

BOOK REVIEWS

THE GOSPEL IN PARABLE: METAPHOR, NARRATIVE, AND THEOLOGY IN THE SYNOPTIC GOSPELS. By John R. Donahue, S.J. Philadelphia: Fortress, 1988. Pp. xi + 254.

This is a superb book. Following an introductory chapter on trends in parable interpretation, Donahue examines parables in Mark, Matthew, and Luke, and concludes by addressing the practical question of how parables can again become texts for preaching. In contrast to scholars who are interested in the parables only as utterances of Jesus, D. focuses on the meaning of parables within each of the Synoptic Gospels. His study, then, is fundamentally reaction-critical; but it is also literary-critical, for it pays close attention to matters of style, characterization, and plot. The overall strategy is to show how the parables of each Gospel both influence and reflect the peculiar theological accents of that Gospel.

Echoing Ciardi's title *How Does a Poem Mean?* D. entitles his first chapter "How Does a Parable Mean?" Using Dodd's widely acclaimed definition of parable as his springboard, he discusses in turn the metaphorical, realistic, paradoxical, and open-ended qualities of parabolic language. D. also goes beyond Dodd and deals with parable as narrative. He exhibits a thorough mastery of the history of parable interpretation in this century and of recent literary-critical studies.

Chapters 2-4 analyze and interpret the parables in Mark, Matthew, and Luke. Whereas D. treats all six of Mark's parables, he deals representatively with the numerous parables found in Matthew and Luke. He shows convincingly how the parables of each Gospel have become vehicles for communicating themes each evangelist wished to stress. E.g., in Mark the world described by the parables is that of the village, and the images stem from farming and the processes of nature. In Marcan parables, therefore, one encounters the "mystery of nature" in a way that attests to Mark's understanding of Jesus, discipleship, and eschatology.

In Matthew the overriding accent is "threat of judgment." Here parables contain more allegorical elements than in Mark and are replete with apocalyptic imagery. Jesus' teaching is presented as placing persons in the crisis of decision, with salvation or condemnation hanging in the balance. Parables in Matthew emphasize the ethics, justice, and heritage of the kingdom of heaven, as well as the need this side of the Parousia for watchfulness and vigilance.

Parables in Luke bear witness to the "mystery of human interaction." Less allegorical than Matthew, Luke is sensitive to the dilemmas of ordinary human existence. The characters of his parables offer paradigms of discipleship for daily life, and his Jesus offers an entire ethics of

discipleship. In Lucan parables emphasis is on such matters as hearing God's word and doing mercy toward the neighbor, inclusivity not exclusivity, the joy of finding the lost and being found by God, and a true knowledge of what it means to be a community that experiences God as liberating father, that is not enslaved to wealth, and that serves the poor and knows the power of prayer.

This book is the work of a seasoned scholar who likewise possesses the heart of a pastor. It incorporates years of careful study and reflection; it is also eminently readable. Specialists will overlook it at their peril; pastors and seminarians will find it rich in scholarly insight and homiletical wisdom. It deserves a wide readership.

Union Theological Seminary, Richmond JACK DEAN KINGSBURY

PAUL AND THE TORAH. By Lloyd Gaston. Vancouver: University of British Columbia, 1987. Pp. 270. \$19.95.

"Exegesis after Auschwitz" is the agenda of these ten essays, seven of which appeared earlier in sundry journals and symposia. Gaston, professor of NT at the Vancouver School of Theology, considers the Nazi genocide to have exposed the endemic anti-Semitism of the entire Christian tradition, biblical exegesis most emphatically included. Of the biblical testimonies, Paul's remain, of course, the most neuralgic reminders of the Holocaust's theological aetiology; but rather than lay the blame at Paul's door, as much recent, ecumenically (hyper)-sensitized exegesis has done (notably E. P. Sanders, H. Räisänen), G. indicts Christian interpreters for a perennial and systematic misunderstanding of Paul's arguments. Such rehabilitation in the face of charges that he drew a distorted portrait of contemporary Judaism (Sanders), or argued as a theologically incompetent opportunist (Räisänen), will be welcomed by the ever fewer students of the letters who read them without an axe to grind and admire the incendiary rabbi who wrote them.

At what cost the rehabilitation, however! To absolve Paul of the *onera* laid on him by such dispassionate scriptural savants as Rosemary Ruether (15 ff.), G. has to weave an intricate network of special pleading which is likely to leave everyone but the most nimble-footed ecumenist groping for the exit. For our convenience, he assembles the principal theorems of his Pauline exegesis in a "retrospective introduction" up front in the volume. This gives us our bearings early on, but it also gives the unfortunate (and accurate) impression of a programme to whose urgency and single-mindedness all textual evidence must cede.

Some of the views espoused will be familiar from other recent revisionist reading of Paul: *pistis Iēsou Christou*, e.g., is the "faithfulness of Jesus" that wins salvation for the Gentiles, not the faith specified by its object

that unifies Jew and Greek under God's saving deed. As for the celebrated expositions of humans' plight under the law (Rom 2:1-29; Rom 7; even Gal 2:15-18; 3:21-4:11), *Gentiles*, not Jews, are their subjects exclusively since the Gentile experience of salvation is Paul's proper theological concern.

Other views remain, at least for the moment, eccentric adventures of this author. Given the history of Christian bias documented by Ruether, declares G., every case of exegetical doubt or option should be settled in favor of his irenicism, even if this requires ignoring the entire tradition of a text like Gen 15:6, both Jewish and Christian. G. translates: "Abraham believed God, and he (Abraham) reckoned it to him (God) as righteousness," *pace* Septuagint, Targums, and exegetes through the centuries save two—a 13th-century rabbi and Gaston. Where the verb "reckon" shifts to the "divine passive," as in the Septuagint text cited by Paul (Rom 4:3 ff.; Gal. 3:6), G. is unbowed: the righteousness is still God's, and God is promising to execute it in the future for Abraham's benefit (54). He thus wards off the inconvenience of justification by faith as the experience of God in which Abraham served as precursor for *both* Jew and Gentile (Rom 4:11-12).

Stratagems like these serve to segregate Torah and Judaism completely from Paul's criticism. G. insists this is not "in the spirit of theological 'reparation' . . . but as a search for a new and better understanding of Paul on the part of those whose eyes have been shocked open by recent history" (21). One has to hope that those "shocks" will not lose their reformative impact upon those of us who must nevertheless reject exegetical contrivances aimed at blunting Paul's critique of his own religious tradition. For indeed, Paul of Tarsus stands *within Judaism*, and his critique of its contemporary practice belongs to the mineral-rich tradition of Jewish *self-criticism* (instance his use of Scripture in Rom 9-11). If we have to purge that tradition of all the ammunition it has given Christian anti-Semites over the centuries, we shall have to begin with Amos and Isaiah, not with Paul. We should better learn to see the presumption and illusion of every *homo religiosus* in the indicted Jew of Rom 2:1-29 than transmute him into a Gentile so as not to give offense (119 ff.). Paul's Christian reader then loses his comfortable detachment even as he gloats at the sight of the Jew's immunity from God's judgment being pitilessly disproved.

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RICHARD J. DILLON

THE BODY AND SOCIETY: MEN, WOMEN AND SEXUAL RENUNCIATION IN EARLY CHRISTIANITY. By Peter Brown. New York: Columbia University, 1988. Pp. xx + 504. \$45.

PORNEIA: ON DESIRE AND THE BODY IN ANTIQUITY. By Aline Rousselle. Translated from the French by Felicia Pheasant. New York: Blackwell, 1988. Pp. x + 213. \$24.95.

Both of these books deal with the same central issue: how a Greco-Roman ethos of sexual behavior was transformed by the rise of the ascetic movement and the triumph of Christianity. Both are also written by social historians, whose main interest lies not in theology but in the relationship between Christian ideals of sexual conduct and social practice. Nevertheless, both studies have much to offer to theologians or to anyone who wishes first to understand the ancients on their own terms.

Those familiar with Brown's prior work know well his vast erudition and insight. The present study is no exception. His elegant prose and striking metaphors ease what could otherwise be a tiresome trek through a world inhabited by figures as distant and diverse as Jesus and Plotinus, Marcion and Augustine. One is struck on every page by his deep sympathy with the texts and persons he treats. He enables us almost to see and feel the world as the ancients might have experienced it. As Henry Chadwick already has noted in the *Times Literary Supplement*, no one but Peter Brown could have written this book.

Surprisingly, the book lacks any detailed historical argument. It is, rather, a series of portraits of individual Christian writers (and a few pagans) whose diverse views on the body and sexuality are shown to have a specifically *social* meaning. A general theme, therefore, does unify the discussion. B. convincingly demonstrates how a Greek and Roman ideal of civic piety, intimately connected with marriage and childbearing, gradually gave way, under the pressure of Christian asceticism, to a detachment from the social world and its commitments. This new attitude, he argues, arose from the Christian disjunction of sex from nature, i.e. from ideal nature (both sexual and social) as pictured in the garden of Eden. It was precisely this transfer of loyalties from one set of social institutions to new forms of community life, B. suggests, which marked the end of antiquity and the beginning of the Middle Ages.

B. is keenly aware of the different perspectives and emphases among those who advocated asceticism, and he takes pains to point them out. E.g., Gregory of Nyssa was less concerned with the body as a source of sexual desire than with temporality and death as the ultimate marks of human frailty. Marriage, in Gregory's view, represented a "pathetic wish to cheat the grave through civic fame and through civic family pride" (304). Virginity, on the other hand, was the body's refusal to serve society as "an instrument of succession unto death" (*De virginitate* 14.1; Brown 301).

In other cases, as in the distinctively Western version of Bishop

Ambrose, Christian virginity, particularly as it was appropriated by the clergy, represented a hardening of boundaries between church and world. Few sections of the book are more convincing than B.'s account of Ambrose's defense of the perpetual virginity of Mary. Mary's virgin flesh came to represent for Ambrose not only the *integritas* of all virgins, but also "the absolute and perpetual nature of the antithesis between the Catholic Church and the formless, disruptive forces of the *saeculum*" (355).

Augustine's vision was distinct from both the Eastern and Western views and contained within itself a deep paradox. Unlike the major Christian thinkers before him, he offered what B. calls "a singularly sociable and full-blooded vision" of human sexuality (401). On the one hand, Augustine placed the physical facts of sex all the way back into Paradise. He granted that Adam and Eve were entrusted with a plainly social task: to found a *populus* by physical intercourse. On the other hand, Augustine's doctrine of original sin, by focusing on sexual desire as a privileged symptom of the divided human will, cast a pall over all sexual relations and, consequently, over all social relations.

Besides producing this "social" reading of the ascetic literature, B. has also laid to rest the common misconception that ascetics imported into Christianity "dualistic" ideas about the body which were a betrayal of Christianity's original Hebraic, holistic view of the person. Beginning with sectarian, apocalyptic Judaism, specifically the Essenes, and proceeding to the second-century Encratites, B. demonstrates that the earliest and most radical forms of asceticism arose precisely in circles most closely related to Jewish Christianity.

A similar point is convincingly made in regard to the Egyptian desert tradition. The desert mothers and fathers, B. argues, did not have a "dualistic" attitude toward the body. Rather, they recognized a profound interconnection between body and soul. They saw the body as an "ideogram" of the heart, i.e. a primary sign of the state of the heart, an index of its attachment to the world. Such a view culminated in the writings of Evagrius of Pontus and John Cassian, whose intense scrutiny of the involuntary movements of the thoughts and body, e.g. nocturnal emissions, was intended to reveal the degree to which passion still dominated the human heart.

This is certain to be a seminal work for all future discussion of asceticism. My only criticism is that B. fails to acknowledge the degree to which Christians resisted the spread of the ascetic movement. He refers occasionally to the "silent majority" of Christians who continued to marry, procreate, and engage in civic life. But he ignores completely some of the vocal opposition to asceticism which emerged both in the

West (e.g., Helvidius and Vigilantius) and in the East (cf. John Chrysostom's *Adversus oppugnatores vitae monasticae*). While B. brilliantly evokes the ascetic tradition, it should be noted that this is not the only Christian tradition.

Rouselle's *Porneia* is a very different sort of book. Unlike Brown, R. intentionally ignores the theological or religious meaning of asceticism. Her aim, rather, is to provide a history of the everyday behavior or practices that shaped ideas about the body and sexuality. To do so, she turns to a corpus of writings almost totally neglected by those who usually study asceticism: ancient medical and gynecological treatises and, to a lesser extent, Roman legislation regarding marriage, divorce, and concubinage.

R.'s basic argument is that Christian asceticism brought with it a shift from an earlier Greek ideal of physical beauty ("an analysis of attraction") to the Christian view that desire was a problem, something which prevented union with God and therefore needed to be eradicated. What emerged, R. argues, was the idea that the individual should be most concerned with the self and not with the body of another.

None of this is entirely new. What is new about R.'s view is the argument that the exaltation of virginity, particularly as it was adopted by aristocratic men and women in the West, emerged out of or, as she puts it, was an extension of the laws and heterosexual relationships of ordinary people at the time. E.g., the difficulties faced by women in patriarchal marriages or arranged marriages directly encouraged the adoption of celibacy by women. On this point, R.'s work is confirmed by much feminist historical scholarship in this country, something which she does not acknowledge.

A similar situation, R. suggests, also obtained for men. Already in the medical tradition there was a bias against sexual relations: sex caused fatigue, a drain of the vital *pneuma* from the male. Sex was to take place as seldom as possible and only for the purpose of procreation. The depth of caution about sex which is expressed in the medical tradition, R. shows, helps to explain why there was a receptive audience for asceticism in the aristocratic West.

Perhaps the greatest contribution of R.'s study is to illustrate through the medical treatises the experience of ancient persons, particularly women, in regard to their bodies. On the whole, the view is a somber one. Even the gynecological works from antiquity, from which R. hopes to recover some of the questions of women about their own bodies, were composed by men and were not concerned primarily with women's health. They were, rather, "manuals on fertilization written for husbands" (40).

R.'s approach is provocative and illuminating. Her intentional neglect

of the religious dimensions of asceticism, of course, renders her account one-sided. Nevertheless, when read in connection with Brown, it contributes greatly to our understanding of how the ancients related to their closest companion, the body.

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DAVID G. HUNTER

THE URBAN CHARACTER OF CHRISTIAN WORSHIP: THE ORIGINS, DEVELOPMENT, AND MEANING OF STATIONAL LITURGY. By John F. Baldovin, S.J. Rome: Pont. Institutum Studiorum Orientalium, 1987. Pp. 319.

Ever since A. Baumstark's *Comparative Liturgy*, liturgical scholarship has acknowledged the value of comparative study for identifying the origin, development, and meaning of liturgical practices. So it is surprising that Baldovin's is the first such comparison of the stational liturgies of Jerusalem, Rome, and Constantinople up to the tenth century. The value of such a work is immediately obvious in that widely-held assumptions of the influence of the Jerusalem liturgy and the dating of certain practices give way to the evidence produced by this comparison. B.'s scholarship is careful, thorough, penetrating, clear, and decisive. Beginning with the Jerusalem practice, progressing to Rome, and then to Constantinople, each stational system is identified first by describing the topography, identifying and contextualizing the ecclesial structures, and choreographing its liturgical use. Then the sources which identify and describe the stational system are chronologically presented and systematically evaluated. A very useful appendix summarizes and compares the sources on which the argumentation is based. Only after careful reconstruction of both place and practice does B. offer his insightful interpretation of the stational liturgy in each city. A final chapter compares and contrasts each system, and a conclusion provides a solidly grounded theory of the public nature of the Church in its urban setting prior to the second millennium.

Throughout B. insists that the stational system of Jerusalem had only minor influence on Rome and Constantinople. The major factor for the stational system in Jerusalem was the location of the holy places in both the daily prayer service and the development of the calendar, especially during the Great Week. The stational practice in Rome originated because of the size and variegated nature of the Christian community with constant attention to the need for unity, and later because of the martyrial shrines. By contrast, Constantinople, which had no pre-existing *tituli* or shrines, constructed the Great Church at the center of the city, developed its own shrine in the Church of the Holy Apostles, incorporated the emperor into the stational system, and commemorated the natural

disasters which constantly touched the city. In each instance it was the city and its cultural life that exercised the major influence on the development of the stational liturgy.

This work directly addresses several commonly held liturgical assumptions. Dix's interpretation that the fourth century witnessed a shift from eschatological time to historical time is not borne out by the evidence. The Jerusalem stational system did not develop because of a new and changing concept of time, but more because the Church now had a new relation to *space*, which gives the *scale* of Christian liturgical action a larger and public presence. Further, historization, commonly proposed as a major factor for stational development, was only one element operative in the early Jerusalem system, and not at all a major factor in Rome or Constantinople. Also of special note is B.'s suggestion of the evolution of the entrance rite of the Byzantine Eucharist made possible from a clarification of the stational liturgy in Constantinople. In addition to these major thematic statements, B. offers concise explanations of the various types of processions, different types of litanies, the role of chants and hymns in the entrance rites which developed from the stational practice, and further clarification of *collecta*, *statio*, *synaxis*, *litaneia*. Clearly this work is now the norm for any study of the origin, development, and meaning of the stational liturgy; as such, it belongs in every liturgical library. Also, it must be considered a major contribution to theories on the evolution of the liturgy in the East and West.

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EMMANUEL J. CUTRONE

GREGORY THE GREAT: PERFECTION IN IMPERFECTION. By Carole Straw. Berkeley: University of California, 1988. Pp. xiv + 295. \$35.

Over the past dozen years there has been a striking resurgence of scholarly attention to the thought of Gregory the Great. Jeffrey Richards' excellent biography (*Consul of God*, 1980) and the topical study by G. R. Evans (*The Thought of Gregory the Great*, 1986), as well as numerous journal articles, reflect the increasing body of new research. Straw's careful work is a significant and noteworthy contribution to the contemporary understanding of G.'s complex system of thought.

Originally her doctoral dissertation completed under the mentorship of Gerard Caspary and Peter Brown, the book is a finely-honed and clearly-written examination of "the reciprocity and complementarity of spiritual and carnal" (19) in G.'s spiritual vision. The depth of insight and clarity of expression which are apparent in the unfolding of Straw's analysis rest on broad knowledge of both the primary sources and the diverse currents which influenced G.'s intellectual development.

Central to an appreciation of G.'s originality is the recognition that,

while partially tied to the world view of late antiquity, his spiritual vision also marks a point of gradual transition. His discovery of the connectedness between the world and the spiritual realm crystallizes a change in outlook which can be discerned in later stages of Augustine's writing. As Straw artfully reveals, G. drew from classical and early Christian thought, as well as the later Fathers, in constructing his own framework. The identification of those varied currents allows her to elucidate G.'s elusive and paradoxical understanding of Christian life.

The work focuses on detailed analysis of the elements which form the Gregorian understanding of complementarity between the carnal and spiritual. Straw's careful exposition of the varied formulations of that understanding, accompanied at several points by useful diagrams, enables the reader to grasp the subtlety of G.'s approach. While recognizing the contradictory nature of the spiritual and carnal, she points out that G. also allowed for the ambivalence in both and delineated their complementarity as the governing balance in the life of a Christian. That the dynamic of complementarity can be realized within diverse stations in the Church is due to the mystery of the reconciliation of the spiritual and carnal in the Incarnation.

Straw also studies other manifestations of complementarity in the dynamic between the sacred and profane spheres of life, the reciprocity of church and civil authority, and the active and contemplative forms of Christian life. Throughout them all the theological basis for G.'s vision is to be found in Christ, who reconciles opposites, bringing together flesh and spirit, human and divine, in himself. By exploring the range of imagery (primarily from the OT) and concepts (classical or classically influenced), Straw reveals the spectrum of expressions G. used to mediate his theme.

Scholars seeking deeper appreciation of the roots of medieval spirituality or keener insight into the transition from late antiquity to the Middle Ages will especially welcome this work. An up-to-date bibliographical essay is included as a guide for pursuing particular concepts. Straw's original contribution to the study of Gregory the Great deserves both praise and careful attention.

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DONALD J. GRIMES, C.S.C.

PROPHECY AND GNOSIS: APOCALYPTICISM IN THE WAKE OF THE LUTHERAN REFORMATION. By Robin Bruce Barnes. Stanford: Stanford University, 1988. Pp. xii + 371. \$39.50.

Barnes studies German apocalyptic writers who did commentaries and treatises during the first century of Lutheranism. For the core of his book he arranges them under the topics of chronology, astrology, and

esotericism, while in the frame he shows the origins and end of this apocalyptic line. B. concentrates on the apocalyptic sensibility "as a complex of ideas with its own dynamic" (10). The available evidence gives him mostly a picture of the intellectuals, either professors or the university-educated. Some of these wrote for a mass market, but B. is not studying popular culture. He is doing traditional intellectual history.

Thoroughness and comprehensiveness mark B.'s work. His long bibliography, especially the section devoted to primary sources, applies directly to the many authors he discusses, and he supplies detailed endnotes to his chapters. A reader should pay attention to them, since they date the various texts he presents and add much useful information. Comprehensiveness requires that B. look carefully at both familiar and unfamiliar figures. The reader will expect and find accounts of Luther, Melancthon, the Rosicrucians, and the leaders of the orthodox reaction, from Andreas Schoppe in the 1570s to Nicolaus Hunnius, who in 1634 lumped recent apocalyptic writers together under what he called "chiliasm"—which he considered a Satanic notion invented by Jews and heretics. B. also introduces us to a host of strange and unfamiliar writers and ideas. E.g., there is Michael Stifel, who concluded that the world would end on St. Luke's Day, Oct. 19, 1533, at 8 a.m. Many of his parishioners at Lochau sold their belongings and quit work. All prayed together in the church; but when the end did not come, the enraged parishioners threw Stifel out. It took Luther and Melancthon to save this future member of the Wittenberg faculty.

The limits of this study can be simply stated. First, B. claims that the Lutherans were more apocalyptic than the English and that "most English interpreters were actually following in the footsteps of their German counterparts until well after 1600" (5). He must let his readers draw the appropriate inferences from his own data, however, since his rich and varied material allows him no space for comparison. It can be done. In fact, Lutheran apocalyptic had crested and suffered burnout a generation before the English did; so the data might well support B.'s contention. It would still require, however, a separate study.

Second, B. assumes a reflective theory of intellectual history, where a dialectical one might have served him better. The apocalypticism which he studies flourished in the relatively quiet period between Luther's death and the Thirty Years' War. B. refers vaguely to growing Lutheran fears and worries, but a dialectical theory could explain the anomaly with less trouble. Apocalyptic in this case compensated for the peacefulness, even stagnation, observed by Lutheran writers and therefore had to vanish once real troubles came, after the Catholic armies invaded Bohemia.

The third weakness relates to the second. B. does not do enough

analysis. His work still shows the marks of a dissertation, regularly repeating a fairly simple point between long sections of exposition. What assumptions or definitions he provides lack both specificity and development. He never does much with his initial, loose definitions of apocalypticism and gnosticism (3, 14–15). Yet one might argue that he had little choice.

Analysis normally presupposes previous work by other scholars. In the English area, e.g., Katharine Firth set the ideal with her *Apocalyptic Tradition in Reformation Britain 1530–1645* (1979). She combined thoroughness of presentation with sophisticated analysis. Yet such studies may have been possible only because we already knew much about English apocalyptic from Haller and others. Many of B.'s Lutherans, however, are largely unknown. No English-speaking scholar has really studied Lutheran apocalyptic, and one gathers from B. that the Germans have not either, though they have worked on Luther or Melancthon. In such a situation B. rightly chose to favor exposition over analysis. He presents all the material and leaves analytic development for future scholars. This choice makes the book slow reading; in places it resembles an omnibus review as exposition follows exposition. But the same choice will keep the book valuable long into the future; it is a rich source which scholars will consult regularly as they begin their own studies. B.'s first book makes a fundamental contribution to the field.

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MICHAEL MURRIN

YANG TINGYUN, *CONFUCIAN AND CHRISTIAN IN LATE MING CHINA: HIS LIFE AND THOUGHT*. By Nicolas Standaert. Leiden: E. J. Brill, 1988. Pp. 263. \$38.25.

The goal of Matteo Ricci (1552–1610) in entering China in 1583 was to lay the foundation for the development of an indigenous Church. During his life and about two decades thereafter there were "Three Pillars of the Church" who contributed significantly to that enterprise: Xu Guangqi (1562–1633), Li Zhizao (1556–1630), and Yang Tingyun (1562–1627). All of them had passed the highest civil-service examinations, served the Chinese state in various capacities, and became converts. In this first English-language biography of Yang, Standaert concentrates on the sociopolitical, intellectual, and religious movements in late Ming China.

Originally a dissertation at the Sinologisch Instituut at the University of Leiden, this uncommon biography is divided into two parts: on Yang's life and then on his thought. The first four chapters follow his life according to Chinese official sources, Chinese private sources, a Chinese biographical sketch of Yang's religious development, and then Western

sources. Taken together, they form a study in miniature of the different ways of Chinese and Western historiography.

Yang Tingyun, a native of Renhe (Hangzhou), achieved the highest academic degree in 1592 and was appointed a magistrate at Anfu (Jiangxi). Called to Beijing in 1600, he became a censor in the government, so that he was required to visit several provinces. In 1609 he retired to Hangzhou, where as an outstanding lecturer his views on philosophy and on Buddhism became widely known. Yang had met Ricci in Beijing earlier but showed no interest in Catholicism until Li Zhizao came to Hangzhou in 1611 and introduced him to two Jesuits, Lazzaro Cattaneo (1560–1640) and Nicolas Trigault (1577–1628). After many discussions on religion, Yang was baptized in 1612. He composed a number of essays, treating, among other topics, the West's contribution to China until 1615, his own conversion to Christianity, and the superiority of Christianity to Buddhism. During the anti-Christian persecution in 1616, Yang protected several missionaries in his home. Called to official service in Honan, he later became vice-governor of the Beijing metropolitan region. After retirement in 1625, he built a church in Hangzhou and died some time later.

Part 2 contains a sophisticated analysis of Yang's deeply rooted classical Neo-Confucianism. In placing greater stress on *qi* (matter-energy) as the creative factor than on *li* (principle), Yang rejected both as primary agents for the origins of the universe and explained that the master of all created it. Elsewhere he indicated that the message of the Jesuits could be reduced to no more than two points: "To venerate the only master of heaven above the myriad creatures" and "To love people as oneself." The Christian doctrine of heaven and hell was a total revelation of what had remained hidden "in original Confucianism." Yet criticism of Yang's views came from Buddhists and Jesuits. The former were unsparing in their denunciations of Yang as they sought to clarify the origins and the authority of Buddhism in China. The Jesuit assessment of Yang was favorable except for Biccolo Longobardo (1565–1655), who claimed that Yang was "not yet Christian enough" because he still had "Chinese or confused notions." Although S. is aware of the polemical tone of this essay about which he is "very cautious," there is no indication why he relied on the English translation transmitted through several languages from a set of notes found long after Longobardo's death. Nonetheless, he has culled the various Chinese passages of Yang's writings which indicate that Longobardo's conclusions glossed over a number of nuances that Yang presented in his discussions with Longobardo. Yang's works had shifted "from a defense of Christianity in reference to Buddhism to a defense of Christianity in reference to Confucianism."

Several grammatical and stylistic lapses indicate the need for more rigorous editing of this book, which has already appeared in a Chinese version (Hong Kong, 1987). These are of minor concern, however, in this erudite and truly significant contribution to the history of the Ming dynasty and of the inculturation of Christianity in that era.

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JOHN W. WITEK, S.J.

CATHOLICS, ANGLICANS AND PURITANS: SEVENTEENTH CENTURY ESSAYS. By Hugh Trevor-Roper. Chicago: University of Chicago, 1988. Pp. xiii + 317. \$27.50.

This volume consists of five extensive essays not previously published. The first, on Nicholas Hill, author of *Philosophia Epicurea, Democritiana, Theophrastica* (1601), was given originally as a lecture at the Warburg Institute. Hill is a marginal figure in the history of his time but memorable as one who promoted the ideas of Giordano Bruno in England. In writing about him, given the scarcity of firm information, Trevor-Roper demonstrates his considerable skill as a researcher and historian. In the end an aura of mystery still surrounds Hill, and although we may hope that further information will one day be discovered, such hope is not strong.

The rest of the essays pursue a common theme and provide the rationale for the volume. "Laudianism and Political Power" was delivered at Peterhouse in Cambridge, where the author became master in 1980. "The Great Tew Circle" was presented as a seminar paper at Oxford. The essay on Archbishop Ussher began as a lecture at Trinity College, Dublin, and that on Milton was written for this volume. The theme concerns the persistence of a tradition beginning with Erasmus and stretching to Acontius, Castellio, Hooker, and Grotius. The tradition has been variously called "Lutheran," "Arminian," and, when synthesized with a particular political stance, "Laudianism" (98-101). Whatever its name, this tradition was opposed to Calvinism, to the Protestantism of Ussher, and to the radical Puritanism of Milton (xi-xii). As a tradition, emulated by Falkland and his circle, this "Arminianism" was conservative politically, opposed to radical change, violence, and war, espoused tolerance, issued in skepticism, honored reason, and sought for the reunion of Christendom. It was allied with Continental forces pursuing the same goals. Says T.: "In the France of Henri IV there was a movement for the union of Catholic and Huguenot Churches on a Gallican base. In England the idealized *via media* set out by Hooker offered a more concrete model, rejecting alike superstitious innovations of Rome and the pedantries of Protestantism, and firmly based on the twin pillars of correctly understood Scripture and human reason" (195).

As we have come to expect, T. writes in a lively style and without hesitation expresses firm opinions based upon his very considerable knowledge of 17th-century history. Other historians may question the theses advanced, but their minds will be exercised and their own opinions challenged. I am especially interested in the prominence given to Richard Hooker and his "serene and limpid" work in *Of the Laws of Ecclesiastical Polity*. T. rightly notes the influence of the judicious Hooker on Chillingworth, Hales, Earle (who translated the *Laws* into Latin), and Clarendon. Furthermore, unlike some students of Hooker, T. sees him as being located in the midst of an Arminian/Laudian tradition, with roots in Erasmus, continuing after the Restoration. His argument is serious and worthy of attention.

The book has a useful index, concise notes, but no bibliography.

University of the South, Sewanee, Tenn.

JOHN E. BOOTY

AMERICAN JESUIT SPIRITUALITY: THE MARYLAND TRADITION, 1634-1900. Edited by Robert Emmett Curran, S.J. New York: Paulist, 1988. Pp. xviii + 339. \$19.95.

English-speaking Jesuits and other passengers of the *Ark* and the *Dove* on their way to Maryland were "struck with terror" by a hurricane, which "called forth the prayers and vows of the Catholics in honor of the Blessed Virgin Mary and her Immaculate Conception, of St. Ignatius, the Patron Saint of Maryland, Saint Michael, and all the guardian angels of the same country." Nearly five months later, on the feast of the Annunciation, they offered Mass on an island they had named St. Clement's, then raised a large wooden cross and recited the Litanies of the Sacred Cross "with great emotion."

Thus did Andrew White describe the Old World devotions these sons of Ignatius brought with them. They differed little from those recited in urban churches of Catholic America at the end of the 19th century. In between, however, Catholic piety as imparted by the American Jesuits underwent a number of changes. These are suggested in Curran's helpful 34-page introduction and exemplified in nearly a hundred excerpts from letters, sermons, diaries, prayer books, guides, poems, essays, and narrations.

The English-born Jesuits brought with them the devout humanism of the Lowlands. Its baroque style, however, was "somewhat toned down in scale of imagery in deference to their colonial audiences" (14). Devotionalism, the structuring of spirituality, was transformed from the beginning by the new environment. It became more personal, more reasoned, and in time more responsive to political realities, as succeeding Jesuits carried to Maryland the perceptions of the Enlightenment that served to undergird

the American Revolution. The latter accorded well with the neutral state envisioned by the Catholic Calverts.

C. accepts what other pioneers in the study of American spirituality have described as a "republican piety." Its principal proponent was Archbishop John Carroll, who receives generous attention both in the introduction and in C.'s selections. Another practitioner was Virginia-born Thomas Mulledy, who as a student in Rome in the 1820s composed an intensely patriotic ode to the Jesuit general (252-53) completely out of harmony with the developing ultramontanism that would infuse a Continental piety soon to be reintroduced in America.

The impact upon the Maryland Jesuits of the passage from an "enlightened" to a "devotional" Catholicism is detailed in the Introduction. The new devotionalism was in large part spread by foreign-born Jesuits who came over in increasing numbers as the century progressed. They judged their American brethren "too much the children of their culture, too imbued with the national spirit of liberty and materialism" (21). One promoter of the new piety was Benedict Sestini, who in 1866 began the *Messenger of the Sacred Heart*. Its contents were unabashedly ultramontane.

The devotion to the Sacred Heart and the Novena of Grace in honor of St. Francis Xavier appear paradoxically in the *Pious Guide* of 1792 and are excerpted as examples of the personal and private type of piety fostered by Jesuits (or ex-Jesuits in the years 1773-1805) in the era of republican piety. In the period of the new devotionalism these pious exercises were taken from the homes and the hands of literate Catholics and introduced into the churches to become part of the popular priest-directed devotions of ghetto Catholicism. By the end of the 19th century the Novena of Grace (first offered at St. Ignatius Church in Baltimore in 1857) was one of the most widely attended of those devotions whose effect was to distinguish Catholics increasingly from Bible-oriented Protestants.

A shortcoming of this work, perhaps, is its failure to describe the different audiences to whom these diverse expressions of piety were addressed and the modification of Ignatian spirituality to meet the special needs of each. E.g., C. does not mention that the Jesuits initially introduced sodalities for the spiritual development of middle-class students at colleges and academies, rather than for immigrant parishioners. C. has succeeded admirably, however, in demonstrating the flexibility of Jesuit spirituality in producing a rich variety of devotional approaches while remaining true to the spirit and methodology of the founder. He has also provided another pioneering effort of undoubted merit in a field that will demand increasing attention as historians come to recognize

even more the unique character of American Catholicism.

Spalding University, Louisville

THOMAS W. SPALDING

TRADITION AND TRANSFORMATION IN CATHOLIC CULTURE: THE PRIESTS OF SAINT SULPICE IN THE UNITED STATES FROM 1791 TO THE PRESENT. By Christopher Kauffman. New York: Macmillan, 1988. Pp. xviii + 366. \$29.95.

Founded by reformer Jean-Jacques Olier in 1642 in the parish of Saint Sulpice as a community of priests, the Society dedicated itself to educating seminarians by providing individual witness for their intellectual and moral formation according to the *esprit ecclésiastique*, which in the Sulpician tradition tended to be anti-Jansenist in its theology and Gallican in its ecclesiology. By the time of the Revolution, through a score of seminaries, including the Grand Séminaire in Paris, they virtually controlled clerical education in France.

The Revolution brought the first four Sulpicians to the U.S. in 1791 to found the first seminary in the country in Baltimore. It was the beginning of a remarkable migration that had a profound effect upon the institutional and spiritual life of the Roman Catholic community in the new republic. To mention Ambrose Maréchal, Benoît Joseph Flaget, William Louis DuBourg, Jean-Baptiste David, Simon Bruté, Gabriel Richard, and Louis Deluol is to appreciate K.'s assertion that the Sulpicians, few though they were—35 in the first 60 years—, were the major shapers of American Catholic culture in the early 19th century. Forced by the pressing needs of a moving and rapidly growing Catholic population, Sulpicians founded not only seminaries but dioceses (ten members became bishops), religious communities (Sisters of Charity, Oblate Sisters of Providence, and the Sisters of Charity of Nazareth, Kentucky), colleges, and newspapers. Richard was a founder of the University of Michigan, started the first Catholic newspaper beyond the Appalachians, and was elected to represent the area in Congress in 1823.

The aristocratic Sulpicians fitted easily into the Anglo-American Catholic culture of the Maryland and Kentucky gentry. But within the Society there was conflict between Americanists—in K.'s term, transformationists—and traditionalists. In the spirit of Carroll the Sulpician Americanists were open to adapting to the culture, although they opposed the more egalitarian republicanism of John England. In the antebellum period the Americanists prevailed, but ironically several of the most prominent, including DuBourg, Flaget, and Bruté, left the Society or had a tenuous relationship to it. Deluol, the superior (1829–49) whom England regarded as the virtual “regulator of the American Church” because of his influence on the archbishops of Baltimore, was recalled to France. In

the next quarter century there were but two Americans in the community.

With the appointment of Alphonse Magnien as superior at St. Mary's in 1878, a renaissance occurred. Seminaries were opened in Boston, New York, and San Francisco. Both Magnien and John Hogan, first rector at St. John's Seminary in Brighton, Mass., were key intellectuals in the growth of the Americanist and Modernist movements at the turn of the century. They opened their seminaries to modern intellectual trends in science, Scripture, church history, and philosophy. Under their leadership a generation of American-born Sulpicians, trained in the new sciences, rose to positions of authority and influence. At Dunwoodie Seminary in New York, Edward Dyer assembled an extraordinary faculty, including most of the leading American Catholic biblical scholars (Joseph Bruneau, James Driscoll, Gabriel Oussani, and Francis Gigot). In 1905 they began the *New York Review*, which published articles by leading European and American scholars on historical theology and biblical criticism. But within a year Driscoll, then president, and four other Sulpicians resigned from the Society, partly over the issue of intellectual freedom, and in effect took the seminary with them. Ironically, their autonomy was short-lived, the victim of the repressive fallout of *Lamentabili* and *Pascendi*, the twin manifestoes of the anti-Modernist campaign of Pius X. The *Review* was discontinued in 1908; Driscoll was assigned to a parish; the others eventually joined him in the pastoral ministry or were silenced as scholars.

Despite the loss of another seminary, St. John's, to the autocratic paranoia of Cardinal William O'Connell, the institutional commitments of the Society grew impressively in the 20th century with the addition of major and minor seminaries. In 1915 they established a seminary adjacent to the Catholic University of America. Dyer envisioned it as an intellectual greenhouse for the Church in its new institutional center similar to the role St. Mary's had played in the previous century in Baltimore. It was not to be. By 1940 the university began its own seminary; the Sulpician institution was reduced to a house of spiritual formation. In the post-Vatican II era, scholars like Raymond Brown continued the intellectual apostolate, but there was a decided preference now among Sulpicians for spiritual direction rather than teaching or scholarship.

A model for institutional ecclesiastical history, K.'s latest work is admirably candid, lucid, and engaging. He is particularly good at tracing the intellectual and spiritual currents in France and the U.S. that affected and were affected by this remarkable community of priests.

Georgetown University

ROBERT EMMETT CURRAN, S.J.

THE BAPTISTS. By William Henry Brackney. Westport, Conn.: Greenwood, 1988. Pp. xxii + 327.

Somewhere in the apocryphal gospels Jesus says, "Where two or three are gathered together in my name, there are four Baptist churches." A fiercely independent denomination and believing theirs to be the true church, Baptists number some 30 million in North America alone and 35 million the world over. Known for their ideological squabbling and institutional splintering, the basic tenet for all Baptists is adult baptism by immersion as a sign that the Holy Spirit has regenerated the true believer. Additional key points shared with most other Protestants are the sufficiency of Scripture for salvation; the two sacraments (rather, ordinances) of baptism and the Lord's Supper (some would view marriage, ordination, preaching, and foot-washing as quasi sacraments); the Church as a gathered body of believers who have covenanted to walk in the ways of the Lord; and a strong emphasis (not shared by some other Protestants) on religious freedom as a priceless national heritage. All of this shows the continuing vitality of Protestantism, as the late Kenneth Scott Latourette, the great historian of the expansion of Christianity and himself a Baptist, was wont to say.

Dean Brackney has wisely chosen to deal with the Baptists in topic form by first giving us an overview of Baptist history, and then grasping the nettle of controversy regarding the Bible: Is it best described as "authority" or "battleground"? It is here that this Roman Catholic reviewer feels the most sympathy with those who seek an authority apart from a church magisterium but who have difficulty finding it in the inerrant Scriptures.

In a chapter entitled "A New Vision for the Church" B. describes various changes in church polity and then goes on to discuss the sacraments (ordinances) of baptism and the Lord's Supper—always a memorial service and restricted to the exclusively spiritual presence of Jesus. The first half of the book concludes with a discussion of voluntary religion and a history of the struggle for religious freedom. The second half consists of well over a hundred brief biographies of Baptists past and present. Such notables as Harry Emerson Fosdick, Jerry Falwell, and Jesse Jackson testify to the variegated kaleidoscope of Baptist personalities.

Careful research and the arrangement by topics insure that readers will be richly rewarded, even though B.'s writing becomes somewhat heavy at times. The disadvantage of not following a chronological pattern is the necessity of repeatedly retracing the same ground. Hence one begins to tire after a while of the mention of Smyth, Helwys, and Kiffin. B. has wisely played down (in favor of John Clarke) the darling of Rhode

Island, Roger Williams, who after all was a Baptist for only three months of his life.

Vatican II in its Decree on Ecumenism asserted that Catholics need to understand the outlook of separated brethren, and this means "they must study their doctrines, history, liturgical and spiritual life, psychology, and cultural background." This reviewer believes that far more could be done in this regard. A book such as B.'s will repay careful reading and foster better understanding between Catholics and Protestants. Here is a happy combination of impeccable scholarship and pleasant, informative reading.

Boston College

JOHN RANDOLPH WILLIS, S.J.

NEWMAN ET BLONDEL: TRADITION ET DÉVELOPPEMENT DU DOGME. By Pierre Gauthier. Paris: Cerf, 1988. Pp. 553. Fr. 242.

Guided initially by the late Maurice Nédoncelle and then by Edmond Barbotin, Gauthier explored the theology of Newman and Blondel as a doctoral candidate at the Catholic faculty of the University of Strasbourg. The present work appears to be, in substance, his doctoral dissertation.

The first 200 pages are a rather complete summary of Newman's views on tradition and the development of dogma. His works are analyzed in chronological order from *The Arians of the Fourth Century* to the "Letter to E. B. Pusey" on the occasion of the latter's *Eirenicon*. While the thoroughness and accuracy of this section are commendable, it will be of limited interest to most English-speaking readers. Newman's thought on tradition and development has often been analyzed before, and the present work contains no surprising conclusions. No summary can take the place of Newman's own writings. An account in French has the added disadvantage of failing to give Newman's actual words, which are a significant feature of his contribution.

The next hundred pages deal with Blondel's thought on tradition, especially as set forth in *History and Dogma*. Although a summary of this essay was undoubtedly called for by the logic of the doctoral dissertation, the 60 pages devoted to it make tedious reading for those already familiar with Blondel's text. More valuable, in my opinion, are G.'s observations on the correspondence of Blondel, and especially on his exchange with Loisy and von Hügel, which provide background for the next few chapters.

The final 200 pages explore certain key themes in Newman and Blondel, including the rationale for tradition, the scope and competence of history, the meaning of implicit and explicit, tradition and action, and the relationship between tradition, revelation, and Scripture. Some attempt is made in this section to indicate the contemporary importance

of the authors in terms of recent trends in hermeneutics and exegesis.

This book has the merits and limitations characteristic of doctoral dissertations. It is detailed, well documented, and generally accurate. But it paraphrases at excessive length works that are easily accessible in the original. While the comparison between Newman and Blondel is a suitable exercise for a doctoral candidate, the connection between the two authors is somewhat forced. Their backgrounds and interests were quite different, and Blondel asserted categorically that Newman had practically no influence upon him. Preoccupied with these two authors, G. fails to situate either of them in the larger context of Catholic theology. Drey, Möhler, Passaglia, and Franzelin are mentioned at most in passing references. Although G. rightly claims that Vatican II's *Dei verbum* vindicates the basic positions of Newman and Blondel, he does not account for the connection. How much was due to their influence, direct or indirect, and how much is attributable to other sources, such as the Catholic Tübingen School?

The ecumenical implications of the debate on tradition and dogma are explored chiefly through J.-L. Leuba's comparison between *Dei verbum* and the statement on tradition issued by the Fourth World Conference on Faith and Order at Montreal in 1963. G. erroneously verifies this as a document entitled "Faith and Order" issued by the World Council of Churches (7). Mistakes such as this are, however, few, and do not affect the general reliability of G.'s study. Devotees of Newman and Blondel will surely wish to have access to this substantial and informative work.

Fordham University

AVERY DULLES, S.J.

EASTER IN ORDINARY: REFLECTIONS ON HUMAN EXPERIENCE AND THE KNOWLEDGE OF GOD. By Nicholas Lash. Charlottesville: University Press of Virginia, 1988. Pp. 304. \$29.95.

Lash crafts his title out of terms from two poets: Hopkins' petition "Let him easter in us" and Herbert's description of prayer as "heaven in ordinarie." To easter in ordinary is to live in relation to the unknown God in the commonplace dimensions of life. The title suggests the central problem: How can ordinary experience, formed and grasped within a Christian interpretation, furnish the experience and knowledge of God? To answer this question, Lash turns to critically important thinkers, not to exegete their work, but to examine the elements they offer for his own inquiry.

Williams James is recognized for an account of religion focused on experience and wary of excessive intellectualism. Nevertheless, Lash submits James to an analysis as devastating as it is thorough. Depending upon arbitrary dichotomies between personal and institutional existence

and between human experience and intellectual activity, James reduces religion to private feelings. God becomes the occasion rather than the specification of these exalted states. Those who enjoy them are solitary religious geniuses whose inferiority would be putatively smothered by doctrine and inhibited by traditional religious forms. For all his attempts to overcome dualism, James's treatment of the mind sustains a flourishing Cartesian ego.

Lash seeks a different account of the experience of God, one not contracted to "districts" of human experience but integrating contemplation with authentic practice. By way of Hegel, Kant, and Fries, he returns initially to Schleiermacher. Schleiermacher's identification of the whence of the feeling of absolute dependence with God is interpreted as a grammatical rule rather than an empirical claim. From Newman and others Lash takes the tripartite structure of human experience, maintaining that from the dialectical play within interrelated triadic moments one could formulate an account of what it means to be in relation to God. This conviction about the threefold pattern within religion or ontology or method anticipates the conclusive place that God's Trinity will occupy in Lash's resolution of his own project.

Baron von Hügel furnishes Lash's argument with the three elements of religion: the traditional or institutional; the speculative and discursive; the affective, actional, or mystical. Each must exist in interactive combination with the others, and all three provide co-ordinates for the constitution and recognition of religious experience in a manner far more adequate than James. While von Hügel insisted that religion was pre-eminently personal, Martin Buber allowed that pre-eminence to surface and to gain its classic expression. One of the greatest achievements of this book lies with Lash's insightful retrieval of Buber as well as of von Hügel. The reason is clear: God is to be sought and celebrated in the everyday. Buber would not use the term "experience" for the encounter with God: experience is of objects, of the I-it. By definition, then, the I-Thou is not a matter of experience. Our knowledge of God comes out of this "being in relation to God." Lash repeats Buber's formulation: God is essentially the "You that in accordance with its nature cannot become an It."

This understanding grounds the answer to what difference the mystery of God makes in human life. Only continual conversion allows for that redemptive, human community where prayer and other explicitly religious activity become authentic. Otherwise one confronts only the eclipse of God, the absence of God from the world. "Mystery" brings in Rahner, whose influence tells heavily in the analysis of the divine incomprehensibility, the conjunction between the experience of the self and the

experience of God, and the difference between God and the world which is exhibited "in that 'going beyond' in basic trust which is the life of the spirit lived in the presence of holy mystery."

To answer the fundamental question about the Christian experience of God, one must bring certain features of ordinary experience into "mutually critical correlation" with a Christian tradition of narrative and symbolic usage. Correspondingly, one must change one's behavior in light of this interpreted experience. All human experience is experience in relation to the mystery that is God, but that experience is transformed by the interpretation it receives and embodies. All these elements enter into Lash's presentation of God's Trinity as the mystery which best interprets and illumines Christian religious experience, and of the paschal mystery as the event in which this experience is paradigmatically embodied.

This splendid book will inevitably evoke admiration and further questions, and its interpretation of major figures will fuel those discussions. E.g., I would question whether the primary function of Christian doctrine is a protocol for speech rather than a claim about the mystery. Stammering undoubtedly, we seem to be attempting to say something about the self-revealing God much more than to talk about how we should talk. How we should talk would seem to depend upon what we think we are talking about. I wonder, further, if more must not be said about the radical experience of love, of being drawn to God in desire and joy, in order to frame a more complete treatment of the Judeo-Christian "being in relation with God" in ordinary experiences.

Lash has offered the theological community a substantial and valuable book. Its issues are fundamental; their treatment is scholarly and insightful. Its integration of hermeneutics and constructive theology entails both a sensitive, critical engagement with the thought of others and a creative inquiry that makes this work singularly important.

Washington, D.C.

MICHAEL J. BUCKLEY, S.J.

THE CREATIVE SUFFERING OF GOD. By Paul S. Fiddes. New York: Oxford University, 1988. Pp. xi + 281. \$59.

Fiddes has two goals: to devise a concept of God that retains His transcendence, yet allows Him to share in human suffering; and to determine how we might speak coherently of a God who suffers *universally* in human anguish, yet *particularly* in the unique and decisive suffering of Christ. F. tries to weave together a consistent theology of a suffering God while surveying four major contributions: the theology of the cross of Moltmann and Barth, American process philosophy, the "death of God" movement, and classical theism.

His point of departure is modern psychology's understanding of personal love, which is expressed in *sympatheia*, a "suffering with" another. Thus, says F., if "God is love" and personal, and has "continuity with our normal experience of love," He must be a sympathetic and suffering God. F. also draws support from the prophets' perception of God's suffering that made it possible to discern the meaning of the covenant and Israel's neglect of God's love, and from the argument that the God who was in Christ must have "suffered 'in Christ' at the cross." But F.'s major insights are derived from accepting process philosophy's thesis and its consequences regarding the "cocreativity" of God and His world. In the Fall the God who freely risks creating humans as cocreators accepts the consequences of His creation and shares in human suffering.

The bulk of F.'s work is a rigorous, even tortuous examination of the philosophical and theological positions with which he contends in order to arrive at his two goals. The answers are found in the notion of nonbeing as correlative with God as Being. In the dialectic of Being and nonbeing—the process of God's relationship with the world and His suffering of the painful impact of the world upon Him—God "endures something analogous to our experience of death." But God's own life is also linked to nonbeing in His "self-differentiation as Father, Son, and Spirit." God chooses to open up this inner-Trinitarian life to the world that can produce alienation in the cross of Christ. There, however, God conquers nonbeing. Though God has been encountering death and defining Himself in terms of it from the beginning, He conquers it especially in Jesus' cross, where the "death of alienation" of nonbeing from God is realized. This conquest leads to the articulation of the transcendence of the suffering God. The power of God is then transmitted to us in our trust in His "persuasive power." The resurrection of Christ is the sign that God has nullified the power of nonbeing and created new possibilities for life now and for eternity for human beings.

This is an extremely dense book. For, once F. has insisted that God is a suffering God, he must then philosophically justify the accompanying attributes, e.g. that God undergoes change, suffers death, has a real future, frees us from sin, remains transcendent in spite of immanence. F. develops his own views as he goes along, but they tend to get buried under the mass of contention with opposing viewpoints. The last chapter, "Overcoming Nothingness," mercifully sums up his own philosophical position.

Three comments. (1) At this price, who will buy this book? Few scholars, who alone could appreciate this work, could afford it. (2) Though F. is a tutor in Christian doctrine, this is really a philosophical treatise. Though a jumping-off point is the Bible, little contact with Scripture

remains in F.'s lengthy attempt at harmonizing the newly discovered attributes of God. (3) Classical theism is criticized for its inadequate presentation of God to the modern world. One wonders how much this notion of a suffering God improves upon tradition. In spite of all F. says, I am not convinced the modern person is any better off with the God of Being who conquers the alienation of nonbeing in a dialectical process than he is with the transcendent impassible God of traditional Christianity.

All in all, a remarkable, dazzling study, that will bend the mind a little, even of a classical theist.

Saint Joseph's University, Phila.

MARTIN R. TRIPOLE, S.J.

KARL RAHNER: THE PHILOSOPHICAL FOUNDATIONS. By Thomas Sheehan. Athens: Ohio University, 1987. Pp. xi + 320. \$24.95.

At first this volume might appear undistinguished, for its subject, Rahner's *Geist in Welt*, has received many analyses from around the world; moreover, its theme, philosophy in Rahner, is less important (even if widely discussed) than the theological structures in the Jesuit's vast *oeuvre*. Nevertheless, for those interested in Rahner and Heidegger, as well as in philosophy and theology in this century, this book (apparently the result of some years of thought) makes a number of real contributions. More than an analysis of transcendental philosophy, it offers a good history (with original material) of the relationship of Rahner and Heidegger, even as the chapters unfold valuable, perduring insights into the thought of both.

S. shows parallel periods in both thinkers, distinguishing between the absence/presence motif and the more prominent anthropology of the existentials. The exploration of *Ereignis* in Rahner (one easily verified in the theologian's understanding of grace/revelation and in his approach to the historicity of ecclesial forms) recommends what is ultimately a philosophical essay to theologians.

The book is largely about philosophy: first about Kant, Rousselot, Maréchal, and Heidegger; then about *Spirit in World*. A last chapter returns to Heidegger and Rahner. S.'s approach is refreshing, for it shows an awareness of theological issues and an experience of both neo-scholastic and modern philosophies. S. argues at length that Rahner does not fully accompany the Heidegger of the 1930s: the Jesuit doctoral student and young philosopher of religion was drawn less to existence and more to Being. Indeed, despite the fame of the "supernatural existential," Rahner's debt to Heidegger lies more in areas such as "event," transcendental dynamics, and the interior historicity of beings and Being. "Rahner's formulation of the transcendental approach is markedly Kantian

and, to that degree, not well suited to Heidegger" (116). Here, I think, S. perhaps exaggerates, slightly neglecting his own program based on the periods of the thinkers' thought; for Rahner's theology, in S.'s own analysis, is drawn more from the early and later Heidegger than from the dramatic and Kierkegaardian analysis of existence of the years surrounding 1930 which elevates the Freiburg philosopher so rapidly to great fame, a peak from which he, politically, falls.

The last chapter, promising to be a further conversation between the two Freiburg personages, is largely on Heidegger. Nonetheless, a few final pages point to a central, not fully exhausted facet of Heidegger's influence: the role of absence and presence, of disclosure and hiddenness, in all of the Jesuit's theology. This dialectic can be found in the nature of God, in the centrality of viewing revelation and grace in transcendental and categorical modes, in the historicity of liturgical and ecclesiastical forms, and, particularly, in the history of theology and dogma. "Clearly in his later texts Rahner invites the reader to see at least a formal homology between the Christian God and the *lethe*-dimension of disclosure in Heidegger's thought" (309).

These pages are not just to be read, but—for theologians—used and extended. The appearance of yet another long analysis of *Spirit in World* should not distract readers. Corresponding to the high standard of many German works on Rahner, and insightful beyond many American philosophical or theological commentaries, this book can further, through its understanding of Heidegger, a deeper understanding of what were the directions of Rahner's theology, a theology so widely and consistently influential for now almost 40 years.

University of Notre Dame

THOMAS F. O'MEARA, O.P.

CHRISTUS DER HEILSWEG: SOTERIA ALS THEODRAMA IM WERK HANS URS VON BALTHASARS. By James Naduvilekut. Sankt Ottilien: EOS, 1987. Pp. xiii + 398. DM 42.

In a telling remark on *The Divine Comedy* Balthasar once noted the theologically interesting anomaly that Dante follows Virgil's footsteps through hell rather than Christ's. Dante, in other words, was so trapped by the static categories of medieval scholasticism that he failed to see that in Christ's descent into hell on Holy Saturday something was supposed to *happen* to and within the Godhead that is of direct relevance to salvation. As Peter says at Pentecost, "God raised him to life, freeing him from the pangs of Hades" (Acts 2:24). This stress on the event of salvation in Christ, especially as effected by his descent into hell, is a distinctive feature of B.'s thought, and forms perhaps his most important contribution to some of the major dilemmas of contemporary theology.

The increasing influence of B.'s work on the thought of his peers has made all the more noticeable the dearth of secondary literature devoted to his work. Into the breach comes this published dissertation on the second part of B.'s theological trilogy, his "theodramatics," i.e. his full-scale treatment of salvation as a dramatic event that affects even the Godhead itself.

Because this part of the trilogy is so large (five volumes), the interpreter is first faced with the task of deciding on the best Leitmotif for guiding the reader through its immensity. Naduvilekut has chosen "Comparison" to be his Virgil, at least in the first half of his work. He asserts that "most of [B.'s] statements should be understood as coming out of his confrontation with transcendental-anthropological Christology, with neo-Scholasticism and with dialectical theology" (366). Thus throughout his exposition he notes how B. has seen the weaknesses of Rahnerian, manual, and Barthian Christologies respectively, and responds accordingly. This method has the great virtue of showing how supple and nuanced the Theodramatik is, while also explaining the ultimate relevance of issues that are often taken to be irrelevant, such as the distinction between the immanent and economic Trinity or the solution to the problem of the impassibility of God versus Christ's *full* identification with human beings.

Naduvilekut also has that essential faculty for any interpreter of B.: a sense of the architecture of his thought, which keeps the discussion from getting bogged down in the digressions or sidelines of this multifaceted work. His strategy fails only when he lets himself get distracted from this main theme. Introducing three distinct schools of theology into his interpretation already threatens to make his guide to B. unwieldy, but in the midst of this comes a section on B.'s debt to Maximus the Confessor which is paradoxically both too short and too long: too short to accomplish what N. has set out to do, too long for purposes of his interpretation.

There are other minor lapses. Naduvilekut assumes too readily the value of the already shopworn distinction between Christology "from below" and "from above" (189). One extraordinary footnote has Schillebeeckx, Schoonenberg, and Küng denying that Christ is the Son of God (194). And as in other writings that must pass muster before a diverse committee, the prose of this dissertation is cautious and rather earth-bound, never venturing into the controversial or the inspired. Yet this is a work that all who desire to deepen their acquaintance with B.'s thought will want to read.

New York University

EDWARD T. OAKES, S.J.

THE RESHAPING OF CATHOLICISM: CURRENT CHALLENGES IN THE THEOLOGY OF THE CHURCH. By Avery Dulles, S.J. San Francisco: Harper & Row, 1988. Pp. xii + 276. \$19.95.

Twelve papers given or published since 1984. The individual pieces treat ecclesiological questions which arose after Vatican II and which look back to the Council's teaching. Dulles has reworked his material and so organized it that the more general and popular compositions constitute the early chapters and the more specific and technical chapters come later.

D. recognizes that postconciliar Catholics, apart from extremists, accept the Council. However, they interpret it in two broadly different ways. Conservatives, in stressing continuity with the past, extol the doctrines which the Council reaffirmed, e.g. papal primacy and infallibility. Progressives concentrate upon the new developments made by the Council, e.g. collegiality, the role of the laity, religious freedom. In brief, the two views differ in the hierarchy of truths they hold. D. consciously tries to find the middle road between them.

D. first sketches the American Catholic experience prior to Vatican II and the spectrum of American contributions and reactions to the Council. Next he gives ten principles which he sees as certainly endorsed by the Council: *aggiornamento*, reformability of the Church, renewed attention to the Word of God, collegiality, religious freedom, the active role of the laity, regional and local variety, ecumenism, dialogue with other religions, and the social mission of the Church.

Chapters on specific topics follow. In treating pluralism, D. advances a transformation-reciprocity model of inculturation. He holds that the universal values of Christianity need to be incarnated in many cultures and that each cultural form of Christianity must be open to the others and to universal communion. What I missed in D.'s account is the recognition that it is quite possible for a newly inculturated church to criticize not just other cultural forms of Christianity but even the universal tradition as it has existed up to a given time. Thus, the American Church criticized the universal-Church view on religious freedom, and correctly so. Feminist critique (which scarcely appears in this book) has pointed out the massive patriarchalism that exists not just in one or more unculturated churches but also in the universal tradition itself.

The chapter on tradition is excellent. Tradition is seen as the communication by the living Christian community of an enduring content (the Christ who is ever the same) which it knows (largely in a tacit manner) and lives by. One grasps tradition's content by dwelling in the community which bears it, penetrates it, purifies it, develops it; and one contributes to the ongoing traditional movement.

D. also presents a balanced treatment of the relationship of church authority to individual conscience. He is accurate when he states that here "I set forth principles that, if followed, would render dissent rare, reluctant, and respectful" (ix). Elsewhere he rightly rejects current views purporting to come from the Council on the place of the Church in God's plan. Thus, he avers that the Council did not separate church and kingdom; the consummation of the kingdom will be the Church's fulfillment, not its disappearance. The Council did not reject salvation as the goal of the Church; rather, it indicated that the most important task of the Church is the procurement of salvation. D. also gives us here a balanced account of the historical origins, theological basis, and teaching authority of episcopal conferences.

As one might expect, this is an informed, centrist, balanced treatment of selected ecclesiological issues. While the more technical later articles will interest theologians, they and the earlier more popular articles should be accessible to the intelligent nonspecialist. An adequate index makes the variety of topics in this volume readily accessible.

St. Patrick's Seminary
Menlo Park, Calif.

PETER CHIRICO, S.S.

CHURCH, ECUMENISM & POLITICS. By Joseph Ratzinger. Translated from the German by Robert Nowell. New York; Crossroad, 1988. Pp. iv + 278. \$19.95.

This volume reveals how the struggle of integrating and influencing the realities of the modern world has become an inalienable part of the Roman Catholic identity at the highest level. Those looking for a sustained theological argument, a clearly defined polemic on the one hand, or an integrist return to pre-ecumenical sectarian Catholicism on the other, will be disappointed. Rather, the volume is an uneven collection of essay, interview, dialogic, journalistic, and occasional analytical pieces made available as an invitation to dialogue.

R.'s ecclesiological essays build on earlier works on "the people of God." His positions on episcopal conferences and the Roman synod are quite widely known. The line of argument here is a helpful disclosure of the underlying concerns R. brings to the debate.

The ecumenical essays take the discussion of the Anglican-Roman Catholic International Commission beyond the response of the Congregation for the Doctrine of the Faith and place that response in its appropriate dialogical context. This early reaction by the CDF enabled some bishops' conferences to craft their replies to ARCIC with more clarity. While one may engage R. in dialogue over the specific theological judgments he makes, it is clear that he sees the truth claims, authority,

and the relationship of these to concrete action as central elements in the Roman Catholic commitment to visible unity, and deepens the exploration. In his discussion of Rahner–Fries, *The Unity of the Church*, there is a more affirmative, though critical, approach to the epistemological issue and engagement with the proposals than was originally attributed to Rahner. In one short chapter R. outlines his cautions about “grass roots” ecumenism, reaffirms the Roman Catholic commitment to full participation in the ecumenical movement, and encourages such steps as would be recognized, in the U.S. ecumenical context, as “grass roots” ecumenism. For R., ecumenism is part of the internal theological life of the Roman Catholic Church and no longer to be considered “external affairs.”

A final section consists of essays on church and politics. They will be of particular use to those interested in the European debates about the Enlightenment and its influence. R.’s judicious cautions against utopianism and overoptimism emerge from the catastrophic experience of 20th-century Europe, but can be translated into critiques of any form of triumphalist economic or political system, whether it be the national security state, democratic capitalism, or state communism. One essay which has broader implications deals with the CDF documents on liberation theology. The essay gives very little solace to those who wish to co-opt R. for a partisan neoconservative political agenda.

It will be for the social ethicists and a more global theological dialogue to place the concluding essays in their appropriate context, but they demonstrate the irreversibility of Roman Catholic leadership in the modern, post-Enlightenment philosophical debate on human rights and social process. If R. is successful in his call to dialogue, we should find deeper commitments to ecumenism, collegiality, and social reflection and engagement in Roman Catholicism’s future.

Commission on Faith and Order, N. Y.

JEFFREY GROS, F.S.C.

TRANSFORMING GRACE: CHRISTIAN TRADITION AND WOMEN’S EXPERIENCE. By Anne E. Carr. San Francisco: Harper & Row, 1988. Pp. 272. \$16.95.

In this remarkable text Carr argues convincingly that, contrary to some views, it is possible to be both Christian and feminist; indeed, that Christianity and feminism are not only compatible but are “integrally and firmly connected in the truth of the Christian vision” (1). She believes that authentic Christianity is fundamentally supportive of feminist goals and that the feminist critique of Christianity is, in turn, a powerful and transforming grace in our time, calling women to authentic personhood, societies to justice, and the Church to faithfulness “to its

own transcendent truth, to the deepest meaning of its symbols, its great tradition, and the new experience of over half its faithful members" (2).

To demonstrate this, Carr uses a method she calls dialectical retrieval, whereby traditional understandings of key doctrines are assessed both critically and constructively from a contemporary feminist perspective. Here she draws on recent feminist studies to identify the problematic aspects of particular doctrines, such as their use to support patriarchal interests at the expense of women and other oppressed groups. In addition she suggests ways in which doctrine is yet retrievable for contemporary feminists, e.g. where it can be seen to affirm equality, mutuality, and solidarity in human relationships.

While Carr identifies herself as both Christian and feminist, she neither attempts to save Christianity from the critique of feminists (e.g., in regard to the real harm the Church has inflicted and continues to inflict on women), nor feminism from the critique of Christianity (e.g., in regard to the separatism advocated by some strands of feminism). Rather, in her discussion of traditional understandings of theological anthropology, God, Christology, and soteriology, she is indeed critical of the Church. Yet she also knows the authentic tradition, the gospel articulated through the centuries, to be fundamentally liberating. For this reason she attempts to articulate what she knows—from her own experience and that of other women who have chosen to remain within the churches—to be true, viz. how it is that Christian tradition can be liberating for feminist women and men in our time.

Carr's argument is well researched, carefully nuanced, and consistently clear. She presents a wide range of often very complex material in a way that appeals to specialist and nonspecialist alike. Those familiar with the material will appreciate her accurate synthesis and her creative contribution to the discussion, while those new to these ideas can follow her argument without getting lost in rhetoric, presuppositions, or technical language. Carr is scholarly without being elitist, a goal of all feminist writing.

There is however, one element which I found to be problematic, and that is Carr's treatment of Goddess spirituality. Because her focus is on the Christian tradition, she rightly only touches on Goddess and Wicca movements in contemporary feminism. Yet, when she does mention these, she quickly includes Rosemary Ruether's critique of them but not Carol Christ's response to that critique in *The Laughter of Aphrodite*. While all aspects of contemporary feminism are certainly open to criticism, the Goddess traditions being created by Christ and others have much to offer. They should not be dismissed so lightly.

Providence College, R.I.

BERNADETTE TOPEL

INCULTURATING NORTH AMERICAN THEOLOGY: AN EXPERIMENT IN FOUNDATIONAL METHOD. By Donald L. Gelpi, S.J. Atlanta, Ga.: Scholars, 1988. Pp. x + 176. \$19.95; \$12.95.

In addition to several earlier works, Gelpi is the author of three volumes in foundational theology: *Experiencing God* (1978), *Charism and Sacrament* (1976), and *The Divine Mother* (1984). In the present volume he reflects back on the method he employed in those foundational attempts at anthropological, sacramental, and Trinitarian theology. The work's originality is rooted in his profound grasp of Catholic theology (especially the methodological approach of Bernard Lonergan) on the one hand, and of classical American philosophy on the other, and in his creative effort to bring the two together critically. His goal is a strictly normative account of conversion rooted in an American philosophical understanding of experience.

The book proceeds on three levels. First, following its title, the book is an attempt to "inculturate" North American theology. Here, taking his clue from the recent missiological theme of embodying Christian faith in various cultural contexts, G. tries to give theology a "Yankee idiom" by introducing it to the classical American philosophers. Second, the book submits Lonergan's methodology to a critical confrontation with various aspects of American philosophy. Here G. presents revisionist accounts of such Lonerganian staples as "experience" and "the unrestricted desire to know."

Third, and most important for "an experiment in foundational method," the book offers a revised understanding of the central theological reality of conversion. Lonergan's standard presentation of three conversions, intellectual, moral, and religious, is expanded to include affective and sociopolitical conversions. Arguing for an American understanding of "experience" that includes an appreciative grasp of the real, G. sees affective conversion as animating the other conversions. Because any culture in which theology is embodied will have social, economic, and political institutions, the integrity of the conversion process demands that it include a sociopolitical conversion which deprivatizes the personal dimensions of Christian conversion.

Among these five conversions G. identifies seven distinct dynamics: religious conversion mediates between affective and moral; intellectual conversion seeks to inform the other four; religious conversion graciously transvalues the others; moral conversion orients affective, intellectual, and sociopolitical to absolute and ultimate claims; affective conversion seeks to animate the other four; sociopolitical conversion authenticates the others by deprivatizing them; personal conversion authenticates sociopolitical by providing affective, speculative, moral, and religious

norms that judge sociopolitical activity (37, 173).

Imagine a dinner party at G.'s house in Berkeley. Lonergan is in critical conversation with Jonathan Edwards, Emerson, James, Peirce, Dewey, Royce, Santayana, Whitehead, and Meland. Then imagine Gutiérrez and Segundo dropping by for coffee and dessert. Now you have a sense of this exciting and provocative book that a review of themes necessarily misses. Everyone interested in foundational theology should find much to be fascinated by and much to complain about. Don't miss it.

Villanova University, Pa.

WALTER E. CONN

THE ABUSE OF CASUISTRY: A HISTORY OF MORAL REASONING. By Albert Jonsen and Stephen Toulmin. Berkeley: University of California, 1988. Pp. ix + 420. \$45.

As participants on the National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research (1975-78), Jonsen and Toulmin discovered that the commission was able to agree on acceptable forms of experimentation only through the use of cases. Whenever an individual member suggested, however, a particular moral principle as the validating ground for the commission's conclusions, disagreement arose. The collective found the locus of moral certitude singularly in the cases. This insight led to an examination of the history of moral reasoning. The result is a compelling and sustained defense of casuistry.

Their work begins by describing the two distinct ways of determining ethical issues. Theoretical reasoning finds its prototype in geometry; its arguments are idealized, atemporal, and necessary, and an axiom underpins the particular conclusion. Practical reasoning, on the other hand, uses experience as a guide for future action. Its arguments are concrete, temporal, and presumptive. It employs "a detailed and methodological map of significant likenesses and differences" between related cases. The authors call this instrument "taxonomy" (14). As they turn to antiquity, they find Aristotle's *Rhetoric*, Cicero's *De inventione*, and the rabbinic *halakhah* employing taxonomies in moral reasoning, and Aristotle in particular explicitly favoring practical reasoning or *phronêsis* in ethics rather than theoretical reasoning or *epistêmê*.

Next the authors turn to casuistry's Christian precursors. From the patristic pastoral approach to morals, through the penitentials' categorized distinctions of sins and their circumstances, to the later canonists' propensity for cases, they finally arrive at the theologians' ethics with prudence at the core and circumstances determining matter. Casuistry has its roots.

In Part 3 the period of high casuistry is established from Azpilcueta's

Enchiridion (1556) to Pascal's *Provincial Letters*. (1656). At the center are the Jesuits in the missions encountering new cases in need of resolution. Their active lives and their discernment of spirits afford them the experience necessary for resolving these problems. Their educational institutions, in turn, provide the arena for the discussion of these cases.

Part 4 describes three cases from this period: usury, equivocation, and defense. From these a sophisticated method emerges: a clearly right or wrong case serves as a paradigm and more concrete circumstances are introduced to engage other insights conflicting with the paradigmatic one. Casuistry descends into particulars not from a principle but from a clear-cut case. Maxims emerge from the paradigmatic cases, but though applicable they are not inflexible: the force of the maxims emerges from the clear insight found in the cases.

Part 5 analyzes the collapse of high casuistry as prompted particularly by Pascal's stunning *Letters*. The authors convincingly argue that Pascal's attack is different both from its intention and its effect. The attack is a dazzling salvo against laxism, the abuse of casuistry, but its effect is the destruction of casuistry's own authoritative place in moral reasoning. In its stead Pascal proposes no other method. Furthermore, his intent is clearly directed against the Jesuits and their method, rather than the abuses. But their dry, defensive, academic replies only lend greater popularity to Pascal's position.

In the aftermath, ethical reasoning without casuistry takes geometric shape. Aply the authors explain the reasons in the final part. More noteworthy here is their appraisal of the legacy left by Sidgwick, whose turn to logic and metaethics takes the substantive and practical out of ethics. Their debate with Sidgwick is as striking as their critique of Pascal. In both instances they are wrestling for the domain of ethics. The result is a tour de force.

Beyond their historical analysis, the authors make another important contribution. Because casuistry was so authoritative, it was never self-conscious enough to articulate its own method; and because Pascal's attack was so swift, it never had time to expound one. Here, however, the authors meticulously outline the first methodological structure of casuistry. This contribution alone ranks their book among the works on prudence by earlier Continental writers like Demain, Lottin, and Capone.

Inevitably scholars will question some particular judgments. J. and T. discuss, e.g., Thomas' "erroneous conscience" from *De veritate* instead of the more sophisticated exposition in the *Summa theologiae* (129). They state, without any doubt, that Thomas formulated the principle of double effect (221, 312). John Major's name suddenly appears without any description (224), even though some consider him the forerunner of high

casuistry. In light of the magnitude of this work, however, such comments are minor. This historical work has now established the groundwork for the most significant debate about ethics: its competence.

Fordham University

JAMES F. KEENAN, S.J.

CHRISTIAN SOCIALISM: AN INFORMAL HISTORY. By John C. Cort. Maryknoll, N.Y.: Orbis, 1988. Pp. xiii + 402. \$12.95.

In a six-page Introduction Cort disarms his critics by admirably stating his viewpoint and letting the reader know what he means by "an informal history." More could be said in the author's defense of his unorthodox methods, of his *histoire à thèse*—above all, that it is altogether honest and reads much better than one might imagine from his modest apologia.

There is a treatment of economic morality in Bible and tradition in the six chapters of Part 1, followed in Part 2 (in six much longer chapters) by an account of the development of Christian socialism in Europe and the Western hemisphere. Given such a large subject, and Cort's expansion of it (backwards into premodern history, and laterally from the homelands of socialism to the North American continent, covering both Protestant and Catholic varieties of religious socialism), it is clear that there will be many omissions and telescoping open to criticism from specialized scholarship. But the benefits of bringing all this between two covers outweigh the disadvantages. For example, the treatment of biblical passages (and of much else) is noncritical; but adepts can make up for the defects of this for themselves, and the *rudes* are not seriously misled.

Current concerns are omnipresent, but are addressed for the most part only indirectly. The "socialism" which Cort is at pains to commend from a Christian point of view is that of the (mostly) Western European social democratic parties who reformed the Socialist International after World War II and set forth their noncommunist definition of socialism in Frankfurt in 1951. Alluded to throughout, this interpretation of what is and is not essential to socialism is only introduced on pp. 324–25 and left in a contextual vacuum even there.

The thesis is that socialism, unlike capitalism, can effectively uphold the priority of labor. Not only is socialism not necessarily inimical to freedom and democracy; its more authentic manifestations are simply "the extension of democratic process from the political to the economic sphere of life" (4; cf. 319, 325, 355). The argument is made historically that socialism has a historical record even apart from Marx and Marxism, and that this non-Marxist, co-operativist but noncollectivist, nonstatist socialism does not require the elimination of private ownership of the means of production. In the process Cort retrieves many strands of associationism or co-operativism arising in the early, more religious days

of socialist history, strands of the story that have long been missing from the popular understanding of both socialist and Christian history. The peasant should own the land he works, the worker his "workbench" (John Paul II), often, to be sure, as sharers of a common enterprise. Democracy must have economic realizations that can be set beside its political ones.

For anyone especially interested in the 19th-century European developments, it is gratifying to read pages like those about Félicité de Lamennais, the even more significant Philippe Buchez in 1848 France, or Franz von Baader in Germany. This is just one example out of scores of significant historical data that one could hardly read about in English up till now, or find gathered together in this way in any other language. A chapter on the convergence of socialism and Catholicism is equally informative. The work of Emile Poulat on the hard-to-conceptualize three-cornered relationship between Catholicism, (Manchester) liberalism, and socialism around the turn of the century would clarify the problem of democracy and Catholicism that is at the heart of this chapter.

Perhaps the section on the World Council of Churches is not as well informed as many a Roman Catholic passage, or perhaps that impression is merely a function of publication dates (cf. Ulrich Duchrow's *Global Economy* [Geneva: WCC, 1987]). There are gripping and entertaining pages on Reinhold Niebuhr, the equal of others on Chesterton and the fatal Belloc, or on Oswald von Nell-Breuning and the writing of *Quadragesimo anno*, with its condemnation of socialism in any guise. The book comes supplied with a very useful bibliographical essay by the author and an index compiled by William E. Jerman. It deserves the kudos printed on the dust jacket.

Marquette University, Milwaukee

PAUL MISNER

SPEAK UP FOR JUST WAR OR PACIFISM: A CRITIQUE OF THE UNITED METHODIST BISHOPS' PASTORAL LETTER "IN DEFENSE OF CREATION." By Paul Ramsey, with an Epilogue by Stanley Hauerwas. University Park: Pennsylvania State University, 1988. Pp. vii + 214. \$24.95; \$12.95.

Two Methodist theological ethicists, Ramsey (a just-war thinker) and Hauerwas (a pacifist), critically examine the 1986 United Methodist bishops' pastoral letter on nuclear weapons. Along the way they offer briefer commentary on the U.S. Catholic bishops' *The Challenge of Peace*, on various works of John Howard Yoder, especially his *When War Is Unjust*, and on others. The authors argue that the 1986 Methodist bishops' document is seriously inadequate. It is neither pacifist nor just-war, but an effort to transcend or combine the two (hence the title), which, as H. says, is no easier than being "a little bit pregnant" (156). They argue in detail and tellingly that the document shows no adequate

grasp of Christian theological-ethical reasoning about war, either just-war or pacifist.

Accompanying this problem the authors find several others: e.g., theological flaws in the document's understanding of creation, Christology, and eschatology; selective appeal to the sinful state of humankind (using human fallenness as an argument against deterrence, but ignoring it in confidence that nations might co-operate to overcome "the war system"); and the absence of any adequate explanation of the logic of deterrence as such. They agree that it is altogether appropriate for the Church and its leaders to speak to nuclear-weapons issues, but they question several features of how the document does this speaking: (1) its words might come from a sect, but it seems to assume the cultural influence and participation of a church-type institution; (2) in pressing their own political agenda, the bishops exclude positions on political and military issues on which Christians as such can legitimately disagree; and (3) they could benefit by observing the distinction standardly found in Catholic teaching "between Christian social *principles* . . . and *prudence* in their application" (133), the latter being the more open to legitimate disagreement among Christians. The authors would have the bishops present policy alternatives that would follow respectively from just-war doctrine and pacifism, rather than push their own proposals so one-sidedly.

The book's contributions go well beyond its critique of the Methodist bishops' document, in particular its critical commentary on the *Challenge of Peace* and on Yoder's interpretation of just-war doctrine. The authors also discuss some of the similarities and differences in their own viewpoints, H. more explicitly than R. Both combine careful, assertive, and probing argumentation with respect for legitimate diversity of Christian viewpoint, modeling what they wish the Methodist document had done.

A reviewer, especially one who is a just-war ethicist and a fellow Methodist, is tempted into discussion of their claims at many points. I shall restrict myself to one issue with H. He asserts, "I simply do not believe that Christians need any theory of the state to inform or guide their witness in whatever society they happen to find themselves" (175). I find three problems with that assertion. First, although I am not sure what he means by "a theory of the state," he seems to imply one in his claim that "most states do not depend on violence for many of their activities" (178). Second, that claim is, I believe, mistaken. One might more plausibly argue that violence (in H.'s sense of the term) is not *directly* present in many of the activities of most states. But even nonviolent activities like conducting elections, legislating, collecting taxes, and operating schools always depend on the state's readiness to use violence, if necessary, to restrain any who would unjustly interfere

with such activities. In a world of sinners, states could not endure without this readiness to use violence. In that sense all states always, in all their activities, depend upon violence. Third, in spite of his disavowal, H. appears to imply that a theory of the state helps Christians know how to live in the wider society. Because "most states do not depend on violence for many of their activities," he argues, the pacifist is not forced to choose between violence and the acceptance of injustice. But if that reason is mistaken, aren't those precisely the pacifist's alternatives? What H. needs is not to purge his ethic of all signs of a theory of the state, but to work out a more explicit and careful one.

Perkins School of Theology
Southern Methodist University, Dallas

JOSEPH L. ALLEN

TRANSCENDENCE AND PROVIDENCE: REFLECTIONS OF A PHYSICIST AND PRIEST. By William G. Pollard. Edinburgh: Scottish Academic, 1987. Pp. xi + 269. \$17.

Pollard has always been something of a special phenomenon. He earned a doctorate in physics from Rice University in 1935, taught at the University of Tennessee starting in 1936, took time off to work on the atomic bomb during World War II, returned afterwards to the University of Tennessee, and joined with a group of Southern scientists who wanted to do something with the great facility at Oak Ridge that had been part of the atomic-bomb project. He became the first Executive Director of the Oak Ridge Institute of Nuclear Studies and remained such till 1974.

So far so good: a solid, successful scientific career worthy of respect and even envy by his fellow workers. But something was going on inside P. In 1950 he enrolled as a student for holy orders under the Anglican bishop of Tennessee and was ordained in 1950.

There were those who immediately guessed that P. was laboring under guilt feelings for his participation in the atomic-bomb project. P. laughs at the thought. Others felt that P. must have discovered a secret path into the divine world. Perhaps some special solution to the Schrodinger equation proved the existence of God and surpassed the outmoded approaches through the Bible and the teachings of the Christian community. Perhaps P. had worked out a private faith of his own fashioned by peculiar individualistic rationales only a scientist could uncover. But for P. a private faith is as meaningless as a private science. The magnificent historic witness of the Catholic community is the central reality for him.

In many ways P. is the dream C. P. Snow had in mind when he first spoke of the two cultures. P. has a foot in each world, science and religion, and can speak with authority in both. The book under review is a

collection of articles published from 1956 to 1984 and brought together to reflect on the two worlds in which P. has spent his life.

Yet, strangely enough, P. is more in the world of faith than in the world of science. The present age seems to him almost a dark age, and he has very few pages that exalt the splendors of science and the wonders of the physical world. He tries with greater effort to get his readers to see the power of historic Christianity and the graciousness of a God who became man to achieve human salvation.

In fact, P. comes across at times as an ultraconservative. Over and over again he treats the improbability of life; its occurrence on other worlds is a possibility he always views with hesitancy and even disbelief. As a result, he does not wrestle with the role of Christ as cosmic savior and looks as if he would be radically surprised if we ever turned on a radio and heard Vega calling.

Perhaps the most fascinating essay is one in which P. reflects on the strange ability of mathematics to shadow and even foreshadow the structure of the physical world. Galileo warned us years ago that the language of physics is mathematics. But mathematics is the most abstract, intellectualized speech we have. How could such a language, so much the product of mind and part of the domain of the mind, be so intimately found in the fabric of the physical world, unless that very physical world, too, were somehow related to mind? But then, whose mind?

With these considerations P. closes his book, surely a fascinating document for all who want theology to live in our times and to speak with an understanding of our age and not just with a timelessness that hints at being, in fact, out of time because it is out of date.

Loyola College, Baltimore

FRANK R. HAIG, S.J.

SHORTER NOTICES

CREATION AND THE PERSISTENCE OF EVIL: THE JEWISH DRAMA OF DIVINE OMNIPOTENCE. By Jon D. Levenson. San Francisco: Harper & Row, 1988. Pp. xvi + 182. \$18.95.

This masterful biblical and rabbinic study of creation and evil may challenge Christian proponents of creation theology and spirituality and adherents of the doctrine of *creatio ex nihilo*. Levenson questions the hypothesis of the renowned Israeli scholar Yehezkiel Kaufmann that the essence of Judaism is the affirmation of YHWH's complete mastery over evil and the world. In Part 1, "The Mastery of God and the Vulnerability of Order," he demonstrates the persistent eruptions of evil in the Hebrew Bible (e.g., Leviathan in Isaiah 51; Psalms 74, 89), in the NT (e.g., the serpent in Revelation), Qumran (the "two spirits"), and in the Talmud. He distinguishes between various levels of evil—personal/individual (psychological), sociocultural (historical), and cosmic (theological). His exposition is neither theoretical nor pedantic; rather, he roots his assertion in the persistent human experience of the gap between God's goodness/*shalom* (celebrated in liturgy or cult) and the dour, present reality so often typified by oppression. In such a cosmos God can still be roused to good by the anguished cry of this people (the lament of the community). Most startling is L.'s rejection of a notion of the original goodness of creation, along with its concomitant view of evil as rebellion.

In Part 2, "The Alternation of Chaos and Order—Genesis 1:1—2:3," L. describes a trajectory of creation thought from the ancient combat myths, through Psalm 104 (Leviathan demoted to a plaything created by God), to P.'s view of creation without opposition. Finally, Part 3, "Creation and

Covenant: The Dynamics of Lordship and Submission," continues L.'s description of the Jewish view of God as One who combines lordship over chaos with covenantal relationships with humanity. In addition to his nuanced, inclusive theological stance, L. continually argues that worship in the cult neutralizes the powers of chaos; here his references to the Psalter admirably join theological and cultic interpretation. A stimulating theological work, based on sound exegesis.

JOHN C. ENDRES, S.J.

Jesuit School of Theology, Berkeley

THE HUMANITY OF JESUS IN THE FOURTH GOSPEL. By Marianne Meye Thompson. Philadelphia: Fortress, 1988. Pp. viii + 168. \$11.95.

Thompson makes a thoughtful and significant contribution to the debate about the humanity of Jesus in the Gospel of John. Agreeing with neither Bultmann's nor Käsemann's assessments, she takes strongest issue with Käsemann's presuppositions, exegetical conclusions, and method of approach in developing her own alternative view.

T. argues, first, that the evangelist, far from denying the significance of Jesus' earthly origins, affirms that only faith can overcome their possible offense and grasp the truth that Jesus' origins are ultimately in God. Secondly, she exposes the inadequacy of both Bultmann's and Käsemann's views of the Incarnation in Jn 1:14 by tracing the meaning of *sarx* through all of its occurrences in John and interpreting 1:14 in that broader context of meaning. Thirdly, she stresses the "solidly material" analogy between the flesh of Jesus and his signs, and argues from her analysis of the signs themselves

that as revelations of Jesus' glory they serve, in the evangelist's view, not to efface the humanity of Jesus (against Käsemann) but rather, in inseparable unity with his words (against Bultmann and Becker), to evoke faith and discipleship. Finally, T. analyzes a series of crucial passages from the body of the Gospel and the passion narrative to establish the centrality of Jesus' death in John's view of his life and mission.

T.'s findings lead her to suggest in conclusion that the polemic thrust of the Fourth Gospel is neither "docetic" nor "antidocetic" but directed "against those who deny that one sees the activity and revelation of the one true God in Jesus' life and death" (122). Future discussion of the humanity of Jesus in the Fourth Gospel will have to take serious account of the closely and persuasively argued case T. presents as an alternative to the views of Käsemann or Bultmann and their followers.

J. WARREN HOLLERAN
St. Patrick's Seminary
Menlo Park, Calif.

LITURGICAL PRACTICE IN THE FATHERS. By Thomas K. Carroll and Thomas Halton. Wilmington, Del.: Glazier, 1988. Pp. 342. \$19.95; \$15.95.

Two titles are given to this work: the one above, actually used, and another, "The Making of the Liturgical Year," originally scheduled. Either, by itself, is misleading. There is more to the "making" of the Church's varied liturgical calendars than is contained in the writings of the Fathers, and more to "liturgical practice" in the Fathers than calendar evolution. Together, however, they name the range and scope of the work, and together they identify its value as a liturgical source.

The crescendo of festivity from the primitive celebration of the Lord's Day, through the development of Easter and of dominical days such as Christmas, Epiphany, Presentation, and Ascen-

sion, to the liturgical keeping of festive weeks such as Holy Week, and festive seasons such as Lent and Pentecost, is all too often given short shrift in standard liturgical history. Here the manifold witness of the Fathers of both East and West is carefully examined and set forth for each stage of this splendid evolution of liturgical time.

The work provides a rich resource for more than those interested in liturgical-calendar development. It offers insight into the making of liturgical traditions, how centers of Christian worship both develop their own unique personalities and yet enrich and are enriched by developments in other traditions as well. It provides another view of the centrality of the resurrection to all liturgical prayer, and of the primacy of cosmic as well as personal transformation at the heart both of early liturgical feasts and of baptism, which shaped so much of early liturgical prayer. In short, it offers more than the early stages by which liturgical prayer and liturgical time took shape. It offers rich insight into the mysteries of Christian faith when faith was young and the risen Christ stood clearly at its core.

PETER E. FINK, S.J.
Weston School of Theology, Mass.

PELAGIUS: A RELUCTANT HERETIC. By B. R. Rees. Wolfeboro, N.H.: Boydell & Brewer, 1988. Pp. xiv + 176. \$55.

Pelagius and Pelagianism have come under fairly constant scrutiny since the end of the 19th century—in direct proportion, it would seem, to the scrutiny to which Augustine, Pelagius' foremost adversary, has himself been subjected. Perhaps the most interesting result of this investigation has been less in the area of Pelagian doctrine than in that of the sources of that doctrine. But although Pelagius' own role in formulating what came to be called Pelagianism was less central than that of one or two others, he himself best symbolizes the movement, and enough is

known of his life and teachings for him to be the object of real fascination.

It is at least partly with such fascination in mind that the present volume seems to have been written. Rees's primary aim, however, is to discover whether or not Pelagius' condemnation was in fact justified, and, in the necessary course of events, to submit Augustine's theology to the test. It is clear that R. does not like Augustine's doctrine of original sin and of predestination, and he is inclined to believe that the orthodoxy that triumphed was merely the orthodoxy of the victorious. He opines of Pelagius that he may have been no less orthodox than Augustine and that in excommunicating him the Church "lost a potential source of vitality: it was depriving itself of the services of a committed Christian who had much to offer through his teaching and example to ordinary folk . . ." (131).

In arriving at his conclusions and in stating them, however, R. demonstrates a certain lack of theological clarity or perhaps of decisiveness. His work is that of an admittedly amateur theologian (72) who has littered his writing with idiosyncratic asides, some of them footnoted. He concludes with four appendices, three of which are quite useful. The fourth contains Hilaire Belloc's "Drinking Song of Pelagius."

BONIFACE RAMSEY, O.P.
Sacred Heart Priory, Jersey City

THE BENEDICTINES. By Terrence Kardong, O.S.B. Wilmington, Del.: Glazier, 1988. Pp. 208. \$16.95.

The first volume in a new series on major religious orders. Kardong, editor of the *American Benedictine Review* and author of numerous articles and two earlier books on Benedictine life, answers the question "What is a Benedictine?" in a way which is a model of *haute vulgarisation*. Drawing on the work of such leading European and American scholars as Adalbert de

Vogüé and Ambrose Wathen, K. approaches the Rule of Benedict and the Benedictine tradition primarily as an exegete rather than as a historian. Five of the nine chapters are accordingly devoted to the Rule itself, which is studied through a combination of literary-historical analysis and reflection based on K.'s own experience of 39 years as a monk. The subjects of these five chapters are the general contents of the Rule, the personality of Benedict as reflected in what he wrote, Benedictine spirituality, community life, and the abbot.

The remaining four chapters deal with Gregory the Great's Life of Benedict, Benedictine history, contemporary issues, and the influence that Benedictines could have on the future of society and the Church. That on contemporary issues is particularly noteworthy for its frank and insightful discussion of shifts in traditional Benedictine attitudes and practices regarding work, liturgy, relations with the outside world, and the integration of priests and brothers into the total life of the monastery. A section on Benedictine women in chapter 7 provides a useful overview of their history and the challenges facing them today.

In this clearly written introduction K. wears his scholarship lightly, but the interested reader will find numerous leads for in-depth study in the footnotes and annotated bibliography.

JAMES A. WISEMAN, O.S.B.
Catholic University of America

IGNATIUS LOYOLA THE MYSTIC. By Harvey D. Egan, S.J. Wilmington, Del.: Glazier, 1987. Pp. 229. \$12.95.

Egan has emerged in recent years as the foremost expositor of Ignatian themes on the American scene. The introduction to the present work identifies the biographical experiences underlying Ignatius' mysticism. The body of the work is organized around various significant aspects of Ignatius' multi-

faceted mysticism, treating in order its Trinitarian, Christological, and ecclesial dimensions, and the aspect of service it involves. Two concluding chapters deal with questions of Ignatius' own extraordinary experience and offer us a genuine spiritual portrait of the man himself.

In clear and concise language E. brings light to an often perplexing subject. Each section of his work is well documented and reveals his mastery of the entire Ignatian corpus. He has dug deeply into the sources for a thorough understanding of Ignatius' mystical development and has emerged with a picture of Ignatius which is compelling and often brilliant. The chapters entitled "A Trinitarian Mysticism" and "An Ecclesial Mysticism of Discernment" are of special interest. They follow the lines of E.'s earlier work on Ignatius and illuminate two of the more difficult facets of the subject. An excellent introduction to Ignatian mysticism for beginners, this work contains fresh insights for more advanced students as well.

FRANK J. HOUDEK, S.J.

Jesuit School of Theology, Berkeley

WILLIAM PORCHER DUBOSE: SELECTED WRITINGS. Edited by John Alexander, O.P. New York: Paulist, 1988. Pp. viii + 314. \$19.95.

Sydney Ahlstrom has called the Episcopalian William Porcher DuBose (1836-1918) "one of the most profound American theologians of the [post-Civil War] period . . . , almost a living stereotype of 'classic' Southern upbringing, [whose] combination of evangelical fervor and Anglo-Catholic modernism . . . has been almost completely unappreciated in America even by his fellow Episcopalian." An exception was DuB.'s disciple, and briefly his colleague at the University of the South in Sewanee, Tennessee, William Thomas Manning, Episcopalian bishop of New York from 1921 to 1946, who

called DuB. "an apostle of reality, [confident] that truth can be trusted to vindicate itself to those who truly seek it."

Conceding the difficulty of his subject's thought, due in good part to its "spiral rather than linear" character (reminiscent of John Henry Newman), Alexander writes that "DuB.'s life was the principal source of his theology." "I have always spoken from myself, but I have never spoken of myself," DuB. told a reunion of his former students in 1911. Referring to "God's coming to me" in a conversion experience at age 18, DuB. said that "in finding Him I found myself: a man's own self, when he has once truly come to himself, is his best and only experimental proof of God."

Through a fine sketch of DuB.'s life, an analysis of his thought, and selections from his writings, this almost forgotten figure lives again. The book is a valuable contribution to the history of American religious thought.

JOHN JAY HUGHES

*Immaculate Conception Church
Arnold, Mo.*

THE REIGN OF CONSCIENCE: INDIVIDUAL, CHURCH AND STATE IN LORD ACTON'S HISTORY OF LIBERTY. By John Nurser. New York: Garland, 1987. Pp. 220. \$40.

Lord Acton's long planned, never published *History of Liberty* was once called the "greatest history never written," and Acton's reputation as a Victorian man of letters never quite recovered from that malicious *bon mot*. Nurser's purpose in the present work is to offer grounds for thinking that Acton made a distinctive contribution to 19th-century historiography. This purpose N. accomplishes by attempting a reconstruction of the *History of Liberty* on the basis of Acton's voluminous notes for the project now housed in the Cambridge University Library.

This is a worthwhile project on its

own merits. Intellectual historians have had some idea of what Acton might have intended from fragments of the *History* that were published, but have wondered about the shape of the whole. N. provides a convincing account of what that whole would have looked like. He does this, however, at a price. Since the evidence for his interpretation is primarily Acton's note cards, N. builds his case by citing the repetition of themes on card after card. This makes the book rather hard going.

Readers of *TS* will find N.'s discoveries about Acton of interest in light of present discussion on the nature of liberalism. N. makes it quite clear, e.g., that Acton understood liberalism as public philosophy to be the necessary and inevitable outcome of the development of the religious idea of conscience, not of the secular idea of individual rights.

Even insofar as N. is successful in vindicating Acton as one of the great historical system builders of the 19th century, he only serves to remind us how much out of sympathy we are with that whole project. Reading Acton today, especially his notes, is seeing the philosophic mind, armed with the blunt weapon of a priori thinking, run amok among the complexities and ambiguities of human history. It is not a pretty sight.

JEFFREY VON ARX, S.J.
Georgetown University

A REVOLUTION OF THE HEART: ESSAYS ON THE CATHOLIC WORKER. Edited by Patrick G. Coy. Philadelphia: Temple University, 1988. Pp. xiv + 388. \$29.95.

On May 1, 1933, on the streets of New York City, a ragtag group gave away the first copies of a new radical Christian newspaper, the *Catholic Worker*. The first issues were produced by two nonviolent revolutionaries, Peter Maurin and Dorothy Day, who had been sheltering the homeless and feed-

ing the poor. Those early Catholic Worker activities have today blossomed into over 90 houses around the country and a host of newspapers. The movement has revolutionized the American Catholic Church, becoming the Church's conscience, a voice for the poor and for peacemakers.

Since Day's death in 1980, several works have delved into CW history; perhaps the most significant is *By Little and Little: The Selected Writings of Dorothy Day*, edited by Robert Ellsberg. Now a new collection of essays has appeared, a thorough scholarly study of the people and the history of the movement and its rich themes of voluntary poverty, gospel nonviolence, and solidarity with the poor. It is the most vigorous and rigorous examination of the CW experiment to appear in print, and significantly it originated within the movement itself.

Coy, from the CW house in St. Louis, introduces the collection as "a forum for both the scholar and the worker," a contribution toward Maurin's dream of regular round-table discussions "for clarification of thought and action." The book begins with a series of essays on the lives and philosophies of cofounders Maurin and Day, as well as a chapter on the famous pacifist Ammon Hennacy (one of the liveliest and most challenging of the essays). Part 2 examines themes of free obedience, spirituality, practicing nonviolence among the poor, and the antiwar movements of the Berrigan brothers, all in the CW context. O'Gorman and Coy's essay on dealing with violent guests at the houses of hospitality is insightful and helpful for those who serve Christ in the homeless. Part 3 presents two case histories: the beginnings of the CW in St. Louis and Chicago.

The work is well researched; scholars such as Eileen Egan, Nancy Roberts, and Mel Piehl are among the many competent contributors. The essays provide a positive analysis of the most

significant expression of Christian discipleship in 20th-century America.

JOHN DEAR, S.J.
Washington, D.C.

PAUL TILlich: THEOLOGIAN OF THE BOUNDARIES. Edited by Mark Kline Taylor. San Francisco: Collins, 1987. Pp. 351. \$19.95.

Like his namesake, Tillich has been called an apostle to the Gentiles for his ability to interpret Christian symbols for the alienated. His success in that enterprise certainly earned him a place among those who contributed to "the making of modern theology." Hence this anthology tracing the seminal ideas and key insights in T.'s theology.

The volume is designed for a new generation of theological students and general readers. Taylor's introduction, outlining T.'s career and theological development, is highly informative but so densely written and abstruse that it would prove rather formidable for the kind of reader who would most profit from this kind of work. The selection of texts, however, is most judicious, drawing not only from T.'s major works but also on essays difficult to obtain. Most welcome is an excerpt explaining T.'s meaning of the word "principle," which he used extensively in his writing on the "socialist principle" and the "Protestant principle." Equally welcome, since appearing for the first time in English, are T.'s ten theses on "The Church and the Third Reich."

The texts begin with Tillich's first published lecture (1919) and end with his last (1965). Taylor places each selection in its historical context and describes its significance for the shaping of contemporary theology. He also provides a selected bibliography and very helpful index of subjects as well as names. A graduate or seminary course on 20th-century theology would find this volume an excellent source for supplementary and even required reading.

RONALD MODRAS
Saint Louis University

TEILHARD DE CHARDIN. By Thomas M. King, S.J. Wilmington, Del.: Glazier, 1988. Pp. 184. \$10.95.

King here attempts "to identify the Way of Teilhard by situating him within the different mystical traditions." Students of Teilhard's thought and of his place in the lineage of Christian mysticism will find this study most useful in its elucidation of his vision of cosmic unity. An introduction and four major sections lead the reader into T.'s insight and feeling for the living presence of evolution, as well as his reaction to "the mysticism of Entropy, the mysticism of the East."

The introduction draws on R. C. Zaehner's evaluative distinctions between "nature," "monistic," and "theistic" mysticisms. Employing a biographical format, King's first chapter explores T.'s abiding search for the incorruptible; we find here a clear and exciting presentation of several key ideas in T.'s thought such as the "Two Stars" of cosmic and Christic density, and the ascending triad of the All, Humanity, and God. A second section investigates T.'s mysticism of science, locating references in his writings for such key terminology as "union differentiates" and "groping." A third section examines "disputed questions" pertinent to a study of mysticism which also provide insight into T.'s thought. The final chapter, "To Choose Life," has an illuminating comparison of T. and Freud on life and death instincts, a questionable discussion of Hindu and Buddhist mysticism, and a poignant discussion of T.'s reflections on chastity as an affirmation of universe evolution.

Two new areas of research give this book an additional appeal. (1) King raises the question of the formative influence on T. of a piety of abandonment, especially as transmitted by de Caussade's *Abandonment to Divine Providence*. (2) A concluding discussion of T.'s acknowledgment of the influence of women in his life, especially

Lucille Swan, is presented with sensitivity and in the context of his letters and writings. The most serious shortcomings of the text, to this reviewer, are: inappropriate critical tools for examining so-called "Eastern religions"; lack of a broader context of investigation of mysticisms which might include remarkable parallels to T.'s thought, e.g. Chu Hsi's Neo-Confucianism or the sense of *hozho* in the American Indian/Navajo Chantway traditions; and the absence of a fuller consideration of T.'s optimism about Progress in light of contemporary ecological issues.

JOHN A. GRIM
Bucknell University, Pa.

A VATICAN II PNEUMATOLOGY OF THE PASCHAL MYSTERY: THE HISTORICAL-DOCTRINAL GENESIS OF *AD GENTES* I, 2-5. By James Anderson. Rome: Gregorian University, 1988. Pp. xxix + 335. \$38.50 (L. 48,500).

This careful study of the redactional history of the Decree on the Missionary Activity of the Church (*Ad gentes*) 1:2-5 records corrections, amendments, and full documentation of the Latin texts, supported by interviews with persons involved in the writing of the decree. Appendices for related material and a bibliography are also provided.

The triumph of the decree is that the universal concept of mission is the primary category into which the territorial aspect is incorporated. Mission is coextensive with the life of the Church. Further, the Church is by its very nature missionary, because it originates in the missions of the Spirit and the Word. There were some who would have preferred a strict territorial meaning of mission, which would not be applicable to dechristianized areas or the unnumbered baptized pagans. Cardinal Agagianian proposed a concept of mission which took the Vatican Congregation Propagation of the Faith as its point of departure because it was the administrative center of missions, which also supplied the funds.

Not sufficient attention is given to temporal priority of the Spirit's visible mission as a corrective of the sequence in *Lumen gentium* 4. By a divine pedagogy the Spirit leads the Sprout of the Word (creative Word) to the Word of God (redemptive Word).

Ad gentes opened new possibilities of a Spirit Christology as the basis for a Spirit ecclesiology which is truly Trinitarian. The ecclesiological context of the Spirit is not stifling, because the Spirit also operates outside and beyond the Church. Ecumenically, the formulation of Yves Congar taken from Eastern Trinitarian theology, "the Spirit proceeds through the Son," gives hope for a broader convergence between East and West on the *filioque*.

The book bears the mark of a dissertation written by a competent student not yet fully at ease; e.g., the final, synthetic chapter is wooden. Nevertheless, it is a helpful, well-ordered presentation of material not otherwise easily available.

KILIAN McDONNELL, O.S.B.
St. John's University, Minn.

JEWISH-CHRISTIAN RELATIONS SINCE THE SECOND WORLD WAR. By Geoffrey Wigoder. New York: Manchester University, 1988. Pp. 184. \$40.

There is hardly a person alive with greater experience of the Jewish-Christian dialogue on the international level than Wigoder, who directs the Oral History Division of Hebrew University's Institute of Contemporary Jewry. This shows in the wealth of material he has cleverly and clearly synthesized in this relatively short volume. Originally delivered as the Sherman lectures at Manchester University, it presents an excellent, succinct overview of developments in Christian-Jewish relations during the past four decades. An appendix includes the texts of key Vatican and WCC statements.

Anyone interested in initial exposure to the dialogue would do well to begin with this work. Its treatment of the

profound changes in Christian teaching toward the Jews is quite comprehensive despite the volume's brevity. The presentation is generally balanced, though on some points W. accepts the most radical Christian theological positions without adequately addressing their implications.

Two features not often included in such a basic work are chapters on Jewish approaches to dialogue and on the state of the dialogue in Israel. Both are well done. Although the work is primarily descriptive rather than analytical, when W. does venture into some critique he generally does a credible job. His account of the evolution of Vatican II's *Nostra aetate* is excellent, and his endorsement of the need for Jewish attempts to create a statement on Christianity is most welcome.

One problem needs to be raised: the volume's prohibitive price severely restricts its usefulness. One hopes there will soon be a more affordable paperback edition.

JOHN T. PAWLIKOWSKI, O.S.M.
Catholic Theological Union, Chicago

PROFILES IN LIBERATION: 36 PORTRAITS OF THIRD WORLD THEOLOGIANs. By Deane William Ferm. Mystic, Conn.: Twenty-third, 1988. Pp. 193. \$9.95.

Ferm states clearly that there is no single liberation theology, no monolithic system, but many liberation theologies which share common characteristics but also have distinct differences. This he proves by profiles of 12 African, 8 Asian, and 16 Latin American theologians. Each profile presents within several pages a photo of the individual, personal background, theological development, distinctive contributions, and a select bibliography.

What these Third World theologians share in common, F. asserts, is a stress on the importance of indigenization, theology emerging from the poor and oppressed in a particular historical con-

text, and the indispensability of the spiritual-theological-biblical-prayer dimension. In presenting differences, F. tries to clarify the misperceptions critics have, such as tendency to equate all liberation theology with Latin American liberation theology, or to identify it exclusively with a political socioeconomic orientation or with Marxist ideology. F. shows that not only are there different Latin American liberation theologies, but there are distinctly Asian and African liberation theologies as well. Not all liberation theologians focus on the political and socioeconomic; some focus primarily on the cultural. This is especially true in Africa. There are also differences in the response of liberation theologians to Marxist analysis. Some judge its use essential; others totally reject it.

F. admits that while not all the Third World theologians presented would admit to being classified as liberation theologians, all have the "spirit" of liberation theology, the emphasis on the indigenization of the Christian faith. This leads to a much broader interpretation of the nature of liberation theology. An excellent introduction to the study of liberation theologies and Third World theologians.

PASQUALE T. GIORDANO, S.J.
*Ateneo de Davao University
Philippines*

THE SILENCING OF LEONARDO BOFF: THE VATICAN AND THE FUTURE OF WORLD CHRISTIANITY. By Harvey Cox. Oak Park, Ill.: Meyer-Stone, 1988. Pp. x + 208. \$9.95.

The publisher calls this Cox's first book on liberation theology, although Cox has certainly referred to that subject at length in recent writings. Since it is well written and dramatically organized, the work should continue to enrage C.'s academic critics at the same time that it expands his already wide circle of readers.

The dramatis personae are identified

as "The Friar and the Prefect," i.e. the Brazilian Franciscan Leonardo Boff and Joseph Cardinal Ratzinger, prefect of the Congregation for the Doctrine of the Faith. Controversy erupted over Boff's *Church: Charism and Power*, published in Brazil in 1981. As the title indicates, the book called for an emphasis on encouraging charisms of ministry instead of the present stress on power politics in the leadership of the Church. After much discussion, Boff was silenced, i.e. told to refrain from writing, lecturing, and editing a theological journal for what turned out to be almost a year. Cox describes in graphic detail his interviews with both men, contrasting Boff's monastery garden with the huge iron door of the "prefect's citadel" in Vatican City.

Cox concludes with a number of thoughtful reflections, including a reinterpretation of the four marks of the Church: one, holy, catholic, and apostolic. He also analyzes the procedure of silencing as a blasphemous interruption of a human being's response to God's word. In a similar vein are some pertinent and poignant remarks on what Cox calls the "primal silencing," i.e. the silencing of women in the Church. A final connection Cox draws between the Boff episode and the future of Western Christianity appears exaggerated to me. Probably the Church, which has only in recent years become the champion of human rights, including freedom of speech, will eventually realize the obvious imperative to practice what it preaches.

ALFRED T. HENNELLY, S.J.
Fordham University

NEO-FUNDAMENTALISM: THE HUMANIST RESPONSE. By the Academy of Humanism. Buffalo: Prometheus, 1988. Pp. 184. \$22.95.

A collection of essays on the global phenomenon of fundamentalism, very few of which, unfortunately, are enlightening. Gerald Larue and Vern Bul-

lough offer fair descriptions of the development of Protestant and Islamic fundamentalism respectively; G. A. Wells contributes a suggestive piece, "Why Fundamentalism Flourishes," which relates to psychological difficulties of many individuals in facing modernity. What sets these works apart from the other essays in the book is a basic, evenhanded approach in attempting to describe fundamentalism as a kind of religious aberration.

Paul Kurtz's "The Growth of Fundamentalism Worldwide," on the other hand, simplistically identifies fundamentalism with religion, and distinguishes it in almost Manichaean terms from the light and reason of the humanist agenda. As several other essayists continue in this vein, it soon becomes clear that the volume is essentially exploiting fundamentalism in order to mount a tendentious attack on the entire phenomenon of religion from a secular-humanist perspective.

The book's one value is that it demonstrates the pressing need for genuine scholarship in order to identify, describe, and analyze the fundamentalist *Zeitgeist* which has swept the globe in the 1980s. The disturbing reluctance of contemporary scholars to face the fundamentalist phenomenon, their denial of its reality, and their quibbling at its definition only permit tendentious pseudo scholarship to flourish. Worse, the unwillingness of many religious scholars to distinguish the fundamentalist disease from genuine orthodoxy or conservatism permits enemies of religion to equate authentic faith with the worst excesses of fundamentalist zeal.

PATRICK M. ARNOLD, S.J.
Jesuit School of Theology, Berkeley

THE KINGDOM OF GOD IN HISTORY. By Benedict T. Viviano, O.P. Wilmington, Del.: Glazier, 1988. Pp. 168. \$8.95.

Viviano begins his study of the kingdom-of-God theme in Christian theol-

ogy with an analysis of Jesus' preaching as reported in Mark and correctly recalled in Rom 14:17. He finds that the kingdom of God refers to a "realm of divine justice here on earth," which is ultimately the work of God, despite the human effort that is called for to realize its coming. Guided by this understanding, he proceeds to survey and critique the use of the theme in the other Gospels, the Church Fathers, the High Middle Ages (especially Aquinas, Albert the Great, Joachim of Fiore), the early modern period (with particular attention to Kant), and the 20th century (including the liberation theologians and their critics).

V. finds "four main currents of interpretation and realization of the kingdom of God": the eschatological, most akin to the Jewish apocalyptic world view in the original use of the theme by Jesus; the spiritual-mystical, as championed by Origen; the political, exemplified in Eusebius' identification of the kingdom with Constantine's Rome; the ecclesial, identifying the kingdom with the Church, inspired by Augustine's *City of God*. V. is particularly warm to Moltmann's theology of hope, finding it "a balanced, nuanced theological affirmation of the implications of future, this worldly, divinely realized eschatology."

Throughout this informed and informative survey, V. proves sympathetic and fair in his summaries and pointed in his criticisms. The book clearly illuminates the parameters of a contemporary Christian social action which is consistent with its biblical origins, imbued by hope, and responsive to the gospel imperative. The reader comes away impressed by V.'s learning and inspired to pursue his tantalizing leads at greater depth.

BENJAMIN FIORE, S.J.
Canisius College, Buffalo

THE END OF EVIL: PROCESS ESCHATOLOGY IN HISTORICAL CONTEXT. By

Marjorie Hewitt Suchocki. Albany: SUNY, 1988. \$34.50; \$10.95.

A thorough revision of a doctoral dissertation of 15 years ago. Suchocki begins with three chapters delineating earlier theological and philosophical explanations of evil, some of which give primacy to freedom of the will (Augustine and Kant), and some to finitude (Leibniz, Schleiermacher, Hegel, and Nietzsche). She then proposes that people in our time see "the inevitably competitive and evolutionary structure of the world as the fundamental reason for evil" (61), even though subjective freedom is still recognized as a factor, and that Whitehead's process thought is superior to earlier theories in the way it integrates these factors. The rest of the book elaborates on this.

Whitehead locates evil primarily in loss that is experienced in the perishing found in process and the exclusion of possibilities. The context for this is the relation of every being to the community that defines its alternatives, and so S. designates Whitehead's theory of good and evil as "freedom in community." There is no adequate answer to evil within the context of history. S. differs from a number of Whitehead's disciples by positing subjective immortality for finite entities. She develops this theme in Whiteheadian categories, and then the theme of "everlasting redemption," its implications for redemption in history, and the metaphysics of the redemptive God. S. calls this "a natural theology that is foundationally Christian" (155).

More than many of his other disciples, S. seeks to modify Whitehead's views to do justice to dimensions of Christian belief. But if this is theology, I would think that the primacy of the scriptural answer to the mystery of evil has to be more evident. E.g., while S. ascribes the ground of hope to "the redemptive reality of God's communal nature" (124), Scripture ascribes this to the life, death, and resurrection of

Jesus Christ. For those who look to Scripture for process views of God, it is of interest that Scripture does manifest "event-symbols" of God; but these seem to refer particularly to the Holy Spirit, who is symbolized, e.g., by a river of life-giving waters, by tongues of fire, and by the hovering of a dove.

JOHN FARRELLY, O.S.B.

De Sales School of Theology, D.C.

GEMEINSCHAFT DER HEILIGEN: GRUND, WESEN UND STRUCTUR DER KIRCHE. By Miguel M. Garijo-Guembe. Düsseldorf: Patmos, 1988. Pp. 309. DM 39.80.

Garijo-Guembe, professor in the Catholic Theological Faculty of the University of Münster and director of its Ecumenical Institute for Eastern Churches, has given us here a small but substantial *summa* of Catholic ecclesiology. Two principles mark his point of departure and inspire the content and method of his work: first, Catholic ecclesiology must include the theology of other Christian churches and ecclesial communities, since they too belong to the Church of Christ; second, the sources for discovering the essence (*Wesen*, nature) of the Church are found in pneumatology and Christology. On these foundations he constructs a thoroughly ecumenical theology of remarkable depth.

The structure of the book is well conceived. After an introduction bearing the title *Credo ecclesiam* (which means not that we divinize the Church but that we believe in the Spirit who sanctifies the Church), G. describes the gradual development of the early Christian community as it is witnessed by the NT writings. Then he discusses the Church's "essence" or nature, recalling the prominent role of the Eucharist in gathering the people and holding them together. Next, he turns to the issue of structures and offices and shows how they are rooted in the "royal priesthood" of the community. Finally, he

explains the prophetic mission of the Church: to proclaim the Word of God—the Word that is identical with Christ. In general, I found that G.'s positions have a great deal of affinity with Congar's ecclesiology.

G. writes clearly and concisely. Here is a book for those who wish to learn theological German but find Karl Rahner's style too difficult. All in all, a very reliable introduction to the theology of the Church. G.'s doctrine is firmly traditional and refreshingly modern. His method exemplifies the art of raising the right questions in the mind of the reader.

LADISLAS ORSY, S.J.

Catholic University of America

WORSHIP: EXPLORING THE SACRED. By James Empeur, S.J. Washington, D.C.: Pastoral, 1988. Pp. ix + 238. \$11.95.

The question Empeur attempts to answer is: How is the liturgy (here understood as "the symbolic articulation of the Christian community's relationship with God") the place of sacrality? In searching for the answer, he chooses an approach rooted in human experience rather than a "highly rationalistic process" (viii).

The first five essays explore the contemporary experience of the holy in what is experienced, touched, or felt by people, or provides them personal meaning and dignity, as they together cry "Amen" to liturgy and life. In this section, aptly entitled "The Experience," E. points to the search for meaning or self-transcendence and the role symbols, community, and self-image play in that search. "The Reflection" encompasses the next three essays and presents models for a liturgical theology, including liturgy as institution, mystery, sacrament, social symbol, proclamation, and process. E. treats these briefly and clearly, pointing out their strength and weakness. He then

develops the therapeutic and liberation models more fully.

E. rightly begins the section "The Process" by pointing out that a solid liturgical theology must be the basis for liturgical adaptation and inculturation. After outlining this theology (119-32), he discusses the rhythm, the structural elements, and the musical elements in the liturgy, as well as practical suggestions on planning the key components. Finally, he presents the challenges for worshiping today, including implementation, adaptation, experimentation, and, especially, inculturation. He uses the liturgical year in general and in the American experience to illustrate these. Reflections on liberation and imagination in the liturgy and on creativity conclude this rich study.

E.'s style makes for easy reading. Several charts are also helpful. After wondering aloud why a world-wide Roman Catholic Church should be so concerned with the components of bread, E. adds: "What is far more significant for worship in the long run is that today's liturgical students and facilitators are much more conscious of the studies of anthropologists, the work of modern artists, and the writers and philosophers of symbolism" (168). His own work is an excellent example of such consciousness.

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

CONSISTENT ETHIC OF LIFE. Edited by Thomas G. Fuechtmann. Chicago: Loyola University, 1988. Pp. 258. \$12.95.

At the Gannon Lecture at Fordham University in 1983, Joseph Cardinal Bernardin called for a dialogue to discuss the relationship between Catholic moral vision and American culture. He suggested that this dialogue take place within the context of a "consistent ethic of life." This volume is the result of a symposium in 1987 devoted to that task. It contains ten of Bernar-

din's addresses on the topic (1983-86) and comments from perspectives in moral theology (McCormick), philosophy (Finnis), the Protestant viewpoint (Gustafson), and social policy (Hehir). The result is an important overview of the dialogue about method in Roman Catholic personal and social ethics.

Bernardin's articulation raises key issues. Of particular interest is the recognition that consistency demands that the Church not be supportive of an attitude of selective social involvement. His insight that the various efforts of groups to protect and promote life should enhance each other will, I hope, facilitate a move toward a common strategy for social reform. The ten talks together necessarily involve a certain amount of repetition. Though they are well done, they would be even more useful if sources had been referenced.

The comments convey a wide range of insights. The appropriateness of linking life-threatening with life-diminishing issues is discussed, as is the difficulty of formulating a consistent ethic within a community which is often not consistent in its attitudes toward moral principles or in their application. The question of the foundations for such an ethic are particularly well articulated, with Gustafson questioning an anthropocentric rather than a theocentric grounding, and van Beeck raising the issue of the proper relationship between natural law and rights and the biblical norm of compassionate service. The political praxis of this ethic is also discussed, as is the relationship of personal and social ethics in Catholic teaching.

In addition to providing a significant and thorough introduction to the issue, this symposium offers a paradigm for the kind of dialogue that can take place within the teaching ministry of the Church.

JOHN F. TUOHEY
Catholic University of America

THE NEAREST COAST OF DARKNESS: A VINDICATION OF THE POLITICS OF VIRTUE. By J. Budziszewski. Ithaca, N.Y.: Cornell University, 1988. Pp. 201. \$24.95.

The five essays in this collection focus on two explicit themes: the ethical basis of politics and the "restlessness" of human nature, i.e. the deep impulse of human nature that suggests that there is "something more than our own nature which ought to concern us." The first two essays delimit B.'s understanding of the politics of virtue (1) by sketching his arguments against seven major objections to its main tenet that the character of the citizens should be the first concern of the statesman, and (2) by locating this classical view within a typology of four "conservatismisms." In the third essay B. proposes a set of distinctions, of which the chief are those between interpretation and explanation and between wholes and systems, which serve as the basis for his account of the proper method for the study of political institutions—the classical one of interpreting social wholes in accord with their own, not their interpreter's, controlling purposes.

The last two essays provide two of B.'s perspectives upon the human restlessness that manifests concern with the transcendent beyond itself: from the first perspective B. offers a constructive account of what he terms "the two lives of nature," i.e. of the relationship between nature and grace; from the second perspective he sketches an interpretation of Nietzsche's incipient typology of moral cultures that allows B. to suggest that liberalism is "already far along the way to exchanging the Deistic soul it was given at birth for a nihilistic one" (178). Since I am unfamiliar with B.'s previous work, *The Resurrection of Nature* (1986), which provides a systematic account of his concept of human nature, I found B.'s

arguments and typologies more suggestive than conclusive. Because of their particularly ambitious scope, the last two essays raise issues that merit detailed and more expansive discussion.

PHILIP ROSSI, S.J.

Marquette University, Milwaukee

LOVE MEETS WISDOM: A CHRISTIAN EXPERIENCE OF BUDDHISM. By Aloysius Pieris, S.J. Maryknoll, N.Y.: Orbis, 1988. Pp. xii + 161.

This welcome collection of essays makes available the theological reflections of a Sri Lankan Jesuit who holds a Ph.D. in Buddhism. The depth of his learning in both the Christian and Buddhist traditions, his imagination, and the clarity of his writing are all impressive.

Four strengths mark these essays. First, P. appreciates both religions as *living traditions*, not simply as philosophical systems embalmed in classical texts. His essays on "the Buddhist political vision" and "Buddhist-Christian mixed marriages" vividly remind us that Buddhism is a living, growing religion today. Second, P. excels others in the comparative field by his sensitive grasp of the levels and kinds of religious encounter. Thus, he shows how attention to "primordial experience," "collective memory," and "interpretation" as three levels in every religion helps to alleviate problems when religions meet.

Third, P. takes seriously the "times and places" of the Christian-Buddhist encounter. He traces key strands of the Christian (mis)understanding of Buddhism and shows that the prevalent Western image of Buddhism is in part a product of Western perceptions and Buddhist accommodations to them. He critiques the facile distinction of "East" and "West," and shifts our attention to spiritual differences (e.g., wisdom/love) the terms often symbolize; one wishes, though, that he had distinguished more

systemically among the geographical East, the East the "West" has failed to understand, and what he calls the "eastern half" of human nature (9). Fourth, P.'s writing is invigorated by his desire that renewed Christianity and Buddhism be increasingly committed to social justice. E.g., his comments on monastic life and poverty indicate a revitalized social context in which monastic life and dialogue can occur today.

One weakness: P. is impatient with the "theoretical" study of religions predominant in the West and seems rather uneasy with the rational and verbal sides of religion. He declares, e.g., that the East is the place "where religions are practiced rather than merely studied" (122), and that there is "no other common ground between Western Christianity and Eastern religions" than "monasticism" and "mysticism" (24). But surely, mature reason is something we all share; surely, too, the academic study of religion contributes fundamentally to the revitalization of "postmodern" religious discourse. But P. is not a Westerner; perhaps certain aspects of these fine essays require further translation to be of maximum use in today's "West."

FRANCIS X. CLOONEY, S.J.
Boston College

AN EMERGING THEOLOGY IN WORLD PERSPECTIVE: COMMENTARY ON KOREAN MINJUNG THEOLOGY. Edited by Jung Young Lee. Mystic, Conn.: Twenty-third, 1988. Pp. vii + 211. \$14.95.

This collection of essays by prestigious theologians of various perspectives is bound by a single focus on the "theology of the common people" in South Korea. In a broad-ranging introductory essay, Lee outlines the content and methodology of this minjung theology. C. S. Song supplements this review with a study of pertinent indigenous religious and cultural strains,

while former Korean missionary George Ogle looks to the roots of minjung theology in Christian social action among workers. These three essays provide a useful introduction to this distinctively Asian integration of Christian belief within a Korean context. Each highlights the prominent role of the people's story. Stories and poems placed throughout the volume convey something of the feeling and dynamism of minjung theology.

A second aim apparent in this slim volume is integration with other leading theological perspectives, distinguished by regional and methodological concerns. Robert McAfee Brown, Harvey Cox, and others reflect on constructive engagement of minjung thought with the theological enterprise and themes of the West. Among these essays, Letty Russell's feminist critique of the subject and brief reflection on the place of Korean women deserves some attention. Though brief and necessarily tentative, these essays initiate an ambitious cross-cultural and cross-disciplinary dialogue.

The editor pinpoints a critical issue of emphasis in minjung theology which lies at the root of further efforts to integrate with other Christian perspectives. Is the focus in minjung theology the Korean historical experience of oppression, resentment, and resolution, or the biblical event of Christ's revelation in history? The balance and integration of these two emphases would provide a more substantial base for engagement and reflection than simple appreciation by scholars of other regional and methodological perspectives. Insofar as the volume at least raises this issue, it contributes to an important theological enterprise within Korea.

DENNIS L. MCNAMARA, S.J.
Georgetown University

PILGRIMS OF THE ANDES: REGIONAL CULTS IN CUSCO. By Michael

J. Sallnow. Washington, D.C.: Smithsonian Institution, 1987. Pp. xiv + 351.

This excellent book, "a study of the sacred landscape of an Andean peasantry," is built on original field work. After presentation of the historical background, emphasis shifts to the portrayal of present-day ethnography in local and regional cults in the department of Cusco. Sallnow finds both Christian and non-Christian components in shrines to which these pilgrims go. In the history of the area, we are told, one missionary, Arriaga (ca. 1620), destroyed 3,418 household shrines on a single trip. S.'s coverage of Catholic theology involved in shrines is good and complete. He gives details of the pilgrimage to the (non-Christian) shrine, covering costs, musicians, statues, paths, sites, the shrine, and the return.

The celebrations and ritual cycle of Qoyllur Rit'i are elaborately described, and details are given for pilgrims at two

different shrines, Wank'a and Justo Juez. S. concludes that each of these is unique and probably not duplicable in detail anywhere else. But "the kinds of social force that are vented in the cults and the logics and liturgies through which they acquire cultural form [are] the parameters of these diverse and unrepeatable processes" (266). In these cults is found a manifestation of the cultural opposition that history has placed on these Andean peoples.

As an annual (1961-75) visitor to the Altiplano, Tiahuanaco, and Cuzco, this anthropologist reviewer had to adapt to the spellings used by the author, e.g. Cusco, Inka (for Inca), Wantar (for Huantar), Wari (for Huari), Tiwanaku, etc. The text ends at page 269. Then follow the notes (helpful), appendices (with excellent maps), glossary (very useful Aymara, Quechua, and Spanish translations), references, and index.

FRANCIS X. GROLLIG, S.J.
Loyola University of Chicago

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SCRIPTURAL STUDIES

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TABLE OF CONTENTS ;

ARTICLES

- American Catholic Biblical Scholarship: A Review ,
Gerald P. Fogarty, S.J. 219
- Historical Criticism: Its Role in Biblical Interpretation
and Church Life ,
Joseph A. Fitzmyer, S.J. 244
- The New Handmaid: The Bible and the Social Sciences ,
Carolyn Osiek, R.S.C.J. 260
- Five Loaves and Two Fishes: Feminist Hermeneutics
and Biblical Theology ,
Phyllis Tribble 279
- Crisis in Jerusalem? Narrative Criticism in New
Testament Studies
PHEME PERKINS 296
- The Changing Shape of New Testament Theology ,
John R. Donahue, S.J. 314
- Contemporary English Translations of Scripture ,
J. P. M. Walsh, S.J. 336

BOOK REVIEWS

- DONAHUE, J. R.: The Gospel in Parable 359
GASTON, L.: Paul and the Torah 360
BROWN, P.: The Body and Society 361
ROUSELLE, A.: Porneia 362
BALDOVIN, J. F.: The Urban Character of Christian Worship 365
STRAW, C.: Gregory the Great 366
BARNES, R. B.: Prophecy and Gnosis 367

STANDAERT, N.: Yang Tingyun, Confucian and Christian	369
TREVOR-ROPER, H.: Catholics, Anglicans and Puritans	371
American Jesuit Spirituality (ed. R. E. Curran)	372
KAUFFMAN, C.: Tradition and Transformation in Catholic Culture	374
BRACKNEY, W. H.: The Baptists	376
GAUTHIER, P.: Newman et Blondel	377
LASH, N.: Easter in Ordinary	378
FIDDES, P. S.: The Creative Suffering of God	380
SHEEHAN, T.: Karl Rahner: The Philosophical Foundations	382
NADUVILEKUT, J.: Christus als Heilsweg	383
DULLES, A.: The Reshaping of Catholicism	385
RATZINGER, R.: Church, Ecumenism & Politics	386
CARR, A. E.: Transforming Grace	387
GELPI, D. L.: Inculturating North American Theology	389
JONSEN, A., and S. TOULMIN: The Abuses of Casuistry	390
CORT, J. C.: Christian Socialism	392
RAMSEY, P.: Speak Up for Just War or Pacifism	393
POLLARD, W. G.: Transcendence and Providence	395

SHORTER NOTICES 397

LEVENSON, J.: Creation and the Persistence of Evil	THOMPSON, M.: The Humanity of Jesus in the Fourth Gospel
CARROLL, T., and T. HALTON: Liturgical Practice in the Fathers	REES, B.: Pelagius: A Reluctant Heretic
KARDONG, T.: The Benedictines	EGAN, H.: Ignatius Loyola the Mystic
ALEXANDER, J. (ed.): William Porcher DuBose	NURSER, J.: The Reign of Conscience
COY, P. (ed.): A Revolution of the Heart	TAYLOR, M. (ed.): Paul Tillich
KING, T.: Teilhard de Chardin	ANDERSON, J.: A Vatican II Pneumatology of the Paschal Mystery
WIGODER, G.: Jewish-Christian Relations since the Second World War	FERME, D.: Profiles in Liberation
COX, H.: The Silencing of Leonardo Boff	THE ACADEMY OF HUMANISM: Neo-Fundamentalism
VIVIANO, B.: The Kingdom of God in History	SUCHOCKI, M.: The End of Evil
GARLJO-GUEMBE, M.: Gemeinschaft der Heiligen	EMPEREUR, J.: Worship: Exploring the Sacred
FUECHTMANN, T. (ed.): Consistent Ethic of Life	BUDZISZEWSKI, J.: The Nearest Coast of Darkness
PIERIS, A.: Love Meets Wisdom	LEE, J. (ed.): An Emerging Theology in World Perspective
SALLNOW, M.: Pilgrims of the Andes	

BOOKS RECEIVED 411

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The June issue, the second of our four issues commemorating *TS*'s 50th anniversary, focuses on Scripture. Seven articles treat, respectively, Catholic biblical scholarship, historical criticism, social-science models, feminist hermeneutics, narrative criticism, NT theology, and English translations.

American Catholic Biblical Scholarship: A Review (1) traces the story from John Carroll to Vatican I, when Catholic thinkers saw Scripture as part of the total experience of the Church; (2) focuses on the turn of the 19th century and the impact of Americanism; (3) studies the post-Modernist situation and the significance of Vatican II. GERALD P. FOGARTY, S.J., Ph.D. in history from Yale, is professor in the department of religious studies at the University of Virginia, with special interest and competence in U.S. religious history. Just published is his full-length *American Catholic Biblical Scholarship* (Harper & Row), on which the present article is in large measure based.

Historical Criticism: Its Role in Biblical Interpretation and Church Life (1) summarizes the origin and development of historical criticism, (2) describes the method, (3) unveils the presuppositions with which the method is sometimes used, and (4) explains how the method is employed in biblical interpretation and in the Church's life. JOSEPH A. FITZMYER, S.J., Ph.D. from Johns Hopkins, is currently Gasson Professor in Boston College's department of theology. He specializes in the NT and its Semitic background. His most recent book is *Paul and His Theology: A Brief Sketch* (2nd ed.; Prentice-Hall, 1989). He is working on a *Comprehensive Aramaic Lexicon*. The Brown-Fitzmyer-Murphy *New Jerome Biblical Commentary* will be published by Prentice-Hall in 1990.

The New Handmaid: The Bible and the Social Sciences surveys and assesses the present state of social description and use of social-science models in NT interpretation. CAROLYN OSIEK, R.S.C.J., Th.D. from Harvard, is professor of NT within the Catholic Theological Union in Chicago, with special interest and competence in the second century, feminist hermeneutics, and NT social analysis. Recent publications include *Beyond Anger: On Being a Feminist in the Church* and *What Are They Saying about the Social Setting of the New Testament?* (both Paulist Press). She is preparing a Hermeneia commentary on *The Shepherd of Hermas*.

Five Loaves and Two Fishes: Feminist Hermeneutics and Biblical Theology explores feminist interpretation of the Bible, specifically the Hebrew Scriptures. The study begins with an overview of feminism, proceeds with a sketch of biblical theology, and concludes by joining the subjects to consider offerings and make overtures. PHYLLIS TRIBLE, Ph.D. from Columbia, is Baldwin Professor of Sacred Scripture at Union

Theological Seminary in New York City, with special concern for exegesis, literary criticism, biblical theology, and hermeneutics. Her latest book is *Texts of Terror* (Fortress, 1984); she is preparing a book on the discipline of rhetorical criticism in biblical studies.

Crisis in Jerusalem? Narrative Criticism in New Testament Studies explains how narrative criticism challenges the traditional historical-critical presentation of biblical texts as built of units of tradition in accord with a theological program of the author; the text engages readers in creating images of the world and values, which must also be subject to challenge by other narratives; gospel projections of the place of Judaism in salvation history must be questioned today. PHEME PERKINS, Ph.D. from Harvard, is professor of theology at Boston College. Specializing in NT and early Christianity, she focuses on Johannine writings, Gnosticism, and NT theology and ethics. Her most recent book is *Reading the New Testament* (2nd ed.; Paulist, 1988). Near publication is *Jesus as Teacher*.

The Changing Shape of New Testament Theology, after surveying the way NT theology has been done by four major authors (Bultmann, Cullmann, Goppelt, Schillebeeckx), assesses the impact of the use of contemporary literary criticism and social-scientific methods on NT theology. Since NT theology has always been in dialogue with reigning exegetical methods, these more recent methods pose a challenge to future NT theologies. JOHN R. DONAHUE, S.J., Ph.D. in NT from the University of Chicago, is professor of NT at the Jesuit School of Theology, Berkeley, Calif., with special attention to the Synoptic gospels and NT theology. He is author of *The Gospel in Parable* (Fortress, 1988) and, with Walter Brueggemann, editor of the series *Overtures to Biblical Theology*; he is also an editorial consultant for *Jahrbuch für biblische Theologie*. He is projecting a book on the theology of Mark.

Contemporary English Translations of Scripture reveals in detail how the publication of a fresh NT translation of the *New American Bible* and, to a lesser extent, the appearance of the *New Jerusalem Bible* are signs that translation practice is changing—from “dynamic equivalence” to “formal equivalence.” The article studies some infelicities of past translations and their amendments in more recent versions. J. P. M. WALSH, S.J., Ph.D. from Harvard, is assistant professor of OT at Georgetown University. In 1987 Fortress Press published his *The Mighty from Their Thrones: Power in the Biblical Tradition*.

The September issue will concentrate on systematic theology.

Walter J. Burghardt, S.J.
Editor

- Vanni, U. *L'Apocalisse: Ermeneutica, esegesi, teologia*. Bologna: Dehoniane, 1988. Pp. 432. L. 50,000.
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