

## BOOK REVIEWS

**THE NARRATIVE COVENANT: TRANSFORMATION OF GENRE IN THE GROWTH OF BIBLICAL LITERATURE.** By David Damrosch. San Francisco: Harper & Row, 1987. Pp. x + 352. \$21.95.

The purpose of this stimulating and challenging work seems simple enough at first sight. The author, associate professor of English and comparative literature at Columbia University, seeks to explore the origins and growth of biblical narrative. For the most part he confines himself to those two extraordinary compositions, the Pentateuch and the Deuteronomic History (from Joshua through 2 Kings), generally recognized as the finest historical writing to appear in the ancient Near East.

Because the analysis of genre is at the heart of his project, D. thought of entitling his book *Genre*, for, as he states, "Genre is the narrative covenant between author and reader, the framework of norms and expectations shaping both the composition and the reception of a text." Why not a title such as *A Biblical Partnership: Textual History and Literary Analysis*? In fact, this important book is an integrative study which successfully challenges a persistent dichotomy between the historical and literary approaches to the biblical text. D. offers us something akin to "a purposeful patchwork" which does justice to the subtle, multidimensional character of biblical narrative as well as to the historical pressures which gave to the Yahwist and Deuteronomic narratives their distinctive literary forms.

In pursuing his integrative goal, D. had to cope with a number of interrelated problems. What relationship, e.g., exists between such magnificent creative compositions as Gilgamesh and the Atrahasis epic and the biblical achievement beyond the rather superficial parallels to the Flood story in Genesis? The answer depends on a close reading of the Near Eastern texts and an examination of their compositional history which will provide analogies to the evolution of our biblical material, underscoring the Bible's debt to the ancient epic tradition without neglecting the profound differences between the two bodies of literature. These first three chapters constitute, in my opinion, an unusually sensitive and penetrating comparative treatment of Near Eastern historiography and the flowering of Hebrew historical writing at the beginning of the first millennium B.C. One way of accounting for the distinctiveness and superiority of the latter is to take account of the profound and far-reaching transformation of earlier genres.

Looking at Gen 2-11, D. astutely observes that the author(s) taught later Hebrew historiographers a twofold lesson: the possibility of the emblematic treatment of biblical characters and the art of developing

thematic links through successive stories. Finally, "these lessons find their deepest expression in the David story, where it will be possible to see the gradual development of the emblematic treatment of character and event in the portrayal of historical process. Through its exploration of themes of separation, exile, and revolt, the David story produces the fullest transformation in the Bible of prose history into the mode of poetic epic" (143). The dynamic of this transformation points to both oral and literary factors; D. even suggests that the themes and compositional techniques we find in 1-2 Samuel may even go back to an oral tradition which antedated the monarchy.

With D. as a guide, we need have no fear of winding up with a patchwork of reconstructed sources. He unabashedly comes down on the side of historical analysis, arguing effectively that source study, far from atomizing the material, allows us to grasp the dynamics of literary transformation which gave us our text in its canonical form. This book is an extremely significant contribution whose value can only be hinted at here. It is a provocative and demanding work, indispensable for anyone interested in the lively contemporary debate concerning the Bible as literature.

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ACTS OF THE APOSTLES: A COMMENTARY. By Hans Conzelmann. Translated from the second German edition by James Limburg, A. Thomas Kraabel, and Donald H. Juel. *Hermeneia*. Philadelphia: Fortress, 1987. Pp. xlviii + 287. \$37.95.

With this volume in the HNT series, written in 1963 and revised in 1972, *Hermeneia* continues an overall editorial preference (to judge from published volumes) for translating older German works rather than commissioning new works by English or American scholars. In reviewing the choice of Bultmann on the Johannine Epistles, I complained that, even within a preference for Germans, Schnackenburg's commentary should have been selected as better than Bultmann's. Here too, granted that already we have in English Haenchen as an example of older German scholarship, preference should have been given to translating the better two-volume commentary by G. Schneider (1980/82).

My reaction does not stem from a failure to appreciate Conzelmann's commentary; in many ways it is less tendentious than Haenchen's. As examples of balance, I might cite these judgments of Conzelmann: a date "between 80 and 100 fits best all the evidence" (xxxiii); the author "did not invent his individual stories," and whether or not he used long sources, there were some pre-Acts collections of stories (xxxviii); the speeches are literary creations of the author, but they reiterate apostolic kerygma (xlv); there is no evidence that Luke was claiming for Christians

the privileges of Jews or polemicizing against Gnostics (xlvii-xlviii).

Nevertheless, this commentary is very short on theological reflection, and even in the realm of history it indulges in statements made with bravado but without proof—faults that may reflect in part the page-limitations imposed by the HNT series, but for which C. is not without blame. Let me note some overstatements. We are told that Paul could not have died as late as the Neronian persecution of 64 (xlviii); in my judgment, there is no hard evidence for dating Paul's death, and the ecclesiastical tradition points to Neronian times. The affirmation that Luke *denies* the apostolic title to Paul (xlv) is factually incorrect, no matter how one explains 14 : 4, 14. The opening assertion of the commentary that the association of the institution of presbyters with Paul is "contrary to historical fact" (xxvii) is unfortunate, since there is no historical fact to disprove (or prove) such an association. The only *facts* are that two later NT witnesses (judged by C. to be independent of each other), the Pastoral and Acts, do associate Paul with the institution of presbyters and that the genuine Pauline letters never mention presbyters. (Are those problem-oriented letters the sum of all that happened? How do we know that the bishops of Phil 1:1 were not presbyter-bishops?) My copy of this book is dotted with similar queries in the margin. When the facts are not available, how does C. *know* that the installation of the Seven by decision of the congregation does not represent the polity of the early Church, despite Jewish parallels (45)? How is he certain that the author of Acts does not know of any concrete miracles performed by Stephen (47)?

I could continue the litany, but that might weight this review unfairly against a scholar of great worth and erudition. On the other hand, commenting on the historical performance of the author of Luke-Acts does demand nuance. At times that author manifests precise knowledge; other times his limitations are apparent, as in having Gamaliel refer to the revolt of Theudas which had not yet taken place when Gamaliel was supposed to be speaking (Acts 5:36). Therefore it is crucial that commentaries on Acts be precise in their comments. Increased usage of "possibly" and "plausibly" would make this commentary, distinguished as it is, more wholeheartedly recommendable to students.

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**CHRIST AND HIS BENEFITS: CHRISTOLOGY AND REDEMPTION IN THE NEW TESTAMENT.** By Arland J. Hultgren. Philadelphia: Fortress, 1987. Pp. xvi + 285.

Phillip Melancthon's *beneficia Christi* furnish the title to a work which Hultgren characterizes as a study of the "redemptive Christology"

of the NT, and which sets out to investigate the NT "pattern of thought" about Christology and redemption. Two questions guide the investigation: how the NT writers portray the redemptive role of Christ, and what his benefits are. Thus, having outlined the role of the cross and the resurrection in redemptive Christology, H. proposes its "four main types" into which most books of the NT can be classified (the exceptions are Jude, 2 Peter, 2 Thessalonians, and James). These four main types are further characterized by whether God or Christ is viewed as the "major actor" in their understanding of the work of redemption. H. calls the former "theopractic" and the latter "christopractic," defining thus, as it were, the Fraunhofer lines on the soteriological spectrum.

The second and principal part takes up the four types of redemptive Christology: (1) redemption accomplished in Christ, in the genuine Pauline epistles and Mark; (2) redemption confirmed through Christ, in Matthew and Luke-Acts; (3) redemption won by Christ, in the deutero-Paulines and the Pastorals, in 1 Peter, Hebrews, and Revelation; and (4) redemption mediated by Christ, in John and the Johannine epistles. As might be evident, the first two types are "theopractic," while the third and fourth are "christopractic."

When H. comes to assessing the four different types in Part 3, the reader is not surprised to find that the first type, that found in Paul and Mark, emerges as "the least problematic and as meeting the criteria to a degree greater than the rest." Though this is not a negative judgment on the three remaining types, it should give pause especially to those readers who are already acquainted with the NT and its scholarship. This scholarship is amply documented in the endnotes, which Fortress Press has neglected to clue to the pages of the text.

The book is hardly one for beginners, though it has many of the qualities of a good introduction. Indeed, the discussion of each book of the NT is prefaced by a very good summary "introduction," whose value for the argument is not altogether evident. Even the order of presentation of the books bears a marked similarity to the sequence which a good introduction to the NT might follow: Paul, Mark, Matthew, Luke-Acts, etc. The "problematic" 2 Thessalonians, 2 Peter, James, and Jude meet the same fate here as there.

This in itself ought to alert the reader to a problem in H.'s typology. Indeed, as the final chapters of his book lead one to suspect, it must have alerted the author himself. Could it be that the outcome of his careful analysis of the data yielded the results and the sequence of results it did because the ghost of Hegel, unburied and unappeased, continues to stalk the battlements of NT studies?

LES DEUX TROPAIRES D'APT, MSS. 17 ET 18: INVENTAIRE ANALYTIQUE DES MSS. ET ÉDITION DES TEXTES UNIQUES. By Gunilla Björkvall. *Corpus troporum* 5. Stockholm: University of Stockholm, 1986. Pp. 442, 16 plates.

PAX ET SAPIENTIA: STUDIES IN TEXT AND MUSIC OF LITURGICAL TROPES AND SEQUENCES IN MEMORY OF GORDON ANDERSON. Edited by Ritva Jacobsson. Supplement to *Corpus troporum*. Stockholm: University of Stockholm, 1986. Pp. 114.

PROSULES DE LA MESSE 2: LES PROSULES LIMOUSINES DE WOLFENBÜTTEL. ÉDITION CRITIQUE DES PROSULES DE L'ALLELUIA DU MANUSCRIT WOLFENBÜTTEL, HERZOG AUGUST BIBLIOTHEK COD. GUELF. 79 GUD. LAT. By Eva Odelman. *Corpus troporum* 6. Stockholm: University of Stockholm, 1986. Pp. 180, 8 plates.

In the *Corpus troporum* series, edited by Ritva Jonsson Jacobsson, most of the tropes are being included in the collections for the Temporale and Sanctorale; CT 5 is devoted to two particular sources, the Apt Tropers, not previously well known or used. Björkvall provides a comprehensive discussion of these sources, covering their physical and liturgical environment at Apt in the 11th century, and concludes that Apt 18 was prepared at and for Apt at the end of the tenth century, and Apt 17 coincided with the building of the new cathedral in the mid-11th century. She continues with a technical description of the mss., complete inventories of all items in them (with bibliographical references), and thorough discussion of each category of text, with comparison to other mss. or published sources to determine the position of the Apt items in the medieval European repertories. B. includes critical editions of all texts found only in one (or both) of the Apt mss.

Since the CT is an edition of texts, B. does not include discussion of the music for these items—tropes, proses, prosulae—which are all by nature to be sung; the great value of this and the other volumes of the series is that it provides music historians with a solid textual basis on which to proceed. Furthermore, much of the repertorial study can be carried out on the basis of the texts alone (as it is here); and, of course, there is much to be observed by a philologist on difficult matters of diction, syntax, prosody, use of pre-existing material, and variants. B. concludes that Apt 18 seems to be a relatively early attempt to establish a repertory of tropes and proses at Apt, drawing primarily from northern French sources but including in some categories numerous unica; the ms. is characterized by frequent mistakes in spelling and grammar, and wayward versions, all indicating an unskilled or uninformed compiler. Apt 17, some 50 years later, presents a more selected repertory with much greater skill, suggesting a considerable rise in educational and cultural resources at Apt. The unica in the two mss. present a number of interesting stylistic features and should be valuable materials for further

musical studies.

In *Pax et sapientia*, a supplementary volume to CT, Jacobsson has assembled six studies on various aspects of tropes and related topics. Michel Huglo sets out the very fruitful idea that tropes and proses—the new chant materials of the ninth and tenth centuries—were circulated in *libelli*, consisting of one or a few gatherings devoted each to an individual liturgical event. Gunilla Iversen explores several specific themes in the texts of Sanctus and Agnus Dei tropes, in particular *Pax, lux et sapientia* (whence the title of this volume), Trinitarian themes, themes of introduction, and prayers. Ritva Jacobsson and Leo Treitler explore the concept of trope, more specifically trope as genre, and come eventually to the conclusion that trope is not a genre in any consistent morphological or functional sense; rather, a trope (in its correct meaning as verse, i.e. single-line element) acquires its structural and functional identity by association with a liturgical item, usually of the Mass. Huglo provides an edition of a brief treatise on mensuration from the end of the 13th century. Finally, Wulf Arlt—presumably under the not very precise rubric that a motet is a kind of trope—shows how textual meaning and structure are closely related to musical structure in a motet from the *Roman de Fauvel*.

Eva Odelman's edition of prosula texts continues the critical presentation of a repertory begun in CT 2. As is the case with Vol. 5 on the Apt Tropers, Vol. 6 presents the repertory of a single source as a special case of repertories edited in earlier volumes from a broad collation. The single source, Wolfenbüttel, Herzog August Bibliothek Cod. Guelf. 79 Gud. lat., is again an Aquitanian one, this time traced to St. Martial-de-Limoges. It contains a repertory of Alleluia prosulae distinctive in technique and largely unica.

Alleluia chants consist of the word "alleluia" followed by a shorter or longer melisma, then a verse in an ornate setting that usually includes another melisma, and finally a repetition of the first one. The prosula consists of additional words laid under the first melisma and throughout the verse; the specific techniques of prosula involve the ways in which the new words are fitted to the pre-existing melody, and the ways in which they are related or not related to the words of the pre-existing verse with which they are interlaced. O. gives a solid reading of these often difficult texts, with exact display of the relationship to the Alleluia verse where that can be identified. Her introduction, in addition to dealing with all necessary technical matters, begins to discuss the interesting stylistic problem of how the prosulae are formed. Still to be explored are many details of diction, rhythm, and sonority that make these texts apt for their melodies; for it is clear that the principal destiny

of this curious genre of text is to shape and be shaped by the melody for which they were created.

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**CHRISTIAN SPIRITUALITY: HIGH MIDDLE AGES AND REFORMATION.** Edited by Jill Raitt, in collaboration with Bernard McGinn and John Meyendorff. *World Spirituality* 17. New York: Crossroad, 1987. Pp. xxiii + 479. \$49.50.

This is the second of three volumes on the Christian tradition in the World Spirituality series. The previous volume, on *Origins to the Twelfth Century*, developed a rich counterpoint between Eastern and Western Christianity. Although the current book also discusses Orthodox spirituality, e.g. R. Kraft's elegant essay on Eastern liturgy and G. Mantzaridis' on Palamism, it tells a different, and mainly Western, story: the development of new Christian visions and practices from 1150 to 1600.

The book's extended first part, "Schools and Movements," begins with the emerging mendicant orders and ends with the Radical Reformation. From this section's feast of riches, only a few can be sampled here. S. Tugwell and J. A. W. Hellmann present solid historical accounts of the Dominicans and Franciscans respectively. R. Kieckhefer places late-medieval devotion to Christ's passion, Mary, the saints, and the Eucharist "between the liturgical and contemplative elements of religion" (76). C. Bynum continues her groundbreaking exploration of medieval women's religious life, and A. Haas provides a magisterial account of the 14th-century German and Dutch mystics. O. Grundler sees the *devotio moderna* reviving traditional monastic spirituality and advocating its practice "both inside and outside the cloister" (190). W. J. Bouwsma stresses the evangelical character of the Renaissance humanists' "rhetorical Christianity" that appeals to the emotions rather than the intellect (239-40). In another essay Bouwsma finds in Calvin "a rhetorician's concern for the practical consequences of what he taught," and in particular for its affective impact (320-21); Calvin thus emerges as an expert pastoral guide, as well as a systematic theologian. M. Linehard clarifies Luther's views on Christian struggle, faith, union with Christ, and the sacraments (although we may question whether penance remains a sacrament for Luther [284]). In a startlingly powerful account of the Radical Reformation, T. George clearly details the teachings, practices, and martyrdoms of those Christians whom both Catholics and mainstream Protestants despised; especially noteworthy are the theology of suffering that arose in these communities and their thrust toward universal salvation, religious tolerance, and economic justice. Valuable articles on the Car-

melites, Augustinians, late Scholastics, English mystics, humanist approaches to Scripture, and the Zurich reformers complete this section of the book.

A much briefer second part presents "Themes" that recur throughout the period. There are comparative articles on Eastern and Western ecclesiology, liturgy, and Eucharist. In addition, E. Cousins comments on Christ's humanity and passion, and E. A. Johnson discusses the exaltation of Mary, to whom "God himself was subject . . . as a Son to his mother" (406). J. Raitt's concluding essay on 16th-century Catholic and Protestant spirituality suggests themes that lead into the forthcoming third volume on the Christian tradition.

Readers may discern additional common threads in the historical essays. For example, a concern for preaching and the word runs from the early Dominicans to the Reformers. More basically, an emerging "lay" spirituality is a hallmark of the entire period, as can be seen in popular devotional practices, increasing numbers of lay saints, the Beguines, the *devotio moderna*, Renaissance humanism, and the Reformers' "priesthood of all believers."

This book combines remarkably strong scholarship with sympathetic insight into Christian religious life from 1150 to 1600. When read separately, the essays provide clear introductions to major figures and topics within this period. But only by reading the book whole do we discover its full achievement, as it leads us to recognize the often-neglected "lines of continuity between the Middle Ages and the Reformation" (xvi). By focusing on spirituality rather than doctrine, it also broadens the scope of religious inquiry to embrace the popular as well as the academic, the devotional and mystical as well as the conceptual, and women's experience as well as men's. In short, this volume challenges us to rethink our positions within a richly varied yet common tradition.

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**IGNATIUS OF LOYOLA AND THE FOUNDING OF THE SOCIETY OF JESUS.** By André Ravier, S.J. Translated from the French by Maura Daly, Joan Daly, and Carson Daly. San Francisco: Ignatius, 1987. Pp. 504. \$24.95.

In proportion to his immense importance in the history of Western civilization, St. Ignatius has been sparsely served by historians. This is especially true in English, and most especially for the period of his life treated in this study. Like the "early Luther," the "early Ignatius" has appealed to scholars as well as to others. Yet it was the later Ignatius who made the lasting contribution to Church and world by founding and launching the Society of Jesus. The subject of R.'s study is, therefore,



important and needed. When the French original first appeared in 1973, it was considered something of a landmark. No similarly detailed and venturesome study had ever been attempted for Ignatius the founder.

The first question R. raises, perhaps to the surprise of some readers, is whether Ignatius was in fact the founder of the Society. What, i.e., was the role of the other "first companions," whom Ignatius always treated with special deference? The sources are not quite as clear on this issue as is generally believed, but they do point in the traditional direction, as R. shows rather conclusively. Perhaps more interesting, as well as more opaque, are other issues R. treats in trying to understand this man to whom he several times refers, quite correctly, as "enigmatic."

An important key to unraveling this enigma and to understanding Ignatius' mode of government was, according to R., his concern for persons over "structures." The *Constitutions* of the Society were not meant to quench the spirit but to encourage and direct it, and they were meant to respect each person's individuality. This same respect for the individual helps explain how differently Ignatius dealt with different people, or with the same people in different circumstances. Although this explanation does not resolve all problems and has often been adduced to explain seemingly inconsistent, even erratic, behavior, R.'s treatment does not gloss over the evidence and is as satisfactory as anything yet written on this aspect of "Ignatius the Superior."

Correlative to Ignatius' concern for persons over structures was the lack of planning and overall strategy, despite popular belief to the contrary, in the early Jesuit ministries. Ignatius responded to requests for aid by and large on an *ad hoc* basis. He had, of course, a strong sense of general priorities, but these never got translated into design. As R. points out, those priorities do provide the strongest evidence of continuity between the "pilgrim" of the early years and the later superior general. Much had changed, but much remained the same.

R. repeatedly calls attention to aspects of the self-understanding the early Jesuits had of themselves that are extremely important but generally neglected by historians. He often notes the Jesuits' sense that they were imitating and in some ways reproducing the "primitive Church" in their lives and ministries. He correctly insists upon the missionary character of the order. His close study of the sources allows him in several chapters to schematize in a helpful manner the stages of Ignatius' growth as a mystic and the evolution of his sense of mission and ministry for himself and the Society. The book is also filled with much information about the tensions and dissensions in the Society in its early years.

In my opinion, the greatest weakness of the book occurs at precisely the point where Tacchi-Venturi, Brodrick, and others have failed. R.

does not effectively fit Ignatius into the context of his times, despite a number of pages that attempt to do just that. This means, among other things, that "Catholic Reform" is treated as if it were a clear designation that meant the same thing for all who were engaged in the enterprise. It did not, as studies of the past 20 or more years have shown beyond any doubt. Pastor and Tacchi-Venturi, cited by R., are poor and outdated guides in this matter. I was surprised, on the other hand, that works like Jedin's history of the Council of Trent and Codina-Mir's study of the origins of Jesuit education were not utilized. The basic aim of R.'s study is to discover and present Ignatius' *mentalité*. This aim cannot be fully achieved until we locate Ignatius better in the cultures of his times.

The result is that we still find ourselves with an Ignatius somehow above and apart from many of the real issues of his day, so that the "enigma" only deepens—and with it certain aspects of the later history of the Society of Jesus. A further result is that the book therefore fails to engage a more general audience, for it fails to tell us more precisely how the Jesuits figured in the larger scheme of things. Like so many studies of Ignatius, this one too suffers from an in-house perspective. We read the times through the eyes of the Jesuit sources instead of reading the sources through the eyes of the times.

Moreover, some particular questions need to be pressed. Should one not take more account of the impact that the decision to establish schools had on the "missionary" character of the order? Is it so clear that Ignatius had no idea of founding an order, or the equivalent, before 1539 (cf. letter 20, to his brother Beltran, 1539), and are there not other ways of interpreting the evidence in this regard than by reducing it to a choice between truth and a lie (94–97)? Is not methodological confusion introduced by the frequent invocation of Providence to explain certain developments? Without further commentary and explicit relationship to the rest of the book, just how helpful is R.'s long "chronicle" (123–216)?

In fine, this is a book that is helpful and considered, the result of a careful and sensitive reading of the Jesuit sources. It deals in a balanced way with important issues that others for the most part have not considered. It is also a book, however, that in many respects needs revision, especially in the light of more recent research. As far as I know, copies of Riccardo Villoslada's new and massive biography of Ignatius have not yet reached this side of the Atlantic. That study may provide the needed complement to R.'s.

The translation, though generally faithful to the French in an often wooden and unrelenting way, is not without a number of infelicities and even mistakes, some of them rather serious: e.g., the confusion of St. Anthony with St. Antoninus (52), of "five" for "fifty" (157), of Geneva

for Genoa (242), of "trial" for "process" (438 n.). Particularly distracting, however, is the inconsistent pattern of rendering proper names, so that we meet, e.g., Charles Carafa, Gian Pietro Carafa, and John Vincent Carafa—or even the same person appears as Francisco Strada and François de Strada. A firmer and more professional editorial hand would have improved the book in a number of ways, e.g. by listing in the bibliography the English translations of works by Schurhammer, Dudon, Leclerc, Pastor, and Hugo Rahner, and by making the appropriate adjustment in the notes. Why give references to French translations of Latin works when good English translations exist? The index to the French original is more helpful than the English, which has eliminated some subjects.

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**GODLY LEARNING: PURITAN ATTITUDES TOWARDS REASON, LEARNING, AND EDUCATION, 1560–1640.** By John Morgan. Cambridge: Cambridge University, 1986. Pp. x + 366. \$49.50.

An important and extensive picture of English Puritans struggling with the question "How can the intellect and will be blended to produce a meaningful Christian existence in a fallen world?" M.'s intriguing book is a study in the social history of ideas. He concentrates on the connections between Puritan principles and their plans for action in a society they sought to reform and see transformed by the preaching and teaching of the Word of God.

Specifically, M. focuses on views of learning and education as these were forged in the contexts of emerging Puritan theological, ecclesiological, and social views. His excellent chapters survey the limits and proper uses of human reason and the dangers of "learning" from Puritan perspectives; the role and status of ministers, their learning, and how it should be used in the pulpit; the godly household; the reform of schools; schoolmasters; the reform of higher education; and the institutionalization and individualization of reform. M.'s triple analysis of pulpit, household, and school shows how Puritan attempts to maintain a balance between faith and reason produced a series of dichotomies or contrasting emphases that by 1640 finally could not be thoroughly synthesized. After the English revolution and restoration and with emerging 17th-century emphases on the powers of reason, Puritan projects in these arenas failed.

M. carefully and correctly shows how Puritan reformed theology stressing God's election, covenant, and power to create new spiritual life through religious experience led Puritans to seek a sound basis of knowledge so that their actions could accord with the Word of God in Scripture.

This meant education was crucial. Human learning, like human reason, had a proper role. Yet reason was not the basis of salvation; only faith could comprehend God's grace. So while Puritans promoted and enhanced the pursuit of human learning, the proper *limits* of natural reason were always to be recognized as well. When reason transgressed its bounds, ungodliness resulted. No human discovery or "experience" could challenge the supreme authority of Scripture. Only "regenerate reason," following the religious experience of conversion, could properly assist one in knowing God and the duties of the covenant.

For Puritans this means all "learning" must be "godly learning." The tension was that the "puritan road to Jerusalem *did*, in spite of questions raised during construction, detour through Athens." Godly education was the task of ministers, parents, and schoolmasters. Their job was "to turn the reason and the will of each generation towards a *desire* for salvation." While ultimately a reformed society could not be achieved by such efforts, education was the medium for spiritual growth. Puritan educational institutions, from grammar schools to colleges, were established to provide the surroundings and knowledge prerequisite to scriptural scholarship.

This comprehensive vision required the close co-operation of "godly" people to instigate and perpetuate the ongoing purification and reform of institutions of learning. The Puritan social network was essential here. Instead of challenging existing structures, Puritans established their own. They did not introduce novel educational theories. Instead, they tried to form a "community of faith consisting of enthusiasm tempered by reason (rather than the other way around)" which would develop "a mode of Christian *existence* in a fallen world nearing the apocalypse." This they built as a practical divinity, founded on their modified Calvinism as a theological base.

M.'s illuminating portrait is an invaluable resource for understanding the dynamics of the Puritan thrust to "all the dark corners of this Kingdom" (R. Sibbes) and their essential commitment to "learned godliness."

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RELIGION IN ENGLAND 1688-1791. By Ernest Gordon Rupp. *Oxford History of the Christian Church*. New York: Clarendon/Oxford, 1986. Pp. xii + 584. \$79.00.

Rupp is the Cambridge University Dixie Professor of Ecclesiastical History Emeritus, best known for his learned books on Luther and on the Reformation of the 16th century, Continental and English. It is appropriate, however, that as a prominent English Methodist he should

write a history of the time and place in which Methodism began. Henceforth he will be remembered for having produced a scholarly, thorough history of religion in England from the revolution of 1688 to the death of John Wesley in 1791.

The book begins with the emergence of the Non-Jurors and with descriptions of the prominent parties and individuals in the Church of England in the years after the revolution. It proceeds to a detailed but not exhaustive treatment of those Rupp calls "dissidents"—ranging from Quakers to the English Roman Catholics. Having made this survey, he then delves beneath the surface events of churches and institutional leaders to write of mystics, rationalists, and moralists, most prominently William Law, Samuel Clarke, Toland, Collins, Tyndale, and Joseph Butler. The last-named seems to be allowed less space than is warranted (see, e.g., Terence Penelhum's *Butler*).

At this point, about midway through the volume, Rupp joins Norman Sykes and others to redress the familiar description of religion in England during the 18th century as sick unto death. He firmly states, as he begins a section on "The New Benevolence," the religious societies, Thomas Bray, and the Charity Schools: "The notion of a church sick, languishing, and corrupt, only saved at the last moment by the irruption of the Evangelical Revival ignores the fact that the revival itself had roots, and that it would have been impossible apart from the several converging movements of a renewal which had already begun" (290).

There follows a book within the book, i.e. a history of the Evangelical Revival in England, extending over 165 pages, a marvel of scholarly condensation in an admirably readable style. Rupp rightly points out that the "Religious Societies" already developing in the Church of England, with their earnest and pious members, were rich soil in which the new evangelicalism of the Moravians and the Wesleys could take root, places in which those aroused to new seriousness of religion could find homes for the building of their burgeoning faith. A key to the revival is found in Rupp's comment on the Aldersgate St. experience of 1738, when John Wesley found his "heart strangely warmed." That experience was imbued with a sense of wonder, which "was the missing note in contemporary Anglican spirituality" (357). This was on the positive side; on the negative were exaggerated enthusiasm, with manifold bizarre happenings, and "contumely and angry controversy, rows, walk-outs, expulsions, between Methodists and Moravians on the one hand, and the Calvinists on the other" (388). There are careful treatments of "The People Called Methodists," and of Calvinists and Evangelicals within the Church of England from the Countess of Huntingdon and William Romaine to Charles Simeon and Henry Venn. In the end, however, Rupp concludes: "More influential than the Evangelical Revival was the continuing life

of the Church of England" (493), thus providing a fresh and valuable perspective.

The final section explores the ordinary life of the church, its clergy and its laity. Rupp admits: "It may be fairly argued that the religion of everyday wayfaring Christians should have occupied far more of these pages than theological controversies, ecclesiastical councils, the doings of the famous, books. . ." (510). Such history, which seeks "to relate the inner convictions of a silent, and largely inarticulate, majority," is difficult to write. Nevertheless, such ordinary history deserves attention, and the reader can be grateful that Rupp sought to provide some evidence of the life and convictions of ordinary Christians as a conclusion for his book.

It is possible that this volume, so well written and so readable, will be the influential general text on its subject for years to come, in spite of its price. There is a "Select Bibliography" which contains most of the obvious and accessible references. The index is well done, but could have been improved with more, and more detailed, subject headings.

*School of Theology, Sewanee, Tenn.*

JOHN BOOTY

AT THE ORIGINS OF MODERN ATHEISM. By Michael J. Buckley, S.J. New Haven: Yale University, 1987. Pp. viii + 445. \$27.50.

As I read Buckley's new book on the origins of atheism, his tracing of atheism back to theism, I thought of Julien Green's remark on seeing Sartre's play *The Flies*: "If God were Sartre's God, God as Sartre sees Him, I would be an atheist twenty times over, I would be the atheist of such a god and a fanatical one too, but this is a case of mistaken identity." If God were Diderot's God, if God were d'Holbach's God, B. is saying, God as seen in the universal mathematics of Descartes or in the universal mechanics of Newton, God as seen in the mystical theology of Malebranche or in the logistic theology of Clarke, I would be an atheist too, I would be the atheist of such a god, but this is a case of mistaken identity. The true identity, B. is saying with Pascal, is the God of Abraham, Isaac, and Jacob, the God ultimately of Jesus Christ, the God who can be known in following Christ. The mistaken identity came about when theologians like Lessius and Mersenne called in theism to defend Christianity against atheism. It was the theism then of Descartes and Newton that produced by way of Malebranche and Clarke the atheism of Diderot and d'Holbach.

"A philosopher once said in my presence, 'The universe is a series of leaping sparks—everything else is interpretation,'" Loren Eiseley writes. "But what, I hesitated, was man's interpretation to be?" The atheism that is the outcome of theism, as B. describes it, is summed up in that

statement, a universe of leaping sparks, the rest dismissed as interpretation. The essential move of Diderot and d'Holbach was to join what Descartes and Newton had put asunder, i.e. matter and motion. As long as matter could be thought to exist without motion, a god was needed to put it into motion, but once matter was conceived as essentially in motion, as "leaping sparks," such a god was no longer needed, was merely "interpretation." Still, Eiseley's question remains: What is our interpretation to be? B.'s answer is to unravel the interpretation given by atheism, to see atheism simply as the negation of theism, then to unravel the interpretation given by theism, to see theism itself as a hidden negation of Christianity, a "self-denial," a "self-alienation of religion."

What I had seen in Descartes before I read B.'s book was the disappearance of soul. Where Plotinus had spoken of four substances: God, mind, soul, and body, Descartes spoke of only three: God, mind, and body. I thought the disappearance of soul accounted for the dualism in Descartes of mind and body. What I had seen in Newton was the notion that space and time are the divine sensorium. I had seen there the origin of Kant's notion that space and time are the human sensorium. After reading B., the thought comes to me that the disappearance of soul may account also for the separation of God from matter, a separation that contrasts strongly with the union of God with body and soul in the Christian doctrine of the Incarnation. Also, the thought comes to me that things are present to God in Newtonian space and time, and things are present to us in Kantian space and time, but God's presence to us has somehow been lost. It is ironic that what was being lost in that age of deism was being found again at the same time by the simple man who became Brother Lawrence, who devoted his life to "the practice of the presence of God."

I was challenged most of all, however, when I saw myself in some of the projects that B. is criticizing. The universal project of Descartes, of Newton, and the apologetic project of Lessius, of Mersenne, made me think of a project of my own during my student days long ago in Rome, of somehow integrating Christianity and modern thought just as Aquinas had integrated Christianity and Aristotle. As I read B.'s account of Lessius introducing the *Summa theologiae* of Aquinas into the Netherlands as the primary theological text, I wondered again if Chesterton's intuition was correct that Aquinas after his controversy with Siger de Brabant "had for the first time truly realized that some might really wish Christ to go down before Aristotle." I thought also of a question a young disciple of Martin Buber once posed to me in a seminar of Jews, Christians, and Muslims we were holding in Jerusalem: "Will you ever attempt to do a system?" When I asked what he meant by "system," he

said: "to pass judgments, for instance to pass judgment on Freud and on Marx." After reading B., I see ever more clearly the wisdom of what Josef Pieper called "the silence of St. Thomas," the fact that Aquinas deliberately left his system incomplete. Somehow these universal projects, like the universal mathematics of Descartes or the universal mechanics of Newton or the theological counterparts of Malebranche and Clarke, seem to end up creating a theism. It is possible to pass judgments, I conclude, but it is necessary also to keep silence, to leave system incomplete. For myself, I feel more at ease with theology as activity than as system, with theology simply as faith seeking understanding.

I have learned much from this fine piece by Michael Buckley. After unraveling the warp of theism and the woof of atheism, he does not leave us simply with the empty loom. He leads us back to the inner resources of Christianity, as if to say with John of the Cross, "God spoke one Word, and then He kept silence."

*University of Notre Dame*

JOHN S. DUNNE

PASCAL ET JEAN DE LA CROIX. By André Bord. Paris: Beauchesne, 1987. Pp. 327. Fr. 298.

A comparative study of these two authors, respectively from the 16th century in Spain and the 17th in France, could be of major importance. John of the Cross has a primary place in Spanish poetry and in Catholic mystical writing. Blaise Pascal, who was a distinguished scientist and mathematician, has remained a classic of French literature, both with the *Provincial Letters*, written in defense of the Jansenists against the Jesuits, and with the *Pensées* that were to be building blocks for an "apology for the Christian religion." Pascal died before he could write this apology. He is usually acknowledged as a profound mystic, thanks to his "memorial" and to his meditation on the "the mystery of Jesus." Some authors, however, have rejected the mystical interpretation of these texts, partly on account of Pascal's involvement with Jansenism: the Jansenists in general favored ascetic practices rather than mystical contemplation.

Bord, already known for his *Mémoire et espérance chez Jean de la Croix* (Paris: Beauchesne, 1971), has divided his book into three parts of three chapters each. Part 1 examines "the historical context." Bord answers the question: Was Pascal in touch with Carmelite friars or sisters? With an abundant luxury of details, he shows that there were literary and personal contacts between some of the major French Jansenists and the Carmel: Carmelites avoided open opposition to the Jansenists (chap. 1). He shows that, both *aux champs* ("in the fields") and in Paris, the monastery of Port-Royal, which became the center of French Jansenism,



was in touch with the Carmelites and their sponsors and protectors in France, notably with Bérulle and the Oratorians (chap. 2). Finally, Pascal's relatives and he himself were friendly with a number of Carmelite friars in the cities where they lived, Clermont-Ferrand and Rouen. Blaise's sister, Jacqueline, who felt called to the convent, was attracted to the Carmel before finally joining Port-Royal after her father's death, and against opposition from her brother, who generally did not favor the religious life (chap. 3).

In Part 2 Bord compares the texts of Pascal and John of the Cross. He first pays attention to some specific expressions or points of view, notably the devotion to the prophet Elias, St. Joseph, and St. Teresa; the expression "and I-know-not-what" that is found in good place in the two authors, the idea of "the wager" central to Pascal's apologetics, and that of "the three orders" of the flesh, the spirit, and charity (chap 4). He next examines "the pilgrimage of the soul" (chap. 5) and "union with God" in both authors: Pascal has read John of the Cross and, though deliberately independent, draws on his writings (chap. 6).

In Part 3 Bord confronts the question: Was Pascal a mystic? He briefly examines the "criteria" of mysticism (chap. 7) and the experience of "the night": Pascal's night is similar in language to, but different in content from, that of John (chap. 8). Finally, Bord interprets the text of Pascal's memorial (chap. 9). This was an account, that Pascal had sown in the lining of his coat, and did not destine for publication, of an ineffable experience of God in the night of Nov. 23, 1654.

Generally, this book does not help to know John of the Cross; its real topic is Pascal. Although the comparisons are at times superficial, it adds a new dimension to the ongoing study of this profound religious thinker.

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GEORGE H. TAVARD

**THE SPIRITUALITY OF CORNELIA CONNELLY: IN GOD, FOR GOD, WITH GOD.** By Caritas McCarthy, S.H.C.J. Lewiston, N.Y.: Mellen, 1986. Pp. xvi + 251. \$59.95.

In the field of American religious history, the last quarter of this century has been enlivened simultaneously by an interest in women's contributions to that history in general, and in American spirituality in particular. Provocative coincidence within a 12-month span, 1986-87, furnishes careful and separate treatments of the spirituality of two American women whose careers bear striking surface similarities. Cornelia Connelly and Elizabeth Seton (cf. *TS* 49, no. 2 [June 1988] 386-87) were both converts to Roman Catholicism from Episcopalianism; both were married and had five children; both were religious foundresses of institutions whose primary work during their lifetimes was Catholic

education for women. Yet their careers present sharp contrasts, particularly owing to the almost incredible course of Connelly's life after her conversion, a life whose vicissitudes shaped her spirituality.

A member of the Society of the Holy Child Jesus, M. offers the first documented full-length study of their founder's spirituality through her charism. ("Documented" is certainly the *mot juste*, for the text is accompanied by 27 pages of select bibliography, one entry alone running to 85 volumes.) M. writes from familiarity with her 19th-century subject, but also with more recent patterns of thought; she skilfully avoids excesses in either direction. While acknowledging that contemporary feminist consciousness might highlight the women's issues in Connelly's story, and that insights from modern studies are used, M. does not write from a specifically feminist point of view. "Feminism," she asserts, "was not the focal, integrating factor in Cornelia's life, nor did she use feminist rhetoric." The concept of charism found throughout the volume is carefully defined in chapter 1, in relation to Connelly's insistence on "the hidden life of the Holy Child Jesus" as the spirit of her society. Charism's dual role—as inspiration attracting followers and then giving appropriate institutional form to their mission—is presented as Connelly's preoccupation during her 33 years as a religious superior.

Connelly's life emerges chronologically from her happy youth and her excellent education in America; her years (1831–43) as a loving wife and helpmate to Pierce, an Episcopalian priest; after their conversion, her teaching at Grand Coteau; her distress at Pierce's decision in Rome to become a Catholic priest followed by her acceptance of her own new role as religious founder in England; Pierce's apostasy and kidnaping of her three living children; his public suit against her to recover his marital rights; the long years and repeated setbacks attending her determined efforts to secure an authorized rule for her society; and the spread of her society to the U.S. and France before her death.

The core of the spirituality perfected after her conversion was Ignatian. She first encountered the Spiritual Exercises while in Louisiana, and in Rome her spiritual director was John Grassi, S.J., who helped in sketching a rule for the society she contemplated as her vocation after Pierce's ordination. As M. puts it, "The Spiritual Exercises had been the providential instrument by which God had formed Cornelia to recognize and respond to her inspiration for the Society."

As it turned out, her Constitutions were shaped and reshaped during her tenure as superior. Other elements were added from the Visitation Constitutions by Francis de Sales and the Constitutions of the Figlie del Sacro Cuore di Gesù by Teresa Verzeri. Yet permeating each revision was the Ignatian core and Connelly's insistence that all should begin

“with the most sweet and holy and loving Child Jesus—a humbled God—walking step by step with him in the ways of a child.” Love of the “hidden life at Nazareth” was the mark of her society.

M. includes valuable sections on the spiritual tradition from which Connelly drew, the synthesis of her spirituality with her educational principles, and an appendix on her writings.

*Bridgewater, Mass.*

ANNABELLE M. MELVILLE

JAMES DUHIG. By T. P. Boland. St. Lucia: University of Queensland, 1986. Pp. xv + 435. \$37.50.

Boland has given us a splendid biography of James Duhig (1871-1965), bishop of Rockhampton 1905, coadjutor in Brisbane 1912, archbishop of Brisbane from 1917 until his death almost 50 years later. More than a portrait of an individual, B.'s study is a window through which to glimpse the Australian Church and its episcopate attempting, not very successfully, to come of age.

“Always a man for standing on heights and putting churches on them” (3), Duhig has been remembered above all as “James the Builder.” With ambitious and reckless energy he led the Queensland Church in a long period of expansion and consolidation. While documenting these material successes, of which Duhig was so proud, B. seeks to do justice to his whole achievement and to the many roles in which the archbishop so magnificently cast himself: Irish chieftain, civic guardian, princely patron, champion of the weak, political mover and shaker (both publicly and behind the scenes), community leader and reconciler, business tycoon, embodiment of the Catholic community and its anxiety for social respectability. Above all he was a pastor, even if he sometimes confused church and school building with the spiritual growth it was meant to promote (173), and a community leader who sought the integration of Catholics into a harmonious civil society. He had a natural instinct for leadership. It is one of the achievements of B.'s book that Duhig is placed in perspective as the leader of the Australian Church for decades, along with Daniel Mannix, whose memory has tended to overshadow his. Their attitudes and methods, often opposed, shaped Australian Catholicism during episcopates that lasted through two world wars, the depression, the period of postwar immigration and anti-Communism, and the gradual transformation of the Church from an Irish to an Australian one.

The book begins, “James Duhig was an Irish peasant.” B. has entered with remarkable sympathy into Duhig's experience as a boy in Ireland and in immigrant Teesside and Brisbane, and later as a seminarian at the Irish College in Rome, finding here the roots of his shrewdness and

direct accord with people, his land-buying compulsion, his social climbing, his large view of episcopal office, his mixed ambitions for the Church and himself, and what one reporter called his "spacious sympathy" for all. Here, too, according to B., are the roots of Duhig's hidden spirituality. Over the years, by this account, he changed little.

During his lifetime Duhig was viewed with an esteem that grew to reverence. He has been fortunate in his biographer. Thorough, urbane, learned, charitable, and writing with rare elegance, B. paints a sympathetic, even affectionate, portrait of a pastor of a stature "to compare with the great figures of the past" (xiii). This is no hagiography, however. Duhig is described with ironic eye and witty pen. His follies, like his achievements, were on the grand scale and are not concealed, whether his flirtation with Mussolini and with Italian fascists in Queensland, his financial methods ("menaces, blandishment and dilatory payment" [281]), which caused the resignation of a conscience-stricken secretary, or his Machiavellian manipulation of anyone in his way.

This honest documentation of Duhig's faults and follies, his ambition and envy, his pretentiousness and hubris, his financial unscrupulousness and theological superficiality, will leave many readers with a less favorable impression of him than his biographer's. "He was a leader," says B., "whose faults people could forgive" (79), but at a distance his charm and humanity do not work so powerfully to excuse him. Theologians reading the work will be left with questions still pressing today: about the relationship of charism and office in the Church, about the qualities and selection of bishops, about justice and politics in the Church, about the relationship of local and universal Church, about the double-edged sword of inculturation.

The book has been handsomely produced by the University of Queensland Press, with more than 50 photographs. There are a score of slips and some incomplete bibliographical references that might have been corrected by more careful proofing. Maps of Queensland and Brisbane would have been welcome additions, especially for foreign readers, and the index could have been considerably more thorough. There is no bibliography (the work is based largely on archival sources), but a useful note directs the reader to the principal bibliographical tools in the field and lists the archives used.

Although definitive work on Duhig and his period must await the further opening of the Propaganda Fide archives, B.'s portrait, without cynicism and without illusion, will likely remain indispensable. It illumines both the man and his time. For both scholarship and readability, it sets a high standard in Australian Catholic historiography.

**THEISM, ATHEISM AND THE DOCTRINE OF THE TRINITY: THE TRINITARIAN THEOLOGIES OF KARL BARTH AND JÜRGEN MOLTMANN IN RESPONSE TO PROTEST ATHEISM.** By W. Waite Willis, Jr. Atlanta, Ga.: Scholars, 1987. Pp. x + 239. \$15.95; \$11.95.

Though it still reads at times like a doctoral dissertation, this is an important book for those interested in philosophical theology. W., assistant professor of religion at Florida Southern College, argues that classical theism, in terms both of its method and of its content, has inadvertently given rise to modern atheism. Its method, e.g., is to abstract from some area of human experience (e.g., the perceived order of nature, the moral order, the feeling of dependence) a generalized concept of God and only afterwards supplement that purely philosophical understanding of God with the specifically Christian notion of God as triune. Thereby, however, classical theism becomes vulnerable to Ludwig Feuerbach's charge that the notion of God is nothing more than the unconscious projection of idealized human attributes and values onto an abstract object of thought which is then mistakenly attributed independent existence as a transcendent being. To restore intrinsic value to life in this world, accordingly, the notion of God as the effective negation of all that is human must itself be negated. Furthermore, as 20th-century advocates of protest atheism would contend, it is better not to believe in God at all than to believe in a God who, in the face of human suffering, either does not care or does not count (i.e., is powerless to do anything about the causes of the suffering).

Karl Barth and Jürgen Moltmann, on the other hand, escape the critique of modern atheism because they employ a different theological method and as a result end up with a different concept of God. Their method is to begin with the specifically Christian understanding of God as triune and to argue that in the man Jesus (and nowhere else) is the true nature of the triune God revealed. Since divinity and humanity are identified in Jesus, divinity is no longer to be conceived as the antithesis of humanity but as its unexpected perfection. Furthermore, since Jesus in his life and preaching worked tirelessly for the elimination of injustice and the creation of a more equitable social order, the triune God is revealed as fully involved in the struggle for economic justice and social equality. Moltmann, to be sure, is far more emphatic than Barth in asserting that the three divine Persons suffer for and with their rational creatures. But Barth, at least, is insistent that philosophical conceptions of what constitutes divinity have to be revised in the light of the life and message of the man Jesus, who is the incarnate Word of God.

I find this book exciting because it resonates deeply with my own convictions about the limitations of classical theism. Aquinas, e.g., offered an explanation of the doctrine of the Trinity in terms of subsistent

relations, but he never used this notion of subsistent relation to explain the God-world relationship or the relationship of finite entities to one another within the unity of a single cosmos. Hence the doctrine of the Trinity remained an appendage to his basic philosophical scheme conceived in terms of Aristotelian cause-effect relationships. While this line of thought guaranteed the transcendence of a unipersonal Creator God, it effectively undermined the immanence of the triune God within creation and indirectly prepared the way for contemporary atheism. My only critique of W. is that he apparently fails to see that one cannot rest with the simple affirmation of the primacy of the Trinity within Christian theological reflection. Eventually, one has to construct a philosophical scheme which employs a given understanding of the Trinity as the starting point for articulating first the God-world relationship and then the relationship of all finite entities to one another within the cosmos. This has been my own concerted effort in recent years in trying to correlate Whiteheadian process-relational metaphysics with the notion of the triune God and vice versa.

*Xavier University, Cinn.*

JOSEPH A. BRACKEN, S.J.

**MODELS OF GOD: THEOLOGY FOR AN ECOLOGICAL, NUCLEAR AGE.**  
By Sallie McFague. Philadelphia: Fortress, 1987. Pp. xiv + 224. \$10.95.

M. continues here her quest for a metaphorical theology, one that recognizes the importance of metaphors, not only for shaping language as such but also for bringing into discourse imaginative symbols that help express the ineffable. Her mode of proceeding she calls heuristic, i.e. intended to suggest possibilities and open up new vistas rather than to argue exhaustively or connect entirely. She thus insists throughout on the tentative and experimental nature of this metaphorical theology.

M. here explores metaphors for God which she believes to be suited to the postmodern situation, the "ecological, nuclear age" of the subtitle. The ecological character of the current situation recognizes the interconnectedness and interdependence of all creation; the time of speaking about mastering creation must now be behind us. And the entirety of this creation lives under the brooding specter of nuclear destruction. These two realities shape contemporary consciousness and perception of the religious in a significant way.

The book has two parts. The first is a well-argued presentation of M.'s understanding of metaphorical theology, especially as it is to be practiced in an ecological, nuclear age. Chapter 1 outlines the new sensibility that insists on holism while coming to terms with the nuclear nightmare. Chapter 2 deals with metaphorical theology as such, explaining how metaphors shape models ("metaphors with staying power") that in turn

shape our perceptions and conceptions of faith. M. explores how this process is carried out within Christian faith, developing into a Christian paradigm in the life of Jesus, one characterized as "destabilizing, inclusive, and nonhierarchical" in its effect on reality.

M. then turns to the question of God's relation to the world, examines the inadequacies of what she considers to have been the prevailing model, a "royalist, monarchical" one that separates God from the world in an "asymmetrical dualism," and proposes some new metaphors: the world as God's body, and God as mother, lover, and friend of the earth.

The second part sets about exploring the metaphors of mother, lover, and friend of the earth. Each is examined to reveal the kind of love it signifies (agape, eros, and philia respectively), the nature of God's activity in the world (creating, saving, and sustaining), and the ethical consequences of the image (justice, healing, and companionship).

M. makes her case well. Proposals are presented in persuasive and clear fashion. Nuances abound. Even though M. insists on the tentativeness of her project, she does not use that as a license for sweeping generalizations. This is an important contemporary book on God that tries to bring together awareness of context, sensitivity to language, and respect for tradition.

Some questions can be raised. Why does M. not explore the dark side of her proposed metaphors, especially when living in an age of nuclear nightmare? She does so for the metaphors she rejects. What, e.g., about the possessive and devouring mother as the spouse of the demanding and oppressive father? She cites some material on Hindu traditions, but does not take up the traditions of Tara, the devouring mother, and the implications for her model. Not looking at the shadow side of symbols gives the quality of her argument a certain two-dimensionality. She loses her habitual sense of nuance when she speaks of hierarchy as something always bad (although she does make a reference to "levels" in nature). How does she see the complexity of the world cohering? Finally, whereas the immanence of God gets superb treatment throughout, transcendence receives rather short shrift in the conclusion. M. recognizes this, and it is to be hoped that she will take this up in a later work.

All in all, however, this book deserves the attention of theologians, both for its thought on theological method and for the new possibilities it proposes for imaging God.

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**BODY BROKEN AND BLOOD SHED: THE EUCHARIST OF THE RISEN CHRIST.** By Luis M. Bermejo, S.J. Anand, India: Gujarat Sahitya Prakash, 1986. Pp. xvi + 350. \$10; \$8.

Bermejo aims to write a "modern, comprehensive book on the Eucharist which is at the same time thorough, solid, spiritual and readable." This, he hopes, will fill a void and complement a popular understanding of the Eucharist which, "though substantially correct, remains also essentially crippled and incomplete." He acknowledges that some of his views will probably be regarded as "left of center, if not downright leftist," others as "on the right and fairly conservative." The result is a work that is encyclopedic and at times controversial.

The main topics are the Last Supper, memorial, sacrifice, the Church's offering, real presence, the conversion of the elements, the permanency of the sacrament, the meaning of Communion and intercommunion. Within these areas B. discusses private Mass, concelebration, frequency of celebration, lay presidency, Eucharistic cult, and visits to the Blessed Sacrament.

B. pulls no punches. Speaking of attempts of Roman authority to prop up transubstantiation as the explanation for the Eucharistic conversion, he states: "the entire edifice came down with a crash. . . . It was simply dead, may it rest in peace" (ix; cf. 225). Referring to the current ecumenical situation, he observes that "in this area of ecumenical knowledge sometimes episcopal ignorance truly borders on the scandalous" (xiv-xv). Citing the Roman Congregation for the Doctrine of Faith's 1983 statement that the power to consecrate the Eucharist belongs exclusively to bishops and priests and that this is a matter of faith, B. notes the NT reticence and protracted reserve on the question by the "central magisterium." He comments: "Thirteen centuries of complete silence on the part of the magisterium in a matter of faith! Is this really credible?" (169). Such hard-hitting style is apt to raise hackles in some circles.

On the other hand, B. tries to ground his positions in the Scriptures. In his treatment of the Last Supper, which, following Jeremias, he sees as a Passover meal, he nicely develops the meaning of Passover and covenant blood in its Jewish context. He rightly sees Jesus' resurrection as a key to many facets of the Eucharist. E.g., he insists that Christ's death and resurrection are inseparable in understanding Calvary and the Eucharist as sacrifice, with the resurrection serving as the Father's acceptance of Jesus' offering (57-58, 63). His listing immolation as a constitutive element of sacrifice is less helpful. With its connotation of destruction, it could lead in the direction of "immolation theories" which have in the past obscured the question of the sacrificial nature of the Eucharist. B.'s fine presentation of the Eucharist as the memorial of Christ's death and resurrection is much more fruitful in this regard.

B. properly places his discussion of "real" or "Eucharistic presence" in the context (1) of the manifold presences of Christ, (2) of Christ's risen



body, and (3) of personalistic images which underline the importance of an ecclesial response to Christ's presence (202-16). It would probably be better to say that the saving event is present because Christ is, rather than vice versa as B. seems to imply (44-45, 207). Phrases like "merely symbolic" (27, 187-88, 209) seem to neglect the notion of symbols containing the reality as Rahner, Tillich, and Schillebeeckx have used it. This understanding of symbol would be a nice complement to B.'s use of memorial to explain the presence of Christ and his sacrifice.

In treating the offering of the Church, B. concludes that the local church is the enfleshment, the incarnation, of the universal Church and that it is "in this sense, and only in this sense, that the universal Church can be said to co-offer the eucharistic sacrifice" (131). In this context he treats the question of the private Mass, celebrated by the priest alone without a congregation. After presenting the "case for the defense" and the "case for the prosecution," his verdict is that this practice cannot possibly be defended as a legitimate development of Eucharistic worship and doctrine (152). In this section also B. finds persuasive reasons for daily celebration of the Eucharist (162) and commends concelebration for priests (159). Here, too, he argues that to insist that the Eucharistic celebration must always and everywhere be presided over by an ordained minister may be to deprive some local churches of an indispensable ingredient in the life of the Church (171).

Ecumenical awareness and sensitivity are manifest throughout the book. E.g., from an ecumenical point of view B. suggests that Catholics might reconsider such practices as public adoration of the Eucharist while still viewing visits to the Blessed Sacrament positively. On intercommunion, B. outlines the official Roman Catholic position and then offers some possibilities for the future. Here, as elsewhere, he gives a glimpse of the present situation in India.

B. has succeeded in providing "a modern, comprehensive book on the Eucharist." The discerning reader should find it both interesting and helpful.

*St. John's University, N.Y.*

JOHN H. MCKENNA, C.M.

ESCHATOLOGIE. By Medard Kehl. Würzburg: Echter, 1986. Pp. 370. DM 46.

This wide-ranging, intelligent eschatology undertakes to justify present hopes of God's kingdom. Their truth is to find fulfilment in the correspondence between the theological articulation of dedicated praxis and its underlying promise revealed in Christ that carries the tension of "already" and "not yet" into a future where human freedom and divine

faithfulness meet. K.'s first section details the historical bases of Christian hope. Since Christ represents the *Aufhebung* of the OT into Trinitarian love, K. traces the development of "God's kingdom" and "the day of the Lord" to their apocalyptic culmination in belief in the resurrection of the dead and final judgment. For Israel trusted that death could not destroy the just man's community of life with the almighty, just God. In contrast to his contemporaries, Jesus proclaimed the kingdom to poor Israel, and in him and his preaching its presence penetrated and became transparent, calling for belief and commitment. Even through his death Jesus expected the kingdom's advent and continuing Eucharistic presence. His resurrection laid the basis for the Church's Christocentric preaching, and eschatological salvation was seen as a sharing in his life through the Holy Spirit. Though *Naherwartung* yielded to cultic-sacramental presence, the Apocalypse nourished future hopes and its utopian vision lasted in chiliasm, Irenaeus, Joachim of Fiore, and liberation theology. But Augustine's conception of the *civitas Dei*, which the Church imperfectly manifests, muted utopian dreams and muffled impulses for innerworldly social transformation.

K.'s third section attempts systematically to ground responsible Christian hope. Christ's service of the poor and consequent social transformation are to be continued in the Church as the "true" mediator, or real symbol, of Jesus' eschatological promises. While the Church's explicit faith and sacraments make the kingdom unfailingly (*untrüglich*) present, the primordial sacrament of mankind's unity consists primarily in dedicated service and is not restricted to institutional adherence. History's termination is conceived as an immanent completion when all die into Christ's resurrection. Though death contradicts human hopes, it also forces men and women to decide about life's meaning; by the choice to participate in Jesus' fate, death can also become a transition to fulfilment. K. allows for some type of bodily continuation as the "form of identity" with one's past history in anticipation of the final resurrection. Judgment, heaven, purification, and the possibility of eternal loss are discussed as facets of man's relation to divine love. K.'s final section dialogues with various utopian projections from Kant to modern Marxists, demonstrating how their human hopes attain adequate fulfilment only in the Christian mystery.

In eschatology, where the norm for distinguishing "myth" from reality is given only with the event, K. has shed light and raised central questions. His book deserves study. Yet some ambiguities remain. Is the object of Christian praxis (love) Jesus or the poor? What is the internal relation between them? How can "truth" be verified for a future event? Is not praxis too inarticulate in itself and too protean in subsequent

explications to serve as truth's foundation? If Jesus is God's Son incarnate, does not this extraordinary irruption into history's continuity argue by analogy that history's end can be other than immanent completion?

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JOHN M. McDERMOTT, S.J.

**THE THEOLOGICAL AESTHETICS OF HANS URS VON BALTHASAR.** By Louis Roberts. Washington, D.C.: Catholic University of America, 1987. Pp. 226. \$36.95.

**THE ANALOGY OF BEAUTY: THE THEOLOGY OF HANS URS VON BALTHASAR.** Edited by John Riches. Edinburgh: Clark, 1986. Pp. 239.

The last few years have witnessed the appearance of a number of articles devoted to the theology of Hans Urs von Balthasar. Encouraged by the magnitude and depth of this unusual Swiss theologian together with the increasing availability of translations of his works, these writers hope to introduce an important theologian into English-speaking circles, where they feel he has been far too little appreciated.

Roberts attempts to present and explain B.'s theological aesthetics by considering how B. elucidates "beauty" within the tradition of Western culture. For B., it is the nature of being as beautiful, revealing itself in its mysterious, hidden depths, which evokes awe, wonder, and response in the myths, philosophy, art, and literature which have molded and even constituted our culture. It is this dimension, so vital in the Fathers and still so central for Bonaventure, which has been virtually lost in theology for centuries and which B. tries to retrieve.

To help the reader understand this retrieval, Roberts turns to two central contexts within which B.'s work evolves: the classical tradition (literature, philosophy, religion) and the Fathers. More specifically, Roberts is correct to highlight the significance for B. both of Greek tragedy and of Origen. While many writers argue whether B. is hopelessly Platonic or not, few have pointed out or explored the foundational significance of the art-form drama for him. Perhaps few theologians feel qualified (or interested enough) to assess B. here. Roberts is at his best in his third chapter on Greek myth and tragedy. B., he reminds us, said that Christians can converse more with Greek tragedy than they can with philosophy, for tragedy is the key to the Christ event. Apart from this context it would be almost impossible to appreciate B.'s development of soteriology. Like NT exegete Martin Hengel, B. finds important material here, especially in Euripides, for the background of the concept of substitution or atonement through a death motivated by love. B. also sees in Greek tragedy the fundamental question of human destiny in relationship to the divine. As a dramatic principle, the issue of the role

becomes important for B.'s Christology and anthropology. What does it mean to be a person? Do I have a particular part or role to play ("vocation")? Is it assigned to me by (the) God(s)? Am I free to imagine it, to interpret it?

With regard to the patristic roots of B.'s theology, Roberts generally follows the analysis of W. Löser, *Im Geiste des Origenes* (Frankfurt, 1976). Löser had pointed out the central issue of analogy. What B. has retrieved from the Fathers is their conviction about the fundamental goodness of reality: the positivity of created, finite being not just despite but precisely because of its radical difference from absolute, infinite being. Among these early theologians, both Origen and Maximus Confessor enjoy a pride of place. Roberts has performed a real service by making the results of this brilliant dissertation available to English-speaking readers.

The last part of the book is not nearly as good as the first. It is not so much that there are any serious errors in presentation or interpretation. But I found the last sections of chapter 7 very confused. The eighth chapter, on history and theological aesthetics, is sketchy and disjointed. Statements about the Logos on p. 184 are symptomatic of a failure to appreciate the central role of the Spirit in B.'s theology of history. This results in what I think is a caricature of B.'s understanding of development: "... it would be foolish to expect that the theology of today or tomorrow ... could possess a deeper insight ... than did the early Fathers." Fathers know best? I was also disappointed that in discussing specific ecclesiological issues, Roberts barely mentions the significance of the Trinity, especially as concerns B.'s concepts of person, mission, and communion. Even in a brief treatment, this is something so distinctive of B.'s theology that it merits elaboration. It is here, too, that B.'s (very disputable) understanding of ecclesial obedience and the Church's institutional, hierarchical structure is theologically (rather than merely anthropologically) grounded. The section "Theological Aesthetics: Vision" is good. Given the title of the book, however, it should have constituted a major portion of the work.

Finally, it seems to me that any treatment of B.'s aesthetics must make the Holy Spirit a central theme. B. frequently speaks of the Spirit's "tendency toward gestalt" or "incarnational tendency": the ever-greater One in God both as the interior depth of divine love and its exterior manifestation. It is the Holy Spirit who is the subjective/objective form of (inner-Trinitarian) divine love and, as *Spiritus Creator*, the (economic) One who forms the life of Christ and the life of Christians.

Turning our attention to *The Analogy of Beauty*, we find a collection of essays offered as a *Festschrift* on the occasion of B.'s 80th birthday. The book also intends to celebrate the completion of his massive trilogy,

the culmination of a remarkable life's work. We can hear B.'s own retrospective reflections in two pieces which, already published elsewhere, are included at the end of this book. Most of the authors of this *Festschrift* are involved in the publication of *The Glory of the Lord*, the first-rate English translation of B.'s theological aesthetics. Both by their translation efforts and by these essays, they hope to present English readers with some of the central themes formative of and present in B.'s work, to stimulate discussion, and to contribute to the appropriation of B.'s contributions in theology. I think their efforts will be only partially successful, for most of the essays seem more like enthusiastic expositions by writers who are obviously quite enamored of B.'s theology than really critical evaluations of it.

I found the essay "Balthasar and Rahner" by Rowan Williams to be the best in the collection. It is quite nuanced and escapes most of the characterizations of Rahner which one so often finds among B.'s champions. Moreover, in referring to the work of Ricoeur, especially the latter's important essay "Toward a Hermeneutic of the Idea of Revelation" in *Essays on Biblical Interpretation* (1981), he draws our attention to an important and fruitful area of comparative research. I would also add the name of David Tracy. The essay "Balthasar and the Analysis of Faith" and the "Afterword," both by Riches, offer interesting insights. The essay seeks to situate B. between the Modernist movement and the *nouvelle théologie*. In the "Afterword," Riches also effectively points out the essential role of analogy in a theological aesthetics which he sees as indebted to Plato. I still think that B. is far more Aristotelian and Thomistic than Platonic. Finally, I would like to mention Brian McNeil's piece, "The Exegete as Iconographer: Balthasar and the Gospels." It discusses in a very imaginative way an important issue for critics and sympathizers alike: B.'s style of exegesis. We find a refreshingly frank statement of the problem and an attempt to respond. While I found the characteristics of his "iconographer-exegete" somewhat confusing, I think the image is an excellent one. Looking at B. and looking back to Origen and Thomas, we must ask whether there need be a contradiction between historical, form-redactional analysis and a contemplative synthesis of the living Word which sees the whole. While there are problems, these three theologians remind us of the unity of all the senses of Scripture.

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JOHN R. SACHS, S.J.

**THE ETHICS OF DISCOURSE: THE SOCIAL PHILOSOPHY OF JOHN COURTNEY MURRAY.** By J. Leon Hooper, S.J., Washington, D.C.: Georgetown University, 1986. Pp. xi + 283. \$17.95; \$10.95.

Hooper has written a useful book at an opportune time. His study on

the social philosophy of John Courtney Murray is clearly written, closely argued, and comprehensively designed to assess the full scope of Murray's multiple interests.

The book would be a valuable contribution to the commentary on Murray's work at any time, but it appears when a debate is already afoot on what Murray wrote and what he would have written today about issues as diverse as war and peace, the role of the state, and the exercise of the Church's social ministry.

Much of the contemporary debate fails to place Murray's position on a specific issue in the context of his wider philosophical and theological position. The fundamental strength of H.'s book is precisely his effort to analyze Murray's thought in its totality. It is possible, in my view, to distinguish five levels of Murray's writings: (1) the formal church-state studies found principally in *Theological Studies*; (2) his theory of the public philosophy or public consensus found in the first half of *We Hold These Truths*; (3) his applied ethics or commentary on a range of specific issues, found also in *We Hold These Truths* and in a variety of other journals; (4) Murray's several commentaries on the Declaration on Religious Freedom; (5) his properly theological writing such as *The Problem of God*.

H. does not use this categorization, but his study analyzes and relates each of these dimensions of Murray's work. His book pursues a double objective: to trace the development of Murray's thinking on social ethics and to use Murray's journey as a point of reference for H.'s proposal of how social ethics and public argument should be carried out. In pursuit of this dual objective, H. gives us an exposition of Murray, a critique of Murray, and a constructive theory of social morality.

In his textual analysis of Murray, H. describes an as yet undocumented process of change and growth. He depicts Murray as both a self-confident exponent of the Catholic theological tradition and a self-conscious scholar capable of acknowledging the criticisms of others and of recognizing the limits of arguments he once thought to be adequate.

H. devotes three of his six chapters to Murray's developing position on religious freedom. Beginning with Murray's initial attempt at an "ethical" argument (1946), he documents the shift to the more social and historical method Murray used from 1947-54 to recast and reconstruct the Catholic tradition on church-state and religious freedom; then he examines Murray's conciliar style of joining political, juridical, and moral arguments to frame the document of Vatican II and to defend and develop its meaning after the Council.

Some of this analysis can be found in other commentaries on Murray, but H.'s distinctive contribution is the way he relates Murray's work on

religious freedom to the other three chapters of the book; in these chapters he is concerned with the lessons Murray learned from his engagement in public moral argument. He traces a process of development in which Murray not only argues specific issues but slowly constructs a view on what kind of analysis and public appeal is needed to shape an effective public case within the Church and in civil society.

In "The Authorization Principle" H. shows Murray's increasing use of a Thomistic principle ("the people are the ultimate judges of the king's justice") to assert a contemporary case for the moral responsibility and capability of the citizenry to be engaged in the shaping of public moral decisions. The strongest chapter of the book, in my view, is "The Church at the Cutting Edge," where H. describes the postconciliar changes in Murray's ethical and theological arguments. He is particularly helpful in illustrating how this period expanded Murray's thinking on social theory, ecclesiology, and ecumenism.

In his final chapter, "Human Responses to the God of History," H.'s double purpose of evaluating Murray and arguing for a particular style of social ethics comes to the forefront. The chapter catalogues advances Murray made and other tasks which H. sees yet unfinished in Murray's work and in the Church today.

During the course of his study, H. brings to light two themes which at best are only indirectly analyzed in other works on Murray. First, Murray's dependence upon and use of Bernard Lonergan; in some of his postconciliar commentary Murray explicitly invoked Lonergan's argument about classical and historical consciousness, but H. spells out in detail a more extensive pattern of Murray's use of Lonergan. Second, H. creatively examines the postconciliar dynamic in Murray's thought on the Church's role in civil society and internal developments within the Church itself. Others have surmised that if Murray had lived longer, he would have turned his theological and political skills to issues of freedom, authority, and social dynamics within the Catholic community. H. shows how far that process had already moved in Murray's thinking.

Murray's work will be part of the Catholic debate for years to come. Hooper's book will help us to use Murray accurately and creatively.

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J. BRYAN HEHIR

**NARRATIVE AND MORALITY: A THEOLOGICAL INQUIRY.** By Paul Nelson. University Park, Pa.: Pennsylvania State University, 1987. Pp. x + 180. \$21.50.

This revised Yale dissertation wraps two studies into one. It first explores the philosophical background for, and the key loci of debate in,

contemporary American Protestant narrative theology. The final third critically evaluates the work of Stanley Hauerwas.

The first three substantive chapters relate narrative to historical understanding, moral concepts, and virtue, and discuss the critical questions for a narrative morality. N. finds that the conception of the agent's freedom when narrative is given a determinative role can be "sufficiently robust to undergird moral responsibility" (36). He notes that moral rules often become subordinate to stories, precluding comparative evaluation of narrative traditions. Nonetheless, there may be sufficient commonality among stories to ground conversation between traditions (46–47). N. strongly criticizes Alasdair MacIntyre's account in *After Virtue*. MacIntyre's attempt to offer a theory of the unity of the virtues is inconsistent. His account of freedom to rebel against a tradition is too weak. He also "romanticizes the distant past and . . . violates his historicism when he commends an Aristotelianism *nouveau*" (60).

The next two chapters focus on theological issues. The fourth uses Lindbeck's categories, "cultural-linguistic" and "experiential-expressivist," to classify contemporary theologies which use narratives. In an elegant conclusion, N. prefers a "postliberal-particularistic, Barthian reading of biblical narrative [as] described by [Hans] Frei" (82). However, curious categorizations of theologians, the categorial indeterminacy of some theologians (79, 113), and total ignoring of Catholics concerned with narrative (e.g., David Tracy, John Shea) render this conclusion unconvincing—especially when N. helpfully reminds us that we need to distinguish between reading, and readings of, Scripture. The fifth surveys the uses of Scripture in ethics and concludes that construing Scripture as a narrative offers nothing very new for relating it to ethics or to using it to justify moral judgments.

The last third of the book plays Hauerwas against himself and his critics on the concepts of agency and character, the functions of narrative and vision, the use of the Bible, the possibility of adjudication between narrative-based traditions, and the issue of sectarianism in social ethics. N. finds Hauerwas inadequate, inconsistent, or incomplete in all these areas. Using marriage and family as a test case N. finds Hauerwas' use of Scripture and narrative categories not very helpful for resolving ethical disagreements.

Clearly, Hauerwas has been an "occasional" writer, reacting to specific issues, not a "systematic" one. Many have challenged him to put the core of his thought in order. But as he has been discovering his theology through public exploration, rather than delivering a fully-formed creature for our admiration, perhaps such demands are premature. Perhaps Hauerwas' "provocative and usually insightful" perspective is not, or not yet, stable enough for a "more deliberate and detailed statement" (139).



N. suggests that there may be "in Hauerwas's position a submerged theory of something like natural law" (128). But this is confused. As claims that our factual beliefs correspond to the-way-things-really-are are not helpful for warranting those beliefs, so claims that our moral judgments correspond to natural law are not helpful in warranting those judgments. Correspondence to reality or the natural law may be a condition for or result of our beliefs or judgments being true, but cannot function as an independent criterion by which we justify those truth claims. The central issues for Hauerwas are those of justification, of truthfulness rather than truth, and so natural law factors out. N. wants an unnecessary foundation for the practices of discussing moral claims and justifying moral judgments.

Meticulously examining a few frames from the middle of a long film can be fascinating. But this film is still running. N. clearly portrays, but does not resolve, many well-known problem areas in using narratives in theology and morality. His suggestions for plot development (149–51) are not inappropriate. But he writes as if he were outside the movie. This style of review should be deferred until one can view the whole film.

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TERRENCE W. TILLEY

FRIEDENSPOLITIK MIT MILITÄRISCHEN MITTELN: EINE ETHISCHE ANALYSE STRATEGISCHER ANSÄTZE. By Thomas Hoppe. *Theology and Peace* 1. Cologne: J. P. Bachem, 1986. Pp. 318.

DIE STRATEGISCHE VERTEIDIGUNGSINITIATIVE ALS ETHISCHE FRAGE. By Ernst Joseph Nagel. *Theology and Peace* 2. Cologne: J. P. Bachem, 1986. Pp. 159.

DIE STRATEGISCHE VERTEIDIGUNGSINITIATIVE IM SPANNUNGSFELD VON POLITIK UND ETHIK. Edited by Franz Furger and Ernst Nagel. *Theology and Peace* 3. Cologne: J. P. Bachem, 1986. Pp. 153.

With these three books the Institute for Theology and Peace, directed by Ernst Nagel, inaugurates a new series. The third volume, a collection of essays written mostly by German-speaking scholars, treats the strategic defense initiative or SDI as a subject creating tension between ethics and politics. Is SDI an expression or negation of Christian love of neighbor—if that love requires the avoidance of war, the pursuit of disarmament, and the use of limited military means to assure the well-being of a nation? Some say that SDI will make war more likely, others say less likely. The editors rightly comment that SDI is an excellent example of how difficult it is to recognize the demands of love in a concrete situation.

The essays, clearly written and well organized, provide useful factual information relevant to judgments regarding SDI. E.g., several authors

describe Soviet attitudes toward the defense of their country. The Soviets did not really accept the mutual vulnerability upon which the strategy known as Mutual Assured Destruction (MAD) was based. That is why, after the 1972 ABM treaty, they developed defensive systems and more powerful, more accurate weapons that threaten American land-based missiles. In case of a nuclear war the Soviet Union wants to insure the survivability of the state, i.e. the governing authorities. The Soviets look upon SDI as an attempt by the U.S. to achieve a decisive superiority. With SDI the U.S. could supposedly guarantee its own invulnerability to a nuclear attack; with its offensive nuclear arsenal it could ensure the vulnerability of the Soviet Union. Even if the nuclear balance of power could be achieved by greater reliance on defensive weapons, the Soviets would very likely object for a political reason, i.e. loss of status. Their position as a world power depends on their offensive military strength. They cannot compete with the West on the basis of economic performance and technical virtuosity in nonmilitary sectors.

A majority of specialists, according to Ernst Nagel, believe that the American SDI initiative has brought movement to East-West relations, especially in the area of disarmament talks. The Soviets, says N., are especially fearful of the technical progress the U.S. will make in its SDI research. He points out that Soviet leadership did not show a serious interest in the 1972 ABM and SALT I treaty until President Nixon persuaded Congress to fund research for a missile defense system. N. believes that the prospect of an effective SDI program will likewise lead the Soviets to discuss seriously new ways of maintaining the balance of power between East and West. This discussion is especially important, according to N., because neither the U.S. nor the Soviet Union presently accepts the MAD premise upon which the 1972 treaty was based.

Nagel's book *The Strategic Defense Initiative as Ethical Question* is divided into three parts. The first and longest part discusses the intentions and expectations of the U.S. administration regarding SDI, as well as the foreseeable consequences of including SDI in a politics aiming at national security. The second part briefly presents moral criteria for judging SDI; in the last section N. applies his moral criteria to the question of intentions and foreseeable consequences.

N. lays out carefully the declared intentions of the U.S. Administration regarding SDI and then explains what the various opponents of SDI, including the Soviet Union, believe the U.S. is trying to accomplish. The U.S. Administration says it wants to diminish the danger of nuclear war by placing more emphasis on defensive weapons than on retaliation with offensive weapons. The punishment concept of deterrence will give way to a denial concept. In other words, the potential attacker is to be deterred

and discouraged because he cannot reach the goals of his attack, and less because he is threatened with higher levels of damage for hitting reachable targets. Soviet analysts believe that SDI is simply part of a Western plan to obtain a first-strike capacity. After examining the various positions, N. concludes that SDI has great potential for bringing about disarmament agreements between the U.S. and the Soviet Union.

N.'s second section, on Christian moral standards, is very brief but very good. In a few pages it provides a subtle overview of Catholic teaching on war and peace. He sets the tone of his remarks by citing a well-known passage from John Paul II: "Peace is neither a Utopia, nor an unreachable ideal, nor an unrealizable pipe dream. Peace is possible, and because it's possible peace is a duty." N. rightly comments that John Paul's belief in the possibility of peace depends on his belief in God. To doubt the possibility of peace would offend a Christian's belief in God.

One example will have to suffice to indicate how N. treats a subject. He explains that reliance on nuclear deterrence for the sake of the common good is still morally acceptable for want of a better alternative, but certainly not desirable. Deterrence makes use of resources that could be better used to promote development and to relieve hunger in the world. Second, deterrence hinders concord, trust, and understanding among states. Third, it provides means that are a permanent temptation for states to seek dominance and the violent resolution of conflicts. Lastly, deterrence is always linked with the danger of one day producing a disaster for mankind.

In the third part of the book, N. carefully applies Catholic moral standards to the facts and opinions about SDI. He prudently notes that the prognosis for SDI is essentially determined by one factor: Will the superpowers co-operatively weigh the advantages and disadvantages of a new security doctrine based more heavily on defensive missile systems? All the objections to SDI must be addressed, especially the argument that it will lead to one-sided superiority. N. believes that neither the U.S. nor the Soviet Union should seek or achieve military superiority. Nor should one superpower allow the other to obtain a decisive military advantage.

Hoppe's monograph *The Politics of Peace with Military Means: An Ethical Analysis of Strategic Approaches* is a revised doctoral dissertation. In three parts it attempts the following: to reconstruct the essential elements of church teachings on the problems of war, to develop criteria for an ethical evaluation of contemporary political efforts to prevent war by military means, and to ask whether new defensive measures, not yet realized, might have advantages, from an ethical point of view, over prevailing strategic models. By his own admission, H.'s study is limited

in two ways. It does not present any grand alternative as an answer to the problems of peace today but rather follows, in the words of P. Knauer, a "strategy of small steps." H. very cautiously suggests that serious consideration be given to modifying the structure of defense in Middle Europe.

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J. BRIAN BENESTAD

**BLACK THEOLOGY IN DIALOGUE.** By J. Deotis Roberts. Philadelphia: Westminster, 1987. Pp. 132. \$12.95.

**THE WAY OF THE BLACK MESSIAH: THE HERMENEUTICAL CHALLENGE OF BLACK THEOLOGY AS A THEOLOGY OF LIBERATION.** By Theo Witvliet. Translated by John Bowden. Oak Park, Ill.: Meyer-Stone, 1987. Pp. xx + 332. \$39.95; \$19.95.

Both of these works deal with the hermeneutics and contextualization of American black theology. The opening words of the respective books are significant. R. begins: "Black Theology has come of age. It is now a dialogue partner with theological developments around the world." Gayraud Wilmore begins his foreword to W.'s work: "Black Theology is too important to be left exclusively in the hands of black theologians."

R.'s effort is a collection of related articles presented in a variety of fora over the past ten years. The collection provides broad programmatic lines which point to the work to be done. He begins with the premise that "contextualization is an appropriate methodological stance for black theology." His contextual method is formulated in terms of a plea: "There needs to be a moratorium on western domination in the field of theology. We can learn more about liberation and compassion from the understanding of the gospel in the context of Asia and Africa." But alas, few seem willing to listen. His method calls for a theology which is interdisciplinary, ecumenical (even to preliterate, nontextual religions), Bible-centered, holistic, political but not partisan, particular but not provincial, passionate but not irrational, centered on history and the life of worship.

These nodal points frame R.'s treatment. He summarizes the African roots of black theology and the dialogue those roots engender (chaps. 2-3), relates the insights of black liberation theology to Jesus, the Church, and the Holy Spirit (chaps. 4-5), and presents the beginnings of a theological ethics (chaps. 6-8). Chapter 9 faces the knotty issue of the question of God and the presence of collective evil. While this is the best essay, containing some profound insight, at times R. slips from the slopes of his own contextual method into a kind of apologia for black theology. Chapter 10 is a triologue involving black theology, Korean Minjung theologies, and Jewish liberation theology. The final chapter looks at the agenda for the future.

While R.'s work is a programmatic but loosely related collection, W.'s book is an in-depth analysis of both the history and hermeneutic of American black theology. W., a Dutch theologian-journalist who teaches at the University of Amsterdam, provokes a whole cascade of new insights into the contributions of American black theologians. For instance, he describes the epistemological break provoked by Cone in the 1960s as comparable to the theological revolution instigated by Barth in the 1920s. Using key concepts such as liberation, context, and ideological criticism, he makes the case for black theology as a theology of liberation and "provides an incisive hermeneutical and methodological challenge to the dominant white, patriarchal, and bourgeois theologies of the West."

Part 1 presents liberation, context, and ideology as ways of testing the claims of black theology as a liberation theology. Part 2 is a thorough analysis of the historical origins of black theology. W.'s retelling of the civil-rights struggle and the rise of the black-power movement is extremely well done. "In historical terms black theology thus originated from the break between Freedom Now and Black Power." His treatment of King, Cone, Malcolm X, and Stokely Carmichael is insightful and honest. His use of the writings of Vincent Harding, Paul Lehmann, Charles Long, and others is masterful. His admiration for the cutting edge of James Cone's theology is obvious. The bibliographical surveys provide fine sketches of some of the most important but often overlooked classics of American black theology.

W.'s effort, the first full-length study of black theology by a white theologian, can be summarized in the question: "Does the black experience justify talking about Christ as the liberator?" His response is built on a pneumatological foundation: "The Spirit of the humiliated and exalted Son of Man is the life-giving, creative power in black history and experience. . . . 'Christ is black' is a pneumatological confession." W.'s interpretation will have a lasting impact.

These books justify the claim that black theology has come of age and "is important because it bears witness to the black story, the story of the struggle for human freedom and dignity in the midst of the opacity of history."

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JOHN P. HOGAN

**THE BELIEVER AND THE POWERS THAT ARE: CASES, HISTORY AND OTHER DATA BEARING ON THE RELATION OF RELIGION AND GOVERNMENT.** By John T. Noonan, Jr. New York: Macmillan, 1987. Pp. 510. \$35.

Noonan could as well be named editor as author of this volume, since approximately two thirds of it consists in a compilation of legal, religious, philosophical, and historical documents. The editor-author brings to this

compilation an overarching attitude and three governing questions. His basic attitude can be found in the Introduction's assertion that religion defies easy containment: "The religious impulse, like the sexual, is powerful, not easily trammelled and not easily eliminated from any phase of life." Hence, in terms of the legal system in general, and the law's regulation of religion in particular, Justice Holmes's dictum carries the day: "A page of history is worth a volume of logic."

N.'s skills as distinguished historian of the law can be seen at work as he illumines the historical contexts of documents, cases, and events: "What the courts, the legislature and the citizenry are doing in the field of religion is balancing values—values of faith, of tolerance, of tradition, of charity etc. The balance is far more effected by economic structures, political movements, historical survivals" than by sheer constitutional logic.

The book's governing questions concern limits, neutrality, and the definition and special place of religion. (1) What is the limit to the logic that the truth is to be brought to everyone? What is the limit to the logic that everyone is entitled to the free exercise of religion? (2) Is it possible for a government to govern without taking positions affecting religion? (3) Is religion one of many expressions of the human mind, so that it is best understood and treated as a subdivision of speech? Is religion indeed susceptible of a single definition?

N. structures his compilation into three parts: roots, the American experience, and current (i.e., post-1940) controversies. The section on roots dips into biblical dicta on law; Augustine's charter for an inquisition; controversies concerning the freedom of the Church in the case of Becket; Aquinas' theory of the supremacy of conscience; the cases of Joan of Arc and Thomas More; critics of persecution of religion: Erasmus, Menno Simons, Roger Williams, John Locke, Spinoza.

No clear chronology governs this selection process except, perhaps, the governing attitudes that "experience spoke with an authority stronger than any syllogism" and that the secular and the spiritual deeply interpenetrated. Just when the reader begins to bog down, N. lightens the task with some interesting throwaway lines (the book is packed with dense obiter dicta worthy of essay-length development) such as his comments about the lawyers who aided the prosecution of Joan of Arc: "The willingness of such learned men to put their skills at the service of the prosecution is an instance of that misplaced *machismo* all too frequently found in academics dabbling in practical affairs."

Part 2, "The American Experience," takes us from the world of Madison, Jefferson, John Adams, Isaac Backus, and the Virginia Declaration of Religious Liberty (the point, I suspect, being that there was no clear uniform "intention" of the founders regarding the First Amendment

and that the spiritual and the secular interpenetrated), through issues in the early republic involving oaths, proclamation of days of prayer, financial grants to sectarian groups, down to 19th- and early-20th-century Supreme Court cases touching religion. Surprisingly, "Prior to 1940, the Supreme Court had never upheld a claim of free exercise of religion, had never found any governmental practice to be an establishment of religion and had never applied the religion clauses of the first amendment to the states." The famous wall of separation was permeable, since, as the Court stated in 1892, "No purpose of action against religion can be imputed to any legislation, state or national, because this is a religious people."

Part 3, "Current Controversies," compiles and discusses all the famous and more obscure First Amendment Supreme Court and federal court cases from the Jehovah Witness flag-salute cases (1940, 1943), through Seeger, Welsh, and Gillette (conscientious-objector status; N. was an advisor to the Court on Gillette), to the watershed prayer decision, aid-to-education cases, the Bob Jones University racial-exclusion case, the 1970 Walz decision on tax exemption for churches, to *Roe v. Wade*.

In this section N. breaks a legal taboo to discuss the religious background of various justices (e.g., Justice Black's notoriously strong anti-Catholicism). He notes in one place: "The attitudes toward religion expressed by the court correspond with fair exactness to the spiritual outlook of the majority of the court: unchurched, unsympathetic to mainline orthodoxies, open to spiritual currents, basically theistic and in favor of Christian ideas."

N. cites a dissent of Justice Stevens in the 1970 Tilton case which objects to "the pernicious tendency of a state subsidy to tempt religious schools to compromise their religious mission without wholly abandoning it." N. wonders: "Is Justice Stevens' concern a legitimate concern for an official of the government to take into account?" He plays on the Court's insistence on no governmental entanglement as a bar to aid to religious schools to show some illogical moves of the Court. Commenting on *Abortion Rights Mobilization v. Regan* (where a federal court subpoenaed documents from the U.S. bishops and the Catholic Conference on prolife activities. The Church has refused to comply with the court's subpoena), N. asks: "Would a court order requiring production of such documents constitute excessive entanglement of the government with religion?"

Agreeing with Mark Tushnet that "Contemporary constitutional law just does not know how to handle problems of religion," N. cautions against the phrase "contemporary constitutional law" as a fallacy of misplaced concreteness. "It is persons who make the law. The failures, such as they are, are failures of justices, collectively and individually, of the Supreme Court."

My criticisms of the volume are twofold. Despite the appeal to history

and sociology as rhetorical topics. N. nowhere really gives a sociological and historical account of just why, after 1940, the Supreme Court took so many First Amendment cases and hammered out new case law which the early Courts deftly side-stepped. In places, the editorial notes to cases in Part 3 read like unedited class notes for law students with several "do you agrees" sprinkled in and queries where the reader wonders whether the question is truly Socratic or the kind of question which presupposes and suggests an answer. If the latter, these are never systematically developed.

But no sane reader or federal judge would honorably dissent from my judgment on this book. It represents a gold mine of texts and information, a unique compilation of, and commentary on, cases in law and religion. While I would wish on few readers my task of reading the book from beginning to end in a few sittings, it is an absolutely essential reference book which provides the indispensable history that makes the constitutional questions intelligible. It also tips enough of Judge Noonan's hand that any Senate will have much fodder to digest if he is ever nominated for the Supreme Court.

*Jesuit School of Theology at Berkeley*

JOHN A. COLEMAN, S. J.

**KEEPING THE FAITH: AMERICAN CATHOLICISM PAST AND PRESENT.**  
By Philip Gleason. Notre Dame, Ind.: University of Notre Dame, 1987.  
Pp. vii + 285. \$24.95.

A collection of essays written between 1969 and the mid-1980s, representing the thoughtful response of a Catholic and historian to the "spiritual earthquake" of those years. Confronted with the challenge of rapid and radical change since Vatican II, G. probes the historical roots of topics central to the development of American Catholic ethos and self-understanding: issues of immigration, assimilation, and ethnicity, the related (and continuing) problem of education, Catholic identity and medievalism, the cultural upheaval of the 60s, and the search for unity and meaning on the part of post-Vatican II Catholics. Two final essays offer a bibliographical survey of significant literature for the period between 1950 and 1980 and methodological considerations helpful to scholar and student alike.

The essays, arranged chronologically and linked thematically, are presented with the intention of focusing the relationship of past to present in a way which makes sense of a tradition of faith in a time of upheaval. G.'s success in doing so confirms his reputation as a contributor of unusual quality to the discourse on the meaning of American Catholicism. His careful and provocative analysis of key events introduces the reader to historical and theological topics in a scholarly treatment which



ranges over the spectrum of American Catholic historiography and at the same time remains eminently accessible. Well documented, the essays are written with a clarity and intelligence which makes them relevant for both the professional and popular audience. While *Keeping the Faith* does not attempt a comprehensive treatment, dealing chiefly with developments among the Church's intellectual and hierarchical leadership, G.'s judicious selection and depth of reflection will allow most Catholics and interested observers to find here elements of consequence in their own sphere of concern.

Given the book's format as a collection of essays, it is necessarily repetitious at times, with different formulations of essentially the same themes. Each essay is preceded by a brief introduction which situates it within the larger historical context and provides continuity with others in the volume, and an index adds easy reference. Perhaps the greatest value of the work lies in the significant achievement of establishing areas of continuity and discontinuity between the period preceding the Second Vatican Council and the postconciliar era. For Catholics who lived through that transition, G.'s work is enlightening; for younger readers, it serves to illuminate constant references to a world they have never experienced. This single volume is an invaluable resource for teachers and students of American Catholicism in whatever context, an indispensable and integrative complement to the recent historical surveys. Gleason's *Keeping the Faith* is an extraordinary find. His self-acknowledged "temperamental conservatism" is of the best kind, producing a historical judgment which is sensitively nuanced and well balanced, a fine example of the scholarship of one who through the years has kept the faith.

*Trinity College, Hartford*

PATRICIA BYRNE

GOSPEL, CHURCH, AND KINGDOM: COMPARATIVE STUDIES IN WORLD MISSION THEOLOGY. By James A. Scherer. Minneapolis: Augsburg, 1987. Pp. 271. \$14.95.

MISSION THEOLOGY: AN INTRODUCTION. By Karl Müller. Translated by Francis Mansfield. *Studia Instituti Missiologici Societatis Verbi Divini* 39. Nettetal: Steyler, 1987. Pp. 237. DM 30.

Missiology has never really secured a solid footing among the branches of traditional theology. It surely was never a "classical" treatise of the caliber of Christology or ecclesiology. Until the 19th century it hardly figured at all as a distinct discipline. Even since the great explosion of missionary activity in that century, it has not quite found its own niche. Does it belong as an appendix to ecclesiology? Perhaps more likely under *praktische Theologie*?

From these two volumes a couple of factors emerge which are apposite

to these questions. First, Müller finds it necessary to advance four brief theses which commence, each of them: "Missiology proves itself a theological discipline in so far..." (24-27). So perhaps the struggle for legitimation is not yet ended, despite the already 10-15 years of existence of, and publications by, the American Society of Missiology, the International Association of Mission Studies, and analogous professional groupings.

Second, from Scherer's historical tracing of the developments from the 1910 Edinburgh World Missionary Conference and its daughter the International Missionary Council (1921) with its own generous progeny of conferences, through the first Faith and Order conference in 1927, to the founding at Amsterdam in 1948 of the World Council of Churches and the 1961 integration of the IMC into the World Council as its Commission on World Mission and Evangelism, one gets a good sense of the missionary roots of the ecumenical movement.

In other words, while some in the professional theological "establishment" might still question the legitimacy of missiology as a proper, independent discipline, its influence in global theological and ecumenical circles is undeniable. What is more important for all parties, however, is to realize how very much the discipline of missiology has itself changed in the last two decades. And both these volumes evidence that change in different ways.

Scherer's excellent survey analyzes an almost endless series of documents, conferences, manifestos, synods, encyclicals, etc., to trace how far and how fast a genuine convergence about mission and missions has been emerging. Separate chapters detail Lutheran, other conciliar Protestant, Evangelical, and Roman Catholic developments in thinking and behavior. To anyone who has not closely followed the sequence of meetings in just the last decade, the convergence of interests and rhetoric can come as a great and welcome surprise. And the process of rapprochement is moving rapidly toward pragmatic ecumenical collaboration in mission, as was demonstrated at a conference in Madison, CT, late last year by Protestant, Catholic, Evangelical, and Orthodox participants.

Just as one is rejoicing at this happy convergence of theology and practice among hitherto not too collaborative church people, S. ends his book with such a plethora of probing questions (chap. 7) that any theological progress to date seems paltry indeed. His book is a most useful synthetic compendium characterized by serenity, dispassionate exposition, and a search for wisdom.

Müller's introduction to the discipline, written mainly for students, has a more Roman Catholic and European tone; it draws mostly on German sources, treats in some detail the Münster and Louvain "schools"

of missiology, the main ecumenical conferences and documents, and then outlines the major areas of concentration which together would constitute a serious graduate course of missiology. It is well complemented by a couple of historical chapters by H.-W. Gensichen and two more on recent literature and bibliographical resources by H. Rzepkowski.

In reading both these books, one is repeatedly provoked to reflect that the major cutting-edge or neuralgic points of systematic theology today (e.g., liberation, inculturation, basic ecclesial communities, dialogue with those of other faiths, uniqueness of Christ, ecumenical collaboration in mission) have all arisen from Third World churches, once called "mission" lands.

Professors of missiology will need neither of these books but will enjoy and profit from both. Professors of theology for whom missions and missiology may have been a marginal concern will find themselves happily enlightened at how much advance and convergence have occurred since they last looked. Students of theology will be enriched by either volume, missionaries more so.

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SIMON E. SMITH, S.J.

**FIREBALL AND THE LOTUS: EMERGING SPIRITUALITY FROM ANCIENT ROOTS.** Edited by Ron Miller and Jim Kenney. Santa Fe: Bear, 1987. Pp. 316. \$12.95.

Helped by a group of friends, colleagues, and students associated with their Common Ground fellowship, the editors state here their case for a "new age" spirituality. Part 1, "The American Mainline," introduces the central thesis: "Neither Christianity nor Buddhism, Judaism, Hinduism, nor Islam can afford a spiritual home for the entire global community. Worldwide missions, efforts to force all people into one religious fold, are essentially wrong-headed." The essays in Part 1, on "religious America today," Jewish perspectives on the Religious Right, aspects of Jewish-Christian relations, and the re-emergence of goddess theology around, in, and despite the Jewish and Christian traditions, illustrate "the crisis of isolation, prejudice, and hostility inherent in these forms of contemporary religion." Part 2, "Encounters with Alternatives," offers examples of individuals engaged in dialogue across religious boundaries and willing to be changed thereby. Part 3, "New Age Models," illustrates "the embodiment of radically new visions of reality, and the personal transformation inherent in such an experience," and the "truth of holism [which] lies at the heart of the esoteric teaching of holiness animating all of the world's religions." Topics addressed include: retrieving ideas about reincarnation suppressed in the Jewish and Christian traditions,

and using “reincarnation-based healing techniques”; the connections between Mahayana Buddhism and the new physics, between yoga and modern cosmology; and an argument for the essential role of human spiritual development in the earth’s future evolution.

This is an attractively presented, interesting, and well-written volume. As a survey of past, present, and future aspects of our spiritual situation, it offers a concise perspective on the trajectories of New Age thinking, and to that extent it achieves the stated goal of “broadening the discussion.” Nevertheless, from a theological viewpoint it is unsatisfying on several counts. First, it does not convince us that today’s major religions are necessarily partial, inadequate. For one thing, Part 1 discusses only Judaism and Christianity, and only in the American context. One might conclude that it is only America’s religion that is inadequate; perhaps some form of Islam, or Tibetan Buddhism, or even Third World Christianity might serve as the new age’s religion. Nor does the citation of tragic flaws and sins deep in the Judeo-Christian tradition prove even that Judaism and Christianity are inadequate to the needs of the future; for the issue of how and why religions grow or fail to grow beyond such painful, sinful limitations—and why some religions become and remain “major” while some do not—is not addressed.

The essays in Part 2 may or may not be documenting significant change in the world’s religious consciousness. It is surely interesting, e.g., to read a Jesuit’s comments on “faith in Islam,” or about a Sacred Heart sister’s encounter with a Zen master; but neither account compels us to conclude that some radical “new age” departure has occurred. Cautious boundary-crossing and honest appreciation of the “other” have occurred for ages, and the editors do not tell us why today’s encounters are different. Likewise, regarding Part 3, for millennia people have been envisioning new kinds of world unity, and have drawn on varied religious, cultural, and scientific/cosmological sources; current energies in this direction do not necessarily signal a qualitatively different development.

Unfortunately, the underlying energy of the volume may spring from confidence in “the esoteric teaching of holiness animating all of the world’s religions.” “Unfortunately” because we then have to face the very old question of the relation between esoteric and exoteric discourse, and will be sidetracked from the project of a wider, presumably nonesoteric conversation. Mainstream theologians must learn to speak about other religions, goddesses, reincarnation, genuine cross-religious experience, new scientific cosmologies, etc., but this volume may inadvertently reinforce the impression that such questions belong only to the peripheral, pretheological side of religion.

## SHORTER NOTICES

**MEET THE PROPHETS: A BEGINNER'S GUIDE TO THE BOOKS OF THE BIBLICAL PROPHETS.** By John W. Miller. New York: Paulist, 1987. Pp. viii + 250. \$11.95.

A clearly-organized and well-written textbook for an introductory survey of OT prophets. Its 20 chapters are divided into three sections which (1) discuss which books are being dealt with, the historical setting of the prophets (with attention to the Deuteronomic History), what prophecy is in general, and what the prophetic books are like; (2) cover the four prophets of the Assyrian period; and (3) those of the Babylonian and Persian periods. The Assyrian-period prophets, Jeremiah, Ezekiel, and Second Isaiah, receive two chapters each, the first introducing the book (its shape and composition) and the man (what we can know or infer about the person and his historical setting), the second covering the main themes of the prophet's message and their ongoing relevance.

Each chapter contains charts and diagrams (very well done) of the book and the historical period, while occasional maps keep the reader oriented in space as well as time. The discussion of "ongoing relevance" provides correlations between the problems the prophets addressed and similar problems in our own world. There is much good classroom material here. Further, each chapter ends with "Questions for Review," and the book closes with a bibliographic chapter on "Study Resources" and a useful subject index.

Like any fine textbook, this one leaves plenty for the teacher to add or differ with. E.g., the focus throughout is on the historical prophet and his message, with little discussion of the canonical meaning of the book (only Mic 1-3 receives attention); the *almah*

and Emmanuel of Isa 7:14-17 is Isaiah's wife with a new symbolically-named child; Obadiah is discussed before Jeremiah; the Servant Songs of Second Isaiah refer to the prophet himself and his growing consciousness of the meaning and consequences of his mission (chap. 53 is from disciples, after his death); postexilic prophecy is briefly presented but without the wider context that the materials from Chronicles would provide.

Now, along with James Newsome, *The Hebrew Prophets* (Atlanta: John Knox, 1984), we have two outstanding textbooks for prophets. Would that the same were true for Pentateuch and Wisdom!

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**ECCLESIASTES: A COMMENTARY.** By James L. Crenshaw. *Old Testament Library*. Philadelphia: Westminster, 1987. Pp. 188. \$19.95.

Crenshaw has written extensively on biblical wisdom books and contributed toward understanding the tensions inherent in ancient sages' speculations on theodicy. Overall, he had tended to emphasize the sceptical and negative side of the wisdom tradition that questioned conventional religion in Israel, and this is true in his commentary on Ecclesiastes. He states that he finds Qoheleth compatible with his own discomfort about established religion vis-à-vis questions of justice. He clearly considers Qoheleth a kindred spirit who challenges those who expect that knowing God and being faithful will lead to security and prosperity in this life.

Technically, this is an excellent commentary. It has a superb bibliog-

raphy, a fine survey of previous research, detailed explanations of Hebrew questions, careful and balanced interpretations of each verse, and extensive cross references to other biblical material. C., as a cautious scholar, reaches no firm conclusions on who the author was, or where he lived, although he favors the period from 250–220 B.C.E. under the peaceful Ptolemies. He believes Qoheleth lived in a Palestinian milieu and a Hebrew world of thought but with a well-educated sage's knowledge of the Near Eastern wisdom traditions and Hellenized thinking. He opts for composition by a single teacher, with only a few redactional additions that include the opening label in 1:1, the closing epilogues (12:9–11, 12–14), and possibly the two most famous lines in the book, 1:2 and 12:8. Inexplicably, he translates these identical phrases differently in each place; otherwise, the fresh, clear translation is one of the strengths of the book.

C.'s basic position on the negativity of the author-sage toward conventional wisdom is problematic. Had the connection between moral teaching and consequences totally broken down? Was there a major crisis in the schools? Did the final epilogue really misunderstand the words of the sceptical sage? A more balanced assessment might view Qoheleth as content to have taught in typical wisdom fashion, pointing to the absurdity of human pretensions to understand God's ways and counseling acceptance of life through an attitude of obedient listening and humble acknowledgment of divine lordship. The questioning, critical focus would have served as moral warning in an age when a Hellenized world confronted Israel's faith with negative attitudes towards divinity while it exalted human reason. If so, the epilogists understood Qoheleth well, and C. may have allowed his own viewpoint to override that of the author.

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THE SPIRITUALITY OF PAUL. By Thomas H. Tobin, S.J. Wilmington, Del.: Glazier, 1987. Pp. 194. \$12.95; \$9.95.

This book treats Paul's letters on a very basic and introductory level, sometimes being simply an overview, sometimes little more than a paraphrase of particular passages. It does, nevertheless, organize and interrelate various sections of the epistles so as to provide a framework for spirituality, a paradigm for further elaboration.

After a brief sketch of Paul's life, T. highlights two major shifts in Paul's religious vision which constitute a call or a conversion: the discovery of the risen Christ and the subsequent diminishment of Paul's commitment to the Mosaic law as obligatory for salvation. Each of these points is reconsidered in the next two chapters in the wider context of Paul's experience of God's power in Christ for salvation and Paul's contrast of Mosaic law to faith in Christ's power as vehicle for a universal salvation. This leads to consideration of the Spirit to overcome sin, showing Pauline ethics to be more a question of how to do good rather than what to do. The ethics is tested in specific problems Paul tackled about freedom and community. These considerations are then inserted into the problem of human suffering and the eschatological hope of universal salvation, including the salvation of the Jews.

T. is sensitive to keeping contemporary spirituality rooted in theology, to building the "imperative" on the "indicative." He is aware of Paul's fidelity to his Jewish and early Christian traditions, and warns against reading Paul in anti-Semitic fashion. He also points out how Paul's arguments are drawn

from specific life-situations and are not always wholly consistent. Spirituality is a creation out of the dynamic interplay of tradition and experience, both for Paul and for the present.

ANTHONY J. TAMBASCO  
*Georgetown University*

**PAUL THE WORLDLY ASCETIC: RESPONSE TO THE WORLD AND SELF-UNDERSTANDING ACCORDING TO 1 CORINTHIANS 7.** By Vincent L. Wim-bush. Macon, Georgia: Mercer University, 1987. Pp. xii + 115. \$18.95.

W. argues that Paul's exhortations in 1 Cor 7:29-31 directly express his understanding of the appropriate mode of Christian existence in the world. They offer a model of existence in the world by contrasting five modes of worldly behavior taken for granted among the Corinthians (marriage, weeping, rejoicing, buying goods, using the world), with five ways of ideal behavior ("as though not"). Paul asks the Corinthians to remain in the world, as symbolized by these five relationships, but to assume a detached attitude towards it. Such aloofness is a form of "renunciation," which fits W.'s broad definition of asceticism.

W. contributes much to our understanding of a perplexing text. His sensitive exegesis points to a pre-Pauline origin of vv. 29b-31a, which Paul interprets for the Corinthians, in response to a question regarding marriage. Because his answer includes four further examples of worldly involvement, W. concludes that Paul has seen beyond the pretext of the marriage question to the real issue at the heart of their query: how they are to behave in the world. Paul's response forms a model of worldly asceticism; its concern for "the things of the Lord" is very much like Stoic *apatheia*. He counsels inner freedom as opposed to withdrawal from the world. Thus he relativ-

izes the external things of the world with an "inner worldly asceticism" that is a "rational form of renunciation."

W.'s thesis is, for the most part, plausibly argued. It does, however, raise further questions. E.g., on the question of the pre-Pauline origin of vv. 29b-31a, W. too easily dismisses the possibility of the influence of 1 Cor 7:29-31 on 6 Ezra 16:35-44 (2 Esdras), a passage in which Metzger has identified six additional Pauline allusions. More serious is W.'s claim that "the eschatological character of the prophecy was not the reason for its inclusion in 1 Corinthians 7." He admits that the language is eschatological, but suggests a dual function: "Verse 29a emphasizes the *temporal limitedness* of the present age; verse 31b emphasizes the *ephemeral* quality of the present order. The differences are not antithetical" (34). Why Paul chose to shift the focus away from the eschatological to describe a "*perennial state of affairs in the present order*" by employing an eschatological prophecy which originated in an apocalyptic context, and by stressing the limitedness of the present order, is not clear. In Paul's mind the transience of the world could be related to the imminence of the end. Isn't he presenting a model for behavior in a world he did not expect to last very long?

These criticisms notwithstanding, W. has shown that 1 Cor 7:29-31 presents a behavioral model based not on withdrawal from the world but on an internal disposition that renders one free to be concerned about the things of the Lord. This constitutes a worldly asceticism that keeps the Corinthians' self-understanding as Christians in perspective as they attempt to make their way in the world. His study gives contemporary Christians much to think about as we attempt something similar.

ALAN C. MITCHELL, S.J.  
*Georgetown University*

NAG HAMMADI, GNOSTICISM, AND EARLY CHRISTIANITY. Edited by Charles W. Hedrick and Robert Hodgson, Jr. Peabody, Mass.: Hendrickson, 1986. Pp. xlv + 332. \$14.95.

The 13 papers presented here were circulated and discussed at the Springfield, Missouri Working Seminar on Gnosticism and Early Christianity in spring 1983. The essays bear witness to a certain calm and caution that has descended upon studies dealing with the rich and multifaceted codices discovered in Egypt over 40 years ago. Many rather sweeping claims about the significance and interpretation of these texts, as a whole or individually, have moved from proven or highly probable to plausible, still debated, or apparently unsolvable. For anyone who has followed the evolution of Gnostic studies, this will be apparent from the concise introduction by Hedrick and the wise conclusion to Helmut Koester's essay.

The essays encompass a variety of agendas in various combinations: philology, source and redaction criticism, taxonomy, and history. Among the philological essays, those of Bentley Layton and Harrold Attridge stand out for their close reading and original interpretations of single texts. Taxonomy is well served by John Turner's analysis of Sethian Gnosticism. Stephen Gero's historical sketch of the Borborites in Mesopotamia with its methodological asides shows what wide-ranging philological interests can bring to bear on the up-to-now almost nonexistent history of Gnostic sects. For history of philosophy, PHEME PERKINS presents a convincing essay on the antiphilosophical *topoi* of Irenaeus' *Adversus haereses*, which focuses attention on philosophical trends current in the first two centuries C.E. Many of the essays deal with the vexing questions surrounding the relationships between various Nag Hammadi texts and the NT: who might have influenced whom and why. The title of James

Robinson's essay, "On Bridging the Gulf from Q to the Gospel of Thomas (or Vice Versa)," sums up the kind of problems involved. All the essays are worth reading and will stimulate the ongoing research into Christian origins and beyond to which the American scholars here represented have contributed so extensively.

DAVID W. JOHNSON, S.J.  
*Catholic University of America*

JUDAISM AND CHRISTIANITY IN THE AGE OF CONSTANTINE: HISTORY, MESSIAH, ISRAEL, AND THE INITIAL CONFRONTATION. By Jacob Neusner. Chicago: University of Chicago, 1987. Pp. xvi + 246. \$27.50.

The ever-prolific Jacob Neusner, world-renowned for his scholarly work on early rabbinic Judaism, here contends that shifting Roman state policy in the fourth and early-fifth century rather surprisingly led Christians and Jews indirectly to engage in a debate of sorts on key religious issues directly affected by that shift. I.e., as Jews gradually lost political authority even over Palestine and Christians saw their beliefs accorded toleration and then religious pre-eminence within the Empire, the former for the sake of their own communal morale began actively to contest certain claims of the latter.

According to N., these changes in Roman policy directly influenced three key theological areas of discussion. Over against Christian claims (e.g., by Eusebius) that their ascendancy directly fulfilled biblical prophecy, Genesis Rabbah used Scripture to argue that Israel would yet be vindicated by God after the transitory rule of Rome. To the claim by John Chrysostom and others that Israel had lost out in the messianic drama, the Palestinian Talmud responded that when Israel truly repents and begins to keep Torah with fidelity, then the Messiah will surely come. Thus the keeping of Torah,



something within Israel's power, determines her destiny. And contrary to the long-standing Christian contention that they alone constitute Israel, various fourth-century rabbinic texts insist that Israel consists solely of the fleshly descendants of the patriarchs and matriarchs, the Jewish people.

Because N. seems so dependent upon secondary sources for his impressions of fourth-century Christianity, his overall thesis of a mutual, if indirect, Jewish-Christian debate is not wholly suasive. What he does offer, however, is a fascinating reading of portions of Genesis Rabbah, Leviticus Rabbah, and the Palestinian Talmud. These documents indeed represent, as he notes, a significant development in thought from the Mishnah, a development stimulated in part by Christian claims and their supposed vindication by the events of history. Lengthy appendices provide translations of portions of these texts and of a treatise on Israel by the Syriac monk Aphrahat.

ROBERT A. WILD, S.J.

*Loyola University of Chicago*

GESCHICHTE ALS MYTHOS: EUSEBS "KIRCHENGESCHICHTE." By Monika Gödecke. New York: Peter Lang, 1987. Pp. 305. Fr.S. 65.

A dissertation written at Regensburg under Norbert Brox. G. sets out to examine not the documents Eusebius cites or the sources he uses but the seams in his work and the inconsistencies in his thought, with the intention of discovering Eusebius' own ideological presuppositions and interpretative categories. To examine Eusebius' work, G. uses categories like "enlightenment," "ideology," and "myth," and later "political theology" and "totalitarian thinking." The most suitable is "myth," understood not as the diametric opposite of enlightened or rational thinking or the opposite of ideology but as a category of all human conscious-

ness. "Mythos" and "Logos" are both necessary. Further (following Horkheimer and Adorno), enlightenment narrowed to positivism becomes terror. G. concludes that Eusebius wrote history, not a chronicle: i.e., he interprets the events he records; and his purpose in doing so is apologetic.

G. discovers that in Eusebius' thinking truth and unity are closely related, only Christianity has the truth, error is sin, orthodoxy is older than heresy, truth is immutable and always triumphs, and the political and religious spheres are merely two aspects of one reality. Further, Eusebius liked Constantine, disliked change, and thought that the Church was succeeding gloriously. In other words, Eusebius' world was diffusely Platonic, a little simplistic, and rather triumphalistic. The problem with all these assertions is not that they are wrong but that they are obvious. G. cites the literature dutifully—in English and French as well as in German—but never suggests that anyone has an interpretation different from hers or that she disagrees with anyone. In the end she fails to convince the reader that the category "myth" helps one better understand Eusebius' work.

JOSEPH T. LIENHARD, S.J.

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SAN VICENTE FERRER Y LAS ECLESIOLOGÍAS DEL CISMA. By Ramón Arnaú-García. Valencia: Artes Gráficas Soler, 1987. Pp. 184.

After a somewhat simplified description of the Late Middle Ages as characterized by the unification of national states, incipient democracy, and secularism, A. indicates that Ferrer accepted as facts Urban VI's uncanonical election and the designation of Clement VII as true pope, a view influenced by prominent Dominican superiors and theologians and by Pedro de Luna, later Benedict XIII, Clement's succes-

sor. Discussing Ferrer's works, especially his *De moderno ecclesiae schismate*, and the sources of his thought, particularly Pedro Flandrin, A. insists that Ferrer's work differs from that of his contemporaries by being purely theological and not juridical. For Ferrer, the people of God, unified internally by Christ's salvific work, is unified externally by the Church of Rome, whose authority does not derive from the people, as Marsiglio of Padua, John of Paris, and Conrad of Gelnhausen maintained. The Church of Rome itself consists not of the pope alone, as Giles of Rome and Henry of Cremona held, but of the pope as head and the cardinals as body, whose authority descends from Peter and the apostles. To this oligarchy even the bishops are subordinated. The faithful are obliged to accept the cardinals' choice of the true pope, a view in the tradition of Hostiensis, Joannes Monachus, and Pedro Flandrin.

But in 1416 Ferrer preached at the King of Aragon's formal withdrawal of obedience from Benedict XIII. Had Ferrer changed his principles? No, says A., for Benedict was not the true pope since his cardinals had deserted him. After the Council of Constance's election of Martin V, Ferrer accepted him because, says A., Ferrer had always allowed for the summoning of a council by the cardinals in an emergency. Thus Ferrer was always true to his principle of an oligarchy of cardinals who alone could designate the true pope. Influenced by the Spiritual Franciscans, Ferrer saw the schism as a portent of the end of the world, ushered in by Francis and Dominic, and himself as Christ's legate appointed by private revelation.

The book is well printed and annotated but with a somewhat restricted bibliography and an index of names only.

LEO DONALD DAVIS, S.J.  
*Seattle University*

THE CHRIST OF THE IGNATIAN EXERCISES. By Juan Luis Segundo. Edited and translated by John Drury. Maryknoll, N.Y.: Orbis, 1987. Pp. 147.

The fourth volume of Segundo's five-volume treatise on Christology, *Jesus of Nazareth Yesterday and Today* (three volumes in the original Spanish, 1982). The treatise as a whole is a work of immense erudition and striking originality, arguably the most profound in the short history of Latin American liberation theology.

In an effort to reveal and illuminate the significance of Jesus for human beings today, S. devoted his second and third volumes to the Christologies of the Synoptics and Paul. He stressed that these authors had utilized original and very different hermeneutical keys (the former a political key and the latter an anthropological-existential one) in order to interpret the meaning of Jesus for their different audiences. In the present volume S. moves forward 15 centuries to consider the slender text of the Exercises, written by Ignatius as a handbook for conducting retreats and spiritual direction and still widely used for that purpose. S.'s prime reason for choosing the Exercises, aside from familiarity with it as a Jesuit, was to analyze a Christology that was also a spirituality, i.e. one that was actually incarnated by Christians in their day-to-day lives as disciples.

S. is quite critical of the Christology of the Exercises, or rather of what he considers the absence of a Christology in them. A major conclusion of his study states that "without a profound transformation of content and method, the Ignatian Exercises, as they were written and as they are wont to be given . . . [are] . . . based on a christology that *today* seems incomplete and incorrect, or, at the very least, opposed to clearcut points in the theology of Vatican II and . . . the Medellin documents" (111).

S. extends his critique also to the spirituality of the Exercises, which he

considers a "test-spirituality" as opposed to a "project-spirituality." The former views existence in Christ as basically a test; it emphasizes avoidance of sin and attainment of heaven thereby. The latter views Christian life as a project, in which one contributes creatively to God's kingdom and thereby achieves one's eternal destiny. There is little doubt that a project-spirituality was adopted by Vatican II, although that is not always evident in pastoral practice. It is important to add, however, that S. finds a project-spirituality in the later letters and directives of Ignatius as superior general of his order.

These and other elements will be controversial. I disagree especially with S.'s views about a "Christological vacuum" in the Exercises. In my view, Ignatius employs what one may call a functional or operative Christology, i.e. an actual knowing of Christ through prayer, contemplation, and the decision to base one's life-praxis on the following of Jesus. I believe further that Ignatius' approach is very similar to the functional Christology of the Gospels and constitutes one of his most profound and original contributions to spirituality and theology. Yet even those who disagree with S. in details may profit from serious study of his insightful and stimulating analysis.

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

**EDMUND BURKE: PRESCRIPTION AND PROVIDENCE.** By Francis Canavan. Durham: Carolina Academic Press, 1987. Pp. xiv + 183. \$24.95.

Francis Canavan, S.J., of Fordham University is a well-known authority on the thinking of Edmund Burke. His express intention in this volume is to refute the contentions of other scholars, including Leo Strauss, that Burke was at heart a cultural relativist. As Harry V. Jaffa indicates in his intro-

duction, "Canavan argues that a prudent reading of Burke—understanding Burke as he really understood himself—exonerates him from this charge. The errors of the 'historical school' are their own, not Burke's."

C. states at the outset that he is not interested here in studying Burke's political theory as a whole, but only "its most fundamental premises," and claims that Burke "did his political thinking within the framework of a 'realistic' metaphysics derived from the biblical and Christian doctrine of creation." He seeks to establish this by extensive analysis of the books in Burke's library, the contemporary teachings of the Anglican Church to which Burke was attached, and his writings on various topics related to the moral bases of human society.

C. is judicious and fair in his interpretation of controversial topics, above all on the key question of the role of "prescription" in Burke's thought. He is sufficiently evenhanded to note that while even Burke did not believe prescription could justify everything—the natural law took ultimate precedence—he was still troubled by the question of God's intentions in allowing the French Revolution. By definition, this was an act of Providence, and like the Fall of Rome could be sanctified by the passage of time. How much time was the only problem. We are left wondering what Burke would say about the Revolution were he alive today.

VICTOR FERKISS  
*Georgetown University*

**THE FORM OF TRANSFORMED VISION: COLERIDGE AND THE KNOWLEDGE OF GOD.** By James S. Cutsinger. Macon: Mercer University, 1987. Pp. xix + 136.

Cutsinger's purpose is to lay a foundation for a fresh understanding of the nature of God and to provide a fresh interpretation of Samuel Taylor Cole-

ridge's theory of knowledge. These purposes converge because the method Coleridge recommended to his contemporaries is the one C. recommends to us. Both men make heavy and serious demands on their readers. This is reading that provides not information but, as C. defines it, "transformation." One who would know or know about God must come not simply as a curious reader but as one willing to enter into a process of coming to grips with one's interiority, one's knowing, and thereby reshape it. The size of the volume belies the extent to which C. has achieved his purpose.

Assuming that, first, the knowledge of God somehow requires the experience of God and that, secondly, we still live in a world dominated by Newtonian ontology and are at heart materialists and empiricists, C. sets out to help his readers by explaining Coleridge's method of transforming their vision—which I read as transforming their consciousness—in order to discover a new way of looking at the world which will include God. In Part 1 C. explains the ways we have come to look at mental power and how Coleridge's approach restores imagination to its rightful place in the cognitive process. Part 2 discusses the Coleridgean unity of being and of knowing contained in his doctrine of "omnipresence," which contains two key concepts: "polarity" or the interpenetration of being, and "symbol" or the translucence of being. Where the untransformed vision grasps only individualities and differences, the transformed vision sees at once the wholeness and difference of being. In Part 3, on the knowledge of God, C. pulls everything together in what might be called an isomorphism between knowing and being, between spirit and God. What the reader/tutee discovers is the "inwardness" of one's own being and the corresponding "inwardness" of all of reality and of God. The proof of such a method, whereby

knowing and being are freed from the necessary concepts of time and space, is in the very experiencing of it, not in the rational grasp of a logically rigorous argument or exposition.

While C. cites Berger, Polanyi, Ricoeur, and Voegelin as proponents of the search for a unified consciousness, he might well have also cited Lonergan, Maréchal, and Rahner, for what both C. and Coleridge before him discovered is that we are, in Rahner's phrase, "spirit in the world." The book is an excellent tool in itself for leading the reader to reflect seriously and personally about how one can and does know God. As an astute and sensitive reading of Coleridge, it further documents the nightmarish aftermath of the Baconian division of sciences which caused human consciousness, like Humpty Dumpty, to have a great fall and which has left philosophers and theologians with the difficult task of trying to put it back together again.

PHILIP C. RULE, S.J.  
*College of the Holy Cross*

JOHN HENRY NEWMAN ON THE IDEA OF CHURCH. By Edward Jeremy Miller. Shepherdstown, W.Va.: Patmos, 1987. Pp. xxii + 187. \$29.95.

Newman, who believed that the best biographies are those written by using their subject's correspondence, obliged his own biographers with an abundance of material—some 20,000 extant letters, whose publication in 31 volumes is now close to completion. These letters (mainly in unpublished form) were successfully employed by Meriol Trevor and Maisie Ward as the basis for their excellent biographies of Newman.

In line with this biographical precedent, Miller's ecclesiological study brings N.'s letters into dialogue with his published writings. Such a project was formidable not only because of N.'s extensive publications—some three dozen volumes as well as numerous articles appeared during his life—but

mainly because N. never wrote a comprehensive treatise on ecclesiology. Thus, to present his "idea of church" required sifting through a vast amount of material, analyzing the findings in light of the Victorian/Vatican ecclesiastical world, and then interpreting the results in modern theological terms.

Miller, by weaving together a series of pivotal events and well-chosen excerpts, synthesizes three aspects of N.'s ecclesiology: (1) a foundational perspective focused on the role of conscience, the fact of divine revelation, and the recognition of the Church; (2) a pastoral perspective emphasizing a theology of the laity and advocating intraecclesial freedom of thought dialectically directed against antidoctrinal liberalism on the one hand and dogmatic maximalism on the other; (3) a theological perspective of the Church as a sacramental reality. The exposition of these three "views" is enhanced by a treatment of many subsidiary themes, such as N.'s use of "first principles," his emphasis on reasoning from facts, his defense of institutional religion, and his sincere, albeit circumspect, ecumenical outlook.

What emerges from M.'s well-written work is a perceptive, thought-provoking portrait of Newman as a theologian who in public was a staunch defender of ecclesial authority, yet behind the scenes a persistent and sometimes persecuted critic of ecclesiastical authoritarianism.

JOHN T. FORD, C.S.C.  
*Catholic University of America*

**A SPIRIT CHRISTOLOGY: RECOVERING THE BIBLICAL PARADIGM OF CHRISTIAN FAITH.** By Paul W. Newman. Lanham, Md.: University Press of America, 1987. Pp. xv + 241. \$27.25; \$14.75.

Newman argues in behalf of a Spirit paradigm in Christology as the most

plausible response to the difficulties inherent in former more ontological, essentialist interpretative paradigms for Christ. He contends that the biblical data variously supports the relational unity between Jesus and God and specifies that unity in interpersonal images. A contrasting Spirit Christology rests upon an intrapersonal model which N. explains but chooses not to adopt.

N. sets out his study in seven chapters. His chapter on method reveals dependence on David Tracy's hermeneutical schema for dealing with any classic text (chap. 2). A substantive third chapter centers on the importance of being explicit about "preunderstandings" in developing a Spirit Christology. Thus, N. reviews the biblical material for appearances of the Spirit in providing a doctrine of creation and a theological anthropology. The difficulty involved in this strategy focuses upon when to stop and begin to interact with Christological material. N. is aware of this problem and seeks to meet it with a theology of Spirit that is adequately "biblical and contemporary." A fourth chapter provides an analysis of the Spirit in the life, death, and resurrection of Jesus and is followed by a chapter which joins Christology and soteriology, a major concern in present-day theological reflection. In chapter 6 comes the heart of N.'s argument for an interpersonal Spirit Christology. A final chapter sifts through what is new and old in his presentation.

In developing his arguments, N. draws upon well-known Protestant and Catholic theologians, as well as feminist and liberationist thinkers. While he can relate sensitively to the teaching of tradition, he does not give much attention to the wealth of expression that has surrounded the teaching of the church councils. The study does reveal great diligence in organizing the ever-expanding horizon of contemporary Christological thinking. It can be wel-

comed and viewed as a competent and coherent addition.

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N.J.*

LE PARDON. Edited by Michel Perin. Paris: Beauchesne, 1987. Pp. 318.

This volume resulted from the colloquy on "pardon" which was held at the Centre Culturel des Fontaines, Chantilly, in September 1985. Basically historical in its approach, the book ranges from a study of pardon in ancient Greece to reflections on the need and bases for Franco-German reconciliation; and the essays are grouped into four sections: on antiquity, the Middle Ages, the modern period, and contemporary thought.

Perhaps because the word "pardon" itself is multivalent, the essays treat of quite different topics: forgiveness of sin, legal pardon of crime, the difference between pity and pardon, atonement for crime, reconciliation of enemies, etc. The colloquy apparently did not attempt to integrate these various meanings; in fact, each of the four sections has a somewhat distinctive emphasis. Discussion of the modern period, e.g., concentrates on key philosophical thinkers, whereas the papers dealing with the contemporary scene focus on literary figures.

What seems to be a controlling interest in the volume is the need for reconciliation connected with World War II and its aftermath. There certainly are theological aspects to this concrete context of experience, and it is instructive to see how theological issues have been prominent in and can be illumined by contemporary literature. However, for this reviewer the section of the book where the historical treatment threw most light on the theological elements of pardon was that dealing with the Middle Ages. Not only were the courtly literature and Dante's *Divine Comedy* used as reflections of

Christian understanding of pardon, but Solignac's essay on 12th-century preaching and Crepin's comparing of Christian forgiveness and Teutonic vengeance dealt directly with the understandings and behavior that resulted from the Christian teaching about pardon.

BERNARD COOKE  
*College of the Holy Cross*

MINISTRY: A THEOLOGICAL, PASTORAL HANDBOOK. By Richard McBrien. San Francisco: Harper & Row, 1987. Pp. viii + 119. \$19.95.

M. examines the definition of ministry, its history, the qualities ministers need, and their spirituality. He claims to offer an expansive theologico-pastoral treatment for everyone engaged in any kind of ministry in the Church. M. distinguishes four kinds of ministry. General/universal and general/specific ministry belong to human beings as such; Christian/universal and Christian/specific belong to Christians. He wants to avoid the narrowness of recent theories of ministry, which restricted ministry to only the ministry connected with holy orders.

However, M.'s basic thrust is clearly the old clericalist understanding. Ministry is essentially ordained priesthood; other ministries are dilutions of this. His emphasis on the need for "basic human wholeness" in ministers is strongly redolent of the old Essene conviction that nothing imperfect can be allowed in the sight of God.

M. also pays homage to the Chalcedonian prohibition of so-called "absolute ordination" and berates the ordination of bishops for purely administrative purposes, as if church administration were not pastoral—certainly an exotic objection in that ordained office in the Church is *episkopē*.

Among other less felicitous assertions are his uncritical acceptance of the polyvalent term "Catholic social teaching," his equation of world affir-

mation with only the remediation of past social failures, his exegesis of the term "clergy," and especially of *ekklēsia*, which is explained as a Greek political term, without any reference to its origin in the Hebrew *qahal*.

Although M. is intent upon providing an expansive understanding of ministry, he is able to speak of "all of its [the Church's] members, ministers and nonministers alike" (78). On the basis of such a statement, one can understand M.'s enthusiasm for the American hierarchy's document on the laity, *Called and Gifted*, itself as clericalist as M.'s own understanding of ministry and church. This document shares all the deficiencies of M.'s book when it distinguishes (116) between leadership, which bishops, priests, and deacons enjoy, and rights and responsibilities, which the laity have.

ROBERT KRESS  
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**THE LIMITS OF THE PAPACY: AUTHORITY AND AUTONOMY IN THE CHURCH.** By Patrick Granfield, O.S.B. New York: Crossroad, 1987. Pp. viii + 207. \$15.95.

Though its title may sound mildly radical, this book contains nothing startling. A scholarly and moderate discussion of ways in which the papacy can be said to be limited, it does not go beyond what is already familiar but does summarize a wealth of traditional and contemporary matter with admirable wisdom and clarity.

G.'s starting point is the series of stern actions taken by the Vatican in recent years against theologians, religious, and bishops. The power punishing all these persons is indeed supreme, but whether it is "absolute" is a question with a long history. A chapter on "The Claims of Primacy" summarizes the full range of powers that have been claimed for the papacy in history, and notes how these are spelled out anew in the 1983 Code of Canon Law.

Though there are still no juridical limits to papal power, G. shows how it is limited by divine and natural law, and in practice by political and other human factors.

In an era of renewed Roman centralism, G. properly argues, in a chapter on collegiality, for a more significant role for the Synod of Bishops and the national episcopal conferences, including recognition of the latter's teaching authority. Another chapter articulates convincingly the case for subsidiarity within the Church.

The longest and most valuable chapter, "The Pope and the Catholic Faithful," lucidly sets forth the necessity for the pope, in teaching the faith of the Church, to consult the *sensus fidelium*. Here also is an excellent synthesis of solid scholarship on the nature and theological grounding of "reception" of papal decrees by the Church. Of equal merit is G.'s discussion of "nonreception," though a section on dissent is actually rather conservative, for he does not positively encourage public dissent. He does argue for improved due process in Rome's judgment of persons accused of dissent. This book will be a prime reference for all these topics.

RICHARD F. COSTIGAN, S.J.  
*Loyola University of Chicago*

**PATHS TO PEACE: A CONTRIBUTION. DOCUMENTS OF THE HOLY SEE TO THE INTERNATIONAL COMMUNITY.** Compiled by the Permanent Observer Mission of the Holy See to the United Nations. Brookfield, Wis.: Liturgical Publications, 1987. Pp. xxxvii + 658. \$29.95.

A massive, valuable, and most useful collection of addresses and discourses of popes from Pius XII to John Paul II, together with various Vatican secretaries of state, other Vatican dignitaries, and officials at the United Nations Mission, on a wide variety of topics of considerable public interest. Here are contained the addresses to the var-

ious secretaries general of the United Nations, discussions of everything from human rights to war, peace, development, racism, freedom of religion, refugees, crime, law of the sea, freedom of information, relations with Jews, freedom of religion, and a host of other topics.

The volume is extensively indexed, so that it is most useful to find any matter treated by the Holy See in this forum and its adjunct subsidiaries like FAO or UNESCO or WHO. It is not, of course, absolutely everything ever said by a Vatican official at the United Nations. Nevertheless, the book is impressive and clearly designed to present objectively the actual wording and content of what the Vatican does argue in this important forum. The book is further subdivided into numbered paragraphs, so that location and identification of text are extremely easy.

When gathered in such a handsome and useful volume, the constant work of the Holy See in presenting before the world bodies a constant and articulate sense of the place of religion in the world becomes very clear. The book is an important one for every reference section of a library and for anyone interested in the diplomatic and cultural endeavors of the Holy See in the public forum.

JAMES V. SCHALL, S.J.  
*Georgetown University*

**FAITH OF OUR FATHERS: RELIGION AND THE NEW NATION.** By Edwin S. Gaustad. San Francisco: Harper & Row, 1987. Pp. xi + 196. \$15.95.

Gaustad has added yet another valuable volume to his long list of publications on American religious history. While the present book treats the church-state question in the years 1776–1826, the central part is devoted to an explication of the thoughts on religion of major Founding Fathers: Jefferson and Madison, whom the author categorizes as “libertarians”;

Franklin and Washington, aptly described as “icons”; and John Adams and again Jefferson, here called “*philosophes*.”

But G. does not confine himself to the years between the Declaration of Independence and the deaths of Jefferson and Adams. In broad strokes he depicts each of the colonies and the fluctuating status of religious conformists and dissenters. He describes the early and easy dissolution of the Anglican Establishments in New York and the states to the south, and the slower and more difficult dismantling of the Congregational Establishment in New England.

G. cites Jefferson’s belief that Unitarianism would become the general religion of the United States (105). That, the Sage of Monticello obviously hoped, would solve the many perplexing problems of church-state relations which plagued him in his day. That, G. notes—and the daily newspapers confirm—has not happened and will not happen.

FRANCIS X. CURRAN, S.J.  
*Fordham University*

**TRUTH AND COMMUNITY: DIVERSITY AND ITS LIMITS IN THE ECUMENICAL MOVEMENT.** By Michael Kinnamon. Grand Rapids: Eerdmans, 1988. Pp. 117. \$8.95.

A carefully worded argument about priorities in the ecumenical movement. The key theme emerging from this volume is the integrity necessary for theological ecumenism and the relevance of this integrity to all systematic presentations of the Christian faith. K. is familiar with the finest scholarship from many traditions and disciplines; his clarity of style and conciseness of argumentation make the book especially useful.

K. attempts to cut through some of the conflicts apparent in discussions of the Church from the divided theologi-



cal streams. He champions the claim that truth is at the center of the ecumenical quest, as it is for any believing theologian, while building on the ecumenical convergences around *koinonia* ecclesiology and the hopes for a conciliar fellowship enunciated by the World Council of Churches, and being quite sensitive to the variety of theological debates over reconciled diversity and evangelical purity that characterize certain strains of the Christian community.

Taking into account and reviewing some of the results of bilateral and Faith and Order theological work, he weaves these theological results and the quest for a common expression of faith carefully with the quest for ethical judgment and the limits of diversity. Particularly apt are his reflections on apartheid, the U.S. Catholic bishops' pastoral on peace, and convergences around sacrament and ministry.

While K. does not intend to cover all contemporary ecumenical issues, he offers helpful evaluation and integration of some of the more notable among them. The conflict between a hard-headed approach to truth on the one hand and an open community of love on the other is not reduced or easily reconciled. Serious epistemological and ecclesiological questions are dealt with in more detail by others, but few other volumes provide such a succinct overview and such a carefully argued case for a particular systematic method in approaching these questions.

JEFFREY GROS, F.S.C.  
National Council of Churches,  
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**CHRISTIAN MORALITY: THE WORD BECOMES FLESH.** By Josef Fuchs, S.J. Translated by Brian McNeil. Washington, D.C.: Georgetown University, 1987. Pp. 212. \$19.95; \$11.95.

A collection of 14 of Fuchs's recent essays, almost all from the years 1985-87. The collection may be described as

vintage Fuchs, since so many of his long-standing concerns are treated, e.g., the human and the divine, the categorical and the transcendent, the human subject and the objective morality.

Three special features mark this collection. First, the essays are very clearly written. The question of the relationship between our experience of God and the categorical moral order has long marked F.'s work, but the essays in this book struck me as being his best and clearest statement yet on this difficult and sometimes obscure problem.

Second, this collection deals with its fundamental concerns at least partly by taking up concrete examples from areas which F. has not treated very often in the past. Readers will find his comments on medical ethics to be of great interest, particularly when he considers the issue of whether we can dispose of human life. He makes the very cautiously phrased suggestion that humans might possibly be able to move towards euthanasia in some rare concrete circumstances.

Third, in developing his philosophy of the human person, F. refers a number of times to the works of Karol Wojtyla (John Paul II), especially *The Acting Person*. On the whole, he makes a good case that his own philosophy of the person is quite compatible with that of Wojtyla.

A very central thesis of *Christian Morality* is that personal salvation is the Church's essential priority, and that, while the Church can speak on concrete moral issues, it is never quite as competent on these issues as it is on matters of salvation. F. defends this thesis very well. What still needs more attention, in my view, is the question of just what kind of positive relationship the Church does have to concrete moral issues once we grant that its competence on such issues is by definition limited rather than infallible.

PHILIP S. KEANE, S.S.  
*St. Mary's Seminary, Baltimore*

CHRISTIANITY AND THE RIGHTS OF ANIMALS. By Andrew Linzey. New York: Crossroad, 1987. Pp. x + 197. \$12.95.

Using a theological pen, L. attempts to draw morally significant lines between the value blindness of human "speciesism" and absolute injunctions against interference in any and all life forms. Relying on creation and redemption motifs, he circles the God-given value of all created beings, basing thereon a human obligation to respect and protect all that God saw as good, and all for which Christ died. Using covenant themes, L. draws a distinction between nonwarm-blooded and warm-blooded living creatures (the latter including mammals and humans), claiming a God-established community among the warm-blooded that requires human respect for animal "theos-rights." Within this circle of value (and sector which limits rights to the warm-blooded), L. claims that Christianity gives the best possible grounding for rights and human-obligation claims, much better than do other religious or utilitarian systems.

L. still uses his earlier Benthamite and sentience criteria to demonstrate the reasonableness of his theologically based claims, even though he rejects their sufficiency. He again rejects Aristotelian/Thomistic notions of ensoulment as Hellenistic distortions of the biblical "life-blood-spirit" tradition, although he grants human uniqueness in that humans exercise a freedom that nonhuman animals do not. Choice, however, establishes human responsibility for animal and human cruelty (the Fall), and further places on humans an obligation to work toward a cosmic kingdom of peace (aiding the powerless).

L. calls for an "analogous" use of rights languages for animals and hu-

mans. Yet the term "analogous" applies principally to the temporal achievement of full, equal rights (in this sinful world, humbly aiming toward the eschaton). Analogy does not establish morally significant interspecies value or rights differences that would affect the truth of equal-rights claims. L. apparently desires the application of public, nonnuanced rights languages so that animal value will be better recognized and protected.

J. LEON HOOPER, S.J.  
*Woodstock Theological Center  
 Washington, D.C.*

WE WILL NOT HANG OUR HARPS ON THE WILLOWS: GLOBAL SISTERHOOD AND GOD'S SONG. By Barbel von Wartenberg-Potter. Translated from the German by Fred Kaan. Oak Park, Ill.: Meyer-Stone, 1988. Pp. xiv + 126. \$8.95.

Barbel von Wartenberg-Potter is an ordained minister who has served as the director of the Women's Department of the World Council of Churches. As one might expect, her book is pastoral rather than academic in tone. It effectively presents the case for a feminist liberation theology to a lay audience.

Using poetry, letters, personal reminiscences, and collected vignettes, Wartenberg-Potter communicates her message: First World churches have paid insufficient attention to the concerns of the Third World and the needs of women. By yoking the concerns of all the oppressed, male and female, the author places herself in the mainstream of contemporary feminist therapy, which insists that an examination of women's exploitation must go beyond an analysis of gender relations to the scrutiny of class and race as well.

The author's global awareness is the main strength of her book. An especially effective chapter consists of her letter to Elsa, a Central American theologian. In this letter she struggles with

Elsa's suspicion of First World middle-class feminism which searches for a new spirituality, while Third World women struggle under oppressive working conditions to produce the goods that make middle-class life so comfortable. To the author's credit, no easy solutions are offered—only the insistence that every woman must try to understand the particular kind of pain each of her sisters suffers.

Although this work has many strengths, a weakness appears in the author's theology of the cross. She urges all Christians to accept willingly the burdens of self-sacrifice. Now, while some self-abnegation may be necessary to bring in a future order of peace with justice, one should urge self-denial on women only with great caution. For most of human history, women have sacrificed more than their share.

MARY ELLEN ROSS

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**THE INSIDE STORIES: 13 VALIANT WOMEN CHALLENGING THE CHURCH.** Edited by Annie Lally Milhaven. Mystic, Conn.: Twenty-third, 1987. Pp. xvii + 269. \$12.95.

One of the great strengths of this text is the variety of women it interviews. The stories, reflections, and analyses of feminist theologians and biblical scholars (Rosemary Radford Ruether [foreword], Elisabeth Schüssler Fiorenza, Mary E. Hunt, Bernadette Brooten, Marjorie Reiley Maguire) are presented along with those of women who are not professional scholars (Theresa Kane); nuns who have been dismissed, or are threatened with dismissal, from their congregations for their work in social and political ministry or for signing the *New York Times* "Pluralism and Abortion" ad (Agnes Mary Mansour, Elizabeth Morancy, Barbara Ferraro, Patricia Hussey); co-ordinators and directors of organizations unacceptable to the Vat-

ican (Ruth McDonald Fitzpatrick, co-ordinator of Women's Ordination Conference; Frances Kissling, president of Catholics for a Free Choice; Mary Ann Sorrentino, former director of Rhode Island Planned Parenthood), and novelist Mary Gordon.

In each case a brief biographical sketch precedes the interview, and in every interview the conversations are engaging, insightful, and disturbing. What is impressive about the interviews is the strength, intelligence, and deep religious conviction of the 13 women, their profound critique of the patriarchal Church, and their reflection on alternative church structures, e.g. Women-Church. What is disturbing in these stories is the behavior of the official Church in regard to many of these women. Ruether's comment in the foreword is appropriate here: "These women, although few in number . . . pose a serious threat to the credibility of Catholic authority. When that authority loses its credibility, its hegemony will quickly crumble. The hierarchy senses the full magnitude of this threat, and this, I think, is why they respond to these women with such repressive fury."

This text is significant as a "consciousness-raiser," as a feminist analysis of the patriarchal Church, and as a theology of Women-Church. For all these reasons it deserves a wide readership.

BERNADETTE TOPEL  
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**DAS GROSSE KIRCHENJAHR: GEISTLICHE TEXTE.** By Karl Rahner, S.J. Edited by Albert Raffelt. Freiburg im Breisgau: Herder, 1987. Pp. 566. DM 55.

A magnificent collection of 120 homilies and meditations on the liturgical year. Raffelt deserves considerable praise for his judicious ordering and selection of Rahner material, for making accessible unpublished homilies

and meditations from the Rahner archives and other Rahner writings found only with great difficulty, and for the useful index of biblical texts. Herder must be congratulated for the book's excellent format.

This volume offers the reader an opportunity to view the theological genius of our age also as the teacher of preaching, prayer, and Christian living for the 20th century. For Rahner, theology must serve the Church's preaching. Rejecting the often-made distinction between academic and kerygmatic theology, Rahner contended that the most kerygmatic theology is also the most strictly and passionately devoted to the matter of theology itself, always ready to pursue its questions with energy.

Rahner attempted throughout his life to explicate what Christians believe, why this is intellectually justified today, and how this can also be experienced. He strove not only to help people understand Christianity, but also to unite their hearts and spirits with it. He believed theology must be mystagogical and sapiential by leading us into and uniting us with the experience of being rescued from sin, selfishness, and death through the mystery of God's self-communication in Christ.

Because Rahner contended that his spiritual writings were just as theological as his more speculative ones, this volume could serve as a highly readable introduction to his overall theology. Two Rahnerian themes stand out in this book: first, that the saints are not only models of Christian living but also sources for theological reflection; second, that ordinary, daily life can be the stuff of authentic life and real Christianity. This book should be translated immediately.

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*Boston College*

PREACHING: THE ART AND THE CRAFT. By Walter J. Burghardt, S.J.

New York: Paulist, 1987. Pp. vi + 250. \$11.95.

Walter Burghardt is justly recognized as one of the most impressive preachers in America today. After almost a half century of preaching and the publication of seven collections of sermons, B. offers his followers a rich repertoire of essays on the art and craft of preaching. This volume highlights B.'s convictions and theories about effective preaching: serious preparation, careful attention to the biblical texts and human experience, and a commitment to the creative use of imagination and humor. In the book's prelude, B. promises "nothing substantially new" but pledges "fresh emphases" on the subject. Readers will recognize six of the 13 essays (with some updating) in this present volume from the prefaces of B.'s books of sermons and his other publications.

In this new volume, B. introduces us to his homiletic wisdom figures: John Henry Newman, some of the Fathers of the Church, and a few contemporary Protestant homiletics. The book concludes with a select bibliography of contemporary works on preaching which, in the words of the author, have "attracted my attention." It is unfortunate that many of the contributions of these Catholic and Protestant homiletics and biblical authors have not been incorporated into the author's own homiletic theory. The inductive preaching approach of Fred Craddock could provide a fresh challenge to B.'s three-point deductive homiletic form. The semiotic methodology of Walter Vogels could enhance B.'s singular preference for the historical-critical experts. Also, the appreciation of human experience as emphasized in current hermeneutical studies and articulated in the U.S. Bishops' essay *Fulfilled in Your Hearing* could enrich B.'s described method of homily preparation. One does find shades of these contemporary insights in this volume, supple-

mented substantially by Elisabeth Schüssler Fiorenza in her response to B.'s homiletic method.

What one finds most profitable about this book is B.'s homiletic experience. A careful analysis reveals a remarkable evolution in his homiletic theory. His most recent convictions are found in his last two chapters and a postlude. In these pages we meet Burghardt the pilgrim as well as the expert. Here we are introduced to a wonderfully vulnerable preacher, wrestling not

only with the Word and world but with himself. In *De doctrina christiana*, where we find the first homiletic theory, Augustine wrote that wisdom, not eloquence, is the soul of the preacher. For decades we have been blessed by the eloquence of Burghardt's preaching; now we are graced by his wisdom. In the final pages of *Preaching*, B. serves his best wine last.

ROBERT P. WAZNAK, S.S.  
*Washington Theological Union, Md.*

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BOOKS FOR REVIEW should be sent to Book Review Editor, Theological Studies, Georgetown University, Washington, D.C. 20057.

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

Our September 1988 issue offers a mixed theological menu: philosophical theology, "religious women" in politics, the "grammar" of grace, Trinitarian theology, the social gospel, Origen, and contraception.

**Philosophical Theology in the Perspective of Religious Diversity** is an argument for the relevance of classical natural theology to interreligious dialogue, claiming that Christian theology should turn from the agenda defined for it by philosophers since the Enlightenment and substitute a fresh agenda suggested in part by the conversation with major world religions. J. A. DiNOIA, O.P., Ph.D. from Yale, is associate professor of systematic theology at the Dominican House of Studies, Washington, D.C., and editor of the *Thomist*. His areas of special competence include philosophy of religion, theological method, and the Trinity. In preparation is a Christian perspective on the diversity of religions.

**Women in Religious Congregations and Politics** argues that the question of participation in politics by members of Roman Catholic women's religious congregations must be distinguished from arguments about priestly participation in politics. Women's participation must be considered in light of general statements about women in the Catholic tradition, Catholic social teaching about the public and private spheres of human life, and contemporary discussions (political, philosophical, and theological) about the relationship between the public and the private. LESLIE GRIFFIN, Ph.D. from Yale, is assistant professor of theology at Notre Dame, with particular concern for Christian ethics. She is currently preparing a book on a Christian ethic for politicians.

**The Grammar of Grace: Karl Rahner as a Watershed in Contemporary Theology** argues that, by virtue of its sheer prominence, its profundity, and its focus on grace, Rahner's thought represents a significant point of departure for today's theologian. Precisely because of its scope and brilliance, Rahner's theological synthesis holds within it two contrary dynamics. To move with Rahner beyond Rahner, both must be taken into account. GEORGE VANDERVELDE, with a doctorate in theology from the Free University of Amsterdam, is associate professor of systematic theology in Toronto's Institute for Christian Studies. He specializes in ecumenical theology, ecclesiology, and pneumatology. His book *Original Sin: Two Major Trends in Contemporary Roman Catholic Reinterpretation* appeared in 1981.

**The Exegetical Roots of Trinitarian Theology** insists that the traditional way of reading texts, identifying the speakers and those spoken to or about, when applied to OT texts, produced the concept of person which became a principal feature of the Christian Trinitarian way of understanding God. The same exegetical method, when applied

to NT texts, set key terms for the Christological controversies. MICHAEL SLUSSER, D.Phil. from Oxford, is associate professor of theology at Duquesne University. His research centers on early Christianity (Greek especially), Christology, soteriology, and theological method. He is preparing the article "Martyrium" for the *Theologische Realenzyklopädie*.

**The Mission of the Church in the Theology of the Social Gospel** asks whether the Church has a mission to the "secular" elements of American society, a public mission that transcends a narrowly defined religious sphere. He responds by presenting the answer provided by that American phenomenon "the social gospel," and offers constructive reflections on how to retrieve the value of this theology for today's Church. ROGER HAIGHT, S.J., Ph.D. in theology from the University of Chicago, is professor of systematic theology at Regis College in Toronto. His book *An Alternative Vision* (1985) has been called "the most complete and systematic overview [of liberation theology] available in English" (*TS* [1986] 308).

**The Literature on Origen 1970–1988** reviews briefly all the books and some articles that deal with Origen during that period. One significant result of this research is that the understanding of Origen as man of the Church prevails widely over the older view of him as pure philosopher in the guise of a Christian. Ordinary professor in the faculty of theology at the Institut Catholique de Toulouse, HENRI CROUZEL, S.J., is one of the world's most knowledgeable experts on Origen. His *Origène* will soon be published in English (Harper and Row).

**Infallibility and Contraception: The Debate Continues** responds to criticisms by Germain Grisez (*TS* 47 [1986] 134–45) in which Grisez maintains, not that prescriptive uniformity in the ordinary magisterium's ethical teaching suffices for infallibility, but that there has been cognitive uniformity, at least for a time, in its teaching concerning contraception. GARTH HALLETT, S.J., dean of the College of Philosophy and Letters at St. Louis University and adjunct professor of philosophy there, insists that this cognitive uniformity remains to be shown, and argues that, even were the criticisms more accurate than they are, the burden of proof would still rest with Grisez.

An important final note. In 1989, *TS* will celebrate a half century of existence. In commemoration thereof, the four issues will contain specially commissioned articles focusing on (March) moral/ethics, (June) Scripture and biblical theology, (September) systematics, and (December) history, spirituality, and the sciences. So, stay with us!

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



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## ESCHATOLOGY

### Death and Eternal Life

Joseph Ratzinger

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