

## BOOK REVIEWS

**THE JEWS IN THE GREEK AGE.** By Elias J. Bickerman. Cambridge, Mass.: Harvard University, 1988. Pp. xiii + 338. \$30.

The late Professor Bickerman (1897–1981) was recognized as a leading authority not only in the study of Hellenism but also in the particular area of Hellenistic Judaism. His most famous books were *Der Gott der Makkabäer* (1937; English, 1979) and *Institutions des Séleucides* (1938). His technical articles have been gathered in the three-volume collection *Studies in Jewish and Christian History* (1976, 1980, 1986). He was widely admired for his mastery of the primary sources pertaining to the Hellenistic era and for his breadth of learning. He was indeed a scholar's scholar. In his latter years he served as professor of ancient history at Columbia University in New York and research fellow at Jewish Theological Seminary of America.

Although B. had completed the first draft of this survey of pre-Maccabean Judaism in 1963, he was revising his manuscript until shortly before his death. His manuscript has been prepared for publication by Shari Friedman, a member of the Jewish Theological Seminary research staff. Albert Baumgarten, professor of Jewish history at Bar-Ilan University, assisted with the final preparation and compiled a 15-page general bibliography.

The theme of the volume is stability and change in Jewish society during the first centuries of the Greek age, from the fourth century B.C. until approximately 175 B.C. The first part ("before and after Alexander") surveys the evidence for the early encounters between Jews and Greeks in the land of Israel and the Diaspora. The second part ("the third century") is a historical sketch of Palestine under the rule of the Egyptian Ptolemies and then the Syrian Seleucids. The third part ("permanence and innovation") takes up the volume's major theme with regard to religious institutions, economic life, law, learning, and literature. The "retrospect" emphasizes the paucity and selectivity of evidence for pre-Maccabean Judaism. It also cautions that "contact between Greeks and Orientals was, so to speak, tangential, connection taking place only at the point marked 'government'" (302). It observes that real Hellenization of the Seleucid empire, outside Asia Minor, began only after the end of Seleucid domination, when the Hellenizing process was taken over by the native rulers. In Palestine the decisive point was the rise of the Maccabean dynasty, which some ancient sources paradoxically portray as anti-Hellenistic.

The editors, Jewish Theological Seminary, and Harvard University Press deserve thanks for making available an important synthesis by a

distinguished scholar. Jewish history between Alexander the Great and the Maccabees is notoriously obscure, and there is no better guide to the subject than Bickerman. The text displays the qualities of a great historian: mastery of primary sources, wide learning in other areas, careful yet often bold judgments, and ability to write a lively narrative.

The complicated history of the book's publication is also responsible for its chief weakness: lack of explicit documentation. In the early 1960s B. prepared an apparatus of notes and bibliography. As the original publication plan stalled and the revision carried on, he despaired of bringing the documentation up to date and apparently destroyed what had already been done. With B.'s allusive style, even specialists in Second Temple Jewish history will ask: To which sources is he referring here? Where exactly is that said? Why does he draw this conclusion? Beginners will be thoroughly puzzled at many points. They should know that much of the necessary documentation can be found in B.'s more technical writings and in Martin Hengel's *Judaism and Hellenism* (1974). They should also be aware that few scholars agree with B.'s late-third-century B.C. dating for the *Testaments of the Twelve Patriarchs*.

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

**JESUS AND THE SPIRAL OF VIOLENCE: POPULAR JEWISH RESISTANCE IN ROMAN PALESTINE.** By Richard A. Horsley. San Francisco: Harper & Row, 1987. Pp. xi + 355. \$27.95.

Horsley, professor of religious studies at the University of Massachusetts, uses Balandier and Worsley's concept of a "colonial situation" to describe the economic, political, and cultural subjugation of Jesus' Palestine. The Romans ruled indirectly through a priestly aristocracy which delivered colonial tribute through oppressive taxation which destroyed the village-based social and economic structures. The resulting structural injustice produced a four-stage spiral of violence: institutionalized injustice, protest and resistance, repression, and revolt.

H. finds Jewish protest and resistance nonviolent from the *maskillim* and Hasidim of the Seleucid times to the founding of the Fourth Philosophy (6 A.D.). His previously published research demonstrates that the Fourth Philosophy was not the beginning of the Zealot party of 68 A.D. The ordinary means of protest for an "urban mob" without any political influence was the mass outcry of the crowd. Still, the protests were not revolutionary insofar as they did not challenge the system but its abuses. Even the biggest popular demonstrations before and after the time of Jesus' ministry were spontaneous and nonviolent. Thus the Palestine of Jesus' time was not a hotbed of violent rebellion fanned by the Zealots. Nor was there even a strong apocalyptic theme of "zeal for the law"

opposing a foreign power and proposing recovery of national autonomy which could have led to the formation of the Zealot party.

Anachronistic, then, is modern scholarship's use of the Zealots as a foil for Jesus as an apolitical religious leader addressing the individual with a love ethic leading to nonresistance of the Romans. This picture comes more from an individualistic Enlightenment hermeneutic separating religion from the sociopolitical spheres of life than from research into Jesus' situation. Rather, the Gospel tradition reveals a Jesus whose mission was immersed in conflict, who opposed the ruling classes, who proclaimed a revolutionary reign of God—in short, one who gave plenty of grounds for his crucifixion at Roman hands.

Convinced that God was bringing in an apocalyptic reign not as an atemporal, cosmic event, but as His continuing redemptive activity in His concrete historical community, Jesus taught the renewal of Israel as a social renewal of the fragmented Palestinian local communities to which he preached. He replaced unremittingly patriarchal structures with an egalitarian pattern of relationships which still conceived of community in familial terms. He fostered community without the traditional hierarchies of "rabbi" and "father," not only for the disciples but also for the local political communities. In his concern for the alleviation of agrarian peasants' poverty, Jesus confronted the wealthy directly (Lk 6:24) and inculcated mutual forgiveness and cancellation of debts (Mt 6:12; 18:23–33). Amidst distrust and hostility among subject peoples, Jesus taught trust in God's providential care (Lk 12:22–31) as the motive for nondefensive sharing and mutual assistance (6:27–36/Mt 5:38–48) in the local community. Finally, Jesus' prophecies about the destruction of the temple represent an attack on the exploitative practices of the priestly aristocracy, and he appears to have taught tax resistance *very* subtly in Mk 12:17 and Mt 17:16. And so Jesus was part of the nonviolent Jewish protest and resistance to the spiral of violence in his day.

This is an important and needed book. H.'s persistent research has now laid to rest the concept of the Zealots as a political force or foil during Jesus' ministry. (To assert, however, that there were no voices urging violent overthrow of the authorities seems to exceed the evidence.) H.'s model of a "colonial situation" makes clear why Jesus' attack on the priests must be inextricably religious and political. H.'s Jesus as a man protesting the structural sources of injustice in the priestly aristocracy and other political collaborators, precisely because they have lost sight of the provident God who leads His people out of slavery and into community, more fully accords with the Gospel tradition's picture of Jesus as the crucified one than does the Jesus of a Brandon or of a Cullmann.

The book has its defects. I find strained and even contradictory H.'s arguments against a consistent practice of table fellowship with tax collectors and sinners. Often he insists on conclusive evidence for points against his hypothesis, while accepting less than conclusive evidence for it. In his attempt to reject an apocalyptic eschatology which is atemporal and idealist, he has almost reduced it to prophetic eschatology. That would rob not only the Jesus of the Gospels, but even his own Jesus, of the energy and conviction which grounds his social message in the eternal triumph of the Servant in the ultimate reign of God. What is needed is an apocalyptic which is neither H.'s extension of prophetic eschatology nor a replacement of it, but one which is in tension with it.

Finally, although H. energetically denies that Jesus was a pacifist, he never even defines the term. Nor does he deal with Mt 26:52 in this context. Indeed, when he comes to discuss Lk 6:27-36 and can find no rejection of physical violence even in 6:29, I begin to find an *a priori* at work. Of course, exegetes must take care not to read a theological analysis into the commands of the Gospel. But the fact that Jesus preached and practiced personal nonviolence and that he did not call for armed conflict against either the priests or the Roman authorities, even to defend his life, must raise questions about the use of arms for each Christian not only as an individual but also as a member of a political community. Otherwise we are back to the individualist and pietist hermeneutic to which H. objects so strenuously. The exegete ought not to burke Jesus' question because only the theologian can answer it.

*Seattle University*

JOHN TOPEL, S.J.

**THE CANON OF THE NEW TESTAMENT: ITS ORIGIN, DEVELOPMENT, AND SIGNIFICANCE.** By Bruce M. Metzger. New York: Oxford/Clarendon, 1987. Pp. x + 326. \$55.

Metzger has managed to weave a bewildering and complicated array of details into a readable and lucid account of the rise of the NT canon. As an introduction to the historical question, the book supplies the general reader with a clear understanding of how the NT came to be, while the footnotes and much of the discussion provide the specialist with detailed references and judicious assessments of all the relevant primary and secondary materials. Part 1 gives a lively account of debates since the 17th century over the NT writings and succeeds in doing far more than establishing the state of the question. Part 2 describes the formation of the canon from a historical perspective. By distinguishing the question of authoritative writings from the idea of a closed canon, the argument comes to terms persuasively with the role of the Gnostics, Marcion, and the Montanists in the development of the canon. And by refusing to



identify the idea of a closed canon with any uniform list, the argument makes a major contribution to our understanding of the ancient Church's attitude towards the canon. Some questions, of course, can be raised. Are we to understand that a pre-Christian Gnosticism invaded Christianity from outside (76)? Can we not clarify the status of citations in the earlier sources from the "words of Jesus" or the Synoptic tradition by refusing to equate them with passages in the written Gospels? Would not summaries at the close of the chapters in Part 2 assist the reader? These questions and others that might be raised, however, by no means qualify a judgment that in Parts 1-2 M. has supplied an introduction to the NT canon that ought to supplant previous ones.

In Part 3 we find another sort of contribution, one that is more innovative and that vindicates the claim that the book introduces "a topic of theology" (v). Here two points appear chiefly to be made, the first more successfully than the second. Building upon his recognition that there was a "fluidity" of the NT canon (214) in the ancient Church, M. makes a plea for the conclusion that "the canon recognizes the validity of diversity of theological expression, and marks the limits of acceptable diversity within the Church" (281 f.). This conclusion implies that we should no more equate unity with uniformity than did the ancient Church. M. enables us to examine the canon both historically and theologically without being blinded by an insistence upon uniformity. The second point concerns M.'s attempt to distinguish the canon as a collection of authoritative books from the canon as an authoritative collection of books (282 ff.). His conclusion is that the first view must be preferred, but is this convincing? It becomes difficult to reconcile the notion of an intrinsic authority of writings then recognized by the Church with the role of the rule of faith in judging the authority of the writings (251 f.). Does Scripture produce orthodoxy, or is the relationship the other way round? A third alternative is to speak of a circle and to place the question M. has raised within the larger issue of the relation between Scripture and tradition. It may be suspected that M.'s solution remains a Protestant one and does not succeed as well as his distinction between unity and uniformity in taking us beyond the impasses of the Reformation period.

*Yale Divinity School*

ROWAN A. GREER

**TARGUM JONATHAN OF THE FORMER PROPHETS: INTRODUCTION, TRANSLATION AND NOTES.** By Daniel J. Harrington, S.J., and Anthony J. Saldarini. *The Aramaic Bible* 10. Wilmington, Del.: Glazier, 1987. Pp. x + 320. \$49.

**THE ISAIAH TARGUM: INTRODUCTION, TRANSLATION, APPARATUS**

AND NOTES. By Bruce D. Chilton. *The Aramaic Bible* 11. Wilmington, Del.: Glazier, 1987. Pp. xi + 130. \$37.95.

THE TARGUM OF JEREMIAH: TRANSLATED, WITH A CRITICAL INTRODUCTION, APPARATUS, AND NOTES. By Robert Hayward. *The Aramaic Bible* 12. Wilmington, Del.: Glazier, 1987. Pp. xviii + 206. \$47.95.

THE TARGUM OF EZEKIEL: TRANSLATED, WITH A CRITICAL INTRODUCTION, APPARATUS, AND NOTES. By Samson H. Levey. *The Aramaic Bible* 13. Wilmington, Del.: Glazier, 1987. Pp. xiii + 145. \$37.95.

These four volumes are the first in a 19-volume series of translations of the targums into English. The series is edited by Kevin Cathcart, Michael Maher, M.S.C., and Martin McNamara, M.S.C., the project director; D. J. Harrington and B. Grossfeld are editorial consultants. It is an ambitious project that will open up to English readers many unsuspected facets of the OT as translated and interpreted in Aramaic.

Through *targûm* generically means "translation," it is commonly used in a specific sense for the Aramaic translation of the Hebrew OT. Multiple targums exist for the Pentateuch and Esther, and single targums are extant for all the other books of the OT except Daniel and Ezra-Nehemiah (which contain parts originally written in Aramaic). In the postexilic period, probably because of the Babylonian Captivity, Palestinian Jews came to use in daily life the sacred language of Hebrew less and less; they adopted Aramaic, a sister language that functioned widely at that time as a lingua franca. Nehemiah 8:8 may refer to the practice of reading the Hebrew Scriptures and following it up with an Aramaic translation: "And they read from the book, from the law of God, translating and giving the sense, so that the people understood the reading."

Fragments of written targums have been recovered from Qumran caves (4QtgLev, 4QtgJob, 11QtgJob), so that it is evident that such Aramaic translations were being committed to writing by at least the first century B.C. Yet there is no complete targum of any book of the OT extant from late pre-Christian Jewish times. The targums translated in this 19-volume series stem mainly from the Amoraic period of rabbinic Judaism (A.D. 200–500); in their final redaction some of them may come from an even later period. Moreover, the differing targums vary in their modes of translating the Hebrew original into Aramaic, at times being quite literal, and at times quite paraphrastic or midrashic. But in every case the translation is interpretative and reveals a mode of understanding the Hebrew original.

The first four volumes to appear in this series are translations of the Targum Jonathan. Among Jews the OT is customarily divided into three parts: *Tôrâh* (Law), *Nēbî'im* (Prophets), and *Kētûbîm* (Writings, or Hagiographa). The second part is subdivided into the Former Prophets

(Joshua, Judges, 1–2 Samuel, 1–2 Kings) and the Latter Prophets (Isaiah, Jeremiah, Ezekiel, and the twelve Minor Prophets). Volume 10 contains the translation of the Former Prophets, and Vols. 11–13 that of the three Major Prophets.

The English translation in these four volumes is mainly based on the critical edition of the targums published by A. Sperber, *The Bible in Aramaic* (4 vols.; Leiden: Brill, 1959–73) 2:1–331; 3:1–384. The main manuscripts used by Sperber were British Museum 2210–11. For Tg. Isaiah Chilton was able to use also the important edition and translation of J. F. Stenning, *The Targum of Isaiah* (Oxford: Clarendon, 1949). Whereas Harrington and Saldarini have regularly followed Sperber's text, Chilton, Hayward, and Levey occasionally prefer variant readings in the *apparatus criticus* of the Sperber edition.

The translations in these volumes purport to be literal renditions of the Aramaic text into modern readable English, with an effort to preserve the interpretative nuances that have been introduced into the Aramaic version. To assist the English reader to recognize whether the Aramaic translation has been a literal rendering of the Hebrew or not, the translators have set in italics all interpretative or added material that goes beyond the Hebrew original. Thus the Hebrew of Josh 1:5b reads, "As I was with Moses, I will be with you." This becomes in Tg. Jonathan, "As my Memra was at the aid of Moses, so my Memra will be at your aid." This part of v. 5 is set in italics. (The translators have wisely decided to transcribe *mêmrâ*, "word," as "Memra" because of the special role that this word plays in targumic theology.) The translations are fitted out with notes and/or an *apparatus criticus*. In Vol. 10 Harrington and Saldarini list notes that mostly supply only English translations of the Hebrew original, when the targum has glossed it and the English translation is set in italics. In Vols. 11–13 the *apparatus* cites variant readings from other manuscripts; fairly extensive notes explain phrases in the English translation.

I have made many, many spot checks of the English translation against the Aramaic version in these volumes and am, in general, pleased with what the translators have done. Apart from Tg. Isaiah, which has been previously rendered into English, the work of the other translators is that of pioneers. Occasional inconcinnities are found in the English, but there is no need to retail them here.

Each volume has an introduction of varying length, in which the character of the targum is presented (its theology, its characteristic modes of paraphrase, its manuscripts and editions, previous English translations, if any). In this section of the publications the reader finds much repetition. The introductions to the Tgs. of Isaiah and Jeremiah are

wordy and the argumentation is often inconclusive. The introductions to the four volumes reflect the problem that scholars have today in trying to date these targums. Though all the translators have basically used the same text of Tg. Jonathan (Sperber's edition) and admit the uniformity of its Aramaic translation, they differ widely in assigning a date to the targum. Harrington and Saldarini are content to cite earlier studies (of P. Churgin, A. Tal, and L. Smolar and M. Aberbach) and to admit that whereas Tg. Jonathan "reflects conditions in second-century C.E. Palestine, especially in the circle of Rabbi Aqiba . . . , the present form(s) of Targum Jonathan is the result of a long process reaching into the Babylonian Jewish community and up to the Arab invasion (seventh century C.E.);" (10.13). Chilton is more critical of the earlier studies, especially of the relation of the targum to Rabbi Aqiba in the Smolar and Aberbach approach, and rightly so. But he himself speaks of the interpretative translation of Isaiah beginning in the Tannaitic period (prior to A.D. 200) and continuing through the Amoraic period (11.xxiv). Hayward, after presenting tortuous arguments of dubious value, concludes that the evidence he has presented provides "sufficient grounds for discovering the origins of Tg. Jeremiah in the land of Israel during, or slightly before, the first century A.D." (12.38). He admits "that it continued to grow and receive attention until the fourth century, when the Babylonian Talmud comes to cite it as an authoritative translation in its own right" (ibid.). Finally, Levey recognizes the original oral form of the targums and recalls how they were subject to "censorial control" by rabbinic authorities, which led to "their final redaction, which . . . was probably the work of Saadia Gaon during the early part of the tenth century" (13.2 [he cites an article of his own, "The Date of Targum Jonathan to the Prophets," VT 21 (1971) 186-96, esp. 192-94]). What to make of all these confusing claims?

The classical (non-Qumran) targums, related to the rabbinic tradition, clearly contain motifs, allusions, and traditions which can be paralleled in writings of the first and second centuries A.D. But no one knows when such motifs, allusions, and traditions were picked up and introduced into the targumic texts. The early date of the parallels cannot be the basis of the dating of the targums, since normally one cannot establish the direction of the influence. The form of Aramaic in which these targums have been written is not that of the first or second century A.D. in Palestine. It can be shown to be similar to that of Palestinian funerary and synagogue inscriptions of the Amoraic period (A.D. 200-500). See the appendix in J. A. Fitzmyer and D. J. Harrington, *A Manual of Palestinian Aramaic Texts (Second Century B.C.—Second Century A.D.)* (BibOr 34; Rome: Biblical Institute, 1978) 251-303.

In any case, we are grateful to Harrington, Saldarini, Chilton, Hayward, and Levey for undertaking this important work, and also to Michael Glazier for the courage to support such scholarly work.

*Boston College*

JOSEPH A. FITZMYER, S.J.

**ALLEGORY: THE DYNAMICS OF AN ANCIENT AND MEDIEVAL TECHNIQUE.** By Jon Whitman. Cambridge, Mass.: Harvard University, 1987. Pp. xiv + 281. \$25.

Whitman attempts to understand "the rich strategies of personification which culminate" in Bernard Silvestris' 12th-century allegory of the creation of the world and of humanity, *Cosmographia*. To do so, he examines problems of allegorical composition (primarily personification of concepts in narratives) and allegorical interpretation (reducing divergences in a text to an alleged core unity underlying them).

W. begins with ancient allegorical composition (the interactions of *thymos*, Athena and Achilles in the *Iliad*) and allegorical interpretation of Homer in the pre-Socratics. He examines the dilemma of the bipartite soul in Plato, the Stoic transformation of *mythos* into *physis*, Seneca on the soul, and Virgil's philosophic poetry which practically renders the gods abstractions and the powers of the personality mythic figures. W. argues that although allegory is not yet fully developed, it disrupts philosophy, poetry, and rhetoric as it is "simultaneously committed to radical acts of destruction and reconstruction" (58).

Christian exegesis is W.'s second focus. Allegorical interpretive strategies are reshaped by the Jewish contribution of a sacred text, the Platonic recognition of levels of being, and a response to Gnosticism which brings typological interpretation into play to cope with time. W. explores texts by Origen, Athanasius (*Life of Antony*), Augustine, Prudentius, Macrobius, Martianus, and Fulgentius. Boethius' *Consolation*, which "marks the most cogent (if austere) stage so far in the development of personification allegory," brings the late antique tendencies to a logical and literary conclusion by dramatizing the hierarchy of the world and centering the movement of time.

The medieval period develops the biblical, Philonic, and Augustinian strands. W. focuses on *natura* as a figure, especially in texts of Raban Maur and Eriugena. Once the natural philosophers of the early 12th century interpret the powers of the world conceptually, allegory can develop a new depth of sophistication. W. discusses "scientific," "mystical," and "creationist" strategies for understanding the perplexing principle of "matter" and explores God's creating as delegating power, especially in William of Conches and Thierry of Chartres. In *On the Works of the Six Days* (attributed to Thierry) God's direct action is subsumed

after the first instant. "Nature" and "fire" become agents with delegated creative power to form "matter." Such developments in allegorical composition finally render "literal" a multivalent term.

All these issues in interpretive and compositional allegory converge in *Cosmographia*. Silvestris *exegetes* the creation story by *composing* a multivalent allegory of personified creative powers. This allowed "the progressive descent of God from himself without compromising his divinity" (205). His allegorical world acquires autonomy (221), but W.'s provocative reading concludes that this "allegory—like all fiction—remains powerless to prevent the self-exposure of its own deficiencies" (260) and the collapse of the world it renders.

W.'s dense but rewarding text presents neither a history nor a theory of allegory. Rather, *Allegory* is an allegory of "allegory," for W. renders "allegory" an agent in a narrative which constructs a literary world by developing a progressive plot (cf. 9) in which the concept is interpreted, diversified, expanded, and, like the characters in *Cosmographia*, "fulfills itself only by moving towards" direct language "by diverging from its own definition" as oblique discourse (242). W. rejects interpretations which separate allegorical from symbolic-sacramental discourse and offers fascinating perspectives on multivalent terms in numerous texts. What one wants from W. is *more*: in what ways biblical texts are compositional allegories, how the late ancient and early medieval literary strands are to be related to more explicitly theological and exegetical analysis and imagination, how allegory developed further, why it was denigrated wholesale later, etc. Nonetheless, students of ancient and medieval literature will appreciate the connections W. makes among texts as he explores the sources of *Cosmographia* and the destruction and reconstruction of conceptual frameworks as the meanings of key tokens metamorphose.

St. Michael's College, Vt.

TERRENCE W. TILLEY

LA CHRISTOLOGIE DE THOMAS D'AQUIN. By Francis Ruello. *Théologie historique* 76. Paris: Beauchesne, 1987. Pp. 397. Fr. 264.

An encyclopedic study of everything Aquinas wrote, at least in his systematic works, about the person of Jesus Christ. Ruello divides his work into three separate parts, each of which presents relevant material from Aquinas' major theological syntheses: first, the *Scriptum super libros Sententiarum* 3; next, the *Summa contra gentiles* 3; finally, the *Summa theologiae* 3. Eight appendices provide additional commentary and interpretations of other selected passages from Aquinas' corpus. Each part contains an introduction and three chapters. R. respects the order of exposition established by Thomas for each work. And within the

chapters we find an analysis of themes which range, e.g., from the predestination of Christ to his exaltation in glory and from the *gratia unionis* to Christ's experience of sensible emotion.

The first part occupies over half the volume. There R. provides a detailed analysis of Aquinas' early teaching on Christ as expressed in his *Commentary on the Sentences* of Peter Lombard. Ordinarily, students of Aquinas neglect this, his first major theological exercise. R., however, refutes the cliché that the real Thomas is not found in the *Sentences*. In fact, his lengthy exposition of the *Commentary on the Sentences* constitutes one of the book's principal merits. Furthermore, since no English translation of this work exists, students unable to read scholastic Latin may now have at least indirect access to the text. On the other hand, the lack of a critical edition (presently in progress by the American branch of the Leonine Commission at the Catholic University of America) means that some of R.'s interpretations may require subsequent revision.

The two *summae*, Aquinas' better-known works, receive considerably briefer treatment. Both the *Summa contra gentiles* and the *Summa theologiae*, of course, are available in good translations. Studies of Aquinas' doctrine, moreover, usually draw from these works. Even so, R. makes a major contribution to Thomist studies by examining the person, natures, and mission of Christ *secundum mentem sancti Thomae*.

R.'s work is praiseworthy especially for three reasons. First, he takes Aquinas seriously. He studies him on his own terms, i.e. as a medieval theologian, like Peter the Lombard, Philip the Chancellor, or St. Bonaventure. Later developments within the Thomist tradition, e.g. the works of Cajetan or Capreolus, do not intrude on his forthright presentation of the original teaching. Because R. evidences a remarkable acquaintance with the entire Thomistic corpus, the reader receives a much fuller appreciation of Aquinas' theological craftsmanship than ordinarily results from just consulting certain articles in the *Summa theologiae*. Indeed, he even includes references from the much-neglected commentaries on Scripture.

Secondly, R. seeks to establish coherence and to discover continuity in Aquinas' doctrine on Christ. Thomas wrote theology for almost 25 years; it was his principal and lifelong occupation. It must be recognized that he possessed a theological intuition which, at least with respect to its principal themes, governed the whole development of his thought. E.g., his entire discussion of the Incarnation begins by affirming the Pseudo-Dionysian principle that goodness is self-diffusive. To some this may appear a weak starting point, until it is recalled that the Archimedean point of Aquinas' theology of divine causal relations, including the Incarnation, rests upon a central truth of Christian revelation: God can

have no cause for action outside of Himself.

Thirdly, R. in a sense imitates Thomas. He provides students in the 20th century with the kind of well-written compendium that Aquinas provided in the 13th century. Good Thomists will recognize how much this tool can aid the ongoing work of theology within the Church.

*Dominican House of Studies, D.C.*

ROMANUS CESSARIO, O.P.

WHY JESUS CHRIST? By Juniper B. Carol, O.F.M. Manassas, Va.: Trinity Communications, 1986. Pp. xvii + 531. \$24.95.

Carol documents in great detail the classic discussion of the question of the primacy and predestination of Christ and Mary. He presents both the Thomistic and the Scotistic viewpoints on the primary reason for the Savior's and Mary's existence and then surveys those theologians throughout the centuries who have supported the two opinions.

Part 1 presents the teaching of St. Thomas. Thomas prefers the opinion that God would not have become man if Adam had not sinned, but he recognizes the opposite position as probable. Thomists find a theological basis for this opinion both in biblical and in patristic texts. C. cites many of the patristic texts and then gives texts from theologians from the 11th to the 20th century who endorse the Thomistic thesis; he refers to some 307 authors who believe that the predestination of Christ and Mary was contingent on the prevision of sin.

Part 2 sets forth the teaching of Scotus that Christ was predestined *ante praevisum lapsum* and offers some interpretations of that teaching among his followers. Then C. gives at some length the biblical, patristic, ecclesiastical, and liturgical foundations for the Scotistic thesis that the Incarnation was not dependent on the Fall.

In chapter 5, C. discusses the intrinsic plausibility of the Scotistic thesis by presenting the major arguments on which Scotus based his position. Scotus sees the predestination to glory of all creatures (and a fortiori of Christ) as a free act of love by God which can in no way be conditioned by any creaturely factor. He argues further that God wills in an orderly fashion and so must have willed Jesus first before all other creatures because Jesus is the one who attains the end of God's glory in the most perfect way. Finally, Scotus contends that Christ is a greater good than human redemption and so God would not have predestined him primarily for something which is a lesser good. C. also discusses and evaluates the Thomistic objections to these arguments.

C. then presents an exhaustive list of theologians who support the Scotistic thesis, giving references and citations from over 1100 authors. He points out that most of these affirm that Christ's (or Mary's) predestination was decreed independently of the Fall. Others simply state that



Christ (or Mary) was willed before any other creature. Still others just portray Christ (or Mary) as the final, exemplary cause of all creation. C. himself contends that the ultimate reason for the Incarnation is God's intense goodness. The proximate reason is (1) the supreme love and worship which Christ gives to the Father and (2) the personal glorification of Christ and Mary and the salvation of the world.

In a final excursus, C. briefly presents the intermediate positions of Suárez, Molina, and Rocca-Roschini and highlights some of the criticisms of their attempts to articulate a conciliatory theory.

C. makes a persuasive case for the Scotistic position both from reason and from tradition. The service he performs is to make available an exhaustive dossier of the authors, both Thomistic and Scotistic, who have commented on this basic Christological question. In compiling the impressive references and citations from supporters of Scotus, C. dispels the misconception that the Scotistic position was a peripheral Franciscan position with only scattered support in the history of Christian thought.

This is an invaluable reference work and research tool for scholars interested in the classic discussion of the absolute and universal primacy of Christ and Mary.

*Loyola University, New Orleans*

GERALD M. FAGIN, S.J.

FROM OCKHAM TO WYCLIF. Edited by Anne Hudson and Michael Wilks. *Studies in Church History, Subsidia* 5. New York: Blackwell, 1987. Pp. xv + 486. \$49.95.

From Ockham's birth (1385) to Wyclif's death (1384) is recalled in this excellent collection of studies on the two men, their lives, ideas, and contributions, and the evolution of thought that occurred in their era. It originated in an international conference at Oxford for Ockhamists and Wyclifists that was unified by the Oxford connection. Scholars may wish to concentrate on a few of the 30 papers included that are more closely related to their research interests, but there is a fascination from going through the whole body and seeing a parade of characters, topics, and questions pass by: Ockham, the intellectual world after him, key questions from Wyclif's time, his legacy on into the Reformation era, as well as textual studies and questions about sources.

The first essay examines why Ockham went to Avignon in 1324; the last looks at a key theologian at Oxford in the 1520s, Edward Powell, as he responded to the rising debate on Luther in a context of Wyclif controversies. F. E. Kelly sees Ockham's coming to Avignon as part of a political dispute centered around Lutterell's problems at Oxford, the secular masters, and the orders. Ockham's journey was a turning point in his life as he then began at Avignon to define limits to papal power,

to ask what matters were appropriate for the papal forum. J. Miethke presents O.'s self-image on the basis of his *Dialogus* as his final and chief work. Miethke works from a shortened version in a Frankfurt codex possibly from O. and dated to the late 1330s. G. J. Etzkorn discusses Codex Merton 284 with references to Bradwardine works, but also a collection of authors led by Ockham and with many citations from his commentary. E. Randi reviews several Scotists on the question of God's absolute and ordained powers and shows how philosophical ideas joined with juridical concepts to form a set of problems to reflect on and discuss. R. Wood wrestles with the complex question of intuitive and abstract cognition in the discussion of divine omnipotence. O.'s view that intuitive cognition need not pertain more to existent than nonexistent objects created a whole train of problems.

A. S. McGrade looks at a debate at Oxford after Ockham on some psychological questions, the relation of enjoyment and pleasure, that showed a passion for arguing how and why we behave as we do. W. Courtenay asks how we can trace influences and effect of O. at Oxford when so many ideas were common to a whole generation. K. H. Tachau looks at Richard Campsall and O.'s attack on him. J. Sarnowsky traces some differences of method and form between Paris and Oxford in the mid-14th century. M. Wilks discusses the important link between royal patronage and antipapalism from Ockham to Wyclif. A. Kenny explores the existence of a connection between Realism and Determinism in early Wyclif and how this leads to W.'s multiple sense of necessity. I. J. Mueller examines the case for a "lost" *summa* of Wyclif. V. Herold looks at W.'s polemic against Ockham and how it influenced Czech Hussite philosophy, especially as some of his most important writings for this influence are only now becoming available. G. Leff, D. Luscombe, H. Phillips, G. R. Evans, T. Renna, and M. Aston follow with a series of contributions on the place of metaphysics in W.'s theology, W. and hierarchy, W. and the optics of the Eucharist, literal and metaphorical meaning, his attacks on monks, Wyclif and the vernacular. This last contribution, by M. Aston, is an intriguing look at W.'s writings from the perspective of his own use of the vernacular and his influence on its development: e.g., W. gave a vernacular address in 1378 on the topic of abuses of church endowments, but also published a tract in Latin on that same topic at that time.

Other contributions deal with interfaculty disputes in late medieval Oxford, the desire to find key parts of W.'s Old Testament commentary, some English manuscripts of W.'s Latin works, and the dissemination of W.'s ideas. The period after W. is covered by studies on Lollard attacks on and Franciscan defenses of their libraries, Lollardy and the Great

Schism, and W.'s legacy in Central Europe. How later generations saw W. and/or defended him and how Wycliffite disputes structured their responses to contemporary problems are the themes of the last contributors: use of sources, a Lollard perception of W., *via antiqua* vs. *via moderna*, and the Oxford theology faculty at start of Reformation.

In all, a fascinating collection of readings, a marvelous source book of ideas, very stimulating and refreshing can be found here, which I am sure will continue and expand the controversies that go back to Ockham and Wyclif. Some *quaestiones disputatae* never die.

State University of New York, Fredonia      THOMAS E. MORRISSEY

THE INTELLECTUAL ORIGINS OF THE EUROPEAN REFORMATION. By Alister McGrath. Oxford: Blackwell, 1987. Pp. viii + 223. \$39.95.

A prolific author deals here with two branches of early Protestantism, located largely in the Wittenberg theology faculty and in Switzerland. After describing late medieval doctrinal diversity, M. asks how earliest Protestantism related to late medieval scholastic theology and to Renaissance humanism. He does well to insist on the integrity of the world of ideas, texts, and interpretive procedures, a world having an irreducible influence on Luther, Karlstadt, Zwingli, Bucer, and Calvin. However, much personal psychology and social forces may also have affected their reforms. Furthermore, the Reformation is much more than Martin Luther, and so M. gives equal attention to the efforts of Zwingli and Bucer to mount reforms of personal and public morality, of laws in given urban settings, and of officially sanctioned preaching.

Reformed church origins in Zurich and Strasbourg evince notable continuities with humanist philological and text-critical work, and with Erasmus' insistence on interiorizing biblical and ecclesial symbols for their moral lessons. This branch of the Reformation found the law of Christ afresh in the NT and then mounted a forceful polemic against church law. Scholasticism was at first set aside as irrelevant to the tasks of urban reform, but it returned with Peter Martyr Vermigli and with Theodore Beza's appropriation of an Aristotelian model of deductive science, as this had been reformulated by Giacomo Zabarella of Padua.

Luther and Karlstadt gladly used humanist aids to biblical study and the new editions of Scripture and of St. Augustine. But by such instruments these university theologians worked out a new theology, not a program of moral reform. The urgent questions for early Lutheran theology had been articulated by scholastic theses on fallen man's *pura naturalia* and *liberum arbitrium*, on congruous merit in justification, and on God's *pactum* and *acceptatio* of created realities. The doctrines of the late medieval *viae* were the framework within which Luther articulated

his new soteriology and theology of the cross.

Three critical points must be made. First, M.'s account of the late medieval "crisis of authority" is seriously flawed. He posits a confusing blur where there should have been clear lines marking off official teaching from mere theological opinion. He faults the late medieval magisterium for lassitude. But C. du Plessis d'Argentré's *Collectio judiciorum* reveals that the Western Church produced nearly a thousand columns of doctrinal censures between 1300 and 1520. Perhaps the author has not looked in the right place, for he neglects the work of university faculties. Gratian's *Decretum* had given backing to the view that university faculties of theology were in fact authoritative corporate teachers, who worked in co-ordination with councils and the Holy See. And the faculties were not inactive in our period. The thesis on "doctrinal confusion" around 1500 depends to an extent on a retrojection of standards of precision developed within 16th-century reforms. One does not sense an anguish over doctrinal fuzziness in the many program-proposals for church reform issued between 1400 and 1520.

Second, there is M.'s strange observation about the "somewhat dull and stolid" Wittenberg theology of 1515–20 (199). But Luther is not dull when one is alerted to his real concerns in this period. His lectures give forceful instruction on Christian repentance, on lifelong healing under grace, and on relating to Christ the Savior in prayer. This teaching was not cut from the same cloth as the *via moderna*, even though it did take up a successful refutation of that school. Luther's public reform program deserves the historian's attention. His first batch of vernacular works, in 1517–19, aim to renew piety, to enliven sacramental reception, and to focus Christian attention on God's mercy shown forth in the cross of His Son. These works regularly went through ten to 20 printings in a short time. Here is the reality of the early Wittenberg reform—and it is anything but dull. Moreover, Luther's achievement was in continuity with a medieval idea, i.e. the vision of theology working to animate and guide lived religion, as that ideal was articulated by Chancellor Jean Gerson between 1400 and 1430.

Third, this book is certainly on the right track in the space it devotes to theological "sources and methods" (chaps. 4–8). This deserves to be worked out in greater detail from the helpful framework of M.'s questions about the biblical text, the interrelation of Scripture and "traditions," hermeneutics, and the role of the Fathers. Important answers can be expected from well-posed questions on these topics. M. gives us much good material here. Even more satisfying results will come if investigations are sensitive to the analogical diversity in forms of religious truth—

as the work of O. H. Pesch has shown quite convincingly regarding Aquinas and Luther.

*Gregorian University, Rome*

JARED WICKS, S.J.

**THE YOUNG CALVIN.** By Alexandre Ganoczy. Translated by David Foxgrover and Wade Provo. Philadelphia: Westminster, 1987. Pp. 408. \$24.95.

An important resource for Calvin studies since first published in French in 1966. Ganoczy, a Roman Catholic priest and theologian in the Catholic Theological Faculty at Julius-Maximilian University, Würzburg, through this and other publications has become one of the world's foremost Calvin scholars. Now English-language readers have access to this significant work in a splendid translation; it cannot be bypassed in any study of the development of C.'s thought and his emergence as a church reformer.

Part 1 carefully researches C.'s religious development between 1523 and 1539. He studied at major European universities in Paris, Orléans, and Bourges, where he fully imbibed the humanist approach to the study of the arts and law. His first work as a humanist scholar was his *Commentary on Seneca's "De clementia"* (1532), followed by his *Psychopannychia*, a study of the immortality of the soul (1534). By this time C. had a detailed knowledge of Scripture (277 quotations in 51 folios), leading Ganoczy to conclude that "while preparing for his final examinations in law at Orléans, C. was reading the Bible and the Fathers."

C.'s association with church reform soon followed. Ganoczy doubts C. wrote Cop's 1533 rectoral address, but his association with Cop forced C. to flee Paris. In the spring of 1534 he crossed France to resign his ecclesiastical benefices. In 1535-36 C. stayed in Basle, where church reform was well underway. There he met other reformers and studied Scripture, using his humanist tools while furthering his knowledge of Hebrew and Greek. By March 1536 the first edition of the *Institutes of the Christian Religion* was published.

Confronted with Farel's command to stay in Geneva, C. came there as an evangelical pastor and "reader of the holy Scriptures." After two years of conflict he and Farel were expelled. So C. settled in Strasbourg as a pastor to French refugees and coworker with Martin Bucer. In September 1539 he wrote a reply to Cardinal Sadolet, who tried to influence the Genevan Church to realign with Rome.

The remaining three parts of the book study the sources of the first edition of the *Institutes*, its content, and the problems of C.'s conversion, schism, and vocation. Ganoczy discovers in C. both a dependence on, and an independence of, the sources he used to build his work. These included

the works of Luther, Melanchthon, Zwingli, Bucer, scholastic theology, and humanism. From the humanists Ganoczy especially sees influences on C.'s method of exegesis, his concern for study of the Church Fathers, his acceptance of a kind of "Christian philosophy," respect for several thinkers from pagan antiquity, and his strongly ethical portrayal of the Christian life. By rethinking and reformulating his sources, and submitting them all to the judgment of Scripture, C. provided "a doctrinal synthesis which, in spite of its incomplete development and its lacunae, was able to serve as the foundation of a program to criticize and reform the life and teaching of the contemporary Church."

On the contested issue of C.'s "conversion," Ganoczy sees it as a gradual awareness of his calling to be a church reformer, rather than as a sudden break with a particular church. C.'s concern when he used the term was to emphasize the work of God and the divine origin of the Christian vocation to which he believed God was calling him.

Ultimately, Ganoczy sees a positive meaning for the history of the Church in C.'s calling as a reformer. C. helped introduce and maintain in Christianity "a ferment nourished by the complete Gospel," and, Ganoczy believes, "nothing prevents the Roman Catholic church today from recognizing and assimilating this ferment in order to profit from it in its own perpetual, contemporary inner reform." Through the evolution of the universal Church, "Calvin's calling as a reformer, a factor in division for the past four centuries, may in some way now become a factor in reunion."

*Berwyn, Pa.*

DONALD K. MCKIM

POETRY AND CONTEMPLATION IN ST. JOHN OF THE CROSS. By George H. Tavard. Athens, Ohio: Ohio University, Swallow Press, 1988. Pp. xi + 286. \$34.95.

An ambitious and much-needed endeavor to bridge the separation of poetics from theology and spirituality. Tavard proceeds chronologically by first analyzing the intrinsic features of the poems and then explaining theological themes derived from them. In the case of the *Dark Night*, the *Spiritual Canticle*, and the *Living Flame of Love*, John's companion commentaries are fundamental points of reference for the theological considerations.

Beginning with several minor poems that preceded the first "Canticle," T. establishes the methodology of poetic analysis followed by theological commentary. He next moves to the first "Canticle" and the *Dark Night*, discerning for theological exposition themes of "the night," "the contraries," and "faith." The literary approach to the second "Canticle" similarly leads into chapters of exposition on "the Beloved" and "sparks of love,"

while the *Living Flame of Love* and the third "Canticle" give rise to explanations of "the Divine Being" and "the threshold of eternity" respectively.

To appreciate T.'s intrinsic analysis of the poetry and his interpretations, the reader ideally should be conversant with John's poetry qua poetry, as well as the theology of his commentaries. Slight acquaintance-ship will not suffice for understanding the literary analysis, especially in light of three aspects of T.'s methodology: the complete texts of the poetry are not included; quotations from the Spanish and English of the same poem are commingled; appropriate citations from the Spanish text do not consistently accompany references to the poems.

Frequent reliance on English translation of the poetry, moreover, raises questions about the appropriateness, if not the validity, of the methodology. The absence of the Spanish text is disturbing on two counts for the generalist and theologian: (1) it is difficult to see the lines of critical analysis that lead to theological conclusions; (2) the absence gives the erroneous impression that the poetic potential and functionality of the two languages are similar.

The poetic interpretations cannot be dismissed, since the point of the study is to demonstrate the essential connection of poetics and theology—indeed, the essential unity of loving and knowing that John expressed in poetry and explained in prose. E.g., in the lengthy, intricate analysis of the dramatic structure of the three canticles, T. demonstrates that the earliest version confines the vision "within the parameters of the present life, whereas version (B) includes an evocation of eternal life and the beatific vision" (228). The poetic analysis undergirds T.'s conclusion that the three texts are not renditions of the same poem but different poems which express John's evolving spiritual vision.

The analysis of the *Living Flame of Love* and the theme of "the Divine Being" in chapters 10 and 11 illustrates the methodology at its best. These chapters are effective for two reasons: (1) the study is limited to an internal poetic feature—the number of lines in a strophe—which does not change from one language to the other; (2) the poem is brief and exists in only one version. This situation contrasts with that of the *Spiritual Canticle*, whose multiple texts composed over a period of several years evoke an analysis that extends through eight chapters. Whereas the complexity and length of the material on the canticles make it difficult for the reader to retain fine points of literary analysis on which theological interpretation depends, the brevity of the *Living Flame of Love* and the conciseness of its analysis and commentary enable neophytes in literature or theology to follow the argument.

The literary scholar who plunges fresh into theology and the theologian

being initiated into poetics will struggle with this book, but the crossing T. raises from one discipline to the other is important to attempt. Because of its unique methodology and in spite of its inherent problems and difficulties, this volume is a splendid addition to literature on the Carmelite mystic. The study reminds us that transcending boundaries of academic disciplines is an intellectual challenge of the first order. The more insistent reminder and challenge of the book, however, is spiritual. In a gracious style brushed by the hand of the poet and spiritual pilgrim he is, T. echoes John's invitation to all Christian believers "not to rest satisfied with a receding vision in which the summit to be reached would remain hidden in permanent darkness, but rather to climb along the lanes of ascent of the mountain, in both their light and their night, until they reach the point where paths dwindle and there is no more law, because, in union with the Beloved, all is liberty" (248).

*California State University, Sacramento*

MARY E. GILES

THE STORY OF A LIFE: ST. THÉRÈSE OF LISIEUX. By Guy Gaucher. Translated from the French by Anne Marie Brennan. San Francisco: Harper & Row, 1987. Pp. viii + 227.

IN SEARCH OF THÉRÈSE. By Patricia O'Connor. *The Way of the Christian Mystics* 3. Wilmington, Del.: Glazier, 1987. Pp. 200. \$9.95.

These two books on the 19th-century French Carmelite Thérèse of Lisieux—one a pious portrait, the other an attempt through thematic description to convey the uniqueness of Theresa's way—set forth in direct and dramatic language the life and message of the Carmelite novice whose following began in earnest only after her death from tuberculosis at age twenty-four.

Gaucher offers a pious chronicle of T.'s life. She emerges as an emotional, strong-willed, even stubborn child, somewhat prone to sickness, convinced from an early age that she was to become a saint (her mother had said similar things about herself). Gaucher accents what he calls a conversion experience on Christmas night in 1886, after which "the practice of virtue became sweet and natural" (65). (O'Connor, interestingly enough, does not mention this event.) After describing T.'s entry to the Lisieux Carmel, Gaucher stresses her cultivation of littleness or nothingness as a part of the journey to God, and highlights the growing emphasis on love in her writing.

During T.'s illness, from 1894 until her death in September 1897, her desire "to do everything out of love" continued, despite long periods of darkness and doubt. It was only after her death that her name and reputation began to spread. For Gaucher, who believes that "a tree is judged by its fruits," the immense posthumous devotion to T. testifies to



the validity of her life, message, and sainthood. He notes that by 1915 Lisieux had distributed 211,515 unabridged and 710,000 abridged copies of T.'s best-known work, *Histoire d'une âme* (216). Yet he provides little critical analysis of how or why this remarkable public acclaim occurred; he suggests that Vatican II "owes much" to T. (215), but again, while intriguing, this is an unsupported claim. In spite of the fact that Gaucher himself avoids critical analysis, the constant use of excerpts from T.'s writings (italicized, but with no references) gives the reader a sense for her living voice and concrete struggles in her spiritual development.

O'Connor, who has also written a biography of T., tailored her presentation here to the Glazier series in which it appears. She arranges the book thematically, introducing subjects such as detachment and prayer; T. and the priesthood; darkness and trust; love and Jesus; and the language of nature. While each chapter is individually interesting, O'Connor fails to explain her choice of topics and to interrelate the themes (Does the arrangement of the subjects, e.g., mirror the progress of T.'s journey?). A unifying summary at either the beginning or end would render the book more accessible to its readers.

Central to O'Connor's presentation is the claim that T. was carving out a distinctive sanctity (121) or, in T.'s words, a "totally new" way to heaven. But can we discern the nature of this sanctity as "new"? O'Connor highlights its characteristics of "littleness mingled with boldness with God" (99). She draws a contrast between the traditional slow, ladder-like climb to perfection and T.'s quest for a swift way to God analogous to the fast movement of the newly-invented 19th-century elevator. T. finds her "elevator" by throwing herself into Christ's arms and being lifted to heaven by him. But O'Connor needs more theological analysis to differentiate the uniqueness of T.'s way from the mystical tradition which consistently advocated putting all one's trust in Christ.

While O'Connor and Gaucher do observe that T. conceived of her suffering as contributing to the redemption of other people, they might have elaborated on this point to illuminate the motivation of this Carmelite who appears so self-absorbed at times. As both authors make clear, love figures centrally in her writing: "Love was everything. . . . My vocation is love. . . . I shall be love, thus I shall be everything" (161). But again, is this new? And how does this theme relate to the tradition of, e.g., her guide, St. John of the Cross?

Certainly readable books, with Gaucher's hagiography enlivened by over 30 illustrations from T.'s life, each work whets the reader's appetite for a more substantial and critical discussion of T.'s life which would consider her spiritual development, her theological commitments, and the process of her posthumous influence. E.g., how did her communal

and liturgical life shape her spirituality? What is her relationship to the tradition of the mystics? And how did her sister Pauline's emendations of T.'s work shape its public reception? The difficulty with these books is not so much with what they do as with what they do not do.

*Boston College*

ELLEN M. ROSS

**PEOPLE, PRIESTS AND PRELATES: ECCLESIASTICAL DEMOCRACY AND THE TENSIONS OF TRUSTEEISM.** By Patrick W. Carey. Notre Dame, Ind.: University of Notre Dame, 1987. Pp. xii + 362. \$26.95.

The years immediately following the Second Vatican Council witnessed calls from such American scholars as Andrew Greeley and Thomas McAvoy, C.S.C., for a fresh, critical examination of the phenomenon known as "trusteeism" in the history of Catholicism in America. Conciliar teaching on the role of the laity, enthusiasm for full lay involvement in the life of the Church and for shared responsibility, suggested the need to develop structures through which that participation might be fostered. But for many Church leaders in the United States such ideas summoned up the specter of the battles fought between lay trustees and their priests and bishops during the 75 years preceding the Civil War. Some bishops and pastors cited that unpleasant, often misunderstood experience as reason enough to dismiss popular calls for diocesan pastoral councils, parish councils, and similar forms of lay responsibility in American Church life. Carey's careful study seeks to unravel the labyrinth of conflicts known as "trusteeism" and to correct the widely held but frequently incomplete or one-sided interpretations of that turbulent period.

Through careful, balanced scrutiny of sources, C. unfolds a detailed examination of the trustee system, its operation, and the roles played by clerical and lay participants in the struggles which erupted between 1785-1860. He explores the array of influences—including ethnic and social factors—which sometimes gave rise to conflicts within the largely immigrant Catholic community in the new nation. Trusteeism was, he argues, "an American Catholic form of congregational conflict that arose out of specifically American legal structures and cultural conditions and that had roots and analogues in European Catholic experience" (4 f.). C. concludes that the precisely defined phenomenon concerned disputes within congregations between the trustees and those who opposed them. For the majority of congregations harmony, co-operation, and diversity prevailed in the operation of the trustee system. The instances of tension and dispute issued from internal discord within particular—sometimes celebrated—local groups.

From the extensive printed materials and correspondence associated

with the controversies C. identifies several factors which significantly influenced the peculiar American expression of trusteeism. Social and economic necessity stemming from the dispersion of Catholics fostered local lay initiative and responsibility. Trustees appropriated for their situation earlier European Catholic notions such as *ius patronatus* and related understandings of lay, clerical, and episcopal roles. (He disclaims suggestions that American Protestant patterns of lay governance were a major influence.) The American sense of republicanism, with its separation of church and state and correlative voluntarism, was the context for the emerging Catholic perspective. Within the Catholic community the diverse ecclesiological views which sprang from European roots also affected the attitudes of American Catholics.

Trusteeism did not develop in the same way everywhere, but rather was closely tied to the social, ethnic, and legal circumstances in a given place. Nor was the episcopal response or perspective uniform prior to the First Provincial Council of Baltimore in 1829. This study is noteworthy for its identification of disparate sources of conflict: ethnic, social, and political disagreements within local congregations, clergy-episcopal strains flowing from ambiguities about clerical rights and episcopal prerogatives, and the array of practical challenges inherent in the rapid growth of a hierarchically organized Church in a fledgling republican setting.

C.'s work is a valuable contribution not only to historical understanding but also to appreciation of contemporary tensions in American Catholic experience. His revision of widely held assumptions which oversimplified trusteeism may significantly affect contemporary initiatives which labor under the burden of earlier interpretations. The book provides avenues for further study in its ample bibliography of archival and printed sources. A useful index complements the volume.

*King's College, Wilkes-Barre, Pa.*

DONALD J. GRIMES, C.S.C.

**THE AMERICAN CATHOLIC PARISH: A HISTORY FROM 1850 TO THE PRESENT.** Edited by Jay P. Dolan. Vol. 1: **THE NORTHEAST, SOUTHEAST, AND SOUTH CENTRAL STATES.** By Joseph J. Casino, Michael J. McNally, and Charles E. Nolan. Vol. 2: **THE PACIFIC, INTERMOUNTAIN WEST, AND MIDWEST STATES.** By Jeffrey M. Burns, Carol L. Jensen, and Stephen J. Shaw. New York: Paulist, 1987. Pp. v + 359; v + 423. \$24.95 each.

These volumes represent the third phase of the Notre Dame study of American Catholic parishes. Basic data were collected in the first phase from 1,099 parishes, while the second phase constituted in-depth research of 36 selected parishes. The combined data were subjected to sociological analysis and released in a series of ten reports between 1984 and 1987.

These findings were then further developed by Joseph Gremillion and James Castelli in *The Emerging Parish* (Harper and Row, 1987), which discussed "Catholic Life since Vatican II."

The work under review here purports to go beyond these previous publications and attempts an overview of all Catholic parishes in the U.S. over the period of 130 years. The six authors begin their historical review of American Catholic parochial life in the year 1850, under the editor's advice that the "key to understanding the history of American Catholicism is the parish." The authors were expected to follow the "same thematic framework" to provide a "comparative perspective" for all six regions of the country, but they tend to wander from this framework in pursuit of interesting Catholic historical events. The authors are more regional than parochial; they are more anecdotal than analytical of the parish system.

Each volume is divided into three parts, each of which contains a preface and several chapters, from three by Stephen Shaw on the Midwest Region to nine by Jeffrey Burns on the Pacific States. Each chapter has its own set of endnotes, and each region is followed by a listing of books for "further reading." The comparative perspective is most exact in the appendix of each region as shown in diocesan statistics for selected years: 1850, 1880, 1900, 1930, 1950, 1960, 1980. This is the usual count of parishes, missions, and schools, of sisters, of diocesan and religious-order priests, which is published annually in Kenedy's *Official Catholic Directory*.

Joseph Casino deals with the parishes of the Northeastern States under the title "From Sanctuary to Involvement" and tells the familiar story of Nativist antagonism to immigrant Irish, Germans, Italians, and French Canadians. Many parishes were begun and built in the early years by lay people who were often in favor of trusteeism. He reports anecdotes about clergy-lay relations and tells the stories of outstanding bishops and pastors. The 428 parishes in 1850 increased to 5,857 in 1980.

The story of the Catholic parish in the eight South Atlantic States is titled a "Peculiar Institution," a term that had otherwise been applied to Negro slavery. About one third of this part tells the "peculiar history" of the Southeast. Michael McNally then overviews the increase from 61 parishes in 1850 to 1,253 parishes in 1980. Much of the Southeast was considered "mission" territory, attracting priests and sisters into the area, especially to work in the "negro missions." The desegregation of black parishes and schools challenged the ingenuity of bishops and pastors. The surge of Cuban Catholics into Florida was matched by the later influx of Northern Catholics migrating to the "sunbelt."

Charles Nolan affixed his own title, "Modest and Humble Crosses," of

the Church in the eight South Central States. Except for Southern Louisiana and Northern Kentucky, this was Protestant territory, where the Ku Klux Klan flourished alongside the Know-Nothings and the American Protective Association. This was the South that was most devastated by the Civil War and its aftermath, that suffered through the great depression, that experienced the worst of racial segregation and the excitement of the civil-rights movement. In 1850 there were 101 parishes in five dioceses, but by 1980 there were 2,198 parishes in 31 dioceses. Despite this growth, the Catholics remain a minority in a region where the Baptist Church flourishes.

Part 1 of the second volume is entitled "Building the Best" in the Pacific States area, where there was only one diocese, Portland, Oregon, with 12 parishes in 1850. There were no organized Catholic communities in California, Washington, Hawaii, and Alaska at that time. Nevertheless, Mexican Catholics had lived in Southern California before the British colonists settled in New England. More than elsewhere in America, the Church has worked here to absorb Asian Catholics: Filipinos, Koreans, Chinese, and Vietnamese. The bishops tended to discourage national or ethnic parishes in favor of territorial "American" parishes. Jeffrey Burns notes the Catholic promotion of social and racial justice in the Pacific area, where there are now 1,180 parishes in 16 dioceses.

Carol Jensen uses the title "Deserts, Diversity and Self-Determination" for her discussion of twelve dioceses in eight Intermountain States. Only one of these dioceses, Sante Fe, was in existence before 1880. The organized Church is newer here than elsewhere in the country. There were ten parishes in 1850, where there are now 742. Jensen focuses on problems of exploitation of the poor, discrimination against the Indians, ecumenical relations with Mormons, and the contribution of Catholic women to the dioceses and parishes.

The final part of this study turns to the twelve States of the Midwest, which Stephen Shaw discusses under the heading "The Cities and the Plains." There were only seven dioceses in 1850, where there are now 54. Rural German parishes were most numerous in the early years, but the urban areas had successive waves of Irish, Italian, and Polish immigrants. Little attention is paid to the black and Hispanic parishes. Shaw observes that, more than any other region of the country, the Midwestern Church excelled in the lay apostolate with organizations such as Marriage Encounter, the Charismatic Renewal, and the Christian Family Movement. The Midwest has also been blessed with outstanding bishops in cities like Chicago, Detroit, Milwaukee, and St. Louis, where the Catholic Church is more native than foreign.

The general editor's suggestion that this work is unique because it is a

historical treatment of the Catholic parish is belied in the footnotes and references. Even though the overwhelming number of accounts about parishes are simple histories of the priests and people, editor Dolan feels that American Catholics have an "aversion to religious history." He says that this work is significantly different from all previous studies of the Catholic parish because it "includes history in its arsenal of intellectual analysis." The fact is that relatively little writing other than historical has been done on the Catholic parish as a community of religious people.

The rationale for the subdivision of the American Church into these six regions is not clear, especially when the 742 parishes of the Intermountain West are granted "equal treatment" with 6,457 parishes of the Midwest. The authors were constrained to compress an enormous amount of material within the pages allotted to them, which results in a certain unevenness of content. Nevertheless, these two volumes may well become a popular source of reference for students of the Catholic Church in America. A useful list of recommended readings is specific to each region. Each volume has its own general index, as well as an index by States of places and parishes. The whole work is both readable and informative.

*Loyola University, New Orleans*

JOSEPH H. FICHTER, S.J.

THE NEW DICTIONARY OF THEOLOGY. Edited by Joseph A. Komonchak, Mary Collins, and Dermot A. Lane. Wilmington, Del.: Glazier, 1987. Pp. viii + 1112. \$59.95.

One of Webster's definitions of a dictionary reads: "A reference book listing terms or names important to a particular subject or activity along with discussion of their meanings and applications." The "particular subject or activity" that the editors focus on here is described in the Preface as "the remarkable developments in the church and in theology" that have occurred in the 25 years since the Second Vatican Council (1962-65).

I suspect that the word "church" slipped in here because of the natural bias of theologians to think that what is happening in theology *is* what is happening in the Church. For the *Dictionary* makes no attempt to present the face of the Church that could have been observed by sociologists during that period, though there have indeed been remarkable developments in that area. Nor is the *Dictionary* interested in the shape of the Church in the sense of how Catholics are living and dying or what they are living and dying for, i.e. the influence of orthopraxis on orthodoxy. It accurately mirrors the fact that the much-discussed orthodoxy-orthopraxis relationship remains by and large merely a theoretical concern in the English-speaking world.

It is the other set of "remarkable developments" mentioned in the

Preface, those in theology, that the *Dictionary* focuses on and of which it gives a very fine account. This is true not only in the sense that it contains articles on topics that would not have been part of the repertoire of Catholic theology prior to Vatican II, e.g. fundamental option, liberation theology, inculturation, and feminist theology. It is also and perhaps more importantly true in the sense that the *Dictionary* reveals a new spirit in Catholic theology that touches old topics as well as new. In almost every article one finds that Catholic theology is not a set of monolithic, authoritative answers to a predetermined set of questions. In one sense theology knows much more than it did 25 years ago, but it knows much less with the kind of specious certitude offered by the old "theological notes."

This is refreshingly true of the articles on moral issues. What has been and what is the official teaching of the Church is clearly and sympathetically presented along with the reasons for this teaching. If various national Catholic hierarchies have interpreted this teaching differently, as in the case of the encyclical *Humanae vitae*, or if reputable Catholic theologians have offered divergent views on a particular issue, these aspects of the situation are also taken into consideration. The articles are fair, balanced, and written to inform rather than to advocate. The legitimacy of such dissent and contrary opinions among Catholics is well grounded in the foundational articles covering such topics as "Magisterium" and "Infallibility."

One finds the same spirit at work in the articles on biblical and doctrinal questions. There have always been "disputed questions" in Catholic theology, but they concerned peripheral issues safely left to the opinion of theologians. Today, however, the situation is different, with discussion and disagreement going to the very heart of such matters as our interpretation of Jesus, his salvific significance, the meaning of the Trinity, and Christianity's relation to other religions. I found the article on "Jesus Christ" to be a model of clarity, balance, and succinctness, with the quite revolutionary developments in both biblical and systematic Christology masterfully presented and explained.

Some of the other articles are much longer and tend to become mini-treatises. The article on "Redemption," e.g., is almost a third longer, but in the effort to touch every base, not every base is touched equally well. Parts of the section on Rahner's soteriology are so garbled as to be unintelligible, with the death and resurrection of Jesus said to be "signed and symbolized" in a strange reversal of Rahner's symbolic causality. In general, however, the *Dictionary* gives a good sense of Catholic systematic theology today as well as its Protestant counterpart.

It is inevitable in a work involving so many collaborators that the right

hand will not always know what the left hand is doing. By and large this is not a problem, but there would have been some advantage, e.g., had the article on "Sexuality" known what was said in the article on "Homosexuality," or had the article on the Immaculate Conception known what was said in the articles on "Grace" and "Original Sin." The point is not that the respective authors should have the same opinion on these various matters, but that developments in one area of theology can have implications for other areas; and when these are not taken into account, the unity of the *analogia fidei* can become somewhat disjointed. At times it is merely a matter of consistency, as when the seemingly incontrovertible statement in the article on the "Virgin Birth" that the "historical reality" of Mary's virginity "is a matter of faith" by reason of the Church's "ordinary universal magisterium" does not do justice to the complex questions of biblical criticism, Scripture and tradition, and ordinary magisterium treated so well elsewhere in the *Dictionary*.

Liturgical and sacramental matters receive generous attention, including very informative accounts of the origins and meaning of the Church's sacramental activities. I am not sure why, in accounting for the origins of some major feasts, Epiphany was included and Christmas was not. Another interesting omission is the lack of bibliographical material for most of the major heresies, although bibliographies are routinely given on most topics. In any case, the *Dictionary* provides a valuable and much-needed reference work for its intended audience, "preachers and teachers of the faith," and it should help share the fruits of Catholic theological research since Vatican II with a wider public.

*Fordham University*

WILLIAM V. DYCH, S.J.

**JESUS RISEN: AN HISTORICAL, FUNDAMENTAL AND SYSTEMATIC EXAMINATION OF CHRIST'S RESURRECTION.** By Gerald O'Collins, S.J. New York: Paulist, 1987. Pp. 233. \$16.95.

O'Collins divides his book into two sections of roughly equal length: (1) a historical survey of the ways in which selected authors have understood and interpreted the resurrection; (2) his own synthesis. The historical section sweeps through 19 centuries, devoting more space to Origen (mainly his response to Celsus), Aquinas, Barth, and Rahner than to Augustine (one paragraph), Bultmann, Pannenberg, Marxsen, Moltmann, Küng, and Sobrino. Concerning Aquinas' treatment of the resurrection in the *Summa* (3, qq. 53-56), O. stresses that, though preoccupied with the Incarnation, Aquinas nevertheless gave substantial treatment to the resurrection and linked it carefully to the crucifixion. O. also discovers in Aquinas a faith stance rather than some allegedly neutral position, an essential difference between our resurrection and that of



Christ, and a difference between the encounter of the apostles with the risen Christ and that of later believers. As for Barth, O. finds in the later parts of the *Church Dogmatics* extensive treatment of the resurrection that stresses the objective and corporeal nature of the apostles' encounter with the risen Christ and the importance of the empty tomb as "an indispensable sign" which "obviates all possible misunderstanding."

In his second part, O. takes up these points again and elaborates his own position. Here his concerns as an apologist become most apparent. He faults Schillebeeckx for relativizing the special character of the appearances of the resurrected Christ to the apostles, who, according to O., thereby cease to be normative interpreters of the risen Jesus and the founders of the Church. Although he admires Küng's apologetic efforts to commend the Christian faith to nonbelievers (e.g., in *On Being a Christian*), O. criticizes Küng for dispensing with any bodily continuity between the earthly and risen existence of Jesus. In an appendix he evaluates and finds wanting the position recently argued by James M. Robinson, who prefers to picture the resurrection more in terms of luminosity than of bodily appearances, a tradition that, according to Robinson, was suppressed by emerging orthodoxy. O. recommends that the Petrine ministry be seen as dedicated first to the strengthening of the faith of the whole Church in Christ's resurrection, and then to ensuring the purity of the resurrection faith. Finally, O. proposes that much could be gained by treating the resurrection from the perspective of love.

O.'s book is at once engaging, provocative, and frustrating. It is engaging because O. enters into dialogue with contemporary theologians about matters of substance. He does not hesitate to disagree with them and in the process makes clear his own presuppositions and the reasons for his position. Nor does he deem it beneath him to spend time on the theological inaccuracies of the 1984 BBC TV special "Jesus: The Evidence," and of the popular dismissals of the resurrection—e.g., the "swoon theory" and hallucinations. The book is provocative in that it asks, even demands, that theologians take more seriously the resurrection as *the* point of reference for all theological reflection and, further, that such theological revisioning grant to liturgy, symbol, and art the central role these media have in fact played over the centuries in transmitting the mystery of the resurrection more effectively and affectively than most theological treatises, which have remained in the scholarly setting.

Finally, however, the book is frustrating. It attempts to do too much. Chapters on "The Focus of Revelation" and "Communicating the Risen Christ" suggest many possibilities but develop few of them. Sometimes O. criticizes an author whose thought he has not adequately represented.

E.g., he misreads Balthasar as making no contribution to an understanding of the resurrection as a manifestation of love. In fact, a more adequate understanding of Balthasar's multivolume *Herrlichkeit*, and especially his *Theodramatik* and *Mysterium salutis*, would reveal insights that give evidence of a pervasive realization of the triumph of God's love in the death and resurrection of Jesus. Despite such frustrations, the book makes a valuable and skilful contribution to the discussion of the resurrection, a doctrine of critical importance which, Origen admitted long ago, "is deep and hard to explain, and needs a wise man of advanced skill more than any other doctrine in order to show that it is worthy of God. . . ."

University of Dayton

JAMES L. HEFT, S.M.

**CHRISTIAN LITURGY: THEOLOGY AND PRACTICE 1: SYSTEMATIC THEOLOGY OF LITURGY.** By Edward J. Kilmartin, S.J. Kansas City: Sheed & Ward, 1988. Pp. xi + 405. \$16.95.

Whereas Geoffrey Wainwright (*Doxology*) and Aidan Kavanagh (*Liturgical Theology*) have recently written expositions on a liturgical theology constructed from liturgical sources, this work by one of the foremost sacramental theologians of our day offers a systematic theology of the liturgy drawn from scholastic and contemporary theology. The book is in four parts. Part 1 consists of a brief overview of the history of the theology of the sacraments and of the relationship between human sciences and sacramental theology. Part 2 covers the history of salvation and Christian liturgy, with special attention given to the transcendental method. Part 3, "The Mystery of Christian Worship," in many ways the heart of the book, is a spelling-out of the implications of the Rahnerian axiom: the economic Trinity is the immanent Trinity and vice versa. K. analyzes the complementary approaches of a Logos (descending) Christology, grounding a procession model of the Trinity, and a Spirit (ascending) Christology, grounding a bestowal model of the Trinity, as each of these relates to the Incarnation, divine grace, and prayer. He takes pains to develop a Trinitarian theology of the liturgy, demonstrating how the liturgy can be perceived as a realization of the economic Trinity. "The identity between the mystery of the liturgy and the mystery of the economic Trinity is the fundamental principle that should guide the attempt to work out a systematic elaboration of the theology of worship" (102).

Part 4 treats perspectives and principles of a systematic theology of the seven sacraments. K. continues the insights of Rahner and Schillebeeckx, recognizing Jesus Christ in his risen humanity as the primordial

sacrament. The Church is also a fundamental sacrament, not, however, simply as a continuation of the Incarnation. Here the Pauline body of Christ, stressing unity, needs to be corrected by another Pauline image, bride of Christ, emphasizing distance. More properly, the Church is the sacrament of Christ in the Spirit, a sacrament of the Spirit, according to a more pneumatically inspired ecclesiology. K. properly applies the dialogical character of the whole economy of salvation to the liturgy with its katabatic and anabatic dimensions: the self-communication of the Trinity through Christ in the Holy Spirit and the self-offering of the community in the Spirit through Christ to the Father. He reports how a vocal minority of conciliar theologians at Trent opposed the condemnation of the opinion that the sacraments of the new law are "more or less than seven" and maintains that canon 1 on the sacraments is not an irrevocable decision which would foreclose the possibility of the Church establishing "other sacraments for particular situations in which Christians more commonly have need of a special work of God in the form of solemn prayer and accompanying symbolic gestures" (276). In his consideration of word and sacrament, with great insight K. suggests that the whole scholastic treatise on principles of sacramental theology (*De sacramentis in genere*) be overhauled in favor of a theology of communication in general (*De communicatione in genere*) in light of the impetus given by Vatican II and a more ecumenical theology. When exploring the modes of Christ's presence in the liturgy, he demonstrates how the role of the priestly minister acting as a representative of Christ is conditioned by the ecclesial context: the priest acts *in persona Christi* because he first of all acts *in persona ecclesiae*. Throughout liturgical worship the community itself is both the proper active subject of sacramental celebrations and the subject of the grace of these sacramental celebrations.

In a number of pithy statements K. waxes toward near-poetic brilliance. "The earthly liturgy is the sacramental accomplishment of the heavenly liturgy, the foretaste of an anticipated reality" (190). "Briefly, sacramental celebrations are symbolical actions animated by the prayer of the Church, which is inserted into the prayer of the High Priest, Jesus Christ" (250). "More precisely, one should say that the liturgical expression of the worship of the Church is the transparency of transcendence in immanence" (336). The book is a veritable gold mine of information, perhaps representing the life's work of the author. True to its appointed methodology, it is a systematic treatise on the liturgy with very little explicit reference to the rites themselves. The title of the volume suggests a further publication on the practice of the liturgy. Such a project could benefit from tighter editing so as to make it less ponderous to read, and most assuredly from more careful proofreading so as to ferret out the

inadmissible number of typographical errors which mar this book's appearance.

*Immaculate Conception Seminary*  
*Seton Hall University, N.J.*

CHARLES W. GUSMER

**THE MAKING OF MORAL THEOLOGY: A STUDY OF THE ROMAN CATHOLIC TRADITION.** By John Mahoney, S.J. New York: Oxford/Clarendon, 1987. Pp. xxv + 357. \$65.

A remarkable and instructive book. Mahoney identifies major persons, events, ideas, and themes in the gradual evolution of Catholic moral thought throughout history. He illuminates the past in such fashion that it sheds considerable light on the often obscure lines of renewal and reformulation that the discipline of moral theology is struggling to pursue. He demonstrates both Vatican II's mandate for a thorough overhauling of moral theology and its formulation of this mandate in only the most general and schematic manner. His work exemplifies the crucial role of historical analysis and hermeneutical efforts if this conciliar mandate is to be intelligently and faithfully executed. It also highlights the dangerously limited amount of understanding that even most professionals have of our moral history and development.

M.'s eight chapters treat the influence of auricular confession, the legacy of Augustine, nature and supernature, "teaching with authority," subjectivity, the language of law, the impact of *Humanae vitae*, and a pattern of renewal (this last being his effort to locate contemporary developments along the lines of a drive to totality and a recognition of diversity, and his insight on the need to recover a sense of mystery as the fundamental context for moral's continuing to bear fruit as genuinely theological reflection on the mystery of faith as it is lived). Each chapter is rich with insight and erudition; each is articulated judiciously and is a model of integrating moral analysis and doctrinal understanding. E.g., considering two great strains of moral thought as voluntaristic and rationalistic, M. clearly opts for the rational. But at the same time, in his emphasis on faith and mystery and such elements as moral intuition and the role of the Holy Spirit, he demonstrates the limits of human reason in the face of encountering God and attempting to root one's behavior (individually, ecclesially, socially, humanly) in responding to this reality and allowing it to unfold, to continue to reveal its source precisely as humanity is revealed to itself therein. Here M.'s healthy if brief emphasis on the Trinity is most welcome, though one regrets the lack of any formal attention to the paschal mystery.

M.'s work is so important and indicative of a critical need for similar scholarship and insight that some of the following remarks may be seen

as hopes for future work by M. himself and others. It is puzzling that a work on "the eight most significant aspects in the history of moral theology" should not include specific and detailed treatment on Scripture, acknowledged by M. as one of "theology's normative sources." Similarly, though M. is strong on hermeneutical concerns in general, efforts need to be made to more specifically integrate and develop these concerns. A simple example relates to such Jansenist thinkers as A. Arnaud and Pascal. It is not accidental that their work represents an extreme of faith against reason at the same time that they were seminal thinkers for the age of rationalism.

This is part of a larger problem. No period is *more* important in the history of moral theology than the late 16th, 17th, and early 18th centuries. M.'s often insightful comments on the moral systems elaborated during this period, however, rely principally on class notes (Vereecke), an overview (Angelini-Valsecchi), and a masterful but biased and dated evaluation of probabilism (Deman). This is perhaps less a criticism of M. than a reflection on our almost complete ignorance of the primary sources of this central period. Some work has been done in this area (Vereecke is a magnificent example), but most still remains to be done.

A few editorial comments. The book's audience is intended to be general as well as students of the various branches of theology. The footnotes should be considerably revised. They do not sufficiently serve scholars in the area (e.g., primary sources of the 17th century), and they will frustrate general readers (pages of Latin and some other languages). Sometimes they run at great length when they have been translated in the text, sometimes they are only paraphrased in the text, and sometimes lengthy quotations in languages inaccessible to the average reader are not translated or paraphrased.

This is an important book. It should be read by theologians perhaps even more than by general readers. It is a work of great insight and wisdom, the fruit of considerable scholarship and reflection. One can only hope that it will not be one of a kind. Our comparative ignorance of the history of moral theology serves none of us well.

*St. Louis University*

JAMES R. POLLOCK, S.J.

LAW, SEX, AND CHRISTIAN SOCIETY IN MEDIEVAL EUROPE. By James A. Brundage. Chicago: University of Chicago, 1987. Pp. xxiv + 674. \$45.

The preface accurately describes this book as "a monograph wrapped in a survey." The monograph (chaps. 6-9, altogether about 250 pages) is based on primary sources, many of them extant in manuscript form only. It covers the theme of "Sex and Marriage" in the canonical literature from about 1140 to 1348, i.e. from the appearance of Gratian's *Decree*,

which marked the beginning of a new and sophisticated era in legal science, to the eruption of the Black Death, which caused radical social dislocations with deep consequences for the intellectual life of Europe. The sources investigated include the *Decretum* and the writings of the Decretists, the popes' decretal letters and the commentaries by the Decretalists. For this period the principal topics discussed, all in relation to law, are marital sex, divorce and remarriage, nonmarital sex, sex and the clergy, and also procedures and sanctions in cases concerning sexual misbehavior.

The survey before the monograph relies heavily on the work of respected historians. Its main theme is "Law and Sex." The complex and varied relationship between sexual activity and legal norms is described in increasing detail, beginning with the ancient world (Hammurabi is the first legislator mentioned), continuing with the Christian world in its various stages of development, and ending with the era of the great intellectual renaissance and church reform in the 12th century. The survey after the monograph traces the development of the same theme from the Black Death to the Reformation, then focuses somewhat briefly on issues connected with sex and disputed by divines at the time of the Reformation, and finally offers some comparisons between medieval sex laws and modern legislation.

Altogether, B. has given us a vast and cohesive history of varying depth, focused "on the triangular relationship between sexual practices, theological values and law" (xx). He is careful to point out that his intention was not to write on the history of "sexual experiences and perceptions": his investigations moved on a more abstract level, where moral judgments generate legal enactments.

At the end of the book there are tables listing early medieval legal sources, major penitential collections, penances for selected sexual offenses, and other pertinent information. A list of books "repeatedly consulted" running for 13 pages gives an indication of the massive enterprise B. has undertaken and brought to conclusion: the list comprises only one tenth of the works that are referred to in the notes.

B.'s achievement and the significance of his study are best displayed in the central essay, where the constant interplay between practices, values, and norms is described in great detail. Although sex is the principal object of his investigation, in fact we have much more than that. We have a thorough and meticulous study of the creation and development of canon law in the Middle Ages—illustrated in issues related to sex. The method of dealing with sex-related issues shows clearly that the canonists found a universal method for dealing with any type of issue. It consisted in searching for the definition of authentic

Christian values in the Scriptures and in the patristic writings, and then on that basis proposing legal norms for the guidance of the community. This is to say that the importance of B.'s study goes beyond the topic of "Sex and Law." Behind the highly analytical expositions there is the fascinating picture of the birth of a legal system in all its freshness, upholding traditional Christian values and creating new norms for their promotion. It was a sound method, even if for lack of critical apparatus it has led to conclusions that we find unacceptable today.

The character of the book can be well illustrated through the content of chap. 6, "Sex and Marriage in the *Decretum* of Gratian." In the beginning there is a presentation of the man and his work, intended for those not familiar with him, but giving critical references which any studious canonist would appreciate. Then there are thematic expositions. Under the subtitle "Marital Sex" B. presents a nuanced analysis of Gratian's contribution to the resolution of the conflicting theories as to what makes marriage: Is it *consensus* (the French theory) or *copula* (the Italian theory)? Both are necessary, answered Gratian, for the fulness of the *sacramentum*. Other subtitles are "Divorce and Remarriage" (no remarriage after separation following adultery), "Concubinage" (Gratian leaned toward seeing it as a binding union as far as the courts of the Church were concerned), "Nonmarital Sex" (prostitution is defined as promiscuity, not necessarily for financial gain; rape ought to be punished severely, but if the criminal took refuge in a church, he should not suffer capital punishment), "Sex and the Clergy" (Gratian was a staunch supporter of Gregory VII's ordinances enforcing the rule of celibacy), "Procedure and Evidence" (no ordeals, caution about compurgation, stress on evidence gathered from witnesses). In his conclusion B. shows that for Gratian there were equal rights for men and women within marriage, and there was equal justice for both before the courts of the Church. Outside of these two spheres Gratian held that women were subject to the control of their husbands. Thus, in this chapter as in all others, under thematic headings we have systematic expositions based on the analysis of the texts. There is a footnote for virtually every important statement, referring not only to the sources but also to relevant contemporary literature.

B. has a gift for presenting complex issues with clarity; he has done remarkable work in pulling together into a synthesis information dispersed in myriads of sources. For once, one can say truly that his work will serve as a mine of information not only for historians of the medieval world but also for scholars of various disciplines who are aware that our contemporary laws and institutions cannot be well understood without knowledge of their historical roots—which is one of the theses the author

has set out to prove.

*Catholic University of America*

LADISLAS ORSY, S.J.

NUCLEAR DETERRENCE, MORALITY AND REALISM. By John Finnis, Joseph M. Boyle, Jr., and Germain Grisez. New York: Clarendon/Oxford, 1987. Pp. ix + 429. \$39.95.

This book is a philosophically rigorous and empirically well-informed study of the urgent ethical questions of nuclear deterrence strategy. It is a sustained argument for immediate, unilateral, nuclear disarmament as a moral imperative. It is also a systematic refutation of most of the ethical arguments that have been advanced to justify some form of continued reliance on nuclear deterrence during the interim period while the superpowers seek mutual, bilateral disarmament. The authors have no doubt whatsoever about what the West should do with its nuclear weapons and strategies: they should be dismantled and scrapped—today, not tomorrow.

Their argument for this conclusion proceeds with the inevitability of a logical syllogism. The first premise is that "common morality" absolutely forbids the killing of innocent human beings. Second, the intent to kill innocent persons, even a conditional intent to do so, is itself immoral. Third, all deterrence strategies include such an evil intention. Fourth, therefore all deterrence strategies are of necessity immoral. Fifth, and consequently, nuclear disarmament is morally required. Finally, since the likelihood of achieving immediate mutual disarmament by the superpowers is virtually nil, immediate unilateral nuclear disarmament by the West is a moral imperative. Q.E.D. This is a fine example of how to develop an ethic of nuclear strategy *ordine geometrico*.

Such unilateralist inclinations can be found in the religious and secular peace movements in both Europe and the United States today, though they are rarely stated with the conceptual clarity achieved here. What gives the work of Finnis et al. its really radical edge, however, is the fact that they believe that the most likely outcome of the recommended course of action will be the subjugation of the West by the Soviet Union. They regard this as a very bad prospect indeed. But because the good end of preserving the freedom of Western civilization may never be pursued through evil means, we must be prepared to risk domination rather than seek to prevent it through the immorality of nuclear deterrence. Morality demands, they suggest, that we should be willing "to accept anything, even martyrdom, rather than do wrong" (253 n. 8).

The authors reinforce this philosophical argument theologically. They state that true "realism" will reject the false hope that the West can reliably defend itself through an immoral deterrent and will recognize



that "the Christian way, if followed to the end, is sure to lead to suffering, and is likely to lead to disaster in this world, as it did for Jesus" (377). Therefore they reject a "false security theology" that implicitly identifies the peace and salvation of Christ with the safety and well-being of the West. Christ's peace and salvation are not of this world, so Soviet domination or even a nuclear holocaust is not the ultimate evil for Christians. Sin, even one venial sin, is a much greater evil than such physical catastrophies.

The authors forthrightly acknowledge that their position is "absolutist" and "purist." What is one to make of it? Several very brief observations are possible here. First, the authors seem almost driven in their efforts to show that every conceivable form of deterrence rests on an intention to kill innocent persons. This aspect of their argument is marked by what I can only regard as a kind of lust to condemn. Though the question of intention is crucial in the moral debate about deterrence, it is more complex than Finnis et al. acknowledge. Second, the authors' argument against "consequentialist" moral reasoning is central to the book. In fact, this methodological argument seems finally to be more important to them than the issues of deterrence, nuclear war, peace, or freedom. Their polemic against consequentialism becomes a procrustean bed into which they try to force the entire nuclear debate. Third, morality and political wisdom exist in utterly separate domains for the authors. Such a split is profoundly contrary to the great tradition of moral and political philosophy in Roman Catholic thought. Fourth, their theological argument that it is God, not human beings, who is finally responsible for the freedom, peace, and well-being of the world is certainly true, but it is brought to bear on the issues of deterrence in a simplistic way. Though humans are surely not God, we have been graced with the freedom and responsibility to share in God's governance. We must do this both with a sense of hope and with fear and trembling. Finnis et al. simultaneously imply that hope for the freedom and peace of the West is inevitably idolatrous and also make fear and trembling in the face of decisions that could lead to disaster unnecessary. They seem almost smug in their confidence that they have found the one right answer to these earth-shaking questions. Roman Catholic ethics is deeply committed to the use of the full powers of human reason in the pursuit of the right way to live. But this book provides a clear example of how reason runs amuck when it lack a sense of humility in the face of the complexity of our human condition.

The need for evaluation of the morality of deterrence in a philosophically and theologically rigorous way is one of the most urgent intellectual tasks of our time. The authors are to be commended for undertaking

such an evaluation. But it would be most regrettable if the commitment to precise philosophical and theological reasoning became identified with the sort of absolutist moralism that this book advocates. There are two ways to abuse the gift of human reason: by rejecting the demands of logic or by collapsing the quest for wisdom into the demands of logic alone. This book succumbs to the latter temptation. Fortunately, few policy-makers or citizens are likely to follow suit, as the authors themselves acknowledge. But the likely ineffectiveness of their plea for unilateral disarmament does not make up for their failure to provide moral guidance that will help us find more moral policies than those presently in place.

*Weston School of Theology, Mass.*

DAVID HOLLENBACH, S.J.

**CATHOLIC IDENTITY IN HEALTH CARE: PRINCIPLES AND PRACTICE.**

By Orville N. Griesse. Braintree, Mass.: Pope John XXIII Center, 1987. Pp. xx + 537.

Theology has been described for centuries as "faith seeking understanding," and the responsibility of the Catholic theologian in this context has been either to explicate Church teachings in order to make them more comprehensible or to reformulate credal intuitions in order to respond to changing human experience and thus participate in and contribute to the authentic development of doctrine. By and large, Griesse performs the prior responsibility very well here, just as Richard A. McCormick, S.J., responds to the latter task in *Health and Medicine in the Catholic Tradition* (New York: Crossroad, 1984).

Just as McCormick's book is intended as a reflection on a newly proposed draft of directives prepared by a group of Catholic theologians, ethicists, and health-care personnel, "Ethical Guidelines for Catholic Health Care Institutions," so G.'s book is written as an extensive commentary on the *Ethical and Religious Directives for Catholic Health Facilities* issued by the U.S. Catholic Bishops in 1971 and revised in 1975. G. believes that the *Directives* can best be understood and interpreted by the explication of nine ethical principles which constitute chapters 2-10 of the book (chapter 1 describes the history of Catholic Hospital Codes of Ethics from 1921 to 1971). The ethical principles considered are human dignity, the right to life, religious freedom, informed consent, integrity and totality, double effect, the common good, confidentiality, and material co-operation. Unlike Ashley and O'Rourke, who in *Health Care Ethics* (St. Louis: Catholic Health Association, 1978) first discuss ethical principles within the framework of the theological virtues and then apply them to specific issues, G. discusses each principle on its own and tries to fit specific issues within the principle which deals with it best. This works well with some issues but is problematic with others, e.g. the

withholding or withdrawal of life-prolonging procedures, which may involve several of the principles mentioned above in possible conflict. In fairness to G., he does attempt to deal with some issues within the context of several principles, but these treatments are found in various chapters of the book.

As it is not possible to consider in detail the many principles and practices G. discusses, I shall highlight two issues which reflect G.'s approach very well. The first issue, "fostering human fertility," is considered in the chapter on human dignity; in this section G. presents a very comprehensive list of fertility techniques which he believes consistent with human dignity and also those which are considered objectionable by the Church. Very clearly, within the context of human dignity, he explains why the Church holds the position it does and also presents (as Appendix 2) the recent Vatican *Instruction on the Dignity of Procreation*, with a reference guide to sections of the book that deal with points made therein.

The second issue, "refusal of medical treatment," is considered in many chapters: passive euthanasia or the refusal of ordinary medical treatment in order to bring about death is considered in the chapter on the common good; the right of people to refuse medical treatments on religious grounds is discussed in the chapter on religious freedom; and the right to refuse burdensome or useless medical procedures is presented in the chapter on informed consent, with reference made to this issue in other chapters as well. Generally, G.'s discussion of this issue is quite comprehensive, thorough, and helpful, although I cannot understand nor accept his distinction between tube feeding as a (necessary) supportive nursing-care procedure and intravenous feeding as a (sometimes optional) medical treatment. It seems to me that both are treatments designed to get around certain bodily disfunctions and that the use of either may be at times burdensome or useless in restoring health and therefore ethically optional.

A very useful portion of the book is the brief commentary on the *Directives* prepared by Albert Moraczewski, O.P. This section also includes a reference guide which points the reader to pages of the main text where the various directives are considered. There is also an appendix which includes two recent statements of the magisterium on sterilization and tubal ligation.

In summary, G. explains very well official Church teaching in the area of health-care ethics at the present time. He also presents reasonably well how and why we arrived at these positions and principles. However, to see where at least some theologians believe the Catholic tradition should be headed in the future, I would recommend that McCormick's

book, previously mentioned, be read and discussed in conjunction with G.'s work.

*St. Francis Hospital, Miami Beach*    JAMES J. MCCARTNEY, O.S.A.

**LIFE AND FAITH: PSYCHOLOGICAL PERSPECTIVES ON RELIGIOUS EXPERIENCE.** By W. W. Meissner, S.J., M.D. Washington, D.C.: Georgetown University. 1987. Pp. xviii + 310. \$24.95.

Since Roman Catholic tradition has long held that grace builds on nature, the logical question emerges as to what that "building" looks like. In this latest work of a long and productive career, M. undertakes a psychological and psychoanalytical account of the influence of grace as a partial description of the changes that may occur in human nature under the influence of grace. He notes the compatibility of his undertaking with the broad horizon of Vatican II's theology, with its sensitivities to historicity, human subjectivity, and community, displacing the preconciliar scholastic theology's reliance upon ontological categories for descriptions of the human person and the effects of grace. Further, he positions this work as complementary to the theological work of Rahner, whose understanding of the intimacy and immediacy of God's self-communication to persons suggests the need for a properly psychological account of grace and revelation.

The book is divided into three sections: (1) a psychology of grace, (2) faith and hope as paradigmatic effects of grace rendered more intelligible through the mediation of psychoanalytical categories, (3) values and the current cultural crisis of alienation. The treatments of grace and faith are the most constructive and satisfying sections, because there M. is in dialogue with a well-developed body of psychoanalytic literature—notably the work of Erik Erikson on psychosocial development and James Fowler's work on faith development. In the later sections M. restricts himself to indicating directions for future psychoanalytic and interdisciplinary research which describes both hope and values and accounts for the transmission of values in communities and cultures. The description of the cultural crisis as one of alienation lacks concrete grounding in the current cultural fabric of the United States.

In dealing with grace and faith, M. transcends Freud's reduction of religion to neurosis by using post-Freudian notions of transitional phenomena and regression in service of the ego. Phenomena such as religious behaviors or artistic creations are transitional in that they are both objective/reality and subjective/fantasy and consequently need not be viewed as merely neurotic symptoms to be overcome. Such phenomena are constructive in that the ego returns (regresses) to more primitive, but rich, energizing psychic sources in order to cope more effectively and creatively in the so-called real world. With psychoanalytic legitimacy

established, M. develops faith and hope as paradigmatic religious experiences in the sense that they enable persons to relate to self, others, culture, and reality generally in more creative and ethically satisfying ways. M. understands faith and hope more as transcendental realities in the sense of Fowler's notion of faith than as theological or confessional realities.

Theologians concerned with interdisciplinary conversation with psychology and psychoanalysis will welcome M.'s contribution from both methodological and substantive standpoints. Whether psychoanalysts and psychologists will be equally welcoming will depend on their attachment to the classic Freudian analysis of religion. Moreover, the great variety in contemporary psychologies contextualizes M.'s contribution as but one, albeit an honored, position within psychology and thus as but one partner in interdisciplinary conversation. Still, M.'s book contributes to reflection on religious praxis by providing a coherent psychological description of the effects of grace in human life—a description aligned with contemporary theological attention to historicity, community, and approaches to knowledge that can specify the concrete historical realizations of God's action, yet differentiated clearly from theological or confessional language and agendas. Further work, by M. and by interested theologians, is needed on the societal relevance of psychoanalytical categories—especially in view of the tremendous influence, particularly in North America, of liberation and feminist theologies (rather than the European political-theology position noted in the later sections of M.'s book). Attention to feminist concerns is especially necessary—both as corrective to M.'s exclusivist language and in response to the critique of developmental research launched by Carol Gilligan among others.

*La Salle University, Phila.*

MICHAEL J. MCGINNISS, F.S.C.

**SPIRITUAL DEVELOPMENT: AN INTERDISCIPLINARY STUDY.** By Daniel A. Helminiak. Chicago: Loyola University, 1987. Pp. xx + 235. \$15.95.

Teaching assistant to Bernard Lonergan at Boston College from 1974 to 1977, H. attempts to interpret spiritual development in terms of various psychological-stage theories about human maturation. The result is both competent and controversial.

H.'s expertise in both traditional philosophical "rational" psychology and modern empirical scientific psychology is demonstrated in his skillful integration, within the framework of Lonergan's thought, of four major developmental theorists: Piaget (cognitive development), Kohlberg (moral development), Fowler (faith development), and Loevinger (ego development). In seeking to understand genuine spiritual development, H. offers a critical reflection on the contribution he draws from three

areas of human discourse. Psychology contributes an account of authentic human processes and stages. Theism, with its view of the human as created by God, outlines the theoretical and practical dimensions of holiness. Finally, Christian belief raises the possibility of human divinization in Christ through the Holy Spirit.

The controversial implications of H.'s viewpoint turn up already in his introduction in eye-catching sentences like "... an adequate psychology and not theology is the discipline that properly treats questions of spirituality ..." and "... Christianity's contribution is a further theoretical understanding of this matter rather than a distinctive prescription for living it" (xi).

H. recognizes the audacity of his claims when he suggests that the following statement, taken out of its theoretical context, is atrocious: "theism and Christianity as such make no practical contributions to an understanding of spiritual development" (xv). The "theoretical context" duly provided by H. is the philosophical theology of Lonergan. Perhaps adherents of Lonergan, schooled like H. in the master's thought, will simply take H.'s claims in stride and read on, but for those like myself who march to a different theoretical drummer, the above statement remains, in H.'s own word, "atrocious."

Somewhat parallel to the effort of modern physicists to state a unifying field theory, H.'s efforts at unifying human and spiritual development are praiseworthy because one human subject cannot be artificially divided. Yet neither should useful distinctions be artificially blurred and treated reductionistically. Supporters and critics will argue whether the four criteria of authenticity (be attentive, be intelligent, be reasonable, be responsible) simply are the criteria of holiness with nothing else added (155). An explicitly stated consequence of this theoretical reduction to authenticity follows: "There is no specifically theist ethics, and there is no specifically Christian ethics" (169). Again a modest demurral seems appropriate.

If controversial positions and synthetic integration of varying disciplines were all that H. achieved, praise would be unqualified. Unfortunately, a judgmental tone approaching arrogance creeps into H.'s review of authors with whom he disagrees. Helen Thompson's *Journey toward Wholeness* is rated a work of "relatively minor importance." Benedict Groeschel's *Spiritual Passages* (evaluated by the journal *Human Development* as their book of the year in 1986) appears to H. a "disappointment" with its "dogmatic, moralizing, romanticized and defensive tone." Adolf Hitler and Richard Nixon appear in the same sentence as examples of individuals who appear in no way to be authentic, dedicated uncompromisingly to what is really true and good (81). H. laments that "few

who call themselves Christian really appreciate the essence of Christianity" (169) and implies that he can best supply the needed instruction.

This reviewer offers spiritual direction but knows no other director who uses stage theory in practice. I sense that directors' service would be enhanced through incorporating stage theory. Unfortunately, H.'s book, despite its brilliance, will probably not assist directors toward such a development because of the flaws noted.

*Loyola College, Baltimore*

WILLIAM J. SNECK, S.J.

ROYCE'S MATURE PHILOSOPHY OF RELIGION. By Frank M. Oppenheim. Notre Dame: University of Notre Dame, 1987. Pp. xviii + 403. \$32.95.

In recent years there has been renewed interest in Josiah Royce, after a period of relative decline. Oppenheim's latest book goes a long way toward justifying the claim that R. deserves to be ranked among America's foremost philosophers of religion. In the past, even R.'s loyal followers have sometimes been puzzled by two seemingly disparate strands in his thought. His early book, *The Religious Aspect of Philosophy* (1885), was a penetrating reflection on human experience. But this seems to have been forgotten in his technical writings, *The Conception of God* (1897) and especially the massive two-volume *The World and the Individual* (1899–1901). The experiential approach returns in *The Philosophy of Loyalty* (1908) and in his masterwork *The Problem of Christianity* (1913).

Oppenheim shows that after *The World and the Individual*, R. was prodded by Charles Peirce to engage in a study of logic, a study that lasted for over a decade (1901–12). What emerged in the final stage of R.'s thought was a philosophy of religion which, though still rooted in experience, was controlled by an articulated logical theory. "By this time, R. knew that logic was more than simply an abstract system of ordered ideas. For him, logic was also life as interpretive, life as far more intimately directive of psychic methods and choices than is any objective system of order, even if the latter is an indispensable conceptual guide" (49). He thereby formulated a "living logic" developed in an experience of community, following a method of classifying material, noting constancies and consistencies, and forming generalizations. A final position is reached through insight into a new hypothesis fitted not only for experience in general but also for experience that grows with changing conditions and develops into a theory of religion. In the process R. was strongly influenced by Peirce, especially by his theory of interpretation.

*The Problem of Christianity* is the main focus of Oppenheim's study. The key Roycean ideas are the individual's striving for completion, the

need of loyal commitment to a community in order to fulfil that goal, and the dependence upon some higher power to overcome the obstacles in one's self and in community that tend to impede personal fulfilment. These notions had been developed in *The Philosophy of Loyalty*. In *The Problem of Christianity* R. concentrates more consciously on the religious aspect of community, the lost individual, and the need of atonement and salvation, and he claims that these are essential for any genuine philosophy of religion. He finds in Christianity as described by Paul the kind of community that most nearly satisfies a person's threefold need. But it is a Christianity with a problem, as indicated in R.'s title. For he was disturbed, as was Peirce, by the conflicts and animosities that existed among different forms of Christianity. He also was convinced that the message of its founder was not communicated once and for all but had to be interpreted for new times and circumstances. Yet R. conceived his philosophy to be distinctively Christian. Though he recognized that many world religions employ the same basic ideas, it is Pauline Christianity which best embodies the notion of community, lost state, salvation and redemption through the mystery of the Incarnate Word, the Beloved Community, and the saving Spirit present and operative in the community. This process is an ongoing one and consequently for R. the essential Christ as continuing influence is more important than the historical Christ.

Perhaps Oppenheim's main breakthrough consists in showing that R.'s philosophy of religion is grounded in a vigorous logic. This puts R. in the mainstream of logical theory. At times Oppenheim's elaboration becomes overdrawn and even repetitious, but he has filled in a gap in Roycean scholarship. Moreover, he does not lose the richness of the experiential side of R.'s mature thought and he highlights R.'s ingenious use of Christian themes for a viable philosophy of religion. His knowledge of the literature is exceptional and his footnotes and bibliographical material most helpful. After reading this book, one feels the need to go back to R. and to read him from a new perspective.

*Fordham University*

ROBERT J. ROTH, S.J.

THE CHRIST AND THE FAITHS. By Kenneth Cragg. Philadelphia: Westminster, 1986. Pp. xii + 360. \$14.95.

A deliberate, weighty volume from a scholar/churchman of merited gravity. Between opening and closing chapters which explore, respectively, "Christian good faith" (*bona fides christiana*) and "honest Christian fidelity" (*bona fiducia christiana*) with respect to the other major religions, Cragg devotes three chapters each to Islam, Judaism, Hinduism, and Buddhism, proposing that Christ's suffering love be the flashpoint



for a Christian's discovery of the other faiths and the other faiths' illumination of Christianity.

Insistence on the Christ event as the vehicle for both exploring and learning from other faiths constitutes the uniqueness of C.'s approach. As a beginning, C. states directly but credibly the case for the necessity of interreligious inquiry in any realistic Christian theology today: "If we mean to live in this world, it has to be said that cross-reference theology is the only one there is" (13). And as he pursues this "cross-reference theology," a task he realizes is too vast for any one person's adequacy, C. shows deep awareness of the pain that religion is both inflicting on the world and suffering. E.g., theology must incorporate the cross reference into its Christian language as Pasternak incorporated his Stalin-era resonances into his Shakespeare translation; and Christianity must reject the kind of chosenness mentality whose all too logical conclusion is South Africa.

On grounds of both scholarship and lived commitment, C.'s expertise in Islam is secure. E.g., he proceeds carefully to build a case that Muhammad must have had intelligent participation, rather than mere illiterate passivity, in both receiving and passing on God's message in the Qur'an. What is puzzling is that C. is so cautious where he is most expert and could speak more directly, while he prematurely loses patience with matter he knows less well (Buddhism). On Judaism, again, C. is indeed expert, yet shows an impatience—e.g., with "chosenness" and its consequent narrowness—that sometimes borders on anguish. It is, however, an anguish at least partly earned by having lived in Beirut and Jerusalem.

On Hinduism, C. criticizes trenchantly what can be referred to as the tendency to separate "Christ" from "Jesus." In a telling sentence with regard to Hinduism's vaunted tolerance, he says: "An indiscriminating tolerance repudiates intolerance and, so doing, rejects intolerantly faiths whose loyalty requires them to discriminate" (221). In this section C. proposes what I find to be the best original idea of this study: to replace the concept of "anonymous Christian" with a term such as "associate Christian," or "associate Hindu" or Buddhist, etc. Advantages: such "association" would be a positive and conscious human act rather than a backdoor goodness almost unintentionally come by, *and* the traffic could go both ways. C. proposes Mahatma Gandhi as such an associate Christian, and he himself would presumably not object to being considered an associate Muslim.

With respect to Buddhism, C.'s degree of effort is impressive, and indeed, in cross reference, he illuminates Christian selflessness brilliantly. But he submits Theravada philosophy to a sort of one-dimen-

sional logic which will never bear the former's "logical four-corner" (e.g., the self "neither is, nor is not, nor both, nor neither"). And then he condescendingly implies that Theravada is philosophically helpless to express what its discipline nonetheless somehow accomplishes marvelously (281).

The final chapter, addressing the question of the theologian's faithfulness to Christianity while cross-referring to the other faiths, calls for rigorous honesty: "The question then passes to a dimension beyond either dogma or loyalty in themselves, to the ability of a religion truly to be religious, that is, to know itself obligated to truth and love against, if need be, its own self" (317). Of the five "honesties" which C. then proposes, the third stresses how the gospel is "worthy of welcome" (1 Tim 1:15) from all faiths and cultures, i.e. that it is not utterly discontinuous with them, and is "therefore ready for a hospitality to them." Another commendable "honesty" sees severe limitations to the biblical canon, especially with respect to Asian thought. C. even asks: "Was the New Testament Canon premature?" The solution suggested is not to reopen the question of canonicity but to eliminate from Christian liturgy the many passages which militate against the Church's universal notion of peoplehood and to introduce into the liturgy hospitable passages from other faiths.

My most general question with respect to C.'s central thesis is: Granted that Christ's suffering love goes a long way toward meeting and revealing the truths of other faiths, does it bear centrally enough upon all the interreligious issues which obtain? Trinity, Father, and Spirit will be needed, and perhaps in some way met, as well. C. has not excluded these, but he may have defined the center too exactly.

*Georgetown University*

JAMES D. REDINGTON, S.J.

## SHORTER NOTICES

**ON JOB: GOD-TALK AND THE SUFFERING OF THE INNOCENT.** By Gustavo Gutiérrez. Translated from the Spanish by Matthew J. O'Connell. Maryknoll, N.Y.: Orbis, 1987. Pp. xix + 136. \$19.95; \$9.95.

The "father of liberation theology" continues the direction he has taken in his more recent works, the offering of a liberation spirituality. The book is more reflective and meditative than exegetical, yet is in touch with current scholarship and carries on debate in

the footnotes. G. treats Job as a literary unity, incorporating the prose sections and the speeches of Elihu into his interpretation of the poetry. His hermeneutical starting point is the experience of the poor as the suffering of the innocent, a perspective which casts light on Job from a similar situation and broaches the question of how to talk about God in such circumstances.

The book has three sections. The first is a reframing of Pascal's wager over the existence of God, this time a

wager over the kind of God experienced in suffering. Can God still be perceived as gratuitously loving or does a theory of retribution require a denial of this God in the face of innocent suffering? G.'s twofold answer leads to prophetic and contemplative language in the next two sections. With prophetic insight Job discovers that his suffering is shared with the poor of the earth and that his God's justice demands this solidarity. With mystical insight Job realizes that a theory of retribution restricts God to human explanations and binds God's freedom. Job moves beyond resignation to commitment with joyful acceptance of the mystery of God's plan. Justice stays founded on the gratuity of God's love.

This book addresses a vital question that must accompany all the other claims of liberation theology: What can we say of God when even the struggle for liberation seems not successful and when the innocent continue to suffer in their quest for justice?

ANTHONY J. TAMBASCO  
*Georgetown University*

**JESUS AND THE ECONOMIC QUESTIONS OF HIS DAY.** By Douglas E. Oakman. Lewiston, N.Y.: Mellen, 1988. Pp. xv + 319. \$59.95.

Careful study of the social conditions of first-century Palestine is an indispensable part of the renewed sociological analysis of the NT. O. first sketches the economic context of the historical Jesus, focusing on issues of production (geographical determinants, organization of labor, types of crops, and technology) and on economic distribution (land tenure, taxes, indebtedness). He then explores the "Jesus tradition" from an economic perspective, with special attention to the parables of growth and to Jesus' sayings on debt, the release from debt, and his criticism of wealth. Drawing on much comparative material from both biblical and Hellenistic authors, he describes Jesus' occupation and the wide

variety of settings which a Palestinian carpenter might have entered to find work. He then sketches the social contacts of Jesus which result in his role as "a broker between patron and client," i.e. a person who bridges the gap between different social classes in Palestine. He concludes with reflections on the economic values in the words and ministry of Jesus. In addition to the normal appendices (bibliography, list of passages), O. offers reflections on the nature and difficulties of the study of the historical Jesus and a computer program (in "Basic") for translating ancient weights, measures, and coins into contemporary equivalents.

The basic thesis which emerges is that "Jesus' values and behavior were formulated . . . within a unique set of experiences and aimed to a certain extent at overcoming the socially destructive effects of maldistributed wealth and differential control over material goods that existed in early Roman Palestine" (2). Jesus' parables express the hope that God will actually grant bountiful harvests, in spite of the failure experienced by his peasant audience; he exhorts people to cancel actual debts. In his criticism of the wealthy, Jesus calls for a new order "based on partnership and interdependence" (216).

This book provides a wealth of information on first-century Palestine, is an important contribution to study of the historical Jesus, and will be of special interest to those concerned about the relevance of the teaching of Jesus to socioeconomic issues today. The outrageous price for a book which is a photocopy of a typescript will unfortunately limit its availability not only to teacher and student but increasingly to budget-conscious libraries.

JOHN R. DONAHUE, S.J.  
*Jesuit School of Theology at Berkeley*

**THE CRY OF JESUS ON THE CROSS: A BIBLICAL AND THEOLOGICAL STUDY.**

By Gérard Rossé. Translated from the Italian by Stephen Wentworth Arndt. New York: Paulist, 1987. Pp. x + 145. \$8.95.

As the subtitle indicates, R. presents an exegesis and a theological interpretation of Jesus' cry "My God, my God, why have you abandoned me?" (Mk 15:34). He leaves the question of historicity open. Although the cry may record what Jesus said, our sources do not allow us to demonstrate this. The cry, a quotation of Ps 22:2, primarily reflects the community's search for the meaning of Jesus' death. R. explores the OT background in the Psalms of the suffering Just One, but he insists that the OT not have the final word. Jesus interprets the psalm rather than the psalm interpreting Jesus. R. also sets the cry in the context of Mark's passion narrative, focusing especially on the climax of the Gethsemane account, "Abba, . . . let it be as you would have it, not as I" (Mk 14:36). He concludes that the cry expresses a real abandonment, but one that remains in the context of Jesus' relationship with his Father—"the loss of God for the love of God" (67).

The theological discussion ranges through Christian tradition, drawing on the Fathers, the Rhineland mystics, the Reformers, the French school of the 17th century, and contemporary thinkers like Moltmann and Balthasar. R. rules out interpreting the verse as a cry of despair or a cry of trust. In the cry Jesus identifies with the human condition. He not only experiences the limits that come from creaturehood, but he also shares the loneliness of sinners estranged from God by dying their death. In obedience to God, Jesus ranges far from God. The Father does not intervene to save His Son because this would prevent the Son from fully surrendering himself to the Father. By abandoning His Son, the Father paradoxically loves His Son. The cry thus reveals the depths of the love of the

Son for the Father and the Father for the Son—a love of total giving. R. provides both exegete and theologian as well as the nonspecialist with a sensitive probe of a profound theme.

HARRY FLEDDERMANN  
*Alverno College, Milwaukee*

THE QUEST FOR UNITY IN THE NEW TESTAMENT CHURCH: A STUDY IN PAUL AND ACTS. By Paul J. Achtemeier. Philadelphia: Fortress, 1987. Pp. xii + 132.

A fresh effort to interpret conflicting data regarding Paul's traffic with authorities of the Christian community in Jerusalem. The primary focus is on the relationship between the dispute at Antioch (Gal 2:11-14) and the Council of Jerusalem (Acts 15). What is new in A.'s approach is his decision to favor the essential historicity of Paul's account, especially where it is corroborated by isolated Lucan traditions, and to let the rest of the Lucan chips fall where they may.

One corroboration between Paul and Luke is the tradition that Paul was not present at the meeting when the Apostolic Decree was formulated (no mention of it in Gal; Acts 21:25 also assumes his absence). The possibility that Paul's (and Peter's) presence at the meeting of the "Jerusalem Council" is a Lucan construction, deriving from meager traditions and reasonable assumptions (i.e., that Paul and Peter would surely have been part of so important a policy decision), permits a new construction of the relative chronology of the events of Gal 2 and Acts 15.

Regarding Paul's visits to the Jerusalem authorities, A. correlates Gal 1:18-21 with Acts 9:26, and Gal 2:1-10 with Acts 11:1-18 (an informal meeting, with Peter in a key role, about mission to the uncircumcised). A. then argues that the Antioch dispute (Gal 2) was the result, not a cause, of the policy decision of the Decree from the meeting

of Acts 15. Peter and Barnabas comply, and Paul dissents, precipitating the split which Luke (providing blander motivation) records at Acts 15:39. Thus both James and Peter unilaterally abrogated the agreement Paul thought they had achieved during the second Jerusalem visit. The conflict between Paul and those who went along with the Decree's compromise is never really resolved, and Paul sets his face toward Spain, not because his evangelization of the East has been completed but because he wishes to move to an area where he may evangelize Gentiles without harassment from opponents.

This reading of the data fits well with the Paul we know from 2 Cor, who finds the Lord's power at work in his experience of rejection. Moreover, this understanding of Acts 15 as largely a Lucan construction presenting theological themes in a narrative based on meager traditions (and no knowledge of the Pauline letters) fits what we are coming to understand about Luke's purpose and method.

Questions remain. It is not clear that all of Paul's opponents are members of a homogeneous "circumcision party," as A. seems to imply. Nor has A. convincingly refuted the widespread interpretation that the Decree simply imposed the minimal Jewish rules for resident aliens (Lev 17-18). If that interpretation is true, such a concession to Jewish-Christian sensibilities is unlikely to have permanently alienated Paul from Barnabas and Peter.

Generally, however, A.'s hypothesis regarding these events is the clearest and most cogent to come to my attention. Future discussions of this issue will have to come to grips with this boldly consistent reconstruction.

DENNIS HAMM, S.J.

*Creighton University, Omaha*

**PROFIT WITH DELIGHT: THE LITERARY GENRE OF THE ACTS OF THE APOSTLES.** By Richard I. Pervo. Phil-

adelphia: Fortress, 1987. Pp. xiii + 212. \$16.95.

In what he calls an "exercise in form-criticism," Pervo contributes to the discussion concerning the genre of Luke-Acts by pushing hard for the classification of Acts as a historical novel. After a fairly rapid dismissal of Luke as historian, he devotes two chapters to cataloging Lukan elements, analyzing first various kinds of stories (trials, imprisonments, escapes, speeches, councils) and then stylistic modes (wit, pathos, irony, burlesque, exotica) which P. calls "other forms of entertainment." Chapter 3 is a valuable review of scholarship on the ancient novel. P. negotiates the difficulties of generic classification and concludes with Heisermann's formula: "the novel = material + manner + style + structure" (124). Chapter 4 places Acts among pagan, Jewish, and Christian historical novels. Throughout his argument, P. provides impressive support from secondary and especially primary sources. This will remain the permanent value of his study. The discussion of the historical novel, making use as it does of the most recent classical scholarship, is particularly useful.

P.'s work is reductionistic in two senses of the term. First, he quite legitimately tries to "reduce" Acts to a generic type. He exaggerates the distance of Acts from historiography and emphasizes its similarity to apocryphal Acts. One may disagree with the swing of the either/or pendulum, but P.'s decisiveness is itself a healthy antidote to overly protective treatments of canonical writings. The second form of reduction is less helpful. P. wants Acts to be read on its own terms. But in fact his tone is frequently condescending toward the writing he seeks to elucidate. He thinks little of Luke's value as history, and even less of its "theology of glory" (27-28). Granted the pedagogic value of shock, the overall effect of a consistently dismissive tone is to

render inoperative P.'s own plea to appreciate Luke's "vision." By eliminating both history and theology, P. has, despite his own protestations, left nothing much more than "entertainment," and that fit only for "adolescent" minds (27).

Finally, by discussing the genre of Acts in complete separation from the Gospel of Luke, P. has not at all settled the issue of what we are to make of the two volumes together, and it is together that they must be considered.

LUKE TIMOTHY JOHNSON  
*Indiana University*

THE NEW EVE IN CHRIST: THE USE AND ABUSE OF THE BIBLE IN THE DEBATE ABOUT WOMEN IN THE CHURCH. By Mary Hayter. Grand Rapids: Eerdmans, 1987. Pp. x + 190. \$8.95.

Recognizing the Bible, correctly understood, to be authoritative for faith and life, Hayter seeks an approach to Scripture which will yield a balanced re-expression of biblical teachings appropriate for the current age. While her immediate interest is in the question of women in the Church, she hopes to throw light on the use of the Bible in other areas as well.

H. proceeds in two stages. First, she challenges the assumption, which she claims is common to feminists and antifeminists alike, that the reason for a male priesthood in Judaism and Christianity is a biblical belief in God as a male deity with male sexual characteristics. H. concludes that attribution to God of sexual language is not a sexualizing of the divine but an attempt to express the personal and transcendent character of the biblical God as opposed to the cult of gods and goddesses in the pagan fertility religions. Second, H. examines the creation narratives in Genesis and in several NT passages, with a view to challenging the assumption that the Bible teaches the inferiority of women to men. Finding no such teaching, she concludes that there are

no biblical impediments to the ordination of women to the priesthood and episcopacy.

Throughout, H. appears to take a moderate position between the extremes of antifeminism and radical feminism. However, she admits at the start that her major concern is to challenge those whose view of the authority of Scripture is more "orthodox." This bias is visible in the consistently mild critique of feminist interpretation of Scripture and the consistently harsh critique of the opinions of those opposed to the ordination of women. One might question whether sufficient evidence is given to show that Mascall and Bouyer, and the writers of the *Vatican Declaration*, actually hold as "dogmas" the maleness of God and the superiority of men over women in the divine order.

The method H. proposes for interpreting Scripture is the culture-critical method, which regards the biblical writings as "to some extent" dependent on the cultural context in which they arose. Critical study of texts enables discernment of what is culturally conditioned and what is of permanent value. H. attempts to defend this method against the dangers of arbitrariness by establishing principles for application in the 20th century, specifically with reference to the question of the role of women. She separates herself from an extreme relativist position with regard to understanding of the biblical writings. But she insists that Jesus could not have chosen a woman for the apostolic ministry because of the social and cultural prejudice existing in his time. Contrariwise, the present day offers another cultural situation in which the status and position of women have been changed and the exclusion of women from the priesthood has become groundless.

H. has been deeply involved in the discussion of women's ordination in the Anglican community. She is clearly an

observer of the discussion in the Roman Catholic community. Her involvement has influenced every aspect of the present work. Application of some form of culture-critical method can determine what is permanently valid and what is tied to the culture from which the work springs.

JOAN GORMLEY, S.S.M.W.  
Mt. St. Mary Seminary  
Emmitsburg, Md.

**METAPHOR AND MODERNIST: THE POLARIZATION OF ALFRED LOISY AND HIS NEO-THOMIST CRITICS.** By C. J. T. Talar. Lanham, Md.: University Press of America, 1988. Pp. x + 184. \$19.50.

An analysis of a major aspect of the Modernist crisis in terms of religious sociology and structural linguistics. Loisy and his "Neo-Thomist" critics confronted each other out of conflicting paradigms without a shared horizon of meaning. This thesis has been presented before, as, e.g., in Gabriel Daly, *Transcendence and Immanence*. However, the novelty here is T.'s use of Kuhn's paradigm incommensurability, Paul Ricoeur's theory of metaphor, and Hayden White's structural linguistics as theoretical frameworks to explain the mutual misunderstandings. The Modernist-Neo-Thomist polarization is seen as a theological species of Kuhnian incommensurability. The participants talked past one another. Metaphors "which structure thought" are in conflict. Agricultural, vegetative, and process metaphors are used by Loisy, while military or fixist metaphors are used by the opposition. In this debate the deeper unconscious linguistic structures are often even more in conflict than the conscious positions.

Writing in the genre of sociology of religion, T. makes no decisive effort to solve concrete issues. However, his leaning is more toward Loisy's efforts than to those of his opponents. The treatment of Loisy terminates at 1904,

when his "effective participation in the modernist crisis all but ceases."

This solid and careful study offers many helpful concrete examples of how the uncovering of root metaphors and language structure reveals the real issues in religious debate. Exegetes may feel that "facts" are unduly downplayed here. Paradigms changed partly because of new evidence uncovered by scriptural study. Also, some readers may find more difficulty with the neologisms of the structural analysts than with the paradigms and concepts involved in the crisis. However, T.'s study will help many readers to sort out the conflicting currents in the Modernist crisis and to become aware of what is behind the surface language in the polarities within the Catholic Church today.

JOHN J. HEANEY  
Fordham University

**ERNST TROELTSCH: SYSTEMATIC THEOLOGIAN OF RADICAL HISTORICALITY.** By Toshimasa Yasukata. Decatur, Ga.: Scholars, 1986. Pp. xxx + 219. \$17.95; \$12.95.

Replete with copious quotations, this chronological study of Troeltsch's struggle with "the problem of *Historicismus*" constitutes a readable, clearly-structured, and penetrating overview of Troeltsch's contribution to the vexed work of (1) reconstituting Christianity as a way of life after the dissolution of ecclesiastical culture and (2) assessing the status of Christian truth claims and moral imperatives in the wake of 19th-century advances in natural science and historiography. Admitting the shortcomings and the "unfinished character" of the Troeltschian attempt "to overcome history with history," but convinced that the dominant "Barthian revelational-monic theology needs revision from a historically and culturally oriented theology" (175), Yasukata writes in the confidence that "[Troeltsch's] *religionsgeschichtliche*

theology, despite all the difficulties it involves, will be the force for theology in the future" (107).

Some readers will find the book curiously dismissive of *The Social Teaching of the Christian Churches*, but this reflects Y.'s belief that the unifying core of Troeltsch's work is to be found in his philosophy of religion rather than his ethics (cf. the interpretations of H. Benckert and B. A. Reist). Influenced by K. Kondo, Y. identifies the *Gestaltungslehre* (the theory that theology is a rejuvenative, form-giving activity in which apprehensions of the absolute are given shape appropriate to the changing historical moment) as the "continuous thread in Troeltsch's thought" which justifies the claim that this body of work constitutes "systematic unified thought." Y. argues that Troeltsch systematically reconceptualized the structure of theological inquiry in such a way that philosophy of religion functioned as fundamental theology; that Troeltsch believed the philosophy of religion to rest upon a still more foundational philosophy of history (as well as upon general or humanistic ethics); and that therefore Troeltsch's acceptance, in 1914, of the chair of philosophy of culture and history at Berlin did not represent the collapse of his theological project but the securing of it.

DIANE YAEGER  
Georgetown University

**MARXISM AND CHRISTIANITY: THE QUARREL AND THE DIALOGUE IN POLAND.** By Józef Tischner. Translated from the Polish by Marek B. Zaleski and Benjamin Fiore, S.J. Washington, D.C.: Georgetown University, 1987. Pp. xxi + 251. \$26.95; \$12.95.

Marxism and Christianity coexist in Poland; neither side can get rid of the other. Their confrontation, more often a quarrel than a dialogue, is the subject of Tischner's work. Part 1 studies the Marxist strategem used to discredit

Christianity and any philosophy other than Marxist materialism. The Marxists claimed that philosophies should be judged by their role in promoting or impeding historical progress and the cause of the working class. With this as a norm, Marxists "unmasked" each of the previously dominant currents of philosophy (analytic philosophy, phenomenology, and Neo-Thomism) as forms of idealism reflecting the interests and ideology of bourgeois society.

Part 2 proves the most fruitful and intellectually engaging. T. views Marxist philosophy as primarily a philosophy of human labor, concerned especially with eliminating alienated and exploited labor. T. finds contradictions, however, in Marx's writings. In his famous sixth thesis on Feuerbach, Marx spoke of human essence as "the ensemble of social relations." This, says T., suggests a human essence with no intrinsic traits, shaped by external conditions. Marx's early writings on "alienated labor," in contrast, assume that humans have an intrinsic essence which becomes estranged through dehumanizing work. Challenged by existentialism and the neglect of the "individual" in Marxism, many Polish Marxists (Schaff, Kolakowski, Kuczynski, and others) tried to reconcile these two perspectives—unsuccessfully, in T.'s judgment.

T. also discusses several further issues, e.g. socialism's failure to achieve the hope inspired by Marxism, Marxism's failure to develop an ethics with which to criticize its own policies, and the Christian PAX group's allowing itself to be used to support Party policies.

ARTHUR F. MCGOVERN, S.J.  
University of Detroit

**AWAKENING TO MISSION: THE PHILIPPINE CATHOLIC CHURCH 1965-1981.** By Pasquale T. Giordano, S.J. Quezon City, Philippines: New Day, 1988. Pp. xv + 376. \$16.25.

This work was originally a doctoral



dissertation, directed by Patrick Granfield, O.S.B., at the Catholic University of America. Defended in 1983, then allowed to mature through subsequent historic events, it now appears as a handsome book. "Awakening to mission" means "social mission," or how a local church became truly church to its people by accompanying them through an era of anguish. For the Philippine people were being crushed between two extremes: on the right, the militaristic security state of dictator Marcos; on the left, armed insurgents engineering a Communist take-over. In this situation theoretical textbook questions took flesh daily and demanded decisions. E.g., to what extent should the Church be politically involved? May violence answer violence? How promote integral evangelization?

G.'s method is to investigate representative groups and individuals, to discover what faith vision for the crisis each offered to the faithful. First he studies the bishops, speaking as the National Conference, or as regional and eclectic groups, or as individuals like Cardinal Jaime Sin or Bishop F. Claver. Then he considers in turn the Association of Major Religious Superiors, the National Secretariat of Social Action, Justice and Peace, the Mindanao-Sulu Pastoral Conference, and six individual theologians. These various voices often clashed. But now, evaluated after the Marcos downfall and President Cory Aquino's 1986 democratic victory, clearly the wise and courageous leaders were those who condemned by Gospel standards both the security state and the Marxist pretensions.

Thirty-nine pages of endnotes and 59 pages of bibliography prove how thoroughly G. investigated pertinent documents. Due to the method chosen, some overlapping of questions was inevitable. The text in general reads easily; printing mistakes are very few. But why no map? This study is recom-

mended to all interested in how a young Asian local church "lived" theology, and through it won the world's admiration.

FRANCIS X. CLARK, S.J.  
*St. John Vianney Seminary  
 Philippines*

**THE CHURCH'S CONFESSION OF FAITH—A CATHOLIC CATECHISM FOR ADULTS.** By the German Bishops' Conference. Edited by Mark Jordan. Translated by Stephen Wentworth Arndt. San Francisco: Ignatius, 1987. Pp. 378. \$14.95.

A detailed exposition of the creed and the sacraments, commissioned by the German bishops and largely the work of theologian Walter Kasper; a lucid, well-written overview of the creed and dogma. It is shaped by the vision of the Second Vatican Council and places itself solidly within the longer tradition of the Church. The book acknowledges and responds to problems and difficulties. E.g., the Virgin Birth occupies four pages in light of the present controversies. These are presented fairly and the Church's teaching is clearly set forth.

Since this is a German work, certain issues are not presented which concern Americans. Inclusive language vis-à-vis God is not mentioned, the entire women's issue occupies less than a paragraph, and liberation theology is dispatched with a quick critique. On the other hand, issues such as the various strands of present-day atheism are presented in exhausting detail.

The real difficulty, however, is the book's intended readership. The cover and "catechism" suggest it is meant to instruct adults in the faith. But is it adequate in light of the Rite of Christian Initiation of Adults? The Rite sees faith as an organic whole. The catechumen is formed through immersion in Christian worship and community. The faith encompasses far more than the dogmatic tradition. Yet there is noth-

ing here concerning liturgy or morality, no instruction in scriptural reading, no exposition of Catholic social teaching. Its vision is rather the university lecture, not the living faith-community. It addresses not the average Catholic or inquirer but the intellectual. As such, it helps the beginning theology student and serves as a catechist's vade mecum. But it does not begin to do justice to the Vatican Council's organic vision of church. This is but faith as thought, not as lived.

RICHARD W. CHILSON, C.S.P.  
*Newman Hall, Berkeley, Calif.*

**MARRIAGE AND THE FAMILY IN THE MIDDLE AGES.** By Frances and Joseph Gies. New York: Harper & Row, 1987. Pp. 372. \$22.50.

The merit of this book is not in presenting the fruits of original research in primary sources, but in bringing together the discoveries and conclusions of reputable scholars into a well-organized and readable whole.

The focus throughout is the history of the family as a social unit, playing a religious, social, educational, at times even judicial role. The inquiry of the authors is restricted to Western Europe, mainly England, France, and Italy. In the introductory chapter on "Origins" they describe the Roman, Germanic, and Christian roots of the medieval perception of marriage and the family. Then follows the explanation of the ever-developing customs and changing structures. In the Early Middle Ages marriage gradually ceased to be a private agreement between families or larger kinship groups and became a public institution increasingly controlled by the Church, which was intent on enforcing the rule of indissolubility. The Church promoted also the autonomy of the couple by the consent theory, which, incidentally, was not welcome to the noble families used to giving "parental guidance" to their

marriageable offspring. Then, to settle claims that a union was invalid, a system of ecclesiastical tribunals was called into existence, and thus the control of the Church became virtually complete. In the Late Middle Ages the impact of the Black Death was devastating; the book gives examples of how families were hit by the plague. Yet, in the aftermath of the disaster, the family proved the most resilient of all institutions and the rebuilding of the society started from there.

The authors handle the history of the family in a broad sociological and economic context, but they are well informed about theological and legal developments as well. They give numerous references in the footnotes and offer an extensive bibliography. Altogether, the book is not unlike a major encyclopedia article bringing together substantial information from widely dispersed sources. Within that genre it is a valuable work.

LADISLAS ORSY, S.J.  
*Catholic University of America*

**TO JOIN TOGETHER: THE RITE OF MARRIAGE.** By Kenneth W. Stevenson. New York: Pueblo, 1987. Pp. xi + 281.

In 1982 Stevenson, lecturer in liturgics in the faculty of theology of the University of Manchester, published *Nuptial Blessings: A Study of Christian Marriage Rites*, which traced the development of marriage liturgies in the major churches, East and West, from the earliest generations until the present. S. produced the present volume at the request of his "friend and fellow liturgist," the Benedictine Aidan Kavanagh. It is, as S. notes with wry humor, an examination of Roman Catholic marriage liturgy by an Anglican priest.

The volume does three things remarkably well. It mainly analyzes the reformed marriage liturgy in the 1969 *Ordo celebrandi matrimonium*. To prepare for this analysis, it sketches the history of Catholic marriage litur-

gies ("liturgies" in the plural, and in exuberant regional variety) in East and West until Trent's Roman standardization. It criticizes amicably the limitations of the 1969 reform and recommends improvements. The last of its nine chapters is a sketch of a marriage liturgy that S. judges would most nearly combine the theology of the sacrament with the human needs of the spouses, of their families, and of their Catholic community.

A dominant thesis runs through the book. S. grieves that the scholastic concern to highlight the moment of contractual consent banished from view that getting married is a multistage, life-changing, "disturbing" progress—one that seizes the parties in their emotional depths. He urges, therefore, that these stages enter and form the marriage liturgy: "separation" in a ceremony of betrothal; "limination" in ceremonies of preparation; "incorporation" in the wedding itself—in a liturgy, Eucharistic or not, that embraces the spouses' families, their worshipping community, and their ongoing sacramental life.

Each chapter contains notes rich in source material. There are two appendices: a six-page chart of the centuries-long development of the current marriage liturgy and an eleven-page bibliography. Indispensable for students of liturgy, for national Catholic liturgical conferences, for diocesan and parish directors of liturgy.

THEODORE MACKIN, S.J.  
*Santa Clara University*

**GOD'S FEDERAL REPUBLIC: RECONSTRUCTING OUR GOVERNING SYMBOL.** By William Johnson Everett. New York: Paulist, 1988. Pp. 204. \$9.95.

With this volume the Paulist Press launches the Isaac Hecker Studies in Religion and American Culture. And an auspicious debut it is. Everett, associate professor of ecclesiology at Emory University, is concerned about

the symbols every society creates to understand and unify itself. One thinks of the shrine in the National Archives where the American sacred scriptures, the Declaration and the Constitution, are displayed for veneration. But E. does not confine himself to the U.S. The book is a wide-ranging survey of political and religious thought that shaped the Western world—from primitive tribes, Egypt, Babylon, and of course the Hebrews, through Greece, Rome, feudalism, Renaissance, Reformation, to the present day. He points out symbols that emerged, some to wither, others to survive: patriarch, king, senate, estates, democracy, republic, federalism, etc. He suggests that the "kingdom of God" has lost its symbolic resonance and might well be replaced by the title of his book. Readers may be dubious about that. But they will find the book a scholarly essay in political philosophy and political theology.

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

**A POLITICAL DOGMATIC.** By Jens Glebe-Möller. Translated from the Danish by Thor Hall. Philadelphia: Fortress, 1987. Pp. xxvi + 147. \$10.95.

This excellent little book demonstrates the far-reaching extent to which political and liberation theologians of the Catholic tradition have affected Lutheran theologians. G. shows the profound influence of such theologians as Johann-Baptist Metz, Helmut Peukert, Gustavo Gutiérrez, and others. He is also in dialogue with the critical secular tradition represented by the Frankfurt School (Adorno and Benjamin) and Jürgen Habermas. The result is a very fine effort by a liberal (in the best sense of this term) Protestant theologian to engage a new and critical dimension of Christian reflection, which takes its starting point in solidarity with the poor and suffering of the world.

G. attempts to assimilate the insights of the German political theologians and Latin American thinkers for use within the Danish theological, social, and political context. He clearly portrays the struggles of Christianity within the Danish context. The Introduction by translator Thor Hall clarifies further the present theological situation in Danish society. G. argues that Christianity in Denmark must be engaged in the task of sociopolitical criticism, i.e. Christians must be willing to critique the *status quo* of society that holds in place structures of oppression and injustice. Theologians in particular must be willing to stand as a voice of opposition to social and political structures that are "immoral." Such activist positions are grounded in the gospel and in what G. calls a "political dogmatic." This dogmatic is not simply another tract added to systematic theology. Rather, it is a foundational dogmatic which affects all the dogmatics of theology. Thus G. includes in his study a reassessment of ecclesiology, Christology, and scriptural exegesis with his foundational political dogmatic in mind.

Here is another fine volume in the growing literature which demonstrates the intimate connection between Christian faith and solidarity with the poor and suffering. It must not be overlooked by those who are concerned for justice in our world.

STEPHEN J. SCHÄFER

*Notre Dame Seminary, New Orleans*

**PERPLEXITY IN THE MORAL LIFE: PHILOSOPHICAL AND THEOLOGICAL CONSIDERATIONS.** By Edmund N. Santurri. Charlottesville: University Press of Virginia, 1987. Pp. viii + 243. \$35.

Santurri engages in thoughtful conversation with contemporary ethicists regarding the possible existence of genuinely moral dilemmas. He takes issue with those who maintain that from time to time we are faced with genuine

moral dilemmas, as opposed to facing moral perplexities which arise from our inadequate moral knowledge. In a preliminary chapter S. dismisses what he takes to be inadequate philosophical attempts to resolve conflicting moral principles that by appealing to consistency call for the revision of moral systems in light of such conflict. His refutation of the moral-dilemmas thesis entails both philosophical and theological explorations. He takes issue with philosophers who subscribe to an antirealist (moral positivist) view that attributes to the world far-ranging moral indeterminacy. Against that position he argues that just as normativity depends on the positing of nonreducible moral facts, so too other moral facts can be posited with which to ground the resolution of conflicts arising from the clash between the rules of a moral code. Against those who claim that the plurality of moral values admits of no commensurability, S. argues for a unitary moral world in which a right moral judgment is not foreclosed.

S. also takes issue with theologians who hold the moral-dilemmas thesis by inquiring into its compatibility with Thomistic natural law and with divine-command theories of morality. His careful analysis of Aquinas' view of divine providence and the unity of the good leads S. to conclude that the human telos of perfection which formally corresponds to the goodness of God rules out genuine moral dilemmas. Such dilemmas are also ruled out by divine-command theories that would preserve God's practical rationality. Finally, S. concludes that several normative ethical analyses offered by Christian moralists (including Reinhold Niebuhr and Helmut Thielicke) fail to support the moral-dilemmas thesis but call for deeper reflection on such theological concepts as sin in the world and justification by faith.

MICHAEL K. DUFFEY  
*Marquette University*

**RELIGION AND ARTIFICIAL REPRODUCTION: AN INQUIRY INTO THE VATICAN "INSTRUCTION ON RESPECT FOR HUMAN LIFE IN ITS ORIGIN AND ON THE DIGNITY OF HUMAN REPRODUCTION."** By Thomas A. Shannon and Lisa Sowle Cahill. New York: Crossroad, 1988. Pp. x + 202. \$11.95.

Shortly after the Vatican issued its recent *Instruction* on reproductive technology, the two eminently qualified scholars of this text set out to produce a companion piece. The book is timely, the writing is clear, and the content is informed and useful.

The opening chapter sketches the various methods of artificial reproduction medically feasible today. Risks, benefits, probabilities, and consequences are detailed. A fine chapter—independently useful for a variety of purposes—summarizes the history of Catholic tradition on sexuality, marriage, and parenthood. The next chapter outlines the main arguments of the *Instruction* (the text itself is printed in an appendix). The following chapter, which is quite contemporary but also will quickly be dated, contains clear summaries, analyses, and comparisons of several national and medical commissions which have evaluated artificial reproduction. Finally, the arguments of the *Instruction* are situated in the post-Vatican II debate and incisively critiqued. A revised natural-law tradition, as modeled in the Church's social writings, is proposed as a better approach.

In general, the authors hold that the *Instruction* is strongest—and superior to most of the commissions—in its concern for and analysis of the social implications of reproductive technology. But they also show that its arguments proscribing all use of such technology within marriage fail to engage recent debates and thus will be unpersuasive to many. An important opportunity for the Church to make a contribution to the public conversation may have been

missed. The authors of this text, however, have not missed an opportunity to bring their clarity and expertise to the service of the Church.

EDWARD COLLINS VACEK, S.J.  
*Weston School of Theology, Mass.*

**HOMOSEXUALITY: THE TEST CASE FOR CHRISTIAN SEXUAL ETHICS.** By James P. Hanigan. New York: Paulist, 1988. Pp. v + 193. \$9.95.

This book seems to reflect the perplexity of many thoughtful Catholics when confronted with a long tradition of Christian teaching on the sinfulness of homosexuality, their own perception that heterosexuality ought to constitute some sort of norm, and their almost equally strong recognition of the good intentions, moral character, and, not infrequently, suffering of many gay persons. H. rejects the proposition that sexual acts are morally neutral, or that their moral definition is dependent solely on the quality of the relationship of which they are a part. He struggles between the traditional church teaching that all homosexual acts, freely undertaken, are necessarily seriously sinful and the "compromise" position (suggested pre-eminently by Charles Curran) that homosexual acts in a stable relationship fall short of the heterosexual ideal but can still be objectively justifiable for those for whom neither celibacy nor marriage is a realistic alternative. Although H. tries to carve out a middle course, this reviewer found in his arguments no small measure of indecisiveness. H. might reply that clarity is precluded by the ambiguity of much of the factual information about homosexuality, and of many of the moral issues surrounding the importance of procreation and the biological, psychological, and social complementarity of male and female.

H. takes from "the inherited theological tradition" the insight that "human sexuality finds its deepest and perduring meaning as an expression and deep-

ening of interpersonal love in a context of committed fidelity," to which procreation is related but "not absolutely essential" (46). A key question then becomes whether "the biological and physical complementarity of male and female sexuality" has "any moral significance whatsoever" (80-81). H. thinks it does. He thus argues the thesis that, since homosexual unions lack the capabilities to serve the community through "the gift of children" and by becoming "two-in-one-flesh signs of Christ's union with his Church," these unions not only do not have equal status with heterosexual unions, but are "incompatible with the Christian way of life" (97). Homosexuals are thus to serve the church and world through either the single life or consecrated celibacy (103). Nevertheless, H. hesitates when it comes to judging "in a general, uninvolved way" that "acts and relationships which clearly contravene the ideal" are "sinful" (135) or "gravely sinful of their very nature" (149). Nor does he see homosexual desire as intrinsically flawed, as would be a concrete attempt to *realize* sexual desire in a nonheterosexual context (143-45). He concludes: "I do not wish to say . . . that all practicing homosexual individuals are sinners because of that very fact . . . . Nor do I wish to say that homosexual behavior is a perfectly acceptable moral choice for Christian disciples" (177).

H. seems to want to say more than that pastoral understanding must be extended to those whose sexual behavior is compulsive or misguided; yet he is not quite willing to say that homosexual relationships can sometimes be condoned. His discussion is not simplistic and comes across as a conscientious and intelligent wrestling with the issues, but it conveys the dense texture of the problem of homosexuality rather than a decisive analysis.

LISA SOWLE CAHILL  
Boston College

SEEKING THE FACE OF GOD. By William H. Shannon. New York: Crossroad, 1988. Pp. x + 174. \$11.95.

Shannon, a Catholic priest of the Diocese of Rochester, president of the International Thomas Merton Society and noted Merton scholar, has written a very helpful book on what he calls "the prayer of awareness" and what others call "centering prayer" or "the prayer of the desert." His underlying theme is "that we are in God and that the goal of prayer is to become aware of this fact." S. employs the ladder image of Guigo II, the ninth prior of the Grand Chartreuse, as the frame of the book. Thus there are helpful chapters on the four rungs of Guigo: *lectio*, *meditatio*, *oratio*, and *contemplatio*.

After the chapter on *meditatio*, S. includes a chapter on some biblical words and theological themes which should be quite useful to theologically unsophisticated readers interested in prayer. In that chapter he quite nicely summarizes biblical and theological lore on the difference between the gospel and the Gospels, on the kingdom of God, eschatology, *metanoia*, law, and Christology. I envy the useful and succinct way he has put this material together. In the chapter on *contemplatio* he makes a useful distinction between contemplation as a way of being and as an exercise: "I am a contemplative. Contemplation is a habitual stance in my life. Now I shall set aside an hour to intensify that ongoing experience." As a Jesuit, I hear echoes of Ignatius' contemplation in action in such phrases.

The final two chapters take up a theme missing from Guigo's ladder: *operatio*, which, S. demonstrates, is primarily social action, efforts to promote community among all people. Then he links Guigo's ladder with Gandhi's *Satyagraha*, indicating his own conversion to nonviolence by way of contemplation. One rather minor quibble: S. asserts that before the Constantinian

era Christians had a nonviolent commitment for the first four Christian centuries; it would be difficult to prove that statement.

WILLIAM A. BARRY, S.J.  
Boston College

**HENRY ALLINE: SELECTED WRITINGS.** Edited by George A. Rawlyk. *Sources of American Spirituality* 1. New York: Paulist, 1987. Pp. vii + 343. \$19.95.

It has been argued that Pietism is best studied in its specific appearances, especially because it tends to be an indigenous movement and because of its often unreflected or naive interaction with local and regional political, economic, and social realities. The Nova Scotian evangelist Henry Alline (1748-84) was the central figure of what has been called the "Great Awakening" in Nova Scotia. The present volume complements the editor's work (written together with Gordon Stewart and published in 1972) *A People Highly Favored of God: The Nova Scotia Yankees and the American Revolution*. Alline was born in New England and moved to Nova Scotia in a general migration of Yankee families. He experienced dramatic conversion, educated himself in theology, and was an itinerant preacher until his early death from tuberculosis. Always a Congregationalist, his influence was felt most among the Baptists. The movement he initiated can be seen as a part of separatist disaffection from New England Congregationalism in the 18th century.

Alline's religious life was intense and clearly mystical. In his extensive introduction Rawlyk, professor at Queens University, Kingston, identifies the most important theological influences as William Law, John Fletcher, and Edward Young. The excerpts from Alline's spiritual journal are reminiscent of Bunyan's "Grace Abounding." Most remarkable is Alline's conviction that revolution and moral corruption in

New England had caused the center of God's reign on earth and the hope for the evangelization of the world to be moved to Nova Scotia (13 f.).

The contents include selections from Alline's sermons, theological writings, and hymns and spiritual songs. The publication of the volume in *Sources of American Spirituality* demonstrates the intention of the series to include texts from all of North and Central America.

JOHN E. WILSON  
Pittsburgh Theological Seminary

**A SEARCH FOR WISDOM AND SPIRIT: THOMAS MERTON'S THEOLOGY OF THE SELF.** By Anne E. Carr. Notre Dame, Ind.: University of Notre Dame, 1988. Pp. xii + 171. \$16.95.

This is not an easy book to read, and it was probably at least as difficult to write. For it aims to put a monastic theology into the idiom of systematic theology, to show a line of development, and to link stages of development to stages of autobiography, all the while using books that Merton was constantly revising. C. renders her task more possible by limiting herself to eight significant texts.

Chapter 1 examines both *Seeds of Contemplation* (1947) and the radically revised *New Seeds of Contemplation* (1961). In both C. finds a sharp dichotomy between the natural and the supernatural, the true and the false, and links the text to M.'s own conversion experience. Chapter 2 examines *The Silent Life* (1956) and *The Inner Experience* (begun in 1959), texts which C. identifies as specifically associated with the monastery. The patristic distinction between image and likeness becomes another framework of interpretation for the theology of the self. And Zen's teaching about self-loss becomes an important parallel experience. Chapter 3 examines *Conjectures of a Guilty Bystander* (1966), noting the radical change which takes place be-

cause of the wider horizons and multiple human contacts of the 60s. Chapter 4 looks at *Zen and the Birds of Appetite* (1968), noting a more joyful and spontaneous Merton. Chapter 5 draws on two books, *Contemplation in a World of Action* (1969) and *Contemplative Prayer* (1971). Though very different in their sources and style, both emphasize the place of responsible autonomy for the true self.

In summing up, the Epilogue stresses that Merton's life and writings display his discovery that a fundamental and good autonomy is a precondition for a serious spiritual life. Though this is not an "easy introduction to Merton," those willing to read it carefully will discover valuable insights into his constantly developing understanding of the self.

DANIEL J. O'HANLON, S.J.  
*Jesuit School of Theology at Berkeley*

UNENCUMBERED BY BAGGAGE: ANTHONY DE MELLO, A PROPHET FOR OUR TIMES. By Carlos G. Valles, S.J. Anand: Gujarat Sahitya Prakash, 1988. Pp. 192. \$6.50.

This, to my knowledge, is the first book about de Mello and his teachings on *sadhana*, or "spirituality." Written by a close friend and devoted disciple, a fellow Jesuit who has published widely in India, the work focuses on the last *Sadhana* Renewal that de Mello conducted at his Lonavla center, weeks before his untimely death at Fordham University just one year ago. V. attended that 15-day session and, struck by a sudden intuition that this might well be "Tony's (last) testament" (although de Mello was only 56 and in apparently good health), he proceeded to take copious and detailed notes which he has now incorporated into the present work. As background, V. includes personal recollections as well of earlier phases of de Mello's spiritual odyssey, from retreat director to charismatic to therapist, leading finally to

a period when he became prophet and guru for thousands within India and abroad.

Here is a warm and glowing tribute, revealing V.'s intense affection for this winning yet powerfully free personality. V. might be forgiven for inserting himself unduly into the text, for the book is also therapy in coping with a friend's death. As for content, he takes upon himself a difficult task: synthesizing in an orderly fashion the product of an exceedingly creative and restless mind, something that de Mello himself consistently avoided doing.

V.'s predicament might best be summarized in a tribute to de Mello by another friend and fellow Jesuit which he includes in his book: "To many of us, Tony was a wisdom figure. He felt intensely the need to share, to communicate his vision. Many caught glimpses of it and experienced healing, a new meaning, a new hope. But I suspect that few really saw what Tony saw, and deep down Tony knew it." In sharing his vision, de Mello preferred parable and riddle to essay and argument. "When you *name* a bird," he used to say, "you cease to *see* it in all its uniqueness."

JOSEPH A. CURRIE, S.J.  
*Manresa-on-Severn, Annapolis*

THE LAITY: A BIBLIOGRAPHY. By Leonard Doohan. Wilmington, Del.: Glazier, 1987. Pp. 159. \$8.95.

Published on the eve of the Synod of 1987, this instrument provides quick, serviceable access to research on current issues involving the laity. Divided into 41 sections, it leads off with previous bibliographies, moves through various categories of magisterial documents, then ranges over such topics as laity and ecclesiology, canon law and laity, family life, work, and the prophetic role of laity. Twenty-seven entries represent the teaching of John Paul II, 17 that of the U.S. bishops. A section on laity in history draws to-



gether authors as diverse as Yves Congar, John Tracy Ellis, Nadine Foley, and Matthew Fox. References to scholarly tomes and journals mingle with single-page items from the *National Catholic Reporter*. While most sources are in English, important works in French, German, Italian, Spanish, and Latin also find their place. Entries are not annotated, but the compiler has marked key pieces in each section with an asterisk, and the sections are cross-referenced. D.'s success lies not only in the breadth of theoretical and practical issues documented, but also in establishing the broader theological, particularly ecclesiological, context for those issues. By an unfortunate misspelling, however, on p. 60 Leonard Swidler becomes "Swindler."

WILLIAM P. LOEWE  
Catholic University of America

**TOWARDS THE HEALING OF SCHISM: THE SEES OF ROME AND CONSTANTINOPLE: PUBLIC STATEMENTS AND CORRESPONDENCE BETWEEN THE HOLY SEE AND THE ECUMENICAL PATRIARCHATE, 1959-1984.** Edited and translated by E. J. Stormon, S.J., with an introduction by Thomas F. Stran-sky, C.S.P. New York: Paulist, 1987. Pp. 559. \$12.95.

The documents in this volume are subdivided into five parts, roughly corresponding to the changes in the papacy or ecumenical patriarchate. Stran-sky's brief introduction gives some of the historical background of the relations, or lack of them, between the Eastern and Western Churches. It is in the light of this background, beginning particularly with Cardinal Angelo Roncalli in Bulgaria, that the future John XXIII became very influential and knowledgeable about relations with the various churches of Eastern Europe and Russia. The many documents contained here from the Holy See, its various organs, individual bishops, and ecclesiastical bodies provide

some sense of the scope of these dialogues and relations.

Cardinals Willebrands and Bea, Patriarch Athenagoras I, Patriarch Dimitrios I, and Metropolitan Meliton play central roles in these exchanges. A surprising number of exchanges at various places, from Crete to Jerusalem, Rome, Rhodes, and Munich, reveal that the interchanges between the Orthodox traditions and Rome have now a substantial background; they not only attempt to address the major differences and problems that exist within the Christian world, but also take some cognizance of the relations of the Christian faith to the world, especially in the light of the divisions within Christendom. The exchanges are cordial, informed, and frank. This is a very valuable and useful collection.

JAMES V. SCHALL, S.J.  
Georgetown University

**REFORMED AND ROMAN CATHOLIC IN DIALOGUE.** Edited by Lukas Vischer and Andreas Karrer. Geneva: World Alliance of Reformed Churches, 1988. Pp. 112.

The World Council, Lutheran-Catholic and Anglican-Catholic dialogues have received significant attention in both local and wider ecumenical circles. This volume on the Reformed-Roman Catholic dialogues will be a healthy contribution to filling out a much more comprehensive picture of ecumenical relationships world-wide. The Reformed churches have provided a unique leadership role in the ecumenical movement and a representation in ecumenical staffs far exceeding their proportion of the Christian family. For this reason the texts summarized in this volume will be useful far beyond the two churches engaged in these dialogues.

The dialogues summarized here come from Australia, Austria, Belgium, France, the Netherlands, the United States, Scotland, and Switzerland. The

very important Groupe des Dombes has its work summarized and excerpted here as well. A wide variety of theological topics are covered, including baptism, marriage, Eucharist, authority, episcopacy, papacy, painful historical memories like the revocation of the Edict of Nantes, human rights, church and state, and models of unity.

One judgment made in the introduction needs further exploration. The editors assert that the Roman Catholic Church starts from a different vision of the ecumenical movement from that on which the World Council is based. The argument is made that the Catholic Church emphasizes doctrinal differences, while the World Council

starts from fellowship moving forward in discussion and common witness to eventual unity. However, one can note that the majority of churches in the World Council put a primary emphasis on church unity in doctrine, action, and mission, as does the first purpose of that Council. Thus some perceive that it is the Reformed who dissent from the churches gathered in ecumenical conversation, including the Roman Catholic Church, because of the primacy they give to Life and Word issues over those of Faith and Order.

JEFFREY GROS, F.S.C.

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## TABLE OF CONTENTS

### ARTICLES

- Our Hearts of Darkness: Original Sin Revisited  
*Stephen J. Duffy* ..... 597
- The PVS Patient and the Forgoing/Withdrawing of Medical Nutrition and Hydration  
*Thomas A. Shannon and James J. Walter* ..... 623
- Christian Ethics and the Holocaust: A Dialogue with Post-Auschwitz Judaism  
*John T. Pawlikowski, O.S.M.* ..... 649
- Communion Ecclesiology and Baptism in the Spirit: Tertullian and the Early Church  
*Kilian McDonnell, O.S.B.* ..... 671
- Forms of Ecclesiality: The Analogical Church  
*T. Howland Sanks, S.J.* ..... 695

### CURRENT THEOLOGY

- The Lordship of Jesus Christ: Balthasar and Sobrino  
*Paul E. Ritt* ..... 709

### BOOK REVIEWS

- BICKERMAN, E. J.: *The Jews in the Greek Age* ..... 731
- HORSLEY, R. A.: *Jesus and the Spiral of Violence* ..... 732
- METZGER, B. M.: *The Canon of the New Testament* ..... 734
- Targum Jonathan of the Former Prophets (tr. D. Harrington and A. Saldarini) ... 735
- The Isaiah Targum (tr. B. Chilton) ..... 735
- The Targum of Jeremiah (tr. R. Hayward) ..... 736
- The Targum of Ezekiel (tr. S. Levey) ..... 736
- WHITMAN, J.: *Allegory* ..... 739
- RUELLO, F.: *La christologie de Thomas d'Aquin* ..... 740

CAROL, J. B.: Why Jesus Christ? .....	742
From Ockham to Wyclif (ed. A. Hudson and M. Wilks) .....	743
MCGRATH, A.: The Intellectual Origins of the European Reformation .....	745
GANOCZY, A.: The Young Calvin .....	747
TAVARD, G. H.: Poetry and Contemplation in St. John of the Cross .....	748
GAUCHER, G.: The Story of a Life: St. Thérèse of Lisieux .....	750
O'CONNOR, P.: In Search of Thérèse .....	750
CAREY, P. W.: People, Priests and Prelates .....	752
The American Catholic Parish 1-2 (ed. J. Dolan) .....	753
The New Dictionary of Theology (ed. J. Komonchak et al.) .....	756
O'COLLINS, G.: Jesus Risen .....	758
KILMARTIN, E. J.: Christian Liturgy: Theology and Practice 1 .....	760
MAHONEY, J.: The Making of Moral Theology .....	762
BRUNDAGE, J. A.: Law, Sex, and Christian Society in Medieval Europe .....	763
Nuclear Deterrence, Morality and Realism (ed. J. Finnis et al.) .....	766
GRIESE, O. N.: Catholic Identity in Health Care .....	768
MEISSNER, W. W.: Life and Faith .....	770
HELMINIAK, D. A.: Spiritual Development .....	771
OPPENHEIM, F. M.: Royce's Mature Philosophy of Religion .....	773
CRAGG, K.: The Christ and the Faiths .....	774

## SHORTER NOTICES ..... 776

GUTIÉRREZ, G.: On Job OAKMAN, D.: Jesus and the Economic Questions of His Day ROSSÉ, G.: The Cry of Jesus on the Cross ACHEMEIER, P.: The Quest for Unity in the New Testament Church PERVO, R.: Profit with Delight HAYTER, M.: The New Eve in Christ TALAR, C.: Metaphor and Modernist YASUKATA, T.: Ernst Troeltsch TISCHNER, J.: Marxism and Christianity GIORDANO, P.: Awakening to Mission GERMAN BISHOPS' CONFERENCE: The Church's Confession of Faith GIES, F. and J.: Marriage and the Family in the Middle Ages STEVENSON, K.: To Join Together EVERETT, W.: God's Federal Republic GLEBE-MÖLLER, J.: A Political Dogmatic SANTURRI, E.: Perplexity in the Moral Life SHANNON, T., and L. SOWLE CAHILL: Religion and Artificial Reproduction HANIGAN, J.: Homosexuality SHANNON, W.: Seeking the Face of God RAWLYK, G. (ed.): Henry Al-line: Selected Writings CARR, A.: A Search for Wisdom and Spirit VALLES, C.: Unencumbered by Baggage DOOHAN, L.: The Laity: A Bibliography STORMON, E. (ed.): Towards the Healing of Schism VISCHER, L., et al. (ed.): Reformed and Roman Catholic in Dialogue

## BOOKS RECEIVED ..... 792

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The December 1988 issue features five articles (original sin, the medico-ethical issue of nutrition/hydration, the Holocaust, communion ecclesiology, and new forms of being Church) and a bulletin (the lordship of Christ), together with our usual complement of reviews and notices.

**Our Hearts of Darkness: Original Sin Revisited**, following on the excellent *TS* reviews of the literature by James Connor (1968) and Brian McDermott (1977), examines the emergence of the classical doctrine and its demise and resurgence in modern times, and attempts a revisionist articulation of the elusive mystery of the human proclivity to evil. It is an effort at a much-needed synthesis appropriate to Catholic tradition and adequate to contemporary experience. STEPHEN J. DUFFY, S.T.D. from the Catholic University of America, is associate professor of religious studies at Loyola University, New Orleans, with keen interest in systematic theology, theological anthropology, and Christology.

**The PVS Patient and the Forgoing/Withdrawing of Medical Nutrition and Hydration** discusses the state of this question by (1) reporting a survey of the U.S. hierarchy re bioethics committees vis-à-vis patients in a "persistent vegetative state," (2) proposing a reconceptualization of quality-of-life judgments, and (3) offering suggestions for future conduct of the debate. JAMES J. WALTER, Ph.D. in Christian ethics from the Catholic University of Louvain, professor of Christian ethics at Loyola University of Chicago, has coauthored (with Stephen Happel) *Conversion and Discipleship: A Christian Foundation for Ethics and Doctrine* (Fortress, 1986). THOMAS A. SHANNON, Ph.D. from Boston University, professor of religion and social ethics at Worcester Polytechnic Institute, has published most recently *Surrogate Motherhood* (Crossroad, 1988).

**Christian Ethics and the Holocaust: A Dialogue with Post-Auschwitz Judaism** argues that the Holocaust has resulted in serious reflection within contemporary Judaism. Since the Holocaust was the child of many of the major intellectual and technological forces shaping Western society, this discussion has implications for Christian ethics. It will necessitate a redefinition of the God-humanity relationship, with greater emphasis on human cocreatorship and human vitality. JOHN T. PAWLIKOWSKI, O.S.M., Ph.D. from the University of Chicago, professor of social ethics at the Catholic Theological Union, Chicago, is author/editor of over a dozen books, many of them dealing with Jewish-Christian issues. Soon to be published are *Jesus and the Theology of Israel* and a volume on church-state relations.

**Communion Ecclesiology, Tertullian, and Baptism in the Spirit** sketches the biblical-patristic view of communion ecclesiology, reveals the relevance of Tertullian as an early witness to baptism in the Spirit, and concludes with several systematic reflections. KILIAN McDONNELL,

O.S.B., S.T.D. from the theological faculty of Trier, emeritus professor of systematic theology, Saint John's University, Collegeville, Minn., and president of the Institute for Ecumenical and Cultural Research located in Collegeville, specializes in ecclesiology, pneumatology, and ecumenism. He edited the three-volume *Presence, Power, Praise* (Liturgical Press, 1980) and is at work on a Trinitarian theology of the Spirit.

**Forms of Ecclesiality: The Analogical Church** constitutes an effort to apply the analogical imagination to three ways of being church that have emerged or changed dramatically since Vatican II: basic ecclesial communities, the parish, and episcopal conferences. T. HOWLAND SANKS, S.J., Ph.D. from the Divinity School of the University of Chicago, is associate professor of theology at the Jesuit School of Theology at Berkeley. His primary concerns are ecclesiology, foundational theology, and liberation theology. *The New Dictionary of Theology* carries his article on "Authority in the Church."

**The Lordship of Jesus Christ: Balthasar and Sobrino** is a bulletin that probes the meaning of Jesus' lordship in the Christologies of two major contemporary thinkers. Balthasar's mystical approach to lordship is contrasted with Sobrino's political orientation, and a possible synthesis of the two approaches is suggested. PAUL E. RITT, S.T.D. from the Catholic University of America, is officer of instruction at St. John's Seminary, Brighton, Mass., with systematic theology as his area of responsibility. His fields of particular competence are Christology and ecclesiology. At present he is especially engaged in issues of soteriology.

The full-length book reviews (25) and shorter notices (25) reveal once again *TS*'s continuing effort to keep its readers in touch with some of the recent, most significant theological literature. We editors take a justifiable pride in the corps of reviewers who make the 50-odd review pages of each issue one of the most informative and reliable presentations of current literature available anywhere.

On the inside front cover of this issue you will find a summary of the authors and articles that will comprise the four numbers of our (1989) 50th-anniversary volume. A swift glance should convince you that here is an extraordinary theological project you ought not miss. While continuing your own subscription, why not persuade a friend to subscribe? If not that, why not consider *TS* as a Christmas gift for an individual, a parish library, or even the local public library?

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## INDEX TO VOLUME 49

### AUTHORS

- |  |  |
|--|--|
| <p>BYRON, W. J., S.J. Protection and Promotion of the Right to Food: An Ethical Reflection ..... 319</p> <p>CROUZEL, H., S.J. The Literature on Origen 1970-1988 ..... 499</p> <p>DI NOIA, J. A., O.P. Philosophical Theology in the Perspective of Religious Diversity ..... 401</p> <p>DONOVAN, M. A., S.C. Alive to the Glory of God: A Key Insight in St. Irenaeus ..... 283</p> <p>DUFFY, S. J. Our Hearts of Darkness: Original Sin Revisited ..... 597</p> <p>DUPRÉ, L. Hans Urs von Balthasar's Theology of Aesthetic Form ..... 299</p> <p>GALVIN, J. P. The Origin of Faith in the Resurrection of Jesus: Two Recent Perspectives ..... 25</p> <p>GRES-GAYER, J. M. The <i>Unigenitus</i> of Clement XI: A Fresh Look at the Issues ..... 259</p> <p>GRIFFIN, L. Women in Religious Congregations and Politics ..... 417</p> <p>HAIGHT, R., S.J. The Mission of the Church in the Theology of the Social Gospel ..... 477</p> <p>HALLETT, G. L., S.J. Infallibility and Contraception: The Debate Continues ..... 517</p> <p>HOLLENBACH, D., S.J. Religion, Morality, and Politics ..... 67</p> <p>LANGAN, J., S.J. The Christian Difference in Ethics ..... 131</p> <p>MCDONNELL, K., O.S.B. Communion Ecclesiology and Baptism in the Spirit: Tertullian and the Early Church ..... 671</p> <p>NICHOLLS, D. The Political Theology of John Donne ..... 45</p> <p>O'MALLEY, J. W., S.J. Priesthood, Ministry, and Religious Life: Some Historical and Historiographical Considerations ..... 223</p> <p>PAWLIKOWSKI, J. T., O.S.M. Christian Ethics and the Holocaust: A Dialogue with Post-Auschwitz Judaism ..... 649</p> | <p>RIIT, P. E. The Lordship of Jesus Christ: Balthasar and Sobrino ..... 709</p> <p>SANKS, T. H., S.J. Forms of Ecclesiality: The Analogical Church ..... 695</p> <p>SHANNON, T. A., and J. J. WALTER. The PVS Patient and the Forgoing/Withdrawing of Medical Nutrition and Hydration ..... 623</p> <p>SLUSSER, M. The Exegetical Roots of Trinitarian Theology ..... 461</p> <p>SPOHN, W. C., S.J. The Moral Dimensions of AIDS ..... 89</p> <p>VACEK, E. V., S.J. Vatican Instruction on Reproductive Technology ..... 111</p> <p>VANDERVELDE, G. The Grammar of Grace: Karl Rahner as a Watershed in Contemporary Theology ..... 445</p> <p>VERKAMP, B. J. On Doing the Truth: Orthopraxis and the Theologian ..... 3</p> <p>WALTER, J. J., and T. A. SHANNON. The PVS Patient and the Forgoing/Withdrawing of Medical Nutrition and Hydration ..... 623</p> |
|--|--|

### ARTICLES

- |  |                |
|--|----------------|
| <p>Alive to the Glory of God: A Key Insight in St. Irenaeus, <i>M. A. Donovan, S.C.</i> 283</p> <p>Christian Ethics and the Holocaust: A Dialogue with Post-Auschwitz Judaism. <i>J. T. Pawlikowski, O.S.M.</i> ..... 649</p> <p>Communion Ecclesiology and Baptism in the Spirit: Tertullian and the Early Church. <i>K. McDonnell, O.S.B.</i> ..... 671</p> <p>The Exegetical Roots of Trinitarian Theology. <i>M. Slusser</i> ..... 461</p> <p>Forms of Ecclesiality: The Analogical Church. <i>T. H. Sanks, S.J.</i> ..... 695</p> <p>The Grammar of Grace: Karl Rahner as a Watershed in Contemporary Theology. <i>G. Vandervelde</i> ..... 445</p> <p>The Mission of the Church in the Theology of the Social Gospel. <i>R. Haight, S.J.</i> ..... 477</p> <p>On Doing the Truth: Orthopraxis and the Theologian. <i>B. J. Verkamp</i> ..... 3</p> <p>The Origin of Faith in the Resurrection of Jesus: Two Recent Perspectives. <i>J.</i></p> | <p>..... 3</p> |
|--|----------------|



<i>P. Galvin</i> .....	25
Our Hearts of Darkness: Original Sin Revisited. <i>S. J. Duffy</i> .....	597
Philosophical Theology in the Perspective of Religious Diversity. <i>J. A. DiNoia, O.P.</i> .....	401
The Political Theology of John Donne. <i>D. Nicholls</i> .....	45
Priesthood, Ministry, and Religious Life: Some Historical and Historiographical Considerations. <i>J. W. O'Malley, S.J.</i> .....	223
The PVS Patient and the Forgoing/Withdrawing of Medical Nutrition and Hydration. <i>T. A. Shannon and J. J. Walter</i> .....	623
The <i>Unigenitus</i> of Clement XI: A Fresh Look at the Issues. <i>J. M. Gres-Gayer</i> .....	259
Women in Religious Congregations and Politics. <i>L. Griffin</i> .....	417

## CURRENT THEOLOGY

Hans Urs von Balthasar's Theology of Aesthetic Form. <i>L. Dupré</i> .....	299
The Literature on Origen 1970-1988. <i>H. Crouzel, S.J.</i> .....	499
The Lordship of Jesus Christ: Balthasar and Sobrino. <i>P. E. Ritt</i> .....	709
Notes on Moral Theology: 1987. <i>D. Hollenbach, S.J., W. C. Spohn, S.J., E. V. Vacek, S.J., and J. Langan, S.J.</i> ..	67

## NOTES

Infallibility and Contraception: The Debate Continues. <i>G. L. Hallett, S.J.</i> ..	517
Protection and Promotion of the Right to Food: An Ethical Reflection. <i>W. J. Byron, S.J.</i> .....	319

## BOOK REVIEWS

The American Catholic Parish: A History from 1950 to the Present. Vol. 1: The Northeast, Southeast, and South Central States. Vol. 2: The Pacific, Intermountain West, and Midwest States (ed. J. P. Dolan) ( <i>J. H. Fichter</i> ) .....	753
The Analogy of Beauty: The Theology of Hans Urs von Balthasar (ed. J. Riches) ( <i>J. R. Sachs</i> ) .....	555

The Ancient Mysteries: A Sourcebook. Sacred Texts of the Mystery Religions of the Ancient Mediterranean World (ed. M. W. Meyer) ( <i>D. G. Hunter</i> ) .....	186
AUGROS, R., AND G. STANCIU. The New Biology: Discovering the Wisdom in Nature ( <i>T. Weinandy</i> ) .....	372
AUGSBERGER, D. W. Pastoral Counseling across the Cultures ( <i>R. L. Kinast</i> ) .....	195
AZEVEDO, M. DE C., S.J. Basic Ecclesial Communities in Brazil: The Challenge of a New Way of Being Church ( <i>A. T. Hennelly</i> ) .....	197
BALTHASAR, H. U. VON. Theologik 1: Wahrheit der Welt; 2: Wahrheit Gottes ( <i>J. R. Sachs</i> ) .....	355
BARKER, M. The Older Treatment: The Survival of Themes from the Ancient Royal Cult in Sectarian Judaism and Early Christianity ( <i>J. J. Collins</i> ) ...	335
BERMEJO, L. M., S.J. Body Broken and Blood Shed: The Eucharist of the Risen Christ ( <i>J. H. McKenna</i> ) ....	551
BERNARD, C. A. Traité de théologie spirituelle ( <i>W. C. Marceau</i> ) .....	184
BICKERMAN, E. J. The Jews in the Greek Age ( <i>D. J. Harrington</i> ) .....	731
BJÖRKVALL, G. Les deux tropaires d'Apt, mss 17 et 18: Inventaire analytique des mss. et édition des textes uniques ( <i>R. L. Crocker</i> ) .....	533
BOLAND, T. P. James Duhig ( <i>P. Chandler</i> ) .....	547
BORD, A. Pascal et Jean de la Croix ( <i>G. H. Tavad</i> ) .....	544
BROWNING, D. S. Religious Thought and the Modern Psychologies: A Critical Conversation in the Theology of Culture ( <i>M. J. McGinnis</i> ) .....	191
BRUNDAGE, J. A. Law, Sex, and Christian Society in Medieval Europe ( <i>L. Orsy</i> ) .....	763
BUCKLEY, M. J., S.J. At the Origins of Modern Atheism ( <i>J. S. Dunne</i> ) ....	542
CAREY, P. W. People, Priests and Prelates: Ecclesiastical Democracy and the Tensions of Trusteeism ( <i>D. J. Grimes</i> ) .....	752
CAROL, J. B., O.F.M. Why Jesus	

- Christ? (*G. M. Fagin*) ..... 742
- The Catholic Challenge to the American Economy: Reflections on the U.S. Bishops' Pastoral Letter on Catholic Social Teaching and the U.S. Economy (ed. T. M. Gannon) (*D. Christiansen*) ..... 363
- CAUTHEN, K. Systematic Theology: A Modern Protestant Approach (*R. L. Maddox*) ..... 345
- Christian Spirituality: High Middle Ages and Reformation (ed. J. Raitt et al.) (*D. F. Duclow*) ..... 535
- Classical Mediterranean Spirituality: Egyptian, Greek, Roman (ed. A. H. Armstrong) (*D. G. Hunter*) ..... 186
- COHEN, S. J. D. From the Maccabees to the Mishnah (*L. J. Topel*) ..... 152
- CONN, W. Christian Conversion: A Developmental Interpretation of Autonomy and Surrender (*W. J. Sneek*) .. 194
- CONZELMANN, H. Acts of the Apostles: A Commentary (*R. E. Brown*) ..... 530
- CRAGG, K. The Christ and the Faiths (*J. D. Redington*) ..... 774
- CURRAN, C. E. Toward an American Catholic Moral Theology (*V. J. Genovesi*) ..... 177
- DAMROSCH, D. The Narrative Covenant: Transformation of Genre in the Growth of Biblical Literature (*F. L. Moriarty*) ..... 529
- The Deeper Meaning of Economic Life: Critical Essays on the U.S. Catholic Bishops' Pastoral Letter on the Economy (ed. R. B. Douglass) (*D. Christiansen*) ..... 363
- DILLENBERGER, J. A. A Theology of Artistic Sensibilities: The Visual Arts and the Church (*D. McNally*) ..... 373
- DIONNE, J. R. The Papacy and the Church: A Study of Praxis and Reception in Ecumenical Perspective (*T. P. Rausch*) ..... 351
- Eusèbe de Césarée, Contre Hiérocès (tr. M. Forrat) (*R. J. Daly*) ..... 163
- FINNIS, J., J. M. BOYLE, and G. GRISEZ. Nuclear Deterrence, Morality and Realism (*D. Hollenbach*) ..... 766
- Fireball and the Lotus: Emerging Spirituality from Ancient Roots (ed. R. Miller and J. Kenney) (*F. X. Clooney*) ..... 571
- FITZPATRICK, J. P. One Church, Many Cultures: Challenge of Diversity (*A. G. Deck*) ..... 375
- From Ockham to Wyclif (ed. A. Hudson and M. Wilks) (*T. E. Morrissey*) ... 743
- GANOCZY, A. The Young Calvin (*D. K. McKim*) ..... 747
- GAUCHER, G. The Story of a Life: St. Thérèse of Lisieux (*E. M. Ross*) .... 750
- GENOVESI, V. J., S.J. In Pursuit of Love: Catholic Morality and Human Sexuality (*P. S. Keane*) ..... 181
- GLEASON, P. Keeping the Faith: American Catholicism Past and Present (*P. Byrne*) ..... 568
- Gods, Goods and the Common Good: Eleven Perspectives on Economic Justice in Dialogue with the Roman Catholic Bishops' Pastoral Letter (ed. C. P. Lutz) (*D. Christiansen*) ..... 364
- GRIESE, O. N. Catholic Identity in Health Care: Principles and Practice (*J. J. McCartney*) ..... 768
- HANSON, E. O. The Catholic Church in World Politics (*F. X. Winters*) ..... 359
- HELMINIAK, D. A. Spiritual Development: An Interdisciplinary Study (*W. J. Sneek*) ..... 771
- HILBERATH, B. J. Der Personbegriff der Trinitätstheologie: In Rückfrage von Karl Rahner zu Tertullians "Adversus Praxean" (*R. Kress*) ..... 172
- HOOPER, J. L. The Ethics of Discourse: The Social Philosophy of John Courtney Murray (*J. B. Hehir*) ..... 557
- HOPPE, T. Friedenspolitik mit militärischen Mitteln: Eine ethische Analyse strategischer Ansätze (*J. B. Benestad*) ..... 561
- HORSLEY, R. A. Jesus and the Spiral of Violence: Popular Jewish Resistance in Roman Palestine (*J. Topel*) ..... 732
- HULTGREN, A. Christ and His Benefits: Christology and Redemption in the New Testament (*S. B. Marrow*) .... 531
- The Isaiah Targum (tr. B. D. Chilton) (*J. A. Fitzmyer*) ..... 735
- KASPER, W. Theologie und Kirche (*R. Kress*) ..... 353

KEHL, M. Eschatologie ( <i>J. M. McDermott</i> ) . . . . .	553	Attitudes towards Reason, Learning, and Education, 1560-1640 ( <i>D. K. McKim</i> ) . . . . .	539
KILMARTIN, E. J., S.J. Christian Liturgy: Theology and Practice 1: Systematic Theology of Liturgy ( <i>C. W. Gusmer</i> ) . . . . .	760	MÜLLER, K. Mission Theology: An Introduction ( <i>S. E. Smith</i> ) . . . . .	569
KLEMM, D. E. Hermeneutical Inquiry 1: The Interpretation of Texts; 2: The Interpretation of Existence ( <i>R. F. Scuka</i> ) . . . . .	158	NAGEL, E. J. Die strategische Verteidigungsinitiative als ethische Frage ( <i>J. B. Benestad</i> ) . . . . .	561
LÉON-DUFOUR, X., S.J. Sharing the Eucharistic Bread: The Witness of the New Testament ( <i>J. D. Laurance</i> ) . . . . .	336	NELSON, P. Narrative and Morality: A Theological Inquiry ( <i>T. W. Tilley</i> ) . . . . .	559
MAHONEY, J., S.J. The Making of Moral Theology: A Study of the Roman Catholic Tradition ( <i>J. R. Pollock</i> ) . . . . .	762	The New Dictionary of Theology (ed. J. A. Komonchak, M. Collins, and D. A. Lane) ( <i>W. V. Dych</i> ) . . . . .	756
MANN, C. S. Mark: A New Translation with Introduction and Commentary ( <i>J. R. Donahue</i> ) . . . . .	154	NICHOLAS, A. DE. Powers of Imaging: Ignatius de Loyola ( <i>P. C. Rule</i> ) . . . . .	187
MARTY, M. E. Modern American Religion 1: The Irony of It All, 1893-1919 ( <i>J. E. Wilson</i> ) . . . . .	174	NOONAN, J. T. The Believer and the Powers That Are: Cases, History and Other Data Bearing on the Relation of Religion and Government ( <i>J. A. Coleman</i> ) . . . . .	565
MCBRIEN, R. P. Caesar's Coin: Religion and Politics in America ( <i>R. W. Lovin</i> ) . . . . .	362	The Nuclear Dilemma and the Just War Tradition (ed. W. V. O'Brien and J. Langan) ( <i>J. A. Dwyer</i> ) . . . . .	182
MCCARTHY, C. The Spirituality of Cornelia Connelly: In God, for God, with God ( <i>A. M. Melville</i> ) . . . . .	545	O'COLLINS, G., S.J. Jesus Risen: An Historical, Fundamental and Systematic Examination of Christ's Resurrection ( <i>J. L. Heft</i> ) . . . . .	758
MCFAGUE, S. Models of God: Theology for an Ecological, Nuclear Age ( <i>R. Schreier</i> ) . . . . .	550	O'CONNOR, P. In Search of Thérèse ( <i>E. M. Ross</i> ) . . . . .	750
MCGRATH, A. The Intellectual Origins of the European Reformation ( <i>J. Wicks</i> ) . . . . .	745	ODELMAN, E. Prosules de la Messe 2: Les prosules limousines de Wolfenbüttel ( <i>R. L. Crocker</i> ) . . . . .	533
MCGRATH, A. E. Iustitia Dei: A History of the Christian Doctrine of Justification 1: Beginnings to 1500 ( <i>G. Mansini</i> ) . . . . .	160	ODEN, R. A. The Bible without Theology: The Theological Tradition and Alternatives to It ( <i>C. H. Talbert</i> ) . . . . .	339
MEISSNER, W. W., S.J., M.D. Life and Faith: Psychological Perspectives on Religious Experience ( <i>M. J. McGinniss</i> ) . . . . .	770	ODEN, T. C. The Living God: Systematic Theology 1 ( <i>R. L. Maddox</i> ) . . . . .	345
METZGER, B. M. The Canon of the New Testament: Its Origin, Development, and Significance ( <i>R. A. Greer</i> ) . . . . .	734	Opere di San Bernardo 1/1: Trattati; 6/1: Lettere, parte prima 1-210 (ed. F. Gastaldelli) ( <i>G. W. Olsen</i> ) . . . . .	165
MONAHAN, A. P. Consent, Coercion and Limit: The Medieval Origins of Parliamentary Democracy ( <i>T. E. Morrissey</i> ) . . . . .	166	OPPENHEIM, F. M. Royce's Mature Philosophy of Religion ( <i>R. J. Roth</i> ) . . . . .	773
MORGAN, J. Godly Learning: Puritan		Patrology 4: The Golden Age of Latin Patristic Literature: From the Council of Nicea to the Council of Chalcedon (ed. A. Di Berardino) ( <i>W. J. Burghardt</i> ) . . . . .	340
		Paul Tillich: Sein Werk (ed. R. Albrecht and W. Schüssler) ( <i>T. O'Meara</i> ) . . . . .	170
		Pax et sapientia: Studies in Text and Music of Liturgical Tropes and Se-	

quences in Memory of Gordon Anderson (ed. R. Jacobsson) ( <i>R. L. Crocker</i> ) . . . . .	533	STEINHAUSER, K. B. The Apocalypse Commentary of Tyconius: A History of Its Reception and Influence ( <i>J. T. Lienhard</i> ) . . . . .	162
PEACOCKE, A. God and the New Biology ( <i>F. R. Haig</i> ) . . . . .	370	STERNBERG, M. The Poetics of Biblical Narrative: Ideological Literature and the Drama of Reading ( <i>L. Boadt</i> ) . . . . .	151
PLÉ, A. Duty or Pleasure? A New Appraisal of Christian Ethics ( <i>G. S. Harak</i> ) . . . . .	175	Die strategische Verteidigungsinitiative im Spannungsfeld von Politik und Ethik (ed. F. Furger and E. Nagel) ( <i>J. B. Benestad</i> ) . . . . .	561
POWER, D. N. The Sacrifice We Offer: The Tridentine Dogma and Its Reinterpretation ( <i>E. J. Kilmartin</i> ) . . . . .	343	TALBERT, C. H. Reading Corinthians: A Literary and Theological Commentary on 1 and 2 Corinthians ( <i>A. C. Mitchell</i> ) . . . . .	157
RASMUSSEN, D., AND J. STERBA. The Catholic Bishops and the Economy: A Debate ( <i>D. Christiansen</i> ) . . . . .	363	Targum Jonathan of the Former Prophets (tr. D. J. Harrington, S.J., and A. J. Saldarini) ( <i>J. A. Fitzmyer</i> ) . . . . .	735
RATZINGER, J. Principles of Catholic Theology: Building Stones for a Fundamental Theology ( <i>R. P. McBrien</i> ) . . . . .	347	The Targum of Ezekiel (tr. S. H. Levey) ( <i>J. A. Fitzmyer</i> ) . . . . .	736
RAVIER, A. Ignatius of Loyola and the Founding of the Society of Jesus ( <i>J. W. O'Malley</i> ) . . . . .	536	The Targum of Jeremiah (tr. R. Hayward) ( <i>J. A. Fitzmyer</i> ) . . . . .	736
RHONHEIMER, M. Natur als Grundlage der Moral: Die personale Struktur des Naturgesetzes bei Thomas von Aquin: Eine Auseinandersetzung mit autonomer und teleologischer Ethik ( <i>G. S. Harak</i> ) . . . . .	358	TAVARD, G. H. Poetry and Contemplation in St. John of the Cross ( <i>M. E. Giles</i> ) . . . . .	748
RICCI, M., S.J. The True Meaning of the Lord of Heaven (T'ien-chu Shih-i) (tr. D. Lancashire and P. Hu Kuo-chen, S.J.) ( <i>J. W. Wittek</i> ) . . . . .	168	THEISSEN, G. Psychological Aspects of Pauline Theology ( <i>R. J. Karris</i> ) . . . . .	337
ROBERTS, J. D. Black Theology in Dialogue ( <i>J. P. Hogan</i> ) . . . . .	564	TILLARD, J. M. R. Eglise d'églises: L'Ecclesiologie de communion ( <i>G. H. Tavard</i> ) . . . . .	349
ROBERTS, L. The Theological Aesthetics of Hans Urs von Balthasar ( <i>J. R. Sachs</i> ) . . . . .	555	TILICH, P. Dogmatik: Marburger Vorlesung von 1925 ( <i>T. O'Meara</i> ) . . . . .	170
ROLSTON, H., III. Science and Religion: A Critical Survey ( <i>J. F. Haught</i> ) . . . . .	368	TUCHMAN, M., et al. The Spiritual in Art: Abstract Painting 1890-1985 ( <i>T. E. Dempsey</i> ) . . . . .	189
RUELLO, F. La christologie de Thomas d'Aquin ( <i>R. Cessario</i> ) . . . . .	740	VAN KAAM, A. Formation of the Human Heart: Formative Spirituality 3 ( <i>D. L. Gelpi</i> ) . . . . .	367
RUPP, E. G. Religion in England 1688-1791 ( <i>J. Booty</i> ) . . . . .	540	VOGEL, C. Medieval Liturgy: An Introduction to the Sources ( <i>J. F. Baldwin</i> ) . . . . .	342
SCHERER, J. A. Gospel, Church, and Kingdom: Comparative Studies in World Mission Theology ( <i>S. E. Smith</i> ) . . . . .	569	WHITMAN, J. Allegory: The Dynamics of an Ancient and Medieval Technique ( <i>T. W. Tilley</i> ) . . . . .	739
SCHÜSSLER, W. Der philosophische Gottesgedanke im Frühwerk Paul Tillichs (1910-1933) ( <i>T. O'Meara</i> ) . . . . .	170	WILLIS, W. W. Theism, Atheism and the Doctrine of the Trinity: The Trinitarian Theologies of Karl Barth and Jürgen Moltmann in Response to Protest Atheism ( <i>J. A. Bracken</i> ) . . . . .	549
SHERLOCK, R. Preserving Life: Public Policy and the Life Not Worth Living ( <i>R. M. Veatch</i> ) . . . . .	178	WITVLIET, T. The Way of the Black Messiah: The Hermeneutical Chal-	

- lence of Black Theology as a Theology of Liberation (*J. P. Hogan*) . . . . 564
- SHORTER NOTICES
- ACHTEMEIER, P. J. The Quest for Unity in the New Testament Church: A Study in Paul and Acts (*D. Hamm*) . 778
- ARNAL, O. L. Priests in Working-Class Blue: The History of the Worker-Priests (1943-1954) (*P. S. Kiley*) . . 212
- ARNAU-GARCÍA, R. San Vicente Ferrer y las eclesiologías del cisma (*L. D. Davis*) . . . . . 577
- Baldwin of Ford: Spiritual Tractates (tr. D. N. Bell) (*E. de Bhaldraithe*) . . . 208
- BECK, H. Natürliche Theologie: Grundriss philosophischer Gotteserkenntnis (*J. A. Bracken*) . . . . . 201
- BONNET, N. Immanence et transcendance chez Teilhard de Chardin (*D. P. Gray*) . . . . . 387
- BROWN, D. C. Pastor and Laity in the Theology of Jean Gerson (*T. E. Morrissey*) . . . . . 383
- BURGHARDT, W. J., S.J. Grace on Crutches: Homilies for Fellow Travelers (*W. J. Carl III*) . . . . . 215
- BURGHARDT, W. J., S.J. Preaching: The Art and the Craft (*R. P. Waznak*) . . 588
- CANAVAN, F. Edmund Burke: Prescription and Providence (*V. Ferkiss*) . . 579
- CAPPS, D. Deadly Sins and Saving Virtues (*J. W. Crossin*) . . . . . 387
- CARR, A. E. A Search for Wisdom and Spirit: Thomas Merton's Theology of the Self (*D. J. O'Hanlon*) . . . . . 789
- Catenae Graecae in Genesim et in Exodus 2: Collectio Coisliniana in Genesim (ed. F. Petit) (*G. H. Ettlinger*) . . . . . 381
- The Church in Pre-Reformation Society: Essays in Honour of F. R. H. du Boulay (ed. C. M. Barron and C. Harper-Bill) (*T. E. Morrissey*) . . . . 210
- The Church's Confession of Faith: A Catholic Catechism for Adults (German Bishops' Conference) (*R. W. Chilson*) . . . . . 783
- CLARK, E. A. Ascetic Piety and Women's Faith: Essays on Late Ancient Christianity (*D. G. Hunter*) . . . . . 380
- CLARK, F. X., S.J. An Introduction to the Catholic Church of Asia (*P. Fleming*) . . . . . 392
- Correspondance de Fénelon 6-7 (ed. J. Orcibal) (*W. C. Marceau*) . . . . . 385
- CRENSHAW, J. L. Ecclesiastes: A Commentary (*L. Boadt*) . . . . . 573
- CUTSINGER, J. S. The Form of Transformed Vision: Coleridge and the Knowledge of God (*P. C. Rule*) . . . . 579
- D'HELFTA, G. Oeuvres spirituelles 5: Le héraut (*K. J. Torjesen*) . . . . . 384
- DOOHAN, L. The Laity: A Bibliography (*W. P. Lowe*) . . . . . 790
- DRANE, J. Introducing the New Testament (*D. J. Harrington*) . . . . . 199
- Elizabeth Seton: Selected Writings (ed. E. Kelly and A. Melville) (*J. P. Chinnici*) . . . . . 386
- The Emmaus Report (Anglican Consultative Council) (*J. Gros*) . . . . 390
- ETTLINGER, G. H., S.J. Jesus, Christ & Savior (*J. T. Lienhard*) . . . . . 207
- EVANS, G. R. The Thought of Gregory the Great (*D. J. Grimes*) . . . . . 382
- EVERETT, W. J. God's Federal Republic: Reconstructing Our Governing Symbol (*F. X. Curran*) . . . . . 785
- FALLON, T. P., S.J. Religion and Culture: Essays in Honor of Bernard Lonergan, S.J. (*J. M. Dittberner*) . . 206
- FATULA, M. A., O.P. Catherine of Siena's Way (*J. F. Chorprenning*) . . . 209
- FRIEDMAN, R. E. Who Wrote the Bible? (*J. C. Endres*) . . . . . 377
- FUCHS, J., S.J. Christian Morality: The Word Becomes Flesh (*P. S. Keane*) . 585
- GAUSTAD, E. S. Faith of Our Fathers: Religion and the New Nation (*F. X. Curran*) . . . . . 584
- GEFFRÉ, C. The Risk of Interpretation: On Being Faithful to the Christian Tradition in a Non-Christian Age (*J. E. Thiel*) . . . . . 206
- GIES, F. and J. Marriage and the Family in the Middle Ages (*L. Orsy*) . . . . . 784
- GIORDANO, P. T., S.J. Awakening to Mission: The Philippine Catholic Church 1965-1981 (*F. X. Clark*) . . . . 782
- GLEBE-MÖLLER, J. A Political Dogmatic (*S. J. Schäfer*) . . . . . 785

GÖDECKE, M. <i>Geschichte als Mythos: Eusebs "Kirchengeschichte"</i> (J. T. Lienhard) . . . . .	577	tles' Creed (S. Wood) . . . . .	203
GOOCH, P. W. <i>Partial Knowledge: Philosophical Studies in Paul</i> (L. T. Johnson) . . . . .	379	Many Gifts, One Spirit (ed. Anglican Consultative Council) (J. Gros) . . . . .	390
GRANFIELD, P., O.S.B. <i>The Limits of the Papacy: Authority and Autonomy in the Church</i> (R. F. Costigan) . . . . .	583	Marriage Studies: Reflections in Canon Law and Theology 3 (ed. T. P. Doyle) (J. F. Martin) . . . . .	214
GUTIÉRREZ, G. <i>On Job: God-Talk and the Suffering of the Innocent</i> (A. J. Tambasco) . . . . .	776	MATERA, F. J. <i>Passion Narratives and Gospel Theologies: Interpreting the Synoptics through Their Passion Stories</i> (E. R. Martinez) . . . . .	378
HABERMAS, G. R., and A. G. N. FLEW. <i>Did Jesus Rise from the Dead?</i> (P. E. Devenish) . . . . .	203	MATERA, F. J. <i>What Are They Saying about Mark?</i> (E. S. Malbon) . . . . .	378
HANIGAN, J. P. <i>Homosexuality: The Test Case for Christian Sexual Ethics</i> (L. S. Cahill) . . . . .	787	MCBRIEN, R. <i>Ministry: A Theological, Pastoral Handbook</i> (R. Kress) . . . . .	582
HARDMAN, K. J. <i>Charles Grandison Finney, 1792-1875: Revivalist and Reformer</i> (J. E. Wilson) . . . . .	211	MCCARTNEY, J. J. <i>Unborn Persons: Pope John Paul II and the Abortion Debate</i> (J. A. La Barge) . . . . .	388
HAYTER, M. <i>The New Eve in Christ: The Use and Abuse of the Bible in the Debate about Women in the Church</i> (J. Gormley) . . . . .	780	Meister Eckhart: Teacher and Preacher (ed. B. McGinn) (D. F. Duclow) . . . . .	209
Henry Alline: <i>Selected Writings</i> (ed. G. A. Rawlyk) (J. E. Wilson) . . . . .	789	MILLER, E. J. <i>John Henry Newman on the Idea of Church</i> (J. T. Ford) . . . . .	580
HOPPE, L. J. <i>Being Poor: A Biblical Study</i> (A. J. Tambasco) . . . . .	377	MILLER, J. W. <i>Meet the Prophets: A Beginner's Guide to the Books of the Biblical Prophets</i> (M. D. Guinan) . . . . .	573
HOPPER, J. <i>Understanding Modern Theology 1: Cultural Revolutions and the New Worlds</i> (R. F. Scuka) . . . . .	205	The Ministry of Governance (ed. J. K. Mallett) (R. F. Costigan) . . . . .	213
The Inside Stories: <i>13 Valiant Women Challenging the Church</i> (ed. A. L. Milhaven) (B. Topel) . . . . .	587	MORAN, G. <i>No Ladder to the Sky: Education and Morality</i> (E. Willems) . . . . .	389
JOHNSON, S. E. <i>Paul the Apostle and His Cities</i> (D. J. Harrington) . . . . .	378	MORRIS, T. V. <i>Anselmian Explorations: Essays in Philosophical Theology</i> (J. A. Bracken) . . . . .	382
KEALY, S. P., C.S.S.P. <i>The Apocalypse of John</i> (P. Perkins) . . . . .	201	Nag Hammadi, Gnosticism, and Early Christianity (ed. C. W. Hedrick and R. Hodgson, Jr.) (D. W. Johnson) . . . . .	576
KELLY, K. T. <i>Life and Love: Towards a Christian Dialogue on Bioethical Questions</i> (J. F. Tuohy) . . . . .	212	NEUSNER, J. <i>Judaism and Christianity in the Age of Constantine: History, Messiah, Israel and the Initial Confrontation</i> (R. A. Wild) . . . . .	576
KINNAMON, M. <i>Truth and Community: Diversity and Its Limits in the Ecumenical Movement</i> (J. Gros) . . . . .	584	NEWMAN, P. W. <i>A Spirit Christology: Recovering the Biblical Paradigm of Christian Faith</i> (J. F. Russell) . . . . .	581
KVANVIG, J. L. <i>The Possibility of an All-Knowing God</i> (J. A. Bracken) . . . . .	202	OAKMAN, D. E. <i>Jesus and the Economic Questions of His Day</i> (J. R. Donahue) . . . . .	777
LINZEY, A. <i>Christianity and the Rights of Animals</i> (J. L. Hooper) . . . . .	586	O'DONOGHUE, N. D., O.D.C. <i>Aristocracy of Soul: Patrick of Ireland</i> (J. F. Kelly) . . . . .	208
LUBAC, H. DE. <i>The Christian Faith: An Essay on the Structure of the Apos-</i>		Ó MATHÚNA, S. P. <i>William Bathe, S.J., 1564-1614: A Pioneer in Linguistic Studies</i> (G. E. Ganss) . . . . .	384
		OSBORNE, K. B., O.F.M. <i>The Christian</i>	

Sacraments of Initiation: Baptism, Confirmation, Eucharist ( <i>P. M. Croke</i> ) . . . . .	204
Le pardon (ed. M. Perrin) ( <i>B. Cooke</i> ) . . . . .	582
Paths to Peace: A Contribution. Documents of the Holy See to the International Community (ed. Permanent Observer Mission of the Holy See to the United Nations) ( <i>J. V. Schall</i> ) . . . . .	583
PERVO, R. I. Profit with Delight: The Literary Genre of the Acts of the Apostles ( <i>L. T. Johnson</i> ) . . . . .	779
RAHNER, K., S.J. Das grosse Kirchenjahr: Geistliche Texte ( <i>H. D. Egan</i> ) . . . . .	587
Reformed and Roman Catholic in Dialogue (ed. L. Vischer and A. Karrer) ( <i>J. Gros</i> ) . . . . .	791
ROSSÉ, G. The Cry of Jesus on the Cross: A Biblical and Theological Study ( <i>H. Fleddermann</i> ) . . . . .	777
Saint Gregory of Nazianzus, Three Poems: Concerning His Own Affairs, Concerning Himself and the Bishops, Concerning His Own Life (tr. D. M. Meehan) ( <i>G. C. Berthold</i> ) . . . . .	381
SANTURRI, E. N. Perplexity in the Moral Life: Philosophical and Theological Considerations ( <i>M. K. Duffey</i> ) . . . . .	786
SCAGLIONE, A. The Liberal Arts and the Jesuit College System ( <i>G. E. Ganss</i> ) . . . . .	211
SEDGWICK, T. W. Sacramental Ethics: Paschal Identity and the Christian Life ( <i>S. Wood</i> ) . . . . .	388
SEGUNDO, J. L. The Christ of the Ignatian Exercises ( <i>A. T. Hennessey</i> ) . . . . .	578
Servant of the Word: Selected Sermons of Friedrich Schleiermacher (tr. D. DeVries) ( <i>J. E. Thiel</i> ) . . . . .	385
SHANNON, T. A., and L. S. CAHILL. Religion and Artificial Reproduction: An Inquiry into the Vatican Instruction on Respect for Human Life ( <i>E. C. Vacek</i> ) . . . . .	787
SHANNON, W. H. Seeking the Face of God ( <i>W. A. Barry</i> ) . . . . .	788
SHINN, L. D. The Dark Lord: Cult Images and the Hare Krishnas in America ( <i>D. J. O'Hanlon</i> ) . . . . .	215
SMITH, P. S., R.S.M. Teaching Sacra-	
ments ( <i>S. Wood</i> ) . . . . .	204
SMOLARSKI, D. C., S.J. How Not to Say Mass: A Guidebook for All Concerned about Authentic Worship ( <i>J. H. McKenna</i> ) . . . . .	214
SOARDS, M. L. The Apostle Paul: An Introduction to His Writings and Teachings ( <i>A. J. Tambasco</i> ) . . . . .	200
STEVENSON, K. W. To Join Together: The Rite of Marriage ( <i>T. Mackin</i> ) . . . . .	784
TALAR, C. J. T. Metaphor and Modernist: The Polarization of Alfred Loisy and His Neo-Thomist Critics ( <i>J. J. Heaney</i> ) . . . . .	781
THOMAS, M. M. Risking Christ for Christ's Sake: Towards an Ecumenical Theology of Pluralism ( <i>F. X. Clooney</i> ) . . . . .	391
TISCHNER, J. Marxism and Christianity: The Quarrel and the Dialogue in Poland ( <i>A. F. McGovern</i> ) . . . . .	782
TOBIN, T. H. The Spirituality of Paul ( <i>A. J. Tambasco</i> ) . . . . .	574
Towards the Healing of Schism: The Sees of Rome and Constantinople, 1958-1984 (ed. E. J. Stormon) ( <i>J. V. Schall</i> ) . . . . .	791
Uncivil Religion: Interreligious Hostility in America (ed. R. N. Bellah and F. E. Greenspahn) ( <i>J. Hennessey</i> ) . . . . .	391
VALLES, C. G., S.J. Unencumbered by Baggage: Anthony de Mello, a Prophet for Our Times ( <i>J. A. Currie</i> ) . . . . .	790
VAUGHT, C. G. The Sermon on the Mount: A Theological Interpretation ( <i>C. Bernas</i> ) . . . . .	200
WALSH, J. P. M., S.J. The Mighty from Their Thrones: Power in the Biblical Tradition ( <i>R. J. Clifford</i> ) . . . . .	199
WARTENBERG-POTTER, B. VON. We Will Not Hang Our Harps on the Willows: Global Sisterhood and God's Song ( <i>M. E. Ross</i> ) . . . . .	586
WIMBUSH, V. L. Paul the Worldly Ascetic: Response to the World and Self-Understanding according to 1 Corinthians 7 ( <i>A. C. Mitchell</i> ) . . . . .	575
YASUKATA, T. Ernst Troeltsch: Systematic Theologian of Radical Historicity ( <i>D. Yeager</i> ) . . . . .	781