, Ireland, and Canada, and write from a distinctively British cast of mind; there is almost no reference to the considerable literature which has developed around this topic in the United States.

This book is valuable as a resource on some of the historical thought on the topic. Only M.'s Introduction and the essays of Mary Warnock and John McIntyre would be considered more constructive contributions to the question. All of the authors agree that imag-

ination should be given a greater role in the formation of religious thought and symbolism.

The essays are presented to John McIntyre on his retirement from the Chair of Divinity at Edinburgh. Oddly, though, there is no reference to that fact in the Introduction, and only one reference to it within the text; and McIntyre himself has a fine essay in the text. The only clear information on this is on the book flap. Despite this overmodest presentation, however, this is a good and remarkably coherent collection of essays.

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 Chicago

**A THEOLOGY OF JESUS 1: THE MISSION AND MINISTRY OF JESUS.** By Donald J. Goergen, O.P. Wilmington, Del.: Glazier, 1986. Pp. 316. \$12.95.

G., former professor of systematic theology at the Aquinas Institute and current provincial of the Dominican Province of St. Albert the Great, is the author of *The Sexual Celibate* and *The Power of Love*. In *The Mission and Ministry of Jesus* he inaugurates a five-volume Christology intended for students and preachers. The first volume discusses the context in which Jesus worked and offers an account of his public life; subsequent volumes will consider Jesus' death and resurrection, retrieve the history of interpretation of Jesus, venture a new hermeneutical reconstruction of Christology, and probe Christology's social implications.

After a brief introduction, G. outlines the political vicissitudes of Israel after the Exile and sketches the emergence of messianic and apocalyptic expectations. A brief presentation of the cultural, economic, and religious setting of Jesus' ministry prepares the way for analyses of Jesus' prophetic activity, his relationship to apocalypticism, and the content of his teaching. Em-

phatically anti-Docetic, G. portrays Jesus as a figure whose marked social and religious consciousness was decisively influenced by his experiences at baptism and in the wilderness—a prophet of hope, yet not an apocalyptic preacher. Neither messianic nor unmessianic categories sufficed to express his significance; even his self-designation as “the son of humanity” is not titular. While his preaching concentrated upon the reign of God, Jesus predicted his own death, vindication, and resurrection, though not a return in glory.

*The Mission and Ministry of Jesus* provides more information on the historical background of Jesus' life than is customary in works on Christology. It is, however, weak in internal organization and frequently repetitious, and suffers from a tendency to psychologize, from uncritical use of some Gospel texts, and from the author's inclination to present conclusions without adequate account of the reasoning which led to them. In view of G.'s overall purpose, insufficient attention is paid to implicit Christology and to the connection of Jesus' message with his person. Translation of *ho huios tou anthrōpou* as “the son of humanity” prejudices exegesis of the term in favor of G.'s nontitular interpretation, and is especially inappropriate in reporting the positions of other scholars. While final evaluation must await publication of the full series (certain to prove too lengthy and too costly for classroom use), *The Mission and Ministry of Jesus* cannot be recommended as a guide to the foundations of Christology in Jesus' public life.

JOHN P. GALVIN  
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**THE CHURCH RENEWED: THE DOCUMENTS OF VATICAN II RECONSIDERED.** Edited by George P. Schner, S.J. Lanham, Md.: University Press of

America, 1986. Pp. x + 153. \$24.50; 10.75 paper.

An interesting personal memoir on the Council by Cardinal Flahiff of Winnipeg introduces this volume of papers given at a conference in Toronto in May 1984, marking the 25th anniversary of John XXIII's convocation of Vatican II. The 12 papers, ranging in length from eight to 18 pages, each deal with one document. Each discusses the content of the document and comments at least briefly on its implementation. Many offer some information on the development and drafting of the document in the course of the Council.

Two stand out as having special merit. Probably the best and most valuable is that of editor Schnier himself on the Constitution on Divine Revelation. It gives a very instructive account of the actual drafting of the document, and then a clear and perceptive summary and discussion of its content and significance. Of similar value is W. MacBeath Brown's detailed discussion of the significance of the Decree on Ecumenism.

Beside these, David Eley gives much interesting matter on the background and drafting of the often-neglected Decree on the Instruments of Social Communication. Colin Campbell discusses the Declaration on Religious Freedom, commenting on the slowness of Church authorities to realize its relevance for intra-Church life. Isidore Gorski has written a brief but good paper on the decree on the Apostolate of the Laity, including its background and drafting. Mary Brennan's article on the Decree on the Appropriate Renewal of the Religious Life gives interesting information on its drafting and implementation. Carl Starkloff provides an informed and perceptive discussion of the significance of the Decree on the Church's Missionary Activity. Ovey Mohammed offers a quite negative reading of the Declaration on Non-

Christian religions, saying that it is condescending and proselytizing toward the other religions.

The remaining papers, all by competent scholars, are those of Michael Fahey on *Lumen gentium*, Joseph Schner on priestly formation, Attila Mikloshazy on the liturgy, and the lengthier study of Michael Stogre on *Gaudium et spes*.

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A SHORT HISTORY OF CHRISTIAN THOUGHT. By Linwood Urban. New York: Oxford University, 1986. Pp. xvi + 319. \$27.95; \$10.95 paper.

The first chapter of this book reviews the scriptural sources of Christianity. The remainder of the book can be divided into two parts: a dogmatic section, which treats the Trinity and the Incarnation, and a philosophical-theological section, which treats the Atonement, the Fall and original sin, natural theology, authority and revelation, and the foundations of the Christian faith. In the Epilogue, U. examines briefly three topics: Christianity and other religions, liberation theology, and feminist theology.

U.'s chapters on Scripture, Trinity, and Incarnation provide carefully-balanced and clear treatments of complex historical and theological developments. He seems most at home, however, in the subsequent chapters, where the skills of a philosophical theologian are most in evidence. His chapters on natural theology and revelation contain insightful treatments of the status of the cosmological argument and the complementary roles of reason and revelation—though his treatment of the quest for the historical Jesus would have been more accurate had he included the important contributions of E. Käsemann and G. Bornkamm.

Much like C. S. Lewis, who in his classic *Mere Christianity* chose to con-

centrate on beliefs that are common to nearly all Christians at all times, U. omits any treatment of the Church and the sacraments, since, he explains, such topics divide Christians in ways that the topics of the Trinity and the Incarnation do not. Yet, in the Preface, U. explains that his aim is to help his students "grasp and be grasped by the power of Christianity," which has become "a worldwide phenomenon." Part of its power may be traced to its diverse forms, precisely in its ideas about the Church and the sacraments. The addition of a chapter on ecclesiology, plus one on the relationship between Western and Eastern Christianity, would make this already fine book an even better one.

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THE CHRISTIAN WAY OF LIFE. By Francis X. Murphy, C.Ss.R. *Message of the Fathers of the Church* 18. Wilmington, Del.: Glazier, 1986. Pp. 224. \$15.95; \$9.95 paper.

University students and seminarians will profit most from this survey of patristic teachings about Christian behavior. Given his audience, M. has wisely eschewed scholarly disputes about dates, authors, or content. The discussion is chronological, by person rather than topic. The same format is followed for each author: a short biography leads into a summary, by means of generous quotations with some commentary, of the particular Father's thought; often there follows some reference to his relevance for today. It is interesting to note that certain topics, such as demonic powers and original sin, recur throughout the patristic period.

The list of authors treated is quite complete. Strangely, the *Shepherd of Hermas* is bypassed. Also omitted are Christian writers outside of the Greek and Latin cultures, although Tatian

might be considered an exception here. Nor is monasticism much noted; Christian attitudes to virginity and marriage, however, are frequently commented on. M. is best when his introductions are more extended, as in his treatment of the importance of law and justice in the thought of Tertullian, and subsequently of all of Western Christianity. M. is clearly Catholic, and his work will be appreciated most by his coreligionists.

The formidable task of selecting and commenting on a vast amount of material has been ably accomplished. Problems of space are most apparent in the truncated treatment of St. Augustine, who receives only seven pages, whereas Origen has 13, Tertullian 14, and Methodius of Olympus nine. Unfortunately, the book is marred by many misprints, by editorial and grammatical inconsistencies, and, on pp. 186-87, by a transposed paragraph.

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KIRCHE DER TRADITOREN ODER KIRCHE DER MÄRTYRER: DIE VORGESCHICHTE DES DONATISMUS. By Bernhard Kriegbaum, S.J. *Innsbrucker theologische Studien* 16. Innsbruck: Tyrolia, 1986. Pp. 186. Fr.S. 270; DM 38.

This monograph seeks to turn the discussion of Donatism away from social and economic factors back to more traditional theological issues. K. believes that the views of Frend and his successors have not solved the problem of explaining either the origins of Donatism or its tenacity. He hopes to make his case by a more thorough re-examination of the documents surrounding the origins. Among the more positive results is his emphasis on the fact that the schism began after the end of the persecution. His careful analysis results in the establishment of a more precise chronology of events.

K.'s general conclusions are that the extreme seriousness with which the Africans viewed the crime of *traditio* during the persecution destroyed the climate of trust among bishops and between bishops and people. This in turn allowed rumors and lies about the bishops' conduct to circulate and be believed. Finally, a failure in communication due to these mutual suspicions led to the schism, which might have been avoided if a council of all the bishops could have been held and these suspicions allayed.

K. takes a new and careful look at the sources. In my opinion, his case is jeopardized because he is not sufficiently critical in his reconsideration of the sources. For example, while I agree that Caecilian probably shared Cyprian's views of the sacraments, I still find it hard to believe that he seriously meant his offer to be reordained by the Numidians. I think his most problematic premise is to take literally the so-called Council of Circa. In this incident the primate of Numidia examines the bishops assembled to ordain Silvanus, himself a *traditor*. All these prelates admit that in one degree or another they too have betrayed; in addition, one bishop boldly proclaims himself murderer as well. The point is that the founders of Donatism were all betrayers. Having taken this literally, he is then faced with the problem of why the same primate is then so outraged by the alleged *traditio* of Felix and the activities of Mensurius and Caecilian. His explanation seems limp. In Circa, he says, the primate was concerned to avoid scandalizing the people and splitting the Church by rejecting the bishops present in Circa. In addition, he argues, there were varying degrees of guilt in the crime of *traditio*. While K. has made a thorough review of the evidence for the origins of Donatism, it is unlikely that he has convincingly eliminated the need to take seriously the

nontheological factors. Further, it seems to me that he has not looked at the theological factors with a sufficiently critical eye.

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AUGUSTINE. By Henry Chadwick. New York: Oxford University, 1986. Pp. vi + 122. \$14.95.

Published in the "Past Masters" series, this small book of Chadwick equals the quality of the other books in this well-known collection. Some of this material is drawn from the Larkin Stuart Lectures (Toronto, 1980) and the Sarum Lectures (Oxford, 1982-83). C. quotes from 36 different works of Augustine.

C.'s work follows a contemporary trend as it stresses the importance of Platonism and Neoplatonism in the inspiration of Augustine. He pictures a recent convert in the sentence: "Soon Augustine was convinced that from Plato to Christ was hardly more than a short and simple step. . ." (24). C. sees Augustine's use of Plotinus as the source of A.'s conviction that God is not just someone or something who happens to exist: he is Being itself, and the source of all finite beings. As a good Platonist, he finds this assured by the reality of the moral principles such as justice, wisdom, and truth.

C. writes that Augustine saw the coherence of faith and reason in the fact that if concessions to polytheistic rites were removed from Platonism, this philosophy came so close to Christianity that "with the change of a few words and opinions many Platonists have become Christians" (*De vera religione* 7). The Neoplatonists' notion of the hierarchy of being and their vindication of providence could be given systematic integration into a Christian framework, and the aspiration of the Platonic tradition was that which Christ had made possible. C. shows that Au-

gustine made use of Porphyry's commentary on the *Timaeus* to the point that A. used his predecessor's language to describe the monotheistic Christian dogmas.

Augustine believed that the world was a developing process. God, A. thought, had created "seminal principles" or caused reasons for everything that subsequently came to be, and this language allowed him to envisage new genera appearing later. Neoplatonic language about the evolutionary development of the grades in the hierarchy of being may have provided him here with still another vocabulary. Plotinus' language about emanation may also have influenced him.

The erudition of Chadwick, a Regius Professor of Divinity at Cambridge, could be overlooked by the inexperienced reader of studies dealing with Augustine and his works. But to the trained eye, the unpretentious and reduced format of the book fails to hide a life in Augustinian scholarship.

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**THE MYSTERY OF CONTINUITY: MEMORY AND ETERNITY IN THE THOUGHT OF SAINT AUGUSTINE.** By Jaroslav Pelikan. Charlottesville: University Press of Virginia, 1986. Pp. x + 187. \$14.95.

Time and eternity, continuity and discontinuity, are appropriate themes by which to try unifying the vast reaches of Augustine's writings. This volume, one of several produced in the anniversary year of Augustine's conversion in 386, is not concerned to engage and resolve the many issues of interpretation surrounding his thought. It is more a characterization of that thought, using broad strokes. P., building on a long career of scholarship and a good memory, is repeatedly able to make the right connection or bring in the apt quotation.

Continuity can be seen in Augustine's own life, evoked in his reflections on time; but this is also broken by conversion. It can be seen in the images of the Trinity in the human mind, which give some intimations of divine continuity; but the mind can also be distracted by sense or impulse. Continuity can also be seen in human history; but Christians found more continuity with the philosophical criticism of pagan religion than with that religion itself. Even the continuity of the two cities is beset with discontinuities: between Rome's civic virtue and its corruption, between Israel as promise and as part of the earthly city, between Old Testament and New. The continuity in which Pelikan places most confidence is that of grace, or, more tangibly, of the Church, to which much attention is paid: its tradition (which could also become victim, however, to the linguistic and doctrinal isolation of West from East); its discipline (which could also seek the use of state coercion); its mutual charity (which alone established superiority to the Donatists); finally, its, sacraments (which still highlight the distinction, and sometimes the discontinuity, between the sign and the thing signified). In ways like these the volume is a live exercise in dialectical thinking.

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**FROM CLOISTER TO CLASSROOM: MONASTIC AND SCHOLASTIC APPROACHES TO TRUTH.** Edited by E. Rozanne Elder. Kalamazoo, Mich.: Cistercian, 1986. Pp. 275.

Cistercian Publications presents a collection by eleven contemporary scholars dealing with various aspects of the differences between monastic and scholastic theology during the medieval period. The two forms of religious knowledge developed during the 12th and 13th centuries represented the cloistered world of the monk and the

university world of the scholar. These essays attempt to distinguish the characteristics of each while recognizing significant commonalities. By the 15th century a "monastic versus scholastic" clash had developed which the authors of these essays attempt to resolve through their specialized studies.

Under the rubric of the monastic and scholastic search for truth, a wide variety of medieval studies is presented. In his "Rational Research in the Rhetoric of Augustine's Confession," Raymond D. DiLorenzo argues that for Augustine the dialectics of the ancient philosopher yielded pride of place to wisdom. Mary L. O'Hara presents an interesting comparative study of the commentaries on Job by Gregory the Great, Thomas Aquinas, and Maimonides. Patricia Ranft's "The Role of the Hermitic Monks in the Development of the Medieval Intellectual Tradition" provides examples of monks turned academics which shed light on the monks and the schools they left behind, as well as the relationships between cloister and classroom. The remarkable achievement of the Venerable Bede is celebrated in Lawrence Martin's "Bede's Structural Use of Wordplay As a Way to Teach." Bede rejected the precise language characteristic of the scholastics in favor of the rich ambiguity of natural human language and metaphor in his exegesis of biblical texts.

Other studies by Jean Leclercq, M. J. Doherty, Luke Anderson, Michael Strasser, and others offer insights into particular aspects of monastic and scholastic studies. The collection's greatest value is in making such contemporary studies available to a wider public. The book might have benefited from an introduction and conclusion providing more of a context for the wide range of studies and the questions involved in them.

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THE AVIGNON PAPACY AND THE CRUSADES, 1305-1378. By Norman Housley. Oxford/New York: Clarendon/Oxford University, 1986. Pp. xii + 348. \$55.

Housley earlier has examined various aspects of the lateral medieval crusade movements. This book concentrates on an era which brought new dimensions and problems to the crusade movement. H. shows that popular feeling for a crusade persisted, but gives a detailed look at the complexity of crusades of this time. There were three areas in the Eastern Mediterranean alone that could be the target of a *passagium*. But there were also established traditions of going to Spain, campaigns in Eastern Europe (the Baltic coast "Northern Crusades" and the defense of Hungary), all of which were considered as crusades in some sense by then. Finally, there were the defense and recovery of Church lands and rights in Italy, which somehow were also dubbed crusades.

The issue then was quite complex. First, was there still interest in crusades? If so, interest on the part of whom: kings, rulers, and governments, or nobles, or common people, and how were these related? Was this interest specific or generic: e.g., did the King of Aragon have interest only in a crusade that would serve Aragonese concerns? How would he react to one called for another area that would drain resources from his realm? How were crusades to be organized, preached, and stimulated? Who could be depended on? The traditional prerogative of the pope to call a crusade was subject to negotiation on its practicability and usefulness, not least because of the delicate relations between the popes in Avignon and the kings of France after the violence perpetrated against Boniface VIII. The era saw intense pressure from the French court, and the destruction of a crusading order, the Knights Templar, is only an outstanding ex-

ample of the influence the French king could wield.

The popes and cardinals had to consider many questions in regard to crusades: Should they support one at that moment, where, led by whom, and, most importantly, how was it to be financed and how would this be arranged? Agreement to a crusade granted access to funds on the part of rulers who knew this and used their power for their own goals. Finance, manpower, political implications, and the consequences of decisions for papal plans, dreams, and desires all had to be weighed, because this was a grim and terrible era. The outbreak of war between France and England, the economic problems that followed this, magnified to new heights by the Black Death, all made decision-making a hazardous choice. This study gives a good and detailed account of different aspects of the late-medieval Church and the world in which it worked by focusing on the one concern. H. does not present a pretty picture or a pleasing one, but the reality is well portrayed and worth reading.

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THE "POLYTYQUE CHURCHE": RELIGION AND EARLY TUDOR POLITICAL CULTURE, 1485-1516. By Peter Iver Kaufman. Macon, Ga.: Mercer University, 1986. Pp. viii + 179. \$24.95.

This perceptive study looks at the role of churchmen in the early Tudor period and questions the traditional presentations. Can we accept the view of the court historians (Henry VII's victory was God's will) or of the chroniclers who tended to present the urban and municipal view with little interest in the Church? Did not the court view obscure and cover over what the Church contributed to the stabilization and normalization after the Wars of the Roses? Can the later views of Bacon, Hume, Stubbs, et al. be taken at

face value? Were the churchmen using their position for self-interest or was the king manipulating them? How valid were the critics, e.g. Wyclif to Colet, and of later eras? Did lay patronage actually encourage clerical failings in that they learned to get along in the "real world"? How could the Church avoid being caught up in litigation (a constant complaint) and yet not be eaten alive by the people who would take anything they could get their hands on? Was not the Church's enforcement of the law part of the royal policy of pacification? How do the complaints of vociferous critics compare with actual visitation reports? Would not the ideas of Erasmus and Thomas More's *Utopia* have harmed the Church if implemented? Is our picture of the era that of the critics who expressed their opinions and not that of the clergy who worked in the day-to-day administration but left no memoirs or defenses of their lives?

K. raises a number of intriguing questions and provides new ways of looking at the problems of the Church in English society in that era. He discusses the role of pageant and ritual, the question of power and how it was really exercised. Were churchmen merely participants or leaders in government? Were they in the end complacent in the ultimate destruction of the position of the Church which Henry VIII brought about? Finally, what can we learn about how ordinary people saw all of this? This is a questioning book. Readers may not agree with all the answers it provides, but it gives new ways of looking at a critical turning point in the history of the English Church and is to be commended for this.

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MIGNE ET LE RENOUVEAU DES  
ÉTUDES PATRISTIQUES: ACTES DU  
COLLOQUE DE SAINT-FLOUR, 7-8 JUIL-

LET 1975. Edited by André Mandouze and Joel Fouilheron. *Théologie historique* 66. Paris: Beauchesne, 1985. Pp. 443. Fr. 210.

Ten years elapsed before publication of these 19 studies delivered at celebrations held in the native village of Jacques-Paul Migne (1800–1875) to commemorate the centenary of his death. The reason for the delay was not the scholars' lassitude but only lack of funds. Finally, through the generosity of the local mayor and bishop and several well-to-do savants, funds were found to publish the contributions. The money was well spent. During the two days in July 1975, in the heart of Auvergne, a cross section of prestigious Francophone scholars shared the results of their research. In terms of biographical data, this volume will not replace the detailed biography by Adalbert G. Hamman, *Jacques-Paul Migne* (Paris: Beauchesne, 1975), except that it does add certain historical footnotes on matters such as M.'s habits as a journalist, his personal views on the Gallican crisis, and his conviction that definition of papal infallibility at Vatican I was not opportune. We learn much, too, about M.'s colleagues and the mood of the Catholic Restoration in France from 1801 to 1860.

I found the following contributions especially intriguing, although I am sure each reader will have her or his particular favorites. In the first section, describing the state of patrology before M., the study by P. Petitmengin on earlier editions of the Fathers is quite informative; Jean Boisset's analysis of patristic citations in Calvin's *Institution de la religion chrestienne* is illuminating; B. Noël's study of M.'s correspondence with the Paris seminary professor Mathurin Gaultier is an interesting study in contrasts. Other essays describe M.'s habits as an editor and printer.

The third section contains much information that was unfamiliar to me. Particularly helpful were essays by A.

Hamman on M.'s two principal collaborators, Jean-Baptiste Pitra and Jean-Baptiste Malou, who worked on the two series; a chapter by L. Soltner describes the co-operation of the monks of Solesmes, and of Dom Guéranger in particular, in the work of editing. Unknown to me also was the work of the Jewish rabbi who became a Catholic, Paul Drach, who served as M.'s Orientalist adviser. Other more specialized studies deal with his treatment of Origen and Athanasius.

The final section contains five essays. One is a tribute from a Newman scholar (Louis Olive) to those who, like M., have edited the Fathers. C. Mondésert, well-known modern editor of the Fathers, reflects on the problems of publishing patristic texts today. A particular labor of love is the lengthy study by J. Fouilheron from the University of Montpellier on clerical, cultural, and religious life in Saint-Flour in the last century. The other editor of this collection, A. Mandouze, writes the concluding essay on the impact of the return to the Fathers on Vatican II.

All who are concerned about how we can continue to draw from the Church's treasures of tradition will find insights and encouragement from this volume.

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NEWMAN'S VISION OF FAITH: A THEOLOGY FOR TIMES OF GENERAL APOSTASY. By Louis Bouyer. San Francisco: Ignatius, 1986. Pp. 210. \$10.95.

As vicar of St. Mary's Church at Oxford (1828–43), Newman preached at the Sunday afternoon services to a crowded congregation. Recalling those sermons, Matthew Arnold rhetorically asked: "Who could resist the charm of that spiritual apparition, gliding in the dim afternoon light through the aisles of St. Mary's, rising into the pulpit, and then in the most entrancing of voices, breaking the silence with words

and thoughts which were religious music—subtle, sweet, mournful?" Newman's *Parochial and Plain Sermons* captivated his audience, not only by their literary quality but by their doctrinal content. As R. D. Middleton has remarked, "no one could have attended St. Mary's regularly for any length of time without learning the teaching of the Church given in as clear a manner as the preacher was able to present it."

Apparently sharing that appraisal, Bouyer has attempted to present Newman's "vision of faith" through a series of quotations and reflections focused on five themes found in those sermons: man before God; the mystery of faith; *Deus revelatus ut absconditus*; our life as hidden with Christ in God; and the sacramental world: the Church. The sermon excerpts are well chosen, indeed still "religious music" for learning basic Christian doctrine. Consequently, readers new to Newman will find ample material for spiritual reading and personal meditation, though they presumably would have benefited from more historical background (which is available in the author's *Cardinal Newman: His Life and Spirituality* [1958]).

Yet those already familiar with Newman's philosophy and theology will be more or less disappointed. In particular, not only does the assumption that these sermons will provide "a theology for times of general apostasy" fail to address the fact that the "national apostasy" that was the stimulus for the Oxford Movement (namely, Parliament's Erastian control of the Church of England) is at most a rather remote ancestor of 20th-century secularism; the commentary also fails to relate Newman's "vision of faith," as presented in these early Anglican sermons, to his systematic analysis of faith some three decades later in *A Grammar of Assent*, where he was explicitly trying to construct a theology in reply to the

growing agnosticism of his age.

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**THE MAKING OF MODERN GERMAN CHRISTOLOGY: FROM THE ENLIGHTENMENT TO PANNENBERG.** By Alister McGrath. Oxford: Basil Blackwell, 1986. Pp. vi + 231. \$34.95.

This book is a clearly-organized and well-written survey of Christology in the German Protestant tradition from the late-eighteenth century to the present. That confessional focus is not apparent in the title, and those who at least initially judge books by their covers should be aware of the fact that modern Christological reflection in the Catholic tradition is absent from this volume.

As a general survey, M.'s study is successful in laying out the context, issues, and concerns that led to the development of modern German Protestant Christology. He orders this tradition of theological reflection both chronologically and thematically, though his presentation of the material progresses through the analysis of the major thinkers that have shaped the tradition.

M. rightly chooses the challenge of historicity to Christological reflection as the abiding concern of the development of Protestant thought in the 200-year period he examines. After an introductory consideration of Reimarus' Enlightenment Christology, M. moves through discussions of the rise and fall of liberal Christology from Schleiermacher to Troeltsch; the counterposition to the liberal tradition in the work of Barth and Brunner; the scholarly assertion of the centrality of the kerygmatic Christ in the work of Bultmann, Tillich, and Ebeling; the new quest for the historical Jesus from Käsemann to Pannenberg; and the speculative attempts of Moltmann and Jüngel to recover the Lutheran theme of

the "crucified God" for an intellectual age of post-Hegelian sensibilities.

M.'s presentation remains a survey and avoids setting out constructive alternatives that might be suggested by his presentation of the material. Only in his treatment of Barth does M. depart from his customary role of detached presenter and argumentatively engage the material—apparently because of all his principals he finds only in Barth "a deliberate disengagement from that process of [historical-critical] dialogue" (114) characteristic of the modern period. Granting M.'s generally negative assessment of Barth's Christology and its broader theological underpinnings, it is overstating Barth's point of departure to claim, as does M., that "Barth . . . *denies the historical nature of revelation*" (110; M.'s emphasis).

This misrepresentation, however, is uncharacteristic of M.'s measured portrayals of issues, figures, and themes. The book would serve well as an introduction to the often complicated twists and turns which mark the history of modern Christology. Only its high cost will prevent this volume from being used widely in this way.

JOHN E. THIEL

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**BULTMANN, RETROSPECT AND PROSPECT: THE CENTENARY SYMPOSIUM AT WELLESLEY.** Edited by Edward C. Hobbs. Philadelphia: Fortress, 1985. Pp. xiv + 113. \$11.95.

This volume celebrates the theological heritage of Bultmann. It also pays tribute to Wellesley's own Louise Pettibone Smith, who translated B.'s *Jesus and the Word* and arranged his first visit to the U.S.

But the focus is on B. himself. His daughter provides enlightening biographical information in the form of excerpts from B.'s correspondence, including this statement from his semi-

nary days in Berlin: "My main annoyance is currently dogmatics. We really do need a reform. What nonsense is taught about 'Revelation,' 'Trinity,' 'Miracles,' 'Divine Attributes'—it is frightening! And everything is done out of love for tradition." Already we see present concerns that eventually would lead to his proposal for the demythologization of the NT—as a demand of faith itself.

James Robinson continues the retrospective by describing how B. took up and extended the agenda of dialectical theology by conceptualizing its implications beyond anything accepted by Karl Barth. But the heart of the book is entitled "Bultmann and the Future," reflecting the conviction that B. is as relevant to our theological future as he has been a dominant part of our immediate theological past.

Schubert Ogden, in an essay on the future of "Revisionary Christology," argues that B.'s position on the relationship between the historical Jesus and the Christian kerygma has been seriously misunderstood by his critics, and that, properly understood, it may still hold the key to a solution by enabling us to distinguish between the *source* of Christian faith in Jesus and the *norm* of Christological affirmations, while avoiding the common trap of quests for the historical Jesus which attempt to justify Christological affirmations by a methodologically illicit appeal to Jesus' own personal faith.

Helmut Koester traces the decisive (though neglected) importance of history-of-religions scholarship to B.'s approach to the NT, and how its discovery of the prominence of myth in the NT led B. always to ask about the *meaning* of any given form of discourse. Unfortunately, as K. observes, B. tended to neglect the sociohistorical context of NT writings.

Dieter Georgi reinforces both these points in his evaluation of B.'s *Theol-*

ogy of the New Testament. Positively, B.'s genius lay in his recognition that *Sachkritik* is a necessary part of all interpretation; negatively, B. paradoxically "cut short the *theological challenge*" posed by the history-of-religions school to our understanding of the NT. G. thus closes his essay with a call to complete the task of interpreting early Christianity in terms of its religious and social environment, which will entail surrendering the theological conceit that Christianity is a unique and historically unconditioned phenomenon—a conclusion that is a fitting tribute to the spirit, if not the letter, of Bultmann's own scholarship.

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GOTTESERFAHRUNG: MYSTAGOGIE IN DER THEOLOGIE KARL RAHNERS UND IN DER THEOLOGIE DER BEFREIUNG. By Klaus Fischer. Mainz: Matthias-Grünwald, 1986. Pp. 143. DM 19.80.

This volume by one of Rahner's ablest commentators does several things extraordinarily well. First, it provides an excellent introduction to R. by way of his mystagogy, i.e. the making explicit of our Spirit-filled existence. Second, it delineates the Rahnerian basis for a theology of liberation founded on the experience of God in both orthodoxy and orthopraxis. Third, entering into a constructive dialogue with many Rahner commentators and critics, F. shows clearly how R.'s theology can easily be expanded and explicated both to answer their often facile objections and their legitimate theological concerns. Fourth, F. masterfully summarizes the main lines of liberation theology. Finally, his excellent concluding summary indicates how the ascetical-mystical tradition and the theology implicit in the Ignatian Spiritual Exercises grounded R.'s entire theological enterprise.

For F., Rahner sought to explicate

what Christians believe, why this is *intellectually* justified today, and how this can be *experienced* today. R.'s architectonic grasp of the faith refused to separate (or simply to render identical) the truth and the good of dogma and kerygma, theology and preaching, knowing and holiness, knowledge and life. R.'s "scientific" and sapiential theology, therefore, sought not only to understand, but also to unite the human spirit with, Christianity's truth and goodness. Thus the Rahnerian enterprise is both "scientific" and pastoral, critical and mystagogical.

I would agree that R. viewed the human person as essentially mystic in the world, as pray-er in the world, as an ec-static being created to surrender in loving ecstasy to the loving Mystery that embraces everyone. This loving ecstasy also contains a service mysticism of both individual and social kenotic love of neighbor. I would also agree that R.'s theology of the anonymous Christian flowed from his incarnational theology and that R. correctly rejected a narrow view of praxis by his refusal to separate prayer from action. But I would not share F.'s equation of the dark night of spirit simply with self-emptying.

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CHRISTIAN MORALITY: BIBLICAL FOUNDATIONS. By Raymond F. Collins. Notre Dame: University of Notre Dame, 1986. Pp. vi + 258. \$22.95.

This book is a gem of clarity, insight, and synthesis. C. has gathered nine previous articles and added a new one to present some of the fruit of biblical scholarship to ethicists and to educated readers outside the biblical field. Aside from a brief introduction, he does not directly address the methodological questions about how the Bible relates to contemporary Christian ethics. Nor does he propose a complete presentation of NT ethics on the style of

Schnackenburg. His modest aim is to discuss some themes of NT ethics in a way that will prove useful for ethicists.

Thus, his analysis of texts offers little exegetical detail, but supplies enough to appreciate the debates and to highlight the conclusions that will stimulate contemporary ethical thinking. He has managed to synthesize a great deal of biblical scholarship in each chapter, accompanied by a rich bibliography. For a biblical scholar, he shows great sensitivity to and understanding of the field of ethics. He has a gift for transforming exegetical conclusions into ethical insights, while still respecting his historical-critical method. His chapters, while originally unconnected articles, are related at least in their sections, and the topics of the sections deal with some of the central concerns of Christian ethics.

The first section describes how various NT authors treat ethical issues. Then comes a section on the meaning of the Decalogue for the OT and then the NT, including a chapter on the Fourth Commandment as a bridge between the two tablets. A third selection treats the new commandment in John and love in Paul. A fourth section discusses the teaching of OT and NT on sexuality. The last section gathers discussion on Pauline parenesis, the Sermon on the Mount, and a contribution of Paul to the debate on proportionalism. This will be a very helpful book for the dialogue between biblical and ethical scholars.

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**THE HOLY USE OF MONEY: PERSONAL FINANCES IN LIGHT OF CHRISTIAN FAITH.** By John C. Haughey, S.J. Garden City, N.Y.: Doubleday, 1986. Pp. xi + 274. \$16.95.

Haughey has given us a book that is a Christological meditation rather than a treatise of ethics. It gives very little specific economic analysis or strategy.

He states deliberately that he is not writing as in or commenting on the American bishops' pastoral on the economy. His work is rather evocative of imagination, stories incarnate in history, and reasonings of the heart in order to elicit the insights of Christian faith into personal material possessions and economic life.

H. neither condemns money nor exalts it. He describes the prevailing sickness in economic society as one in which mammon becomes an end instead of a means, and forces us to do its bidding instead of doing ours. The cure comes from Jesus, who in the Incarnation sustains all created reality, including our economics, but transforms it to express authentic human freedom and values. This requires a faith that includes and surrenders possessions under the lordship of Christ, and does so in a way that elicits genuine obedience—not to static norms but to a living Word—and authentic hope that is proleptic enjoyment of the future.

The book is a welcome presentation of the autonomy of the secular, the importance of sacramentality, and the need for a Christology shared out of contemporary concerns—all of this in relationship with one's economic world. It is conversant with and respects biblical exegesis, interweaving it creatively with the theologies of Dietrich Bonhoeffer, Bernard Lonergan, and, more recently, Franz Jozef van Beeck. It insists on the experience of faith rather than the concept, drawing on the Ignatian Spiritual Exercises. Finally, while centering on personal economic concerns, it shows well how these are of one piece with social justice and economic systems, and lead today especially to the option for the poor. The book has breadth and depth in showing how Christian faith can envision and affect our economic world.

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*Georgetown University*

**LIBERATION THEOLOGY: THE POLITICAL EXPRESSION OF RELIGION.** By Ricardo Planas. Kansas City: Sheed and Ward, 1986. Pp. vi + 289. \$12.95.

Some recent studies of liberation theology have criticized its lack of careful political analysis and of concrete political projects. P.'s objective is to overcome this objection by a critical study of the movement's major political tenets, objectives, and specific concepts, drawing on primary sources selected from the most prominent liberation theologians. On a secondary level, he relates the political material to theological and pastoral concepts, which are treated briefly but accurately. P., who has a doctorate in political science and works as a political analyst in Washington, D.C., writes on a serious, scholarly level, carefully discerning the strengths and weaknesses of the liberation movement.

In his first chapter, P. sketches a historical overview, devoting primary attention to the medieval period (which comprised the politico-religious culture imported into Latin America) and to the challenge of the Enlightenment. The next three chapters are concerned with the elements that have contributed most to the development of liberation theology, i.e. its theological roots (including a brief but cogent study of Teilhard de Chardin), its relation to Marxism, and various facets of the "politics of social change." A fifth chapter, on the Church and liberation theology, consists basically of a lengthy study of the Puebla Bishops' Conference (1979) and that meeting's correspondence or disagreement with liberation themes. I found the final chapter, on conclusions, to be somewhat vague and the least satisfactory part of the book.

As might be expected, a major part of the analysis concerns the use of Marxist ideas and praxis, with P. concluding that "the use of Marxist theory in a liberation theology presents some

problems, not unsurmountable, though they require a disciplined critical attitude" (115). Such an attitude is characteristic of this entire book, which may serve as a model for other valuable contributions to the continuing and very important liberation dialogue.

ALFRED T. HENNELLY, S.J.  
*Fordham University*

**CHRISTIANS IN A PLURALIST SOCIETY.** By Neil Brown. Sydney: Catholic Institute, 1986. Pp. vii + 145. \$A 12.

The purpose of this monograph is not to deal with social issues on an individual basis, but to treat the social, political, and economic landscape of affluent nations in the English political tradition and to portray the adequate Christian response, to reflect and to act in that environment. B. begins with an explanation of a pluralistic society, noting that "Plural Voting" was one of the muses in Joyce's *Ulysses*, but Dublin in 1904 was quite different from the current world of science and technology, where even in the affluent nations of English tradition the rich get richer and some 20% of the population live on the margin of poverty. Worse is the case of the developing countries, where the gap is wider between the "haves" and the "have-nots"; these countries lack resources such as energy, health budget, grain, fertilizer, and pesticides. Besides, ethics has become normatively neutral, so that moral principles have no support, and indeed Christianity itself lacks support from the secularized postindustrial society.

One great contribution on the Vatican II stage was John Courtney Murray's emphasis on society rather than the state, that only the person has rights, marking an advance in religious freedom. In a pluralistic society, ethics must cope with social conditions. On one side, to make all morality into law would be counterproductive; on the other, some laws make grave moral issues permissive, e.g. abortion. A social

ethic meets with a pluralistic society of free self-determination of every person, as John XXIII stated in *Pacem in terris* that it is not truth but the person who has rights. While the mission of the Church is primarily spiritual, indirectly it affects the political, economic, and social spheres by means of moral guidance through the gospel message. Also, the Church in its commitment to justice has an option for the poor.

JAMES J. CONLIN, S.J.  
*University of Scranton*

**RELIGION AND SOCIETY IN CENTRAL AFRICA: THE BAKONGO OF LOWER ZAIRE.** By Wyatt MacGaffey. Chicago: University of Chicago, 1986. Pp. xii + 295. \$45; \$16.95 paper.

Prof. MacGaffey of Haverford College has produced a masterful sociological analysis of the ritual systems of a very influential African people. In addition to their focal role in Central African history, the baKongo made important contributions to the development of black American Christianity, and their world view is at the heart of the largest independent Christian denomination in Africa: the Church of Jesus Christ on Earth through the Prophet Simon Kimbangu.

The theoretical underpinnings of M.'s study are complex, but always repay a careful reading. Perhaps his most important point is to demonstrate how non-Western religions are too often

misinterpreted by the use of Western categories of religious thought. He seeks to show "the impossibility of defining a non-literate religion as a system of ideas and the possibility of defining it as a system of action" (8).

Sociological analysis, M. argues, reveals categories more appropriate to the actual experience of the baKongo. For example, Western attempts to understand Kongo religion by inventories and classifications of spirits have led frequently to misinterpretations and inaccuracies because of the great fluidity of the Kongo idea of spirit. Far better, M. writes, to classify Kongo religion as the baKongo themselves would, in terms of "religious commissions." For the baKongo, these "commissions" are four discrete spheres of ritual action, each with its appropriate spiritual power, officiant, and congregational constituency.

While this book concentrates on the "traditional" religion of the baKongo, readers of *TS* may be particularly interested in the author's wide experience with the Kimbanguist Church and his argument that the theology of this and many other African churches is a "precipitate" of Kongo religion. Those wishing to learn more of these African Christian churches should see M.'s excellent *Modern Kongo Prophets: Religion in Plural Society*, published by Indiana University Press in 1983.

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

## *Presenting This Issue*

Our September 1987 issue offers three full-length articles (early Arianism, hierarchy of truths, theological dissent), two bulletins (recent Lutheran studies, African theology), and two notes (the U.S. bishops' pastoral on peace, a provocative book by Charles Davis).

**The "Arian" Controversy: Some Categories Reconsidered** argues that when the "Arian" controversy is seen from another viewpoint than Athanasius', it appears as a conflict between two theological systems, which think of God, Father and Son, as one *hypostasis* or two *hypostases* respectively. The article analyzes some of the theology of the fourth century as "miahypostatic" and "dyohypostatic." JOSEPH T. LIENHARD, S.J., Dr. theol. habil. from Germany's University of Freiburg, is professor of theology at Marquette University in Milwaukee. His areas of special competence are ancient Church history, patristics, and the historical theology of the patristic period. His most recent book deals with *Ministry in the Church Fathers* (Glazier, 1983). Work in progress includes a monograph on the influence of Marcellus of Ancyra on fourth-century Greek theology.

**The Hierarchy of Truths Twenty Years Later** has for springboard Vatican II's much-heralded teaching about a hierarchy of Christian truths. It surveys over 30 titles on this topic from the past 20 years, concluding with a synthesis of the major themes that have emerged from the efforts to understand and explain it. WILLIAM HENN, O.F.M.Cap., S.T.D. from Rome's Gregorian University, is adjunct faculty member at Loyola College and St. Mary's Seminary and University, Baltimore, and Washington Theological Union, Silver Spring, Md. He is particularly active in fundamental theology, ecclesiology, and ecumenism. Just off the Gregorian Univ. Press is his book *The Hierarchy of Truths according to Yves Congar, O.P.*

**Magisterium: Assent and Dissent** is a reflective piece wherein the author intends to clarify some foundational concepts, such as magisterium, infallible and noninfallible teaching, the organic unity of Christian doctrine; speaks of "seminal concepts" at Vatican II, e.g. *obsequium*; finally addresses the burning issue of dissent. LADISLAS ORSY, S.J., is a Graduate of the Honours School of Law at Oxford and holds a doctorate in canon law from the Gregorian. Professor in the School of Religious Studies at the Catholic University of America, he has recently published *Marriage in Canon Law* (Glazier, 1986), a new type of commentary where law is critically examined in the light of theology.

**Recent Lutheran Studies** surveys important publications on Luther's life and thought: contemporary biographies, essays about his ideas,

the historical setting, the theological meaning of Lutheran confessions, with special attention to the Augsburg Confession of 1530. DONALD K. MCKIM, Ph.D. from the University of Pittsburgh, teaches theology at the University of Dubuque Theological Seminary. His primary concerns are Reformation theology, the doctrine of Scripture, and English Puritanism. His latest published volume is *What Christians Believe about the Bible* (Nelson, 1985); in press are *Theological Turning Points* (John Knox) and *Ramism in William Perkins' Theology* (Peter Lang).

**African Christology** examines how the growing phenomenon of African theology affects Christology in particular. African Christology faces two major issues, inculturation and liberation, with Christologies of inculturation (especially studies of Christ as ancestor) developing more quickly than Christologies of liberation. RAYMOND MOLONEY, S.J., with an S.T.D. from the Gregorian, is professor of systematic theology in the Milltown Institute of Theology and Philosophy, Dublin, but is at present seconded to Hekima College, Jesuit School of Theology, Nairobi, Kenya. Particularly interested in Christology and Eucharistic theology, he has published *Our Eucharistic Prayers in Worship, Preaching and Study* (Glazier, 1985).

**The Pastoral on Peace: A Response to Sir Michael Quinlan** replies on theological bases to criticisms raised by Quinlan against the logical coherence and practical utility of the U.S. bishops' 1983 document. FRANCIS X. WINTERS, Ph.D. in Christian ethics from Fordham University, is associate professor of moral theology and of international relations in the School of Foreign Service, Georgetown University. A consultant to the Bernardin Committee that drafted the pastoral on peace, he is a member (along with Quinlan) of the International Institute of Strategic Studies (London) and of the Council on Foreign Relations. Earlier *TS* articles by Prof. Winters appeared in September 1982 and June 1984.

**Whither Christianity? Charles Davis and the Future of Christian Religion** examines important issues raised by Davis' new book that are central to contemporary theology and raises additional questions on the use of metaphorical language in religious discourse and the possibility of a purely transcendental metaphysics. ROBERT F. SCUKA, with a Ph.D. from Southern Methodist University, is visiting Assistant Professor of theology at Georgetown, and finds himself happily at home in systematic and philosophical theology.

With this issue *TS* bids a reluctant farewell to Prof. Scuka, our managing editor and book review editor for two years. For fidelity and competence, it is difficult to imagine a more profitable servant. Our sole consolation: his successor is John R. Keating, S.J., long-time professor of New Testament within the Jesuit School of Theology at Berkeley.

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

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