

BOOK REVIEWS

HARPER'S BIBLE COMMENTARY. Edited by James L. Mays et al. San Francisco: Harper & Row, 1988. Pp. xviii + 1326 + 16 maps. \$34.95.

This new commentary is welcome. The contributors are first-rate: learned, careful, clear. The volume is comprehensive, including detailed and most helpful commentaries, not just on the protocanonical books but on the Apocrypha as well. Survey articles on biblical history, text and canon, methods of biblical interpretation, etc. introduce the volume. The commentary proper is divided under seven headings: Historical Books, Psalms and Wisdom, Prophets, Apocrypha, Gospels and Acts, the Pauline Letters, and the General Letters to the Churches. Before each of these sections an introductory article serves to orient the reader to the books in that division. (Among these, worthy of special mention are J. Collins' introduction to the Apocrypha and R. Jewett's introduction to the Pauline corpus.) Within, and set off from, the text of the commentary are sprinkled 32 short essays, each a kind of excursus on matters that arise in the text being commented. Examples of these include "Women in Genesis," "The Personification of Wisdom," "The Interaction between Prophet and God," "The 'Trials' of Jesus and the Responsibility for His Execution," "Were Chapters 10-13 [of 2 Corinthians] Originally a Separate Letter?" Frequent references to articles in the *Harper's Bible Dictionary*, intended as a companion volume to this one, offer a way for the reader to pursue more detailed study of particular matters.

The plan of the volume is to allow the student to read individual passages within the context of the section, the section within the book, the book within the totality of its cognate books (e.g., Genesis-Esther), and each of the seven divisions within the context of Scripture as a whole. The clarity of outline of this commentary, then, serves its purpose very well indeed. As the general editor puts it, "Comment on these divisions does not proceed verse by verse, nor is it composed of a series of unrelated explanations of details in the text. Rather, it takes the form of integrated exposition that interprets the unit under discussion as a whole and so gives users a coherent commentary to accompany the reading of that book of the Bible" (xvii).

Yet this plan has the defects of its qualities. The student who wishes to find explanations of particular words and phrases in a pericope is often frustrated. (Among a handful of exceptions to this rule, the commentary on Mark stands out as especially detailed and generously informative.) The focus on giving a sense of a passage as a whole not infrequently leads to bland paraphrase. E.g., consider the following from the commentary on Matthew 14: "When Jesus says, 'It is I. Have no

fear!' Peter calls out from the boat, 'If it's you, Lord, command me to come to you upon the waters' (14:28). Jesus thereupon invites him to come. Peter sets out but loses confidence and starts sinking, crying out, 'O Lord, rescue me' (v. 30). Jesus stretches out his hand, grasps him, and reproaches him for his puny faith and for giving way to doubt" (967).

Furthermore, in many instances the commentary fails of its intention to offer the reader large contexts within which to study individual matters. To get a sense of the Deuteronomistic History, one must cull and assemble details found in the commentaries on its individual books (especially Deuteronomy and 1 Kings). The three-stage model for understanding the formation of the Synoptic Gospels is explained, sometimes obiter, in the three commentaries on them. The very frequent biblical use of Canaanite motifs of "creation" (the subduing of Sea) and divine kingship is nowhere comprehensively explained, and what explanation there is either shies away from acknowledging mythological language—"Israelites were not seafarers and dreaded the open waters"—or speaks of it in the most general, and unhelpful, of terms: "In Ps. 89:10-15 the mythology about Baal's conquering the sea (Ps. 29) is transferred to the one supreme God, Yahweh, who overcomes the sea monsters of evil and chaos to create a new stable world, the home of the Lord's kindness and fidelity." Similarly, the ancient Near Eastern conception of the Divine Council, fundamental to professions of Yahweh's cosmic lordship, virtually disappears from the pages of Scripture; this comment on Psalm 82 is not unrepresentative: "[Its] prophetic speech . . . summons wicked judges before the divine tribunal. . . . Judges are called 'gods' (Heb. *'elohim*) in that they stand in the place of God (Exod. 4:16; Ps. 45:7)." Except for a short essay by Nils Dahl in his commentary on Ephesians, the Principalities and Powers receive only the most vague treatment.

These omissions might be seen as "falling through the cracks." Even more frustrating, though, are omissions of specific items of explanation. The son/Father relationship crucial to traditions about the Davidic king (2 Sam 7:14; Pss 2:7; 89:27) is nowhere mentioned until we reach the NT commentary. The echo of 1 Kgs 12:28 in Exod 32:4, 8 is noted in the commentary on Exodus but not in that on 1 Kings. The Priestly phrase "outside the camp" used in Heb 13:13 goes unexplained. And so of myriad other passages.

Yet, if the volume is in many ways deficient as a work of reference, it would make a superb study guide for working systematically through a given book. Especially admirable are the commentaries on Deuteronomy (R. Nelson), Job (E. Good), Mark (J. Donahue), and Romans (P. Meyer). The book is remarkably free of typographical and spelling errors (pascal for paschal, Siriac for Syriac, Johnanan for Johanan, and a few others).

An index would have made the work even more useful.

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J. P. M. WALSH, S.J.

THE FIRST HISTORIANS: THE HEBREW BIBLE AND HISTORY. By Baruch Halpern. San Francisco: Harper and Row, 1988. Pp. xv + 285. \$22.95.

The modern discipline of Scripture studies, like the rest of the humanities, has many subspecializations and many ongoing debates within these. One of the principal continuing discussions concerns the accuracy of historical statements made in a given passage or book. Some question the possibility of success in our search for accuracy, given the anecdotal style of the original passages and the long period of oral transmission before they were written down. Others hold that we should give the biblical authors and editors more credit, and so allow for the probability of a good deal of accuracy, unless we have additional outside information.

Halpern forcefully argues for the latter stance, noting that we must try to appreciate the logical organization that underlies much of the writing in Joshua, Judges, Samuel, and Kings. We should keep in mind the author's sincere intentions and his claim that the account is an accurate reconstruction from reliable sources. H. examines some short passages, then goes on to some larger blocks of writing where more editing was needed for integration into a certain book. He finishes by looking at some broad characteristics of the two books of Kings.

The first short passage is the story of Ehud from Judges 3. H. goes into considerable depth in speculating on Ehud's cleverness and military skills, and into the related question of the architectural layout of the audience hall. Such a room was usually fairly small, and had an adjoining outer courtyard where guards and retainers could conveniently wait within shouting distance while private audiences were held. Another instructive example is the story of Jael and Sisera in Judges 4. H. persuasively argues that this prose account could have been fully constructed from the following poetic account of the same event (the Song of Deborah, chap. 5). Thus the biblical writer may well have intended to be as accurate as possible in retelling these heroic tales of Ehud and Jael. H. next analyzes the well-known theological framework that supports the book of Judges. This need not have been imposed on an older collection of tales; it could have been fashioned at the same time as the collection was assembled. The writer was trying to give an account of the period between Joshua and Eli, and all the sequences in the book make sense if history is the editor's primary intention.

Another large block of text involves the life of Solomon (1 Kings 1-12). H. assumes that the editor of these chapters has a right to his own

judgment about the role of Solomon and the high places (1 Kings 11) (in favor of the reforms of Josiah). The subsequent divine punishment was to allow the secession of the northern kingdom, which the editor accepted as a legitimate event. H. denies any significant recasting by editors looking back from the time after the Exile in Babylon. H. also favors the idea of an early editor (not as late as the Exile) for 1 Samuel 8–15. This group of chapters probably originally involved two separate sources. The second source contained what is now 1 Sam 9:1–10:12 and chaps. 13–14. The principal organizing device supplied by the editor was 1 Sam 10:13–16. The final example involves the editing of all of Kings. H. first focuses on the many possible historical sources (chronicles, shrine archives, monument inscriptions, etc.) and the editor's main interests. These are mostly religious matters such as the high places, cases of apostasy, etc. The editor seems to have had the narrow goal of studying the effects of these religious failures on the life of the nation, but this allowed him to use many sources without serious modifications. H. also examines the unhistorical material (suspect genealogies, reconstructed dialogues, divine intervention as a complementary cause, miracles, etc.) in the same books. Most of these references seem to be already embedded in the sources and are accepted as such by the editor, since they do not detract from his main interests. The special case of the cursed altar in 1 Kings 13 may be the most questionable of these stories, but it does prove to be a very effective device in the book.

The scholarly strengths H. brings to his biblical selections are very admirable. There are extensive lists and helpful charts, often involving Hebrew citations. He also explains the arguments of like-minded scholars (such as Martin Noth), and adversaries (especially J. van Seters) clearly and at length. His study of key verses and sequences is quite thorough at all points in the book.

Some words of caution. H. can lose the reader in the thickets of his writing style (especially by internal references to other parts of other chapters). His very thoroughness could discourage some interested readers from persevering to the end. One may also disagree at times with the harsh polemic tone used against scholars in the other camp (e.g., against van Seters). Finally, it remains to be seen if H.'s hypotheses about the editorial logic used in these examples can be extended to other sections of the Bible without much modification. Whoever attempts such a task, or whoever wishes to refute H. on his own ground, will have to emulate his high standards of research and analysis.

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WILLIAM T. MILLER, S.J.

JESUS: ONE AND MANY—THE CHRISTOLOGICAL CONCEPT OF NEW TESTAMENT AUTHORS. By Earl Richard. Wilmington, Del.: Glazier, 1988. Pp. 546. \$29.95.

With the accent upon Christology, Richard has managed to furnish the interested reader with much more—a veritable introduction to many facets of the bewildering heterogeneity of NT thought. Style and content indicate that the book is intended for the serious student, not the scholar, although the latter may profit at times from an insight or happy turn of phrase.

R. first considers the history of scholarship concerning Jesus of Nazareth, the social and cultural background of the NT period, and the development of the traditions about Jesus in the early Church. He then treats in order the Christological views of the individual evangelists, the Pauline and Deutero-Pauline writings, the remaining books of the NT, and finally post-NT developments.

R. furnishes the reader with a general survey that conveys a vast amount of up-to-date, well-documented information. The presentation is generally clear, though occasionally the student will be expected to work through involved exegetical arguments. The opinions of other scholars receive lengthy attention, followed by R.'s own views and preferences, which rarely differ from the consensus of today's middle-of-the-road exegetes. On the debit side, the beginning student may at times feel overwhelmed by the sheer weight and volume of the scholarly opinions, often contradictory or confusing. But close study and dedication should bring rewards to the persevering. This is not a book for casual reading.

R. also includes a lengthy chapter on Christology in the Fathers and early church councils by his colleague Stephen J. Duffy. This contributor deserves special plaudits for felicitous expression in a complicated and controverted field; even when not in agreement, one cannot help but be stimulated by his presentation. An example: "In his christology of exaltation Ignatius [of Antioch] felt free to speak repeatedly of 'Jesus Christ my God.' His impassioned devotion and penchant for rhetorical paradox override all theological difficulties" (437). Less fortunate is Duffy's unannounced but evident concern for maintaining a genderless God even in scriptural texts; thus 2 Cor 5:19 becomes "In Christ God was reconciling the whole to Godself"—an idiosyncratic, tendentious reading indeed for *heautō*.

R. supplies lists of suggested readings. Easy consultation of the treatise is hampered, however, by lack of suitable indices of texts, themes, and authors—a serious drawback in a work of this type. Yet we have here a viable entry in the Christology sweepstakes; it may run behind classics such as Dunn, Hahn, Fuller, Moule, and Cullmann; but there is always

room for new arrangements and new expression.

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GRIECHISCH-DEUTSCHES WÖRTERBUCH ZU DEN SCHRIFTEN DES NEUEN TESTAMENTS UND DER FRÜHCHRISTLICHEN LITERATUR. By Walter Bauer. Sixth, completely reworked edition. Edited by Kurt and Barbara Aland, with the collaboration of Viktor Reichmann. Berlin/New York: de Gruyter, 1988. Pp. xxiv + cols. 1-1796. DM 148 (\$95.50).

In the study of the Greek text of the NT, Bauer's dictionary has been the student's vade mecum for decades. It first appeared in 1928 as a revision of Preuschen's *Vollständiges griechisch-deutsches Handwörterbuch zum griechischen Neuen Testament*. Bauer died in 1960, two years after the fifth German edition was finally published. That was reprinted in 1963 with numerous corrections. The fourth German edition was translated into English and adapted by Arndt and Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (1957). With the aid of F. Danker, this English version appeared in a second edition in 1979, which utilized much of the new material that Bauer had put into his fifth edition. After Bauer's death, work was continued by members of the Institute for NT Textual Criticism at Münster. The sixth edition has now appeared under the capable editorship of K. and B. Aland, with the collaboration of V. Reichmann. The title on the spine of the book begins with "Bauer-Aland," the way the book will undoubtedly be referred to.

Whereas Preuschen and Bauer had used in the title "the New Testament and the other primitive Christian literature," Bauer-Aland more modestly phrases it "the New Testament and early Christian literature," by which is meant principally the vocabulary of the Apostolic Fathers and early NT Apocrypha.

Three things characterize the sixth edition. (1) It is based on the critical text of Nestle-Aland²⁶ (1979) and UBSGNT³ (*Greek New Testament*; United Bible Societies, 1975). At the end of an article on a given word, a double asterisk means that all the occurrences of the word in these critical texts have been cited; and a single asterisk, all those in the rest of "our literature." Whereas Bauer often noted variant readings and mentioned the manuscripts that had them, the sixth edition saves space and simplifies by using merely v.l. (=varia lectio), which any user of Nestle-Aland²⁶ can control. (2) The occurrences of Greek words in the Apostolic Fathers have been thoroughly checked against the text of K. Bihlmeyer, *Die apostolischen Väter* (2nd ed., 1956). (3) New editions were used for the NT Apocrypha preserved in Greek and stemming from the first half of the second century A.D. (or, at the latest, the beginning of

the third century, when dates are contested). As a result, there are 250 new word-articles in this edition.

In Bauer's fifth edition no occurrences were cited from the Apologetes, but this is now somewhat remedied in the sixth, even though the same thorough coverage has not been possible. Yet, important works such as Melito's *Paschal Homily* and writings of Justin are now represented; and even later writings of the patristic period are sometimes included. More than 70 new authors or writings appear in the lists of abbreviations.

The references to words in the LXX, Greek papyri, and intertestamental works have been expanded. In most cases Bauer's translations of words have been preserved, but at times these have been modernized or corrected. The book has not grown in size; its pagination is roughly that of the fifth edition. But with the addition of 250 new articles and of references to 70 new authors and writings, space had to be saved. Electronic composition of the book has made it possible to use fonts in a creative way that saves space, yet produces a very readable page. Entries have been curtailed, and the radical elimination of references to many, but not all, secondary discussions of the words has helped. However, this last feature was an important facet in Bauer's fifth edition, and the elimination of it means that one will still have to consult the earlier edition for such valuable leads, even though some of them are now antiquated.

Overall, Bauer-Aland makes a fine impression. The articles are up to date, and many corrections are most welcome. For instance, the article on *abba* (col. 1) has eliminated the questionable note that it was a secondary form, erroneously equated with the Aramaic emphatic state. Again, the noun *paresis* (Rom 3:25) is now more correctly translated as "pardon (of punishment), forgiveness" (1265), instead of "a passing over, letting go unpunished."

Interestingly enough, in the article on *kephalē*, "head," Bauer-Aland (875) clearly recognizes its figurative meaning, which expresses a relation of superiority among living beings, as in 1 Cor 11:3 and Eph 5:23. This is to be noted despite the protests of scholars such as R. Scroggs (*JAAR* 40 [1972] 298-99; 42 [1974] 535 n. 8), J. Murphy-O'Connor (*CBQ* 42 [1980] 491; *NJBC* art. 49 §53), et al., who deny that *kephalē* has the figurative meaning of authority or superiority and would rather translate it as "source." See further my forthcoming article "Another Look at *kephalē* in 1 Corinthians 11:3," *NTS* 35 (1989).

In the article on *Skeuas*, "Sceva," a chief priest mentioned in Acts 19:14, Bauer-Aland (1507) continues to cite an inscription from Miletus (*Corpus inscriptionum graecarum* 2889) as a text where this name supposedly occurs. But L. Roberts (*Les gladiateurs dans l'orient grec* [Paris,

1940] 180, 182) showed that it is not a name, but rather an adjective meaning "left-handed," a description of a Thracian gladiator whose name was really *Eukarpos*. Indeed, that is mentioned in the article by B. A. Mastin (*JTS* 27 [1976] 405-12) that Bauer-Aland has added.

We are indebted to the Alands and their collaborators for this wonderful production of the sixth edition of Bauer. It is a worthy successor to his indefatigable labors, which have put all students of the Greek NT in his debt.

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JOSEPH A. FITZMYER, S.J.

A THEORY OF RELIGION. By Rodney Stark and William Sims Bainbridge. New York: Peter Lang, 1987. Pp. 386. \$52.50.

Accepting the mission of the social science of religion, Stark and Bainbridge set out to explain religion as a purely human phenomenon, the causes of which are to be found entirely in the natural world. They propose to specify in a relatively complete way why and how various aspects of religion occur and to do so through a structure of formal explanation. Their strategy is to develop a deductive theory which, beginning from some principles about human nature, can derive the richness of religion and do so in a way that ties all the many ideas together in a satisfying, logical structure. The seven axioms of the theory are presented as noncontroversial statements about the world and about how people behave and interact; these axioms are taken as givens to be illustrated in the subsequent discussion, but not proven.

The authors draw upon principles common to exchange theory, which, together with microeconomics, provides the axiom that "Humans seek what they perceive to be rewards and avoid what they perceive to be costs" (27). The emphasis throughout is that religion arises out of and is maintained by exchange processes, and the surrounding social and cultural environment is treated as a market influencing such exchanges. The controlling assumption is a psychological egoism that everyone seeks to get the most for the least and "altruism" is merely apparent. According to S. and B., when humans cannot quickly and easily obtain strongly desired rewards, they persist in their efforts and may often accept compensators instead. "Religion" refers to systems of general compensators based on the assumption of forces beyond or outside nature. Religious organizations are social enterprises whose primary purpose is to create, maintain, and exchange supernaturally-based general compensators. As described in the theory, humans in search of great and difficult rewards imagine supernatural exchange partners, the gods, who have the resources to satisfy human desires. The religious specialists who specialize in producing and exchanging compensators of great generality based

on supernatural assumptions are the priests, who increase thereby the rewards flowing to themselves.

S. and B. devote several chapters to the formation and evolution of sects and cults as well as affiliation with such movements. A sect movement is a deviant religious organization with traditional beliefs and practices. Sectlike religious organizations are likely to show a higher degree of tension with their surrounding sociocultural environment and to serve the relatively deprived. Churches, with lower tension toward society, place more emphasis on direct rewards, sects on compensators. Successful sects tend to move toward lower tension and are frequently transformed into churches by the privileged. A cult movement is a deviant religious organization with novel beliefs and practices. Cults are more able than sects to recruit among the advantaged members of a progress-oriented cosmopolitan elite.

The authors point out that the alternative cultural systems of politics and science offer religion serious competition, especially as they provide compensators in the form of promises that life will be vastly better after the revolution or that research can banish the terrors of human mortality. Yet S. and B. affirm that secularization is a permanent process in every religious tradition, whose result is not the extinction of religion but the weakening of some particular religious organizations. When secularization erodes the power of respectable denominations, it leaves the market for general compensators first to the sects and then to the innovation of cults. People will continue to postulate gods capable of providing those rewards they cannot obtain for themselves, such as everlasting life. Moreover, the powerful want religion to support their position of privilege and superior level of rewards, while the powerless want forms of religion in tension with the sociocultural environment dominated by the powerful.

This study is generally clear and coherent, and provides fresh, interesting sidelights on the ebb and flow of religious groupings as human organizations. It may well represent the state-of-the-art in a fashion of the sociology of religion. From a philosophical perspective there are disappointments, since the key notions of causality (natural/supernatural) and the testing of beliefs remain unanalyzed in a nest of ambiguity. But more to the point, the authors' claim to capture the richness of religion will strike most religious believers with a hollow sound. The reduction of the life of religious experience and activity to the size of *homo economicus* will seem to them an enterprise of exaggerated thrift. What you put into your axioms predetermines what you will get out from them. That all-too-human motives of selfish advantage and prestige often infect religious behavior is an old story. Much of the power of religious faith lies in its capacity to redeem persons from the servitude

of their egoism. For those who have tasted this freedom, even occasionally, this scientific explanation of religion will appear to offer only damaged goods.

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DAVID J. CASEY, S.J.

NATURE AND GRACE: TOWARD AN INTEGRAL PERSPECTIVE. By James A. Carpenter. New York: Crossroad, 1988. Pp. xi + 229. \$22.50.

The relationship of nature and grace is a perennial problem. No one deals with doctrine without becoming entangled in it. C. challenges us to refashion the theology of nature and grace by enlisting in a jihad against an enthroned anthropocentrism and an almost exclusive emphasis on history that have bedeviled theology since the Enlightenment. A radical turn to the subject, C. contends, has made us oblivious of the manifest truth that persons and their history are embedded in the larger continuum of nature. A nature-grace scheme recast to meet the requirements of the anthropic principle of contemporary cosmologies could move us out of entrapment in anthropocentricity into a liberating theocentricity. Bifurcated Western consciousness demeans nature by denuding it of grace, and the consequences are the alienation of nature from grace and history and all the deadly dualisms that ensue. As unique as humans are, we are not the central focus of all value in the universe. Redemptive history is but an aspect of the divine creative activity, perhaps only a moment in the vastness of the cosmos. Further, when God is removed from nature, God disappears for us because we ourselves are nature. If God has nothing to do with nature, God has nothing to do with our total being. Thus the relation between nature and history is more complex than the line drawn between natural and revealed theologies, for nature is the precondition of history and enters into its substance in our corporeality, in what we value and fight over, feed upon and return to. Nature is not just fodder for historical action. We are beings of two realms, *Umwelt* and *Mitwelt*. Thus religious experience cannot be sundered from the experience of nature, for revelation is situated not in part of experience but in all of it as one whole. Social justice and justice to nature are intertwined. C.'s summons, then, is not to devalue history but to contextualize it.

Diagnostic rather than programmatic, C. succeeds in expanding the horizon within which the classical issue must be approached. "Grace" is not merely God's self-communication to humans. It is also God's power and presence to the whole world of creatures as immanent ground. Restriction of grace to human consciousness is one of the roots of the isolation of history at nature's expense. Hence C. calls for a more inclusive understanding of grace, one suited to our new awareness and broader conception of nature. While "nature" referred to human nature in the

classical nature-grace problematic, C. gives it an all-inclusive sense, though he focuses on nature as immediately experienced within and without ourselves and the realm in between. Nature has a "history" and, though infinite, our knowledge of it is minuscule. As Coleridge saw, nature is "the mighty alphabet for infant minds." Yet C. will not allow the plea that we do not comprehend nature and cannot think "nature" as a whole to exempt us from reckoning with it theologically. To point up the narrowness of the traditional nature-grace rubric and the need to rework it, C. documents his case with chapters on the varied views of Augustine, Irenaeus, Tillich, Rahner, Metz, Moltmann, Whitehead, and Westermann. For all their brevity, the summations are accurate and incisive. C. emerges a Whiteheadian of sorts. God does not function in a religious sphere alone but in the matter-of-fact appetitions at the heart of all entities. However secularly conceived, these functions are of grace. Grace is thus a double reality, present and active in things extrahuman and in humankind. But there cannot be two graces, just as there cannot be two natures, one human, the other nonhuman. Nature is one organic whole; grace is in and with the whole.

C.'s effort to move us in a counterdirection toward a theological naturalism and have us see nature in light of grace, grace in light of nature, and the two inseparably united is a valuable contribution to a classic question, but it is not problem-free. "Grace" is expanded analogically (as it always was) and perhaps beyond as its referent becomes anything and everything occurring within creation, even the dominance of science, nuclear armaments, and the snuffing out of life. Moreover, we are never told clearly *how* nature and grace, while distinct, are integrated, and thus whether the classical nature-grace problematic is now to be conflated with the problem of the general divine concursus or subsumed under divine providence, as in Aquinas. Finally, in this welcome cosmic vision, what are we to make of churchly assertions of Christ's absolute, universal normativeness?

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ETERNITY IN TIME: A STUDY OF KARL RAHNER'S ESCHATOLOGY. By Peter C. Phan. Cranbury, N.J.: Susquehanna University, 1988. Pp. 269. \$35.

The most comprehensive, synthetic study of Rahner's eschatology to date. With refreshing clarity, conciseness, and nuance, Phan locates R.'s eschatology in the context of his theology and unfolds its "spectacular unity." His diachronic and synchronic method cogently shows R.'s thought evolving homogeneously from a somewhat individualistic, existential outlook centered on cognition to an intersubjective-interpersonal

view focusing on freedom, love, and history. Moreover, due to his dialogue with Marxism and secularism, as well as his reflections on themes such as history, hope, the future, liberation and political theology, revolution, and the Church in the modern world, R.'s later eschatology stresses explicitly the sociopolitical dimensions of human existence and the Church's critical task. Thus R. was able to demonstrate the intrinsic relationship between Christian transcendent consummation and secular, inner-worldly utopias. Correctly to my mind, Phan understands R.'s eschatology as anthropology conjugated in the future tense and understood in terms of what has already occurred in Jesus Christ.

Especially noteworthy is Phan's exposition of R.'s *one* eschatology as individual and social, particular and cosmic, spiritual and material, gift and appropriation, judgment and renewal. For R., all eschatological assertions have the *one* totality of the human person in mind, and with Christ air-prime hermeneutical principle. Phan praises R. for the far-reaching consequences of his hermeneutics of eschatological assertions and demonstrates convincingly that this hermeneutics is pre-eminently a theological task employing the *analogia fidei*, despite his use of both Schleiermacher and Dilthey's emphasis upon lived experience as the necessary medium for understanding religious realities and of Heidegger and Dilthey's view of hermeneutics as a process of bringing to light what the text could not have said.

Phan also gives an excellent exposition of R.'s unified and tightly coherent view of temporality, freedom, death as an aspect of anthropology, eternity, immortality, resurrection of the body, apocatastasis as the object of prayer and hope, immediate resurrection upon death, Christ's redemptive death qua death, the Christological and soteriological aspects of Christ's resurrection, the eternal significance of Christ's humanity, heaven as the beatific vision of the Trinity, purgatory as the integration of the many levels of the human person, the intermediate state, the pancosmicity of the soul, a Christian interpretation of reincarnation, and martyrdom.

However, unlike Joseph Wong's excellent study (*TS* 4 [1985] 735-36), for example, Phan offers no dialogue between R. and his critics and commentators. Too often Phan is uncritical of R.'s critics and simply heaps up one-line criticisms against him. Although many of Phan's critical questions are perceptive and trenchant, others indicate that he has not read the entire Rahnerian corpus and the better Rahnerian commentators.

For example, after Anselm Grün's work, can one accuse R. of not having a theology of Christ's death on the *cross*? Should R. be chided for being too transcendental and for neglecting history, after the works of

Leo O'Donovan, Neufeld, Wong, Neumann, and others? Can Phan legitimately label R.'s practical ecclesiological cosmology as "sketchy" in the face of R.'s work in the five-volume *Handbuch der Pastoraltheologie* (and elsewhere)? Pace Phan, R.'s book with M. Viller, as well as numerous articles, indicate that his theology has indeed paid sufficient attention to the experiences of the saints and mystics. It is incongruous to say that Barth's benign apocatastasis does better justice to the mystery of God's victorious grace and human freedom than R.'s; for Barth's view suggests that one may in fact hold apocatastasis, although the Church may not *preach* it. Phan is correct when he avers that R.'s distinction between eschatology and apocalyptic is too tidy. However, if, with R., Phan accepts the "already" and "not yet" of the kingdom in Christ, then why fault R. for maintaining that the future cannot bring about something *totally* novel?

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ESCHATOLOGY: DEATH AND ETERNAL LIFE. By Joseph Ratzinger. Translated by Michael Waldstein. Washington, D.C.: Catholic University of America, 1988. Pp. xviii + 307. \$29.95; \$14.95.

This translation of Ratzinger's 1977 dogmatic textbook includes two appendices on the book's reception and more recent literature on eschatology. In three parts R. defends the coherent and stable development of the primary language of faith as found in the Bible, liturgy, and magisterial statements. Part 1 explores the debates about the eschatological character of the kingdom of God in the NT. Individual death and immortality are the focus of Part 2. Part 3 treats the end of the world, the final judgment, and the afterlife.

Most pronounced in this book is R.'s defense of the immortality of the soul. He argues against those who conclude that the immortality-of-the-soul formula is based on a dualistic anthropology and antithetical to the scriptural witness on the resurrection. R. rightly argues that in the debate with Gnostic dualism and at subsequent stages of the doctrine's development the Church's intention was to acknowledge the unity of the person. Critical of current innovative formulas, he insists that he is not trying to reprimatinate eschatology by a return to the teachings of the Fathers or Aquinas, but to advance the traditional formula—the immortality of the soul—by developing a "dialogical" concept of humanity based on the Scriptures and the Fathers: "man is defined by his intercourse with God" (152, 268). "God himself, and the communion he offers, are life. To belong to him, to be called by him, is to be rooted in life indestructible" (114). This dialogue is concretely mediated through Christ; his death and resurrection reveal the invitation and gift of

transforming death into life.

In addition to the human person's relationship with God, this dialogical anthropology affirms the individual's part within the network of human relations. The individual's "final place in the whole can be determined only when the total organism is complete . . ." (1970). Consequently R. discredits any reduction of the end of the world and the resurrection to the moment of the individual's death. For the dead there is an interim period before the Last Judgment and the resurrection of the body. Christians on earth are exhorted to be watchful, for the end is unpredictable and beyond our control; to promote the unity of the sacramental Church and the moral order threatened by the hubris of technical and emancipatory reason; and to be mindful of the suffering ones whose destiny is bound with theirs. Heaven is the culmination of the dialogical and sacramental experience of the community. Purgatory is transforming penance and grace beyond death. In the commerce of the living with the dead, burdens are shared through mutual prayer for each other's final good. The dogmatic claims about hell as eternal punishment ought not to be questioned, but they should also be seen as a challenge to oneself and "not so much a threat to be hurled at other people" (217).

"One of the fundamental tasks of Christian theology," R. urges, is "the setting asunder of eschatology and politics" (59). By rejecting chiliasm "the Church repudiated the idea of a definitive intra-historical fulfilment, an inner, intrinsic perfectibility of history" (213). In this context he acknowledges that the work of political and liberation theologies contains "gleams of real gold" (58), but he accentuates the negative in his assessment. These theologians offer a secularized version of the apocalyptic motifs of the Scriptures and the medieval abbot Joachim of Fiore and make the realization of the kingdom into a political process. R. prefers aspects of Cullmann's salvation-history model and Dodd's realized eschatology, which are compatible with his emphasis on church, sacraments, and the continuity of tradition. "The Kingdom of God is not a *political* norm of political activity, but it is a *moral* norm of that activity" (59).

This logic is forceful; it coheres with R.'s dialogical anthropology, and it rightly affirms the continuous mediation of the Church's eschatological message through tradition and sacraments. It has weaknesses as well. History is portrayed as the occasion for a transcendent encounter through sacraments; that we also find in history anticipatory signs of the kingdom in work for social transformation and emancipation tends to be discounted. R. fails to account adequately for the political concerns that animate some prophetic and apocalyptic traditions, the political dimensions of Jesus' execution, and the positive moral and political functions

served by the utopian imagination and the memory of those who have suffered and died. R.'s attempt to develop the classical heritage of eschatology through a dialogical anthropology is a positive contribution. But this work will neither quell questions about the possible dualistic and other-worldly *tendencies* supported by the received position, nor will it forestall further revisionist attempts.

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BRADFORD E. HINZE

THEOLOGY FOR THE THIRD MILLENNIUM: AN ECUMENICAL VIEW. By Hans Küng. Translated by Peter Heinegg. New York: Doubleday, 1988. Pp. xvi + 315. \$24.95.

A collection of methodological articles, most of which were previously published. Küng has gathered them here as a summary of the theological hermeneutic that underlies his other writings. Since few of the articles had appeared in English, this work provides English-speaking audiences with Küng's most explicit articulation of his theological methodology. Küng's fundamental claim is that modern culture in general, and Christian theology in particular, are undergoing a wide-ranging paradigm change, and that his methodology is the most appropriate one for this changed situation. Two central chapters draw on Thomas Kuhn to explain the concept of paradigm shifts and to sketch Küng's interpretive history of such shifts in Christian theology—culminating in the claimed shift to "postmodernity."

For this changed situation Küng advocates a "critical ecumenical" theology. He characterizes such an approach as (1) *truthful*, rather than opportunistic or conformist, (2) *free*, rather than authoritarian, (3) *critical*, rather than traditionalistic, and (4) *ecumenical*, rather than denominational. Ultimately, all four characteristics reflect Küng's most central concern: that all received ecclesiastical tradition(s) be submitted to the test of the original Christian revelation.

This focal concern is clearly evident in Küng's first section on the "classic conflicts" which need to be sublated in a "postmodern" theology. All four chapters actually focus on the same issue: the necessity of (and problems in) critiquing tradition or church dogma by Scripture. Besides the general discussion of paradigm changes, the second section of this book presents Küng's model of theology. It construes theological reflection as taking place between two "poles." One pole is the "norm" of Christian theology found in God's revelation through the history of Israel and Jesus. The other pole is the "horizon" of Christian theology—contemporary human experience. The task of theology is to investigate each of these poles critically and then provide a Christian interpretation of and confrontation with the modern world.

The third section of K  ng's book reveals his recent conviction that truly ecumenical Christian theology must be developed in dialogue with other world religions. These essays deal with questions of the uniqueness and relative validity of world religions. While not claiming to provide final answers, they are an insightful statement of the issues to be considered. The concluding section is a brief but suggestive portrayal of Karl Barth as the initiator of the postmodern paradigm that K  ng advocates.

This convenient collection of K  ng's methodological reflections is to be warmly welcomed. At the same time, it would have been much strengthened if K  ng had dialogued more with current critiques of, or alternatives to, his model. For example, he chooses to reprint without change a 1962 article in order to make one of his crucial arguments: that the *original* testimonies to the revelation in Jesus are self-evidently the most authoritative. In fact, many postmodern approaches to exegesis, such as rhetorical or canonical criticism, consider this far from evident. However, K  ng neither dialogues with these approaches nor defends his alternative against them. This is particularly striking in light of his insistence that systematic theologians work with the broad consensus of current critical biblical exegesis (115–16).

Another example pertains to the minimal role that the tradition of Christian life and theological activity plays in K  ng's methodology. He appears to jump almost directly from the biblical text to the present. Most of his discussion of tradition is in terms of identifying the *past* paradigms that must be replaced. By contrast, many postmodernists consider a central part of their program to be an "enlightenment about the Enlightenment" which recovers, among other things, a more positive role for tradition. Again, K  ng neither mentions nor responds to this claim.

In short, while this is a helpful summary of K  ng's methodology, he needs to define and defend it more explicitly in terms of modern debates about a postmodern theology if he wishes to make a convincing case for its viability and desirability.

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RANDY L. MADDOX

THE PRINCE OF DARKNESS: RADICAL EVIL AND THE POWER OF GOOD IN HISTORY. By Jeffrey Burton Russell. Ithaca: Cornell University, 1988. Pp. xii + 288. \$21.95.

The horrors of the 20th century provide a compelling context for this study of a vital symbol of evil in Western thought. Russell, a historian from Cornell, has already devoted four scholarly volumes to historical

study of the problem of evil through the symbol of the devil. The present work follows the main outlines of those volumes and focuses the most important questions and issues for the general reader.

R. follows a chronological sequence, treating adequately and fairly the major philosophical and theological figures who have addressed the problem of evil. By the end of the Middle Ages the role of the devil had diminished in theology but was flourishing in popular religion, art, and literature. Much of the second half of the book, which covers the period from the end of the Middle Ages to the present, explores major literary works which considered the devil a powerful threat. R. includes, among other authors, Dante, Marlowe, Shakespeare, Milton, Goethe, Hugo, Dostoevsky, Poe, Twain, C. S. Lewis, and Flannery O'Connor.

The figure of the devil in folklore and visual arts is treated far more briefly—though the book is embellished by 34 illustrations. An important episode in the history of the devil was the witchcraft which prevailed from 1400 to 1700 and came under the scrutiny of the Inquisition; R.'s treatment of this episode is disproportionately brief, considering the significance he attributes to it. In the modern period R. attributes the recent revival of the occult to the need to fill the void created by the denial of transcendence, due especially to secularism and materialism. The book ends with an appeal that we recognize evil for what it is and not use evil to fight evil. The prescription against evil today is what it has always been: evil can be defeated only with love.

As a historian, R. does not take a metaphysical position for or against the existence of a transcendent personality devoted entirely to evil. His account shows, however, that the rise and fall of belief in the devil is connected with the prevailing world view. Whereas the world views of the biblical, patristic, and medieval eras had room for the devil, the post-Enlightenment world view which denies transcendence has no functional place for the devil.

Since this book has no footnotes, supportive material for scholarly investigation will have to be found in R.'s previous four volumes. Even though this book is intended to offer access to the tradition about the devil to the general reader, philosophers and theologians may also benefit from R.'s synthesis. The work reads well and tells a fascinating story. Its summaries of major philosophical and theological figures and major literary works are fair and proportionate. The book would be valuable as a supplementary text in courses on evil in philosophy and literature and in theological courses on redemption.

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HEAVEN: A HISTORY. By Colleen McDannell and Bernhard Lang. New Haven: Yale University, 1988. Pp. xiv + 410. \$29.95.

Commonly the title of a book provides basic clues about the content. In the present instance the combination of title and subtitle can be misleading. The authors explain in the Preface that their intent is to discuss the "images Christians use" to describe what happens to those whose lives issue in a positive outcome after death. One could only wish that the authors had taken similar care to explain what they mean by the subtitle: *A History*.

The book presents a wide range of images used by Christians over the ages to express particular views of heaven. The range of historical periods runs from early Judaism, through the Christian Scriptures, and on to contemporary theological views. The choice of material is limited to Christianity; more specifically, to Western Christianity. This sort of limitation comes as something of a surprise in view of the fact that both of the authors are listed not as professors of Christian theology but as teachers of religion: C. McDannell at the University of Maryland, and B. Lang at the University of Paderborn, West Germany. One might expect persons occupying such posts to approach religious issues with a greater awareness of the broader context of interreligious discussions.

But even with the limits set down by the authors, some choices must be made; and choices express some sort of preference. It is to be hoped that preferences are based not simply on personal biases but on some sort of significant criteria. It is perhaps here more than anywhere else that the argument of this book is seriously flawed.

Specifically, the methodology that lies behind this presentation is obscure. Clearly, the book is not to be classified as a study in the history of ideas. The authors themselves describe it as a "social and cultural history" of heaven. They conclude that heaven is seen to have a "social structure" (xii) and that the social structure of heaven reflects the social world of the individuals or periods of history under discussion. From this perspective the book might be seen as a collection of historical data that provides extensive confirmation for those who explain eschatological language in terms of projection-mechanisms.

The choice of materials includes painters, literary figures, and mystics, together with some theologians. The idea of tapping such generally overlooked sources is at first appealing. It clearly leads to a stronger sense of the variety of eschatological imagery. Not all Western Christians have conjured up the same images of life in heaven. This is a fact of considerable theological interest. Unfortunately, we are given no clues as to how we might make any sort of value judgments about alternate visions of the beyond. Yet some value judgments are surely at work in

the insistence that the "most creative insights" into the afterlife do not come from the mainline philosophers or theologians of the Christian tradition but "from those seldom spoken of in scholarly circles" (xiii). This is expressed most emphatically in the fact that "both Paul Tillich and Hal Lindsey are presented as contemporary theologians with equal insights on the beyond" (xiii). The way in which this conviction is implemented in the overall presentation indicates that the authors have focused on the level of symbolic and imaginative consciousness rather than on the level of reflective, critical consciousness. The wealth of imagery present at the first level is clearly preferred to what the authors feel is an impoverishment found at the second level.

If this is a fair judgment about the methodological assumptions of the authors, it would help clarify the selection of historical materials. Why does E. Swedenborg appear to be more important in this "history" than Plato or the Neoplatonic philosophy which had such a massive impact on the shape of Christian thought for centuries? Why is more time given to Elizabeth Stuart Phelps than to Karl Rahner? Why, indeed, is Lindsey to be seen as equally important with Tillich? Is the important issue really the specific images a particular person uses to conjure up the beyond? Or do some of those philosophers and theologians found to be impoverished in their imagination in fact provide insight not into the nature of the beyond but into the limitations involved in any claim to know about the beyond? Surely it is interesting to see the wide varieties of eschatological images conjured up by the Christian imagination. But it may be of greater importance to have a realistic understanding of the limitations that must be placed on any claim to know about the afterlife. There may be an important sense in which Tillich is, indeed, less interesting but more important than Lindsey.

What is at stake here is of importance not only for this book. It is a larger question about the significance of the diverse levels of human consciousness. Not only do we operate at the level of symbolic consciousness. We operate just as truly at the level of critical consciousness. The authors have made a clear judgment about the relative importance of these two levels of consciousness. If we take this decision into account, we can make some sense out of their presentation despite its philosophical and theological inadequacies. If, on the other hand, we overlook that decision, their presentation will appear to be little more than a random gathering of materials which can only be described as obscure from the perspective of the history of theology.

SYMBOL AND SACRAMENT: A CONTEMPORARY SACRAMENTAL THEOLOGY. By Michael G. Lawler. New York: Paulist, 1987. Pp. vi + 290. \$11.95.

Lawler considers Christian sacraments in the context of prophetic symbols. A prophetic symbol is an action which proclaims and makes real in representation some other action, in this case the action of God in human life. L. makes a strong case for the distinction between merely informational signs and symbols. The former change what we know; the latter change us, because they effectively mediate God's presence to and engagement with our lives. The action of Christ in his life, death, and resurrection is the fundamental sacrament or symbol of how God wishes to engage with the world and is effective for all who believe in Christ. L. sets great emphasis on faith as being constitutive of Christian sacraments. Sacraments do not work—that is, no effective action is taken by God or by us—without *somebody's* faith. (Echoes of the grace controversies here.) Moreover, L. does not restrict God's effective action in the world to Christian sacraments or claim that a response of *Christian* faith is the only way to respond to God in *faith*. For L., the critical thing about faith is the conviction that God is present in *some* symbolically-mediated way. In any case, Christians have their traditional symbol-sacraments, and L. gives a chapter to each of these as they are found among Roman Catholics.

The first two of these chapters revisit a tiresome debate about infant baptism, and, if we cannot get rid of that, at least let us have infant confirmation, although that is not really desirable either, because the development of confirmation as a separate sacrament was a terrible mistake to begin with, one that leaves the inevitable impression that the Spirit is not given in baptism, and besides, how can infants respond in *real* faith to anything, etc. L.'s own saving version of confirmation goes as follows: "There comes a time when believers will wish to proclaim in some solemn way the presence of the Spirit of God within them, both to themselves and to the Church in which they have learned faith. That is the time for confirmation, the solemn ritual in the Christian Church for revealing, realizing and celebrating the presence of the Spirit of God in baptized believers." This could sound like one of those informative signs L. has warned us against earlier (*this* is what confirmation means), but L. does try to draw an analogy between confirmation and those repeated expressions of love which effect deeper relationships between people: the more we repeat them, the stronger love gets. Needless to say, this ends up a good argument for frequent confirmation.

Yet, achieving a deep interpersonal relationship with God does seem to be the basic image that L. associates with sacraments, This is the

"other action" behind the sacramental action itself. There is little sense that, to bring these deep interpersonal relationships about on a scale worth considering, Jesus might have had to step on a lot of toes with his proselytizing, his reliance on an organized missionary effort complicated by infighting about power and authority, his judgmental turn of speech, his seeming to be above the institution of marriage, his companionship with failure, etc. Sacraments do not seem to *mean* anything like this for L. In fact, at key moments in his argument they seem to be equated with the physical object or gesture itself, *all* significant meaning being reserved to the victorious thing God is doing through them at the deep interpersonal level. Jesus is the one who institutes *this* kind of effectiveness in sacraments, but his input, values, and intentions at another, more plodding level—as healer, forgiver, critic of love, community organizer, authority-figure, nourisher, etc.—seem to fade out of the picture. So does a lot of the reality of church life and practice of sacraments, where much that transpires does so because of the finite ways in which we appropriate and express faith. We are told by L. that sacraments are resolutely effective for those who have faith, but the amounts of faith are not always specified. Finally, whatever sacraments mean, they must mean it with egalitarian rectitude. L. has difficulty seeing how any sacramental action that is focused on the official minister of the sacraments can be "public" or truly "church." At least the power and authority issues are still alive and well in our sacramental symbolizing, but where are the deep interpersonal relationships then?

For all my difficulties with L.'s approach (which I admit reflects mainstream contemporary American liturgico-theological positions), I admired the organization of the book, its clarity of expression, its copious use of Scripture and patristic writers, its succinct exposition of historical points, its fine treatment of real presence in the Eucharist, and its general verve. It would be one of the better texts in a course on sacraments.

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LA SPIRITUALITÉ DE L'ORIENT CHRÉTIEN 2: LA PRIÈRE. By Thomas Spidlik, S.J. *Orientalia christiana analecta* 230. Rome: Pont. Institutum Studiorum Orientalium, 1988. Pp. 459.

If it were at all possible to define the now so popular concept of "spirituality," the definition would have to encompass all aspects of Christian life and behavior, individual and social, personal and ecclesial, ethical and sacramental, moral and liturgical. However, contemporary writing and research generally approach problems related to spirituality in a fragmented and analytical way. Such an approach is certainly safer, in the sense that it allows for scholarly precision, historical accuracy,

and therefore intellectual integrity. But it often fails to achieve that which seekers of spirituality are searching for: a wholesome understanding of what it means to be alive for God and in God.

Spidlik's approach is different because it represents an attempt to draw a truly systematic (and, in this sense, wholesome) picture of Eastern Christian spirituality, without sacrificing the results of historical analysis and the achievements of contemporary patristic, liturgical, and theological research. A first volume, which S. called a "systematic manual," appeared in 1978; it provided the theological, historical, and prosopographical basis for this second part of the study, which is dedicated to various forms of prayer and their spiritual implications.

A mere description of the contents reveals the wealth of information provided in this major work by a veteran specialist in the field. Ten chapters treat successively the sources (individual writers and liturgical texts), the base of the devotional dialogue with God, prayer of supplication, involvement of the body in prayer, liturgical prayer, forms of scriptural meditation, contemplation, mysticism, conditions for authentic prayer, and hesychasm.

The rationale for the disposition of the chapters is not always quite clear, and there are inevitable repetitions. E.g., the chapter on hesychasm (which is the tradition of permanent, mental-prayer discipline, practiced already in early monasticism and continued under various forms until the modern period) summarizes much of what has been said in earlier chapters, particularly those on contemplation and mysticism. Chapter 1, which is dedicated to liturgical prayer, is very schematic. Quite correct in stressing the centrality of sacramental life, it often gives somewhat arbitrary interpretations of problems existing in sacramental theology. E.g., after affirming briefly the "ecclesiological character" of the sacraments, S. limits his explanation to a quotation of Trembelas against "intercommunion" (126). In presenting the issue of frequent communion and (perhaps too generally) blaming the monastic tradition for its gradual disappearance, S. could have mentioned more clearly modern revivals (the Greek *kollyvades*, Fr. John Kronstadt, and liturgiologists like Alexander Schmemmann). In mentioning the "unction of the sick" in one paragraph (125), S. surprisingly states that this sacrament is "infrequently used" in the East (it is used every Holy Thursday in the Greek-speaking churches).

Obviously, the greatest strength of the book is in its detailed, informed, and systematic presentation of Eastern Christian tradition on *personal* prayer. It represents a synthesis of S.'s previous publications on the "prayer of the heart" and Russian spirituality. Unlike narrow specialists of particular regions and trends, S. is familiar not only with the Greek

and Slavic sources, but also with Syriac, Armenian, and Ethiopian documents. His bibliography (369–438) is a mine of information.

There is no doubt in my mind that S.'s work is the most comprehensive general resource for the study of Eastern spirituality available today in a Western language. It is a work of great scholarship, but it also contains an authentically ecumenical appeal for better knowledge and experience of that which makes all Christians truly one.

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JOHN MEYENDORFF

MARY: A HISTORY OF DEVOTION IN IRELAND. By Peter O'Dwyer, O.Carm. Dublin: Four Courts, 1988. Pp. 331. \$45.

When did Irish devotion to Mary begin? Was it in St. Patrick's day, after Ephesus defined the title Mother of God? Or "just before the Normans," as F. E. Warren once asserted? Or was it the post-Reformation trials that gave rise to Marian devotion in Ireland, as Margaret MacCurtain claims? O'Dwyer sets the record straight in a labor of love that spans nearly a millennium and a half of evidence, much of it still buried in Irish-language manuscripts.

A special intimacy has been characteristic of Irish spirituality, a sense of closeness to Jesus and the mother who gave him birth. One familiar example is the prayer (ca. 900) attributed to the sixth-century St. Ita, asking to share Mary's privilege of nursing the Christ Child. Samuel Barber set this prayer to music in his "Hermit Songs" and recorded it with Leontyne Price in 1954.

The introduction sets forth "general lines of development of devotion to Mary" and shows a good grasp of major studies in the field of Marian theology, e.g. R. Laurentin, M.-J. Nicolas, and others. But the dependence on Hilda Graf is uncritical, and the omission of important studies such as Henri Barré, *Prières anciennes de l'occident à la mère du Sauveur*, is surprising, especially given the book's emphasis on prayers.

O.'s great contribution is the opening up of aspects of devotion to Mary from the Irish language. In the period from 700 to 1200 the eighth-century Blathmac is the great example, e.g. "Come to me, loving Mary, that I may keen with you your very dear one. Alas! that your Son should go to the cross, He who was a great diadem, a beautiful hero." This was the period of the Céli Dé (anglicized as Culdees, meaning "servants of God"), one of O.'s specialties.

Bardic poetry was to remain relatively stable from 1250 to 1650. Mary's sorrows were a favorite theme: "Sad to my heart are the words of the woman bent over her Son; God's heart softened to her weeping; her heart was dead while He was in the grave" (about 1240). O. opens each chapter with a short quotation. The poet chosen for the 15th century is Tadhg Ó

hUiginn: "Since I have come into the world I am as a salmon gone astray, put me safe from the shore into the water, O daughter of Joachim." His poems became great favorites of ordinary people,

The sufferings attendant on the Reformation are reflected in a 16th-century poem: "Do not remain listening any longer; pray earnestly to your Son; O bright apple-blossom, do not allow us to be extinguished. Hundreds are upset after denying their faith; your people are bewildered; your temple is a stable. Shout in the court (of heaven), O mannerly white-bodied virgin; do not bear with no answer; awake Colum and Patrick."

The presentation of the 19th century starts with a hymn to Mary, Star of the Sea, patroness of seamen, by Pádraig Denn. With emancipation came the spread of home missions, the continuing popularity of the rosary, the brown scapular, the Jesuit sodality, the commemoration of the Immaculate Conception, and other devotional forms. There is a brief reference to Knock and our Lady's appearance there in 1879. What is lacking, however, is a consideration of the influence on Marian devotion of the famine and the drastic emigration, as well as the new patterns of church authority and piety that emerged thereafter. A treatment of folklore makes good use of the findings of Douglas Hyde and Diarmuid Ó Laoghaire.

An appendix gives the Irish names of plants named for Mary, and throughout the book note has been taken of the comparison of Mary to flowers, trees, plants, and healing herbs in bardic poetry.

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EAMON R. CARROLL, O.CARM.

COMPANY OF VOICES: DAILY PRAYER AND THE PEOPLE OF GOD. By George Guiver. New York: Pueblo, 1988. Pp. 280. \$19.50.

Guiver, a priest of the Community of the Resurrection in Mirfield, England, sets out to provide a history of the practice of daily liturgical prayer among Christians. His book differs from the usual histories of the divine office in that it concentrates not so much on the content of the office as on what people were doing when they prayed it and what it meant to them.

The book is divided into five sections. The first is an extended essay on the nature of prayer and how it coheres with Christian faith and ordinary life. The value of the treatment lies in G.'s ability to demonstrate the connection between the attitude of personal and liturgical prayer. He stresses, correctly in my opinion, that what one gains from daily liturgical prayer is cumulative. E.g., he writes: "It is missing the point of the exercise always to expect a pay-off on the nail" (24). Along the way G. discusses the importance of rhythm, structure, and bodiliness in prayer.

The second and longest section is devoted to a history of the divine office. This subject is notoriously one of the most complex and difficult in liturgical studies, and G. succeeds in describing it clearly and concisely and without oversimplifying the data. For the serious student of the office, the result is no substitute for the more detailed and technical studies of Anton Baumstark, Juan Mateos, and Gabrielle Winkler and the more comprehensive recent histories of Paul Bradshaw and Robert Taft, but as far as I can tell, G. has mastered contemporary scholarship on the liturgy of the hours and incorporated it masterfully into his exposition. Several virtues are prominent in this section. First, G. does not limit himself to the Western (Latin) history of the office after the fourth century but also attends to comparative development especially in the East Syrian and Byzantine spheres. Second, he observes Baumstark's well-known and accepted distinction between monastic and cathedral (which he calls "the people's office") models but insists quite correctly on the dialectic between these two forms in actual historical development. Third, he demonstrates the liturgical origin of personal prayer and devotion, showing the unfortunate weakness of the contemporary chasm between liturgical prayer and meditation. Finally, this history is interspersed with firsthand reports of praying the office and attention to the pastoral contexts for liturgical prayer. Both of these aspects help to put flesh on what are ordinarily the dry bones of liturgical scholarship.

In a third section G. describes the various components of the daily office: gesture and ceremonial, psalmody and sacred poetry, the reading of Scripture, and intercessory prayer. In concluding that the common and universal elements of the office have been praise and intercession, he is critical of his own Anglican tradition's inclusion of so much Scripture reading in the office.

G.'s fourth section interprets the data, dealing with important questions like ecclesiastical authority and the content of the parochial office, the notion of obligation, and the relationship between the Eucharist and the liturgy of the hours. On this last question he might have stressed that Christ is present both in the gathering of Christians for prayer and in the Eucharist. In this section G. also provides pastoral suggestions for the parochial use of the daily office. Many of these suggestions encourage adaptation and are eminently practical, though his enthusiasm for the use of cassette recorders is rather puzzling, since their use adds an inevitably contrived note to group prayer.

A fifth and final section consists of summaries of the sources for the history of the office. While not complete, it is wide-ranging and extremely useful.

G. has provided an excellent study of daily liturgical prayer, one which I do not hesitate to recommend to anyone seriously interested in the prayer life of the Church—both personal and public.

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JOHN F. BALDOVIN, S.J.

BIBLICAL THEOLOGY AND THE *SPIRITUAL EXERCISES*. By Gilles Cusson, S.J. Translated from the third French edition by Mary Angela Roduit, R.C., and George E. Ganss, S.J. St. Louis: Institute of Jesuit Sources, 1988. Pp. xv + 385. \$24; \$19.50.

The first part of Cusson's fine study deals with the foundations in St. Ignatius' own experience for a biblical interpretation of the Spiritual Exercises and touches on a variety of topics. C. early describes the preparation necessary for entrance into the Exercises, which were originally given only to those who already possessed a great desire for perfection. Chief among the preparatory exercises was the First Principle and Foundation, which Ignatius revised in Paris. (Unfortunately, C. does not mention here the text of the Exercises made by John Helyar in Paris about 1535. In this earliest extant text the Principle and Foundation appears in an earlier form as the second of three introductory notes—which shows the great significance of this consideration before the First Week is entered upon.) C. also highlights the Trinitarian and Christocentric qualities of Ignatian spirituality, which determine his view of the created universe and his concept of the human person's vocation as service of the divine Majesty in Christ. And he offers a brief consideration of evil as disordered use of creation, from which arises the need to put order into our lives by using the natural means at our disposal and surrendering to the work of grace in us.

In discussing the objective of the Exercises, C. helpfully outlines various interpretations of Ignatius' purpose: Is the election the main goal, as Fessard contends, or is it Christian perfection, as Peeters believes? C. agrees with Fessard but supplements his conclusions, distinguishing between the choice of a state of life as the point of arrival in later Ignatian practice, and the deeper conception of Christian life and a concrete, realistic renewal which they had in the beginning. He finds that the problem of vocation in the text of the Exercises is simply the best example of any good election. In treating characteristic points of procedure in making the Exercises, C. describes the interaction between the universal and the particular (i.e., between the objective of God's message with its power and the assimilation by the retreatant of his place in the divine plan), the interaction of the intellect and will, and the interrelation of human effort and God's grace. The principal conclusion to the first part of C.'s study speaks of "the dynamism of desire" for

union with God in Christ. To live the Christian life as God desires, in Ignatius' view, is to respond continuously to the invitation of the Spirit to an ever deeper union with the entire creation through "the graced good will of a total gift of self" to God in Christ.

A second part deals with each of the Weeks of the Exercises. The First Week is the starting point of the experience of salvation. C. insists that its various considerations of sin "evolve around Christ, our salvation," and thus, while making us aware of our sinful status, are meant to help us discern that God is merciful. He suggests that at the conclusion of the First Week "the meditation on the Kingdom may be given before the day of relaxation." (I would prefer that "kingdom" be rendered "kingship," as in Jn 18:36. Ignatius simply uses the phrase "eternal King.") There are many helpful reflections on the Second Week: the sense of imitation of Christ, the meaning of contemplation, the discernment of spirits, and, perhaps above all, the help offered by the contemporary understanding of the Gospels. C. rightly stresses the realization, often forgotten by commentators, that it is the contemporary, risen Christ who is object of our prayer, even in the Second Week.

C. correctly handles the Third and Fourth Weeks together as the retreatant's experience of the paschal mystery, central object of our Christian faith. Here he makes great use of the work of Léon-Dufour on the passion. He treats Christ's resurrection briefly, with attention to the appearance to our Lady and to the ascension as the culmination of these glorious events. In its essentials Christ's resurrection is "the infinite possibility of the divine life offered to a humanity again made capable of receiving the gifts of God," a statement that sums up superbly this central mystery of Christian faith. Finally, C. insists that the Contemplation to Attain Love should be set at the very end of the Exercises—it leads into the life of the exercitant once he or she has made the full retreat—rightly rejecting various views which would situate this exercise, a summary of the fruit of the four Weeks, in any other place. Unfortunately there is no mention or use of M. Buckley's masterful article on this final exercise in *The Way: Supplement* 24 (1975) 92–104.

All who wish to grasp the importance of St. Ignatius' spirituality will find this study a superlative aid for its practice and appreciation.

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DAVID STANLEY, S.J.

CATHOLIC INTELLECTUAL LIFE IN AMERICA. By Margaret Mary Reher. *The Bicentennial History of the Catholic Church in America*. New York: Macmillan, 1989. Pp. xxiii + 183.

In general, Americans are a practical, even anti-intellectual people. For most of their history American Catholics were too busy with immi-

gration and building to develop much of an intellectual tradition. Like most commonplaces, this one has a certain undeniable validity. The book under review, however, poses to it a modest but serious challenge. Reher begins this survey by pointing out that the criticisms voiced in John Tracy Ellis' oft-quoted 1955 essay on "American Catholics and the Intellectual Life" have a long history. They go back to John Carroll and the beginnings of American Catholicism which this volume commemorates. While Carroll and the others who have reflected self-consciously on the American Catholic experience constitute an admitted minority, they deserve to be heard. Here they have found a worthy chronicler. R.'s book is one of a kind. With the exception of Patrick Carey's 1987 *American Catholic Religious Thought*, which is an anthology, this is the first book devoted solely and entirely to American Catholic thought as an intellectual tradition.

In six compact chapters R. presents a study of "the contributions of those American Catholics who did value the intellectual life." The first two are organized around the categories of "enlightenment" and "romanticism" which previous historians have used with profit. As in each of the subsequent chapters, R. chooses representative figures and uses textual exposition to present their ideas. The enlightened bishops John Carroll and John England, along with the laymen Charles Carroll and Matthew Carey, dominate the first chapter, while in the second Orestes Brownson and the young Isaac Hecker embody the romantic impulse. At the heart of R.'s story, in chapter 3, stands the figure of Isaac Hecker, "an American Saint Paul." Chapters 4 and 5 cover the often turbulent dialogue between Catholicism and American culture from 1880 to 1920. John Lancaster Spalding, John J. Keane, John Zahm, the biblical professors at Catholic University and St. Joseph's Seminary, Dunwoodie, as well as John A. Ryan figure prominently in the episodes of Americanism, Modernism, and the social question. Chapter 5's inclusion of John Wynne and the *Catholic Encyclopedia* adds a new twist to the story. Dealing with more recent history, chap. 6 is the most diffuse. Entitled "The Path to Pluralism," it brings the narrative up to 1985.

This book gathers for the first time a body of sources previously available in scattered form and known in its entirety only to a handful of scholars. Nonspecialist readers, to whom the book is eminently accessible, will no doubt be intrigued by history's repetitions, as well as by the originality and perspicacity of our American Catholic forebears. This volume will be especially valuable to theologians working to thematize their situatedness in an American context. If American Catholic intellectual life from John Carroll to Charles Curran has a unifying theme, it is the ongoing attempt to evaluate the impact on Catholic life in general of

the personal liberty implied in American political institutions. R.'s account of how generations of Catholic thinkers have tried to come to terms with the voluntary nature of religion in this country should help theologians move reflection on the democratic experience with all its ambiguities from its current place as an addendum to moral theology or political philosophy to a place closer to the heart of theology. For this contribution the author and the general editor deserve our thanks.

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WILLIAM L. PORTIER

TRIUMPH IN DEFEAT: INFALLIBILITY, VATICAN I, AND THE FRENCH MINORITY BISHOPS. By Margaret O'Gara. Washington, D.C.: Catholic University of America, 1988. Pp. xxii + 296. \$48.95.

"I bless God for calling me to himself before the definition"—such was the deathbed prayer of Jean Devoucoux, bishop of Evreux, in the spring of 1870 (175). If Devoucoux was providentially saved from having to vote on the definition of papal infallibility then being debated at Vatican I, other French anti-infallibilists were not.

This study focuses on those 22 French bishops who opposed the definition of papal infallibility during the council and decided to absent themselves from the final ballot on July 18, 1870. This number does not include other prelates with anti-infallibilist sympathies "who finally voted for the definition" (34). O'Gara's head count of minority bishops is stricter than that of most authors but has the advantage of exactness in an area where exaggeration has been frequent.

The French minority was not a unified party but "a group of groups"; what brought liberal and Gallican bishops together was a common opponent—ultramontanism. Antiultramontane but not antipapal, the minority bishops were personally devoted to the pope even when they felt obliged to disagree with him. Their opposition to infallibility was in fact very limited: they accepted the infallibility of the Church but opposed "any definition of separate, personal, or absolute papal infallibility" (77).

To sort through the complex motives for the minority's opposition, O. uses three helpful categories: timeliness, definability, and truth. The minority bishops were unanimous that the definition was "untimely"; they saw it as a potential threat to unity and harmony within the Church; some also saw the definition as a needless ecumenical obstacle, while others feared the hostile reaction of civil governments at a time when the Papal States were still a political entity. In contrast to those who have minimized such objections as "inopportunist," O. insists that the minority saw the proposed definition as a matter not simply of "bad timing" but of long-range harm to the Church.

Many of the minority were also concerned about the "definability" of infallibility; the original draft lacked "the certitude and clarity that must characterize a definition of faith" (135). In fact, the council was only partially successful in improving the text; *Pastor aeternus* carefully described the conditions under which a pope may exercise infallibility, but did not define what infallibility is. Similarly, while the council cited Scripture and tradition in proof of papal infallibility, in retrospect the minority can be seen as anticipating some of the historical-critical problems that have emerged in this century.

In regard to the "truth" of papal infallibility, O. points out that the minority's objection was quite specific: what the minority rejected was the ultramontane claim that infallibility was an exclusive papal prerogative; the minority was quite prepared to acknowledge that "the pope could speak infallibly when he spoke in accord with the bishops, with Scripture and tradition, with the whole church" (171).

This distinction helps answer the central question of this study: Why did the French minority bishops oppose the definition of papal infallibility during the council, yet accept the definition afterwards? Once the minority became convinced that *Pastor aeternus* respected the ecclesial character of infallibility, even those who had questioned the "truth" of the teaching could then maintain that its opposition had been in good faith, a matter of right and duty; indeed, their opposition had prevented the promulgation of an ultramontane decree; as Bishop Maret claimed, "The minority has triumphed in its defeat" (xvii).

This well-written study, an admirable combination of painstaking historical research and precise theological analysis, not only provides a better portrait of the French minority than has previously been available but also corrects some common misinterpretations of the council. In sum, the volume is a valuable addition to the literature on Vatican I.

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MARYKNOLL IN CHINA: A HISTORY, 1918-1955. By Jean-Paul Wiest. Armonk, N.Y.: M. E. Sharpe, 1988. Pp. xxiii + 591. \$35.

As the only group of men and women in the U.S. who directed their ministry solely to the foreign missions, the Catholic Foreign Mission Society of America and the Foreign Mission Sisters of St. Dominic, better known collectively as Maryknoll, owed their existence to the collaborative efforts of Fathers James A. Walsh and Thomas F. Price and Mother Mary Joseph Rogers. The priests and brothers received canonical approval in 1911, the sisters in 1920. Maryknoll's primary mission was China. In 1918 the first four Maryknoll priests arrived at Yeungkong (Yangjiang) in southern China; the first group of sisters arrived in 1922.

Over a 42-year period 252 priests and brothers and 173 sisters served four China mission territories in the south and one in Manchuria. Maryknollers also had independent assignments in Hong Kong, Shanghai, and Beijing. Only in 1970 did the Chinese government release the last imprisoned China Maryknoller, Bishop James E. Walsh.

With access to 10,000 photographs and 90,000 pages of documents, Wiest has given us an impeccable piece of scholarship, judiciously critical and very readable. Some sections are page-turners, particularly the one on Maryknoll and politics. Oral histories from missionaries and Chinese enrich the documentary narrative. W. redresses two shortcomings of previous North American mission studies. His study focuses on the neglected area of North America Catholic missions, as well as on the specifically religious dimension of a mission's enterprise. He adroitly weaves historical narrative and theological reflection—a task not easily done, but W. has done it very well.

W. carefully delineates the various contexts of Maryknoll in China. He locates Maryknoll in the overall historical context of the Church's evangelization of China. He then narrates how the first Maryknollers responded to a foreign-mission impulse which began in the U.S. early this century. W. situates the Maryknoll enterprise within the context of 20th-century Chinese history and politics. There was China's humiliation at the Treaty of Versailles and its subsequent disillusionment with democracy, the May Fourth Movement of 1919, the anti-Christian protests, the founding of the Communist Party, the warlord infighting of the 1920s, the Japanese invasions of 1931 and 1937, World War II and the internment of the missionaries, Maryknoll's support (at times reluctant) of the Nationalists, the coming of the Communists and imprisonment, torture, and death under them. With the Chinese Maryknollers suffered droughts, famines, and floods. As they toiled in their mission territories, many Chinese associated them with imperialism, extraterritoriality, unequal treaties, rice Christianity, gunboat diplomacy, opium smugglers, superstition, anti-intellectualism, and the wealthy life-style of the U.S.

W. portrays in great detail how Maryknollers lived, how they constructed their churches and buildings, what they ate, to what degree they adapted or did not adapt to a Chinese life-style, their struggles to learn Chinese, how they came to respect the Chinese culture, and how thoroughly they educated Catholics back in the U.S. about their mission with such publications as *The Field Afar*, which at its peak reached 600,000 subscriptions. We come to know about their personal lives; they were not a humorless bunch. There are touching anecdotes about their relations with the Chinese people. Their missions were primarily rural ones

aimed at China's poor and afflicted. They adapted evangelization according to the area to which they were sent. Some relied on local catechists for the building up of village catechumenates, while others established parishes. A significant change in mission strategy, many Maryknoll sisters lived for months at a time among the people. Maryknollers founded orphanages and schools, operated hospitals and leper colonies, formed co-operatives and credit unions, did relief work, and trained native priests and sisters.

Most importantly, W. shows what happens when peoples of two different cultures encounter each other. Maryknollers labored to make the Church more Chinese, but they were not very successful because of their counterproductive Western biases and the Chinese reluctance to change. More often than not they should have left making the Church more Chinese to the Chinese themselves. There is a one-sidedness about the mission, and this comes through in the book. W. could have given us more of the Chinese response to Maryknoll. Perhaps, speculates W., the Communist revolution might have been providential because a Western-centered Church was removed.

When Benedict XV issued his *Maximum illud* on the missions in 1915, he began a paradigm shift in evangelization and pastoral care. Maryknoll has played no small role in this shift. We have moved from "foreign missions" to a post-Vatican II "Church in mission" with emphasis on the local church. From its China experience Maryknoll learned that Christianity cannot be preached or lived isolated from political events, that love itself is a political force which transcends cultural boundaries, that Christianity and Western culture are not coterminous, and that the only authentic Christianity is an indigenous one. In deciphering church history, one often comes across irony as a signal of providence. What the Chinese taught Maryknoll about mission occurred without ever a Chinese having left China as a missionary.

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PETER FLEMING, S.J.

VATICAN II: ASSESSMENTS AND PERSPECTIVES: TWENTY-FIVE YEARS AFTER (1962-1987) 1. Edited by René Latourelle, S.J. New York: Paulist, 1988. Pp. xix + 710. \$25.

This first in a series of three volumes is part of a broad attempt to review and assess the results of the Second Vatican Council. In a short opening section G. Martina describes the historical context in which the idea of the council was born; K. H. Neufeld reviews the contributions made by the theologians, especially de Lubac; and G. Pelland contributes a short note on triumphalism. The overall conclusion from this section, the weakest of the book, is that Vatican II does not represent a break

with the past but a development and fulfilment of movements already present in the Church. The important role played by theologians at the council posed the still unresolved question of collaboration between magisterium and theologians.

A second section is dedicated to the constitution *Dei verbum*. According to G. O'Collins, revelation must be understood both as a past and present reality; while these two aspects appear mutually exclusive, no reductionist position is possible. Present revelation, the work of the Spirit, can be understood as the fundamental reason for the *sensus fidei* in the Church. Z. Alszeghy understands the *sensus fidei* as the ability to recognize the experience of one's adherence to Christ and to evaluate everything on the basis of the knowledge gained from such an experience. The *sensus fidei* is not of the order of reasoning; it is a basic intuition of a lived experience, an affective inclination. It plays an important role in the reception of the Church's teachings and in the development of doctrine.

The tone for a number of contributions on Scripture in this section is established by I. de la Potterie, who maintains that the principle recommended by *Dei verbum* for a theological and ecclesial interpretation of Scripture has hardly received any study since the council. The Scriptures should be interpreted "in the spirit in which they were written," i.e. within their ecclesial context. The author opposes exegesis that limits itself to the historical-critical approach. Interpreting the Scriptures means discovering the Spirit in the letter, extracting the underlying spiritual meaning, and bringing out the mystery that is revealed within history. Contributions by J. Caba on the historicity of the Gospels and by U. Vanni on the actualization of Scripture emphasize the same understanding of Scripture.

The tone of the third section, "The Church, Sacrament of Salvation," is set by J. Galot, who focuses on the necessary primacy of Christology in ecclesiology. The council offers a Christocentric conception of revelation and of the Church. Historically, Christ is the founder of the Church and the "institutor" of its ministries. He willed the essential structure of the Church as episcopal. Fidelity to revelation means that the Church can provide an overall view of the foundation of the Church and offer the world the authentic model of humanhood. The same Christological focus is evident in A. Anton's "Postconciliar Ecclesiology," which emphasizes the concept of "communion." Christ occupies a central position also in the contributions of P. A. Bonnet and G. Magnani on the role and theology of the laity, the most suggestive and creative materials in this volume.

Twenty-five years later the Second Vatican Council is matter for historical and theological investigation. It is clear today that the stakes

of such an endeavor are high. It would be a major mistake to treat Vatican II either in a purely commemorative or retrospective way—for the *aggiornamento* introduced 25 years ago must be continued. Most of the articles in this volume are not prospective in nature; they seem for various reasons restrictive. While the editor intends to present us with an international perspective, the writers are all European males resident in Rome. Maurice Gilbert, writing on exegesis since Vatican II, mentions no Roman Catholic German or American scholar. The contributors are highly trained scholars; their contributions are not aimed at lay readers nor at college students. From this first volume neither the basic focus of the enterprise nor its audience appears entirely clear.

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LUCIEN RICHARD, O.M.I.

ARCHBISHOP: INSIDE THE POWER STRUCTURE OF THE AMERICAN CATHOLIC CHURCH. By Thomas J. Reese, S.J. San Francisco: Harper & Row, 1989. Pp. xvi + 394. \$17.95.

Who are the men who lead the Church in this country? How are they chosen? How do they spend their time, make decisions, organize and control their dioceses? These are some of the questions addressed in this well-organized and fascinating book, the first of its kind. Based on interviews with over 400 people, including all 31 American archbishops, it names names and contrasts leadership styles while avoiding polemic.

Vatican II, repeating a formula from Trent, affirmed: "Among the more important duties of bishops that of preaching of the Gospel has pride of place" (*LG* 25). At the March 1989 meeting between the American archbishops and the Holy See, Cardinal Ratzinger complained that in recent years "bishops have little exercised their teaching authority in opposition to theologians," who "in many parts of the world have taken the place of the bishop as teacher." Cardinal O'Connor contended that this was not true in the U.S. He might have pleaded instead for the appointment of bishops better equipped for the teaching office.

R.'s statistics confirm that professional theologians are hardly ever made bishops in this country. In Europe the Holy See acts differently. In the German-speaking countries, Belgium, Ireland, and elsewhere, the appointment of professors to major sees (something still unthinkable in this country) occasions no more surprise than the choice of distinguished American academics as presidents of our leading universities.

Since his book is "not theological or spiritual," R. does not highlight this remarkable gap between theory and practice. Like American Catholics generally, he simply takes it for granted, concentrating instead on telling us what his subjects actually do for a living.

Like just everyone in leadership positions today, they face impossible

expectations. "The ideal archbishop is a pastorally sensitive administrative genius who can prophetically preach the gospel in a nonthreatening way and provide extensive social services and educational programs at low cost with few bureaucrats. He must govern in a way that is widely consultative, decisive, innovative, collegial, orthodox, and that keeps everyone happy. He must be prophetic in his concern for the poor and raise money from the rich. . . . He must be a holy priest who understands the real world of budgets and finances. He must be loyal to the Holy Father, but should not be pushed around by the Vatican. . . . And he should be ecumenical but stress his Catholic identity."

Personnel problems are an archbishop's worst headache—no surprise, given the further postulate that "he give every priest the parish he wants and every parish the priest it wants." Here too the expectations reach into the stratosphere. Parishes look for "a cross between Lee Iacocca and St. Francis of Assisi" or "Christ with an MBA"; priests, for "no debt, no school, no associate, no nuns, and no work."

Even without these flights of unreality, the archbishop's task would be daunting. R. aptly describes it as akin to presiding over a family business. The enterprise thrives on the willingness of the family members to work long hours at low pay. But no one can be fired. "You do the best you can with what you've got," commented one archbishop. R.'s "Personnel" chapter is one of the best in the book. Bishops (who surely are entitled to some inflated expectations of their own) will doubtless want to make it required reading for all their priests.

R.'s concluding reflections on the "primacy of charity over merit" help explain many of the frustrations of church life. Personnel problems go unresolved because of the pain involved in challenging people. Planning yields to crisis management "because planning means making choices, and choices bring conflict with those who prefer the status quo." In Chicago priests joke that "priests who do well in a difficult assignment are rewarded with an even more difficult job, whereas those who fail are given a soft job."

In a 1978 address as archbishop of Cincinnati, Joseph Bernardin confessed: "There are times when I wonder how much effect my ministry really has." On this point R. offers reassurance. "Who is appointed archbishop makes a tremendous difference. His talents, values, style, and preferences have an impact on his archdiocese. . . . The archbishops have a tremendous impact on the lives of their local churches. The decisions they make today will determine the shape of the church in the United States in the next century."

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JOHN JAY HUGHES

PRACTICING CHRISTIANITY: CRITICAL PERSPECTIVES FOR AN EMBODIED SPIRITUALITY. By Margaret R. Miles. New York: Crossroad, 1988. Pp. xi + 207. \$19.95.

Miles here turns her attention to several influential works of devotion such as *Pilgrim's Progress* and *The Imitation of Christ*. Her project constitutes a much-needed effort to combine the study of historical theology with some of the insights of social history. As a social historian, she looks at the practices and ideas that have shaped the piety of lay Christians. As a historical theologian, she integrates this material into her constructive theological project that attempts to discern which elements of the tradition are useful for Christians today.

M. begins by pointing to some contemporary problems. She cites the facts that we live in a culture that—especially through the barrage of the dehumanizing and disjointed images of our popular entertainments and advertisements—forms our characters in undesirable ways; that annihilation through nuclear weapons is possible at any moment; and that the world's resources are inequitably distributed.

When M. measures the advice of the devotional manuals against these challenges, she finds both helpful and unusable elements. E.g., she detects resources for the achievement of autonomy in the face of the pressures of popular culture through exercises of "dehabituation." Such exercises enable one to separate oneself from one's daily round of habitual actions and to extend one's breadth of awareness. A person can thus shape her own subjective experience and take life into her own hands. M. finds material from the manuals less useful in responding to the nuclear threat and our various environmental crises. Indeed, one of the most persistent themes of the works she examines is the necessity of transcending the body and the natural world to achieve salvation. She argues that this attitude has helped set the stage for the contemporary disregard of nature that has created our desperate situation. In addition, M. finds elements that can both detract from and enhance contemporary efforts to achieve social justice. She expresses doubts about the privatistic nature of these manuals that generally view salvation as an individual matter, but notes that methods the manuals provide of focusing attention and freeing energy for action can serve contemporary Christians in their attempts to address racial injustice, poverty, etc. Briefly, M. concludes that the formal aspects of those documents—the way they give primacy to practice over insight, their methods that help believers achieve critical distance from their culture, etc.—are aspects that we should retain. Much of the content, including disparagement of the body and human relationships, we should abandon.

M.'s contribution, while strong, left me with several questions. (1) In

stressing the lay manuals of spirituality, has she not overemphasized the individualistic nature of historical Christianity? Much communally-oriented literature exists, e.g. *The Rule of Saint Benedict*, that provides a balance. (2) How do we know that Christians living centuries ago read these manuals in the same way we do? Do we not need more information telling us how the original readers understood these works? And is it not likely that such social facts as class and gender played important roles in shaping the ways in which various readers interpreted works of devotion? (3) How possible is it for an individual consciously to construct his subjectivity in the "iron cage" of the contemporary world, with its relentless pressures demanding conformity? Is it not true that, for now, change in an individual's subjective life must *follow* social and cultural change?

In spite of these questions, this work is a valuable contribution to Christian thought. The author's arguments are clear and reasoned, and her method of integrating social history with theology is a valuable one that theologians need to pursue further.

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MARY ELLEN ROSS

THE WAY OF SUFFERING: A GEOGRAPHY OF CRISIS. By Jerome A. Miller. Washington: Georgetown University, 1989. Pp. xii + 203. \$22.95; \$10.95.

Suffering here is the metaphysical and psychological anguish of the soul as it journeys from self-centered existence to abandonment to God. And crisis is the radical rupture of the Other into one's controlled world—ultimately, the confrontation with the Sacred that dethrones my conceptions of greatness and reduces me to my true worth: nothing before God.

Miller's pilgrimage starts where most people are: ordinary existence, where our will to control so dominates our lives that nothing extraordinary ever ruptures the routine. We live trapped in a world of avoidances, where the radically Other, beyond our control, never upsets us. Nevertheless, since no one practices such control perfectly, eventually I risk addressing the Other. I open myself to the world: in friendship, love, art, thought, or religion—"all involve that letting-be of the Other" when I let myself be "wounded" by the "Stranger." Here is the paradigm of suffering and crisis: I undergo the crisis of becoming vulnerable when I allow the Other to rupture my boundaries of avoidances. Monotony is temporarily ruptured by encounter—temporarily because I ordinarily do not let the crisis endure, but seek to restore control.

If one chooses to allow it, one may break through to the devastating experience of crisis, when some excruciating rupture occurs, such as the suicide of one's son. Our response to such experiences is crucial: either

we gradually recoil to our ordinary routine, or we allow such moments to undermine our sense of reality as a whole, and confront the ultimate realities of death and evil—powers outside our boundaries, of terrible realities hidden in ourselves that have the capacity to undermine our lives and overturn all our accomplishments.

But such occurrences can lead to the heroic way of life. The genuine hero (Nietzsche's Zarathustra) embraces crisis as a way of life: he hopes for nothing except "the greatness that comes from being devastated." He becomes a companion to the gods, in trying to emulate their deeds, even though he knows himself not to be one. His tragic weakness, however, is that he cannot accept a situation that requires being ashamed. Either he recoils from recognition of his own evil and returns to the situation of avoidance, or he opens himself to the shameful truth and has his heroic image shattered. What he lacks is the greatness to become small.

The truly heroic will take the journey into the abyss of the soul. There he suffers shame, i.e. the realization he has lived a life of avoidance and has smothered the truth of the evil embodied in his own life. A willingness to encounter and accept this dark side of life leads to dread, the awareness of his radical insignificance and inability to transcend nothingness. But this realization is only possible where he prostrates himself before the ultimately Sacred. In that experience he discovers the truth that "*in and of my self I am precisely nothing.*" If one is to find the Sacred, the ultimate goal of the path of suffering, one must consent to this devastating journey of crisis. The humility he discovers at the end as his true identity he carries back into his ordinary way of life. But the end is not simply the return to the beginning; it is the discovery of the Sacred in the heart of ordinary existence, which transforms that life into a joy-filled suffering of the rupture of the divine in every moment of life.

M.'s study of the route crisis entails perhaps regrettably does not consider the influence of social and cultural life upon one's personal journey. We are only nominally members of a community, he argues, and our world does not support us in our spiritual journeys. He also tries to fend off the accusation that his stages are really stereotypes by calling them "portraits" describing "different 'existential' approaches to life" which probably do not fit any one person perfectly. M. seems uncertain about the necessity of following his charted progression. Sometimes each stage is considered "a distinctive attitude which the heart can adopt" as it deepens character, or the "route we would all be likely to take" if we heeded the "unrelenting demands of truth"; at other times the stages "constitute the major options among which we must choose in adopting a fundamental attitude toward our lives" and "the pilgrimage which one inevitably undertakes if one allows crisis to uproot one's life."

M.'s work is a fascinating though overlong study, depicting in progressive form de Caussade's abandonment of the soul to the divine in Heideggerian categories. M. has an uncanny ability to describe exactly the psychology of the soul as it squirms inside the limitations of each stage, seeking to keep control of its life, refusing to admit the extraordinary and uncontrollable intrusions of the divine. What purpose does his work serve? He exposes the radical opposition between the human and the divine, and the heart-rending struggles we must undergo if we will allow the divine to enter our lives. He also undercuts our illusions of self-importance by urging that a life of true greatness resides in the manner that is ordinary.

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MARTIN R. TRIPOLE, S.J.

SAINTHOOD: ITS MANIFESTATIONS IN WORLD RELIGIONS. Edited by Richard Kieckhefer and George D. Bond. Berkeley: University of California, 1988. Pp. xii + 263. \$38.50.

Seven scholars here analyze the role of the saint in various religious cultures: R. Kieckhefer deals with Christianity, R. L. Cohn with Judaism, F. M. Denny with Islam, C. S. J. White with Hinduism, G. D. Bond with Theravada Buddhism, D. S. Lopez with the Bodhisattva Path to Buddhahood, and R. L. Taylor with Confucianism. Each chapter is a scholarly and reasonably comprehensive essay which explores not only the essential features of a tradition's conception of sanctity but also questions of whether and how the category of sainthood can be applied to individuals. None of the authors aims to provide complete consideration of the distinct topics of the cult of the saints or the historical evolution of sainthood, though aspects of these themes are considered throughout. Likewise, the editors have not tried to offer a detailed and definitive comparison of sainthood among the groups; however, a ten-page Afterword reviews some conclusions applicable to a fuller comparative study.

The first chapter, on Christianity, is crucial, because it deals with that tradition which holds a concept of sainthood so fully elaborated as to serve as point of departure for investigating possibilities inherent in sainthood generally. K. draws well on information and insights from a wide array of primary sources and studies to lay out historical, phenomenological, and theological aspects of Christian sainthood. He pays adequate attention to the Protestant challenge and the Roman Catholic response. His overview of ideas of contemporary theologians from these two Christian traditions, while brief, offers a healthy spectrum of views and shows some convergence between recent representatives of each tradition. Unfortunately, he dismisses rather lightly the viability today of the traditional Roman Catholic approach to the saints—reaffirmed in

a balanced way at Vatican II—which would hold them up as intercessors to be invoked.

The next chapter presents many reasons why Judaism finds sainthood to be a most problematic notion, but Cohn also examines why and how elements of the phenomena of sainthood have made inroads over the years. Thus the opening two essays present almost diametrically opposed positions on sainthood. The five remaining essays strike out to explore traditions in which sainthood and saints are imported notions that fit those religions far less neatly than they fit Christianity.

These studies take seriously the editors' delineation of two major problems in the study of the notion of sainthood: (1) whether the term "saint" applies univocally across world religions, and (2) how various religions deal with the tension between the saint's imitability and his or her utter distinctness from the rest of humanity.

The term "saint" is employed broadly and functionally to embrace individuals in each tradition who have come to be venerated and imitated, even if they are not known as "saints" in their own cultures. At the same time, only religious figures are included, as distinct from folk or political heroes. Taken together, the articles show that the term "saint" has some, but not the same, meaning in each tradition; that in all the world's religions saints tend in some way to blend asceticism, contemplation, and active service; and that explicit conceptions of sainthood will differ markedly from group to group. Although the essays confirm that there is a tension between a saint's imitability and otherness, they show that this tension manifests itself differently in each tradition.

These studies would be useful both for beginners needing basic information on sainthood in world religions and for advanced students looking for interpretation of data. Readers schooled in Christianity but without much knowledge of world religions may find these essays, packed as they are with new information, somewhat difficult to relate to one another and to the articles on Christianity and Judaism. The Afterword, despite its limited length and intent, helps a little on that score.

The credentials of all the authors make them trustworthy guides to the traditions they treat. There are endnotes to each chapter and a thorough index.

St. John's Seminary, Brighton, Mass.

GEORGE P. EVANS

SHORTER NOTICES

ISRAEL'S PRAISE: DOXOLOGY AGAINST IDOLATRY AND IDEOLOGY. By Walter Brueggemann. Philadelphia: Fortress, 1988. Pp. xii + 196. \$9.95.

In an important book that captures the heart of ancient Israel's worship and challenges contemporary liturgical endeavors, Brueggemann gives a social-descriptive reading of the Psalms to show that praise is *constitutive* and *responsive*. Ancient Israel's liturgy was a powerful force for constructing a theological world, which existed in tension with her other worlds. But doxology is also capable of "uncreating" worlds and destabilizing existing ones in favor of a better world. Thus "world-making" is a delicate process whose outcome is shaped by the concerns of its practitioners.

B.'s reading of the Psalms demonstrates the double value of doxology in Israel's practice. Since the Jerusalem liturgy, represented in the enthronement psalms, served primarily the king and his concerns, its social interest tends to support the *status quo* of the royal establishment. The claims of the Jerusalem liturgy are in tension with Israel's old slave memory seen, e.g., in the Exodus narrative. As that memory of pain emerges from below, the claims of the king are imposed from above, and they conflict. Whenever the concerns of the king take precedence over the pain of the people, the liturgy is distorted. The resultant picture of a God unable to act is idolatry, and a social system that cannot change is ideology.

But if enthronement psalms reflect the world-affirming praise of the king, others, such as songs of lament and songs of thanksgiving, challenge that and subvert it by giving voice to people's pain that wells up from beneath. Then the enterprise of "world-making"

in the Psalms shows this second possibility for doxology.

The key to understanding the authenticating dynamic of Israel's worship lies in the challenge genuine praise offers to idolatry and ideology. Reading the Psalms "back down" to the matrix of pain is to understand them accurately, and to provide a way of "world-making" in contemporary liturgy.

ALAN C. MITCHELL, S.J.
Georgetown University

STORY, TEXT, AND SCRIPTURE: LITERARY INTERESTS IN BIBLICAL NARRATIVE. By Wesley A. Kort. University Park: Pennsylvania State University, 1988. Pp. xii + 159. \$20.

This slim volume gives a weighty introduction to the contribution of literary methods to the study of biblical narrative. It does so not by the usual review and synthesis, but by a penetrating analysis of two profound realities: narrativity and textuality. These Kort identifies as the defining characteristics of biblical narrative, arguing for the primacy of narrative and texts in human life and experience.

The first three chapters address narrativity, the appearance of God in narrative form, and four critical methods used in analyzing biblical narratives. According to Kort, four elements constitute narratives: plot, character, tone, and atmosphere. Each narrative emphasizes one of these elements over the others. By way of illustration, Kort points to the dominance of plot in the Exodus text, character in the Book of Judges, tone in the Gospel of Mark, and atmosphere in the Book of Jonah. Moreover, the four literary approaches fall into line with myth criticism focusing on plot, structuralists on character, critical hermeneutics on tone, and composition criticism on atmosphere.

Part 2 engages in a lively discussion with such critics as Derrida, Barthes, and Taylor on the nature and importance of textuality and its relationship to narrative, Scripture, and canon. Kort's discussion of canon is especially refreshing and contains wonderful flashes of insight and wit, as in the remark that "in Jewish and Christian history 'canon'-making is a response to stress" (123). Especially powerful is Kort's argument for the fundamental connection between sacred texts and literature in general.

The book could usefully be longer. E.g., the discussion on textuality eclipses rather than confronts recent work on orality. A comparison of Kort's four elements of narrative with, say, Kenneth Burke's pentad would help in fleshing out what often reads like a bare-bones presentation. On the positive side, this is clearly an author who leaves one wishing for more.

KAREN A. BARTA
Seattle University

BIBLICAL INTERPRETATION. By Joseph W. Trigg. *Message of the Fathers of the Church* 9. Wilmington, Del.: Glazier, 1988. Pp. 304. \$19.95; \$15.95.

The Preface announces Trigg's aim to assist the reader "to watch the Fathers at their most characteristic work—biblical interpretation." This goal reflects growing awareness of the need for fresh evaluation of the process by which Scripture was appropriated in the faith communities of the early Church and of the need for the sources for such a study to become available to a wider readership. The range of these sources from the Greek, Latin, and Syriac traditions is an especially commendable feature of T.'s volume.

The Introduction discusses the sources, concerns, and methods of biblical interpretation, with special attention to the Alexandrian, Antiochene, Syriac, and Latin traditions. It concludes by commenting on the relevance

of this study today. The Greek sources are then represented by the Gnostic *Letter to Flora*, and by Origen, Dionysius of Alexandria, Gregory of Nyssa, and Theodore of Mopsuestia; the Syrians by Ephrem of Nisibis, Jacob of Sarug, and Narsai of Nisibis (with very readable translation by Robyn Darling Young); the Latin sources by Ambrosiaster, Augustine, and Jerome. There is a scriptural index, and further readings are suggested.

While careful attention is given to the "senses" of Scripture, one could wish for a more nuanced treatment of the literal meaning of the text beyond the overfamiliar Alexandrian/Antiochene polemic. A further need is for a discussion of the significance of biblical *testimonia*, as well as of the contribution of the Africans of the third and fourth centuries to the ecclesiological and pneumatological aspects of biblical interpretation. To note this is not so much to detract from T.'s work as to emphasize its important contribution to an often neglected area of biblical and theological inquiry.

PAMELA BRIGHT
Loyola University of Chicago

ST. PETER OF ALEXANDRIA, BISHOP AND MARTYR. By Tim Vivian. Philadelphia: Fortress, 1988. Pp. xvii + 231. \$39.95.

Although Peter was a distinguished bishop of Alexandria, was revered as a witness to the faith, and died a martyr's death in 311, his life, works, and thought have been shrouded in an obscurity which Vivian's study does much to dispel.

V. combines analysis of the biographical traditions and of all the remaining fragments of Peter's own work with careful study and evaluation of modern scholarship. One of the most important features of this volume is its presentation of the translation, in some cases for the first time, of the crucial primary sources. The opening discus-

sion of Peter's life and works speaks of the Melitian schism and Peter's own martyrdom and offers a list and translation of the major sources for his life. The study of "Peter's alleged anti-Origenism" contains translations of the extant theological fragments together with an evaluation of their authenticity. The final chapter, in which Peter's *Canonical Letter* is translated and analyzed, situates him in the tradition of early Christian penitential practice, especially with relationship to the problem of Christians who denied their faith during times of persecution (the *lapsi*).

The image of Peter that emerges is not the traditional one. He is indeed a dedicated church leader and defender of the true faith as he understood it. But the Melitian schism appears to have been more a question of church order and authority than a dogmatic problem with early Arianism. And the allegation of anti-Origenism on Peter's part is unfounded; although he disagrees with some elements of Origen's thought, Peter continues one line of Alexandrian tradition and does not seem to have been a systematic opponent of Origen. He himself fled during persecution; he considers those who did the same to avoid sacrificing to idols true martyrs; finally, he follows Cyprian (in his later thought) and the mainstream Roman Church in offering compassion and mercy to the *lapsi*.

In the final analysis the evidence remains quite fragmentary and conclusions are necessarily tentative. But V.'s wide-reaching and careful analysis sheds much needed light on an obscure but important period of early Christian history. The book is admirably free of errors, but two minor anomalies should be noted: a reference to "the dispute between the Donatists and Cyprian in North Africa" (32) and another to "Vatican Codex Vatopedi 236" (101).

GERARD H. ETTLINGER, S.J.
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LIGHT FROM LIGHT: AN ANTHOLOGY OF CHRISTIAN MYSTICISM. Edited by Louis Dupré and James A. Wiseman, O.S.B. New York: Paulist, 1988. Pp. vii + 440. \$24.95; \$19.95.

Most anthologies of mysticism cast a wide net, trying to encompass the entire range of mystical phenomena within the scope of a single volume. The results are often diffuse and impressionistic. Now Dupré and Wiseman offer a welcome alternative with what may be the only collection currently available which concentrates exclusively on Christian mystical texts.

Light from Light includes a General Introduction along with 25 chapters, each containing selections from a major Christian mystic. Among those represented are Origen, Gregory of Nyssa, Augustine, Pseudo-Dionysius, Maximus the Confessor, William of St. Thierry, Bernard, Bonaventure, Eckhart, Ruusbroec, Gregory Palamas, Julian of Norwich, the *Cloud of Unknowing*, Catherine of Siena, Ignatius Loyola, Teresa, John of the Cross, Marie of the Incarnation, Madame Guyon, Fénelon, William Law, Jonathan Edwards, Thérèse, Merton, and Abhishiktananda. The introductions to each author are clear and generally reliable. This reviewer noted only minor errors (e.g., John of the Cross was imprisoned in Toledo for nine months, not 18 [cf. p. 291]). Each chapter concludes with a brief bibliography.

Dupré's General Introduction offers one of the best summaries of the current state of mystical studies this reviewer has ever read. Within the space of two dozen pages he manages to touch upon most of the current philosophical, theological, psychological, and sociological issues in the field, while adding solid contributions of his own.

Some readers may regret that one or another of their favorites was not included. (Why is Madame Guyon here, e.g., but not the currently more fashionable Hildegard of Bingen?) Still,

the editors' choices are reasonable ones and provide a balanced introduction to the Christian mystical tradition. While accessible to the ordinary reader, this anthology will be especially valuable as a textbook for courses in Christian spirituality in colleges, seminaries, and schools of theology.

STEVEN PAYNE, O.C.D.

De Sales School of Theology, D.C.

THE *PLANCTUS MARIAE* IN THE DRAMATIC TRADITION OF THE MIDDLE AGES. By Sandro Sticca. Translated by Joseph R. Berrigan. Athens, Ga.: University of Georgia, 1988. Pp. xvii + 239. \$35.

Substantial and systematic studies of Western theater in the Middle Ages began only during the last century. Before then the medieval period was considered to be an era without theater. Recent scholarly investigation and archival research reveal the great vitality given to drama by the new culture of Christianity grafted onto the old stock of late classicism. Through the centuries this new vigor received impetus from the development of theological thought, renewal of liturgical forms, and growth of monastic spirituality. Thus sacred drama became the tradition of the Middle Ages. In it the *Planctus Mariae* ("Lament of Mary") assumed a conspicuous part and also developed as a singular form in itself. Some scholarly studies bring to light elements of the origin and development of this specific form, but most research has concentrated on analysis of particular works.

Sticca's work is specifically dedicated to analytical investigation of the *Planctus Mariae*'s origin, development, and function. His findings are presented in nine chapters and cover a large field of related topics. Some of his thematic excursions are necessarily general—without direct theological or liturgical analysis—yet they raise new questions and open new areas for in-

vestigation. His analysis of the *Planctus* as a literary form independent of the passion is important; here S. offers relevant comments on literary esthetics. He presents a large number of *Planctus* that would otherwise be hard to find singly, and therefore his work constitutes a good anthology.

One is impressed by the author's desire to delve into the subject and leave no avenues unexplored—an example of sound and intelligent methodology. Although the bibliography is limited to works referred to in the text, it is nevertheless substantial.

LOUIS M. LA FAVIA

Catholic University of America

SAINT FRANCIS OF ASSISI AND NATURE: TRADITION AND INNOVATION IN WESTERN CHRISTIAN ATTITUDES TOWARD THE ENVIRONMENT. By Roger D. Sorrell. New York: Oxford University, 1988. Pp. viii + 204. \$24.95.

Sorrell offers a valuable critical assessment of Francis' largely misunderstood attitude toward nature. His work provides the essential prehistory of Francis' religious culture, with careful examination of ascetic attitudes toward the natural world from Antony of Egypt to the early Cistercians. From this examination the reader is enabled to view Francis in the context of traditional attitudes that he expressed when confronted with the natural world. His originality stands out more clearly in this light as S. identifies in Francis' words and gestures a resolution of medieval ascetic ambivalence to nature, issuing in affectionate "enfraternization" among interdependent creatures.

Detailed examination of the famous *Sermon to the Birds* accords it the significance it has long merited, since it marks the extension of Francis' preaching mission "to all creatures." S. also examines the *Canticle of Brother Sun* in illuminating detail, providing what is probably the best current Eng-

lish-language exposition of the difficulties of interpretation associated with this poem, one of the first in an Italian vernacular.

Many admirers have considered Francis a "nature mystic." S. describes the scholarly neglect of the topic of Christian nature mysticism, and argues for a re-examination of this neglected tradition. His greatest service is to distinguish between the traditional and innovative elements in Francis' attitude toward creatures, as revealed to us undoubtedly in his *Canticle of Brother Sun* and (less assuredly) in the writings and sayings about him preserved among his early followers. S. admonishes us to avoid transferring a current ecological consciousness to 13th-century Umbria; yet he manages to ground a responsible attitude toward the creation in a Christian religious culture preceding our ecological concerns by seven centuries.

WILLIAM J. SHORT, O.F.M.
Franciscan School of Theology
Berkeley

ON DIVINE FOREKNOWLEDGE (PART IV OF THE *CONCORDIA*). By Luis de Molina. Translated, with an Introduction and Notes, by Alfred J. Freddoso. Ithaca: Cornell University, 1988. Pp. xiv + 286. \$34.95.

The Jesuit theologian Luis de Molina published his *Concordia* in 1588, just 400 years ago. It was his attempt to resolve the knotty problem of the relationship of grace and free will. The key to his solution was a special kind of divine foreknowledge, which he termed "middle knowledge"—between God's knowledge of what *can* happen and what *will* happen. By this knowledge God was said to know eternally what every free creature *would* freely choose to do in every possible set of circumstances (free conditioned futures), and He knew this *before* any actual decree or decision of His own. It is the section of the *Concordia* developing this key that Freddoso has skill-

fully translated, introduced, and annotated.

Molina's work is very significant in the history of theology, as it was the first salvo in the nearly interminable *de auxiliis* controversy between Jesuits and Dominicans. It provoked a vigorous rejoinder from the Dominican theologian Domingo Bañez, who maintained that God's knowledge of these free conditioned futures was only *after* a divine decree which would move the creature infallibly but freely to one particular choice. This debate was eventually carried on in the presence of the pope. It ended with no one adjudged the winner.

F.'s translation is accurate and his introduction and notes illuminating. Though he seems to be a convinced Molinist, he admits that the weakest point in all of Molina's system is the attempt to ground God's middle knowledge.

Many, probably most, theologians today say that nobody won the *de auxiliis* controversy because it presupposed a false conception of divine providence: a plan of God that determines in advance everything that is going to happen, including the free choices of creatures. This is a view that owes more to Stoic philosophy than to Christian faith. It is the point that needs most to be argued in order to justify the enormous amount of energy that went into this debate. F. does not do this. Thus, significant as this volume is for the history of ideas and admirable as F.'s scholarship is throughout, to this reviewer it largely appears as an effort to breathe new life into a dead horse.

JOHN H. WRIGHT, S.J.
Jesuit School of Theology, Berkeley

HISTORY OF THE CATHOLIC CHURCH IN JAMAICA. By Francis J. Osborne, S.J. Chicago: Loyola University, 1988. Pp. xi + 532. \$12.95.

This is more than a religious history of the Catholic Church in the island of

Jamaica. Osborne, a veteran missionary and scholar, has made a substantial contribution to the overall history of the country, one that is all the more valuable because of the comparative dearth of good general histories.

O. traces the religious origins of Jamaica in the culture and beliefs of the island's first inhabitants, the Arawak Indians, and then devotes six chapters to the beginnings of Catholic Christianity during the Spanish occupation. Jamaica was ruled in a unique way, by a succession of abbots without monasteries, complete with prelatical regalia, but with no connection to any monastery. Next came the English, who conquered the island in mid-17th century and whose rule was made final by the 1670 treaty of Madrid. Catholicism entered into minority status.

The next 13 chapters detail life under the British crown. There is a chapter on British Honduras. French refugees arrived in the 1790s, and a more substantial Catholic community took shape around Kingston. Jesuits of what was then the English Province were assigned the mission in 1837, and served as its priests and vicars apostolic, but without episcopal orders until a Scots Jesuit, Charles Menzies Gordon, was named a titular bishop in 1889. In 1893 it was the turn of the American Maryland-New York Province, taking on its first foreign mission in order to free the English Province for the African Zambezi Mission. The marriage of Americans and a Scots bishop was not a particularly happy one, and successive American Jesuit bishops had their share of woes, financial and otherwise.

O. interweaves a considerable amount of Jamaican social history with his tale of administrative problems. There are some small errors, such as the puzzling statement that "James II had been reconciled to the Church before the death of his second wife, Mary of Modena, in 1671," when he did not

marry that lady until 1673, when he was already a convert to Catholicism. A more systematic and comprehensive account of the accomplishments of Archbishop John J. McEleney is also needed. He was the last of the foreign bishops and paved the way for Jamaica's own bishops.

JAMES HENNESEY, S.J.
Canisius College

AMERICA'S THEOLOGIAN: A RECOMMENDATION OF JONATHAN EDWARDS. By Robert W. Jenson. New York: Oxford University, 1988. Pp. xii + 224.

Jenson inquires what modern American Christianity can learn from Jonathan Edwards, asking not only "Was Edwards right?" but "Is Edwards right?" The answer, for Jenson, is yes. E.'s theology in its totality is eminently suited to address the problems American Christianity faces today.

E.'s thought is an indictment of mainline Christianity, which, unlike "America's theologian," is unable to contain Enlightenment views of the self and the cosmos. What makes E. "right," then and now, is his ability to see that a Newtonian universe and a Lockean epistemology are not challenges to, but affirmations of, the truth of the gospel's God. American churches of today are perplexed by their inability to reconcile the triune harmony of God with universal harmony, to overcome their "Arminian," self-serving views of personal redemption, to tolerate an actively sovereign God, or formulate a polity that establishes the proper relationship between collective good and personal freedom. Such dilemmas could be cleared up if we adopted E.'s view that motion, substance, spirit, identity, and history are resolved in a triune God.

Though it is not J.'s intention to engage current Edwards scholarship, he implicitly does so. Clearly his standard is Perry Miller's biography. Yet, in

keeping with recent works (such as Iain Murray's "new" biography), J. treats E. as a Christian theologian. This is a wholly appropriate goal, though in attempting it he has resurrected the question of E.'s "modernity." In particular, he reasserts Miller's emphasis on the centrality of Locke (with Newton), dismissing in a footnote the valuable work being done on E.'s cultural context (most notably by Norman Fiering).

The applicability and usefulness of J.'s very broad characterizations of mainline American Christianity are questionable. Also debatable is whether the effects of the Enlightenment are as negatively pervasive as he describes. Since E.'s death numerous societal forces have been at work that cannot be attributed to the Enlightenment, forces he could not have imagined and does not address. E. selected from the body of thought available to him to answer challenges to Protestantism of his day. His life tells us that modern Christianity must be able to do no less with its own challenges. Perhaps that is the best recommendation of E. that can be made.

KENNETH P. MINKEMA

University of Connecticut, Storrs

BURKE'S DRAMATIC THEORY OF POLITICS. By Paul Hindson and Tim Gray. Brookfield, Vt.: Gower, 1988. Pp. viii + 192. \$46.95.

This book originated in a doctoral dissertation written by Hindson under the supervision of Gray at the University of Newcastle, England. It presents what the authors call "a new interpretation of Burke's political theory—as a dramatic vision." This interpretation is intended to supplant two earlier ones: a utilitarian one which took Burke as an apostle of expediency "adapting principles to the political situation, and maintaining a flexible response to political problems," and a later "natural-law thesis," according to which "a sin-

gle set of moral principles or natural laws informs Burke's political theory, and . . . he simply applies these fixed principles to all political issues."

As one of those named as exponents of this natural-law thesis, I suppose I am a prejudiced witness. But I must say I cannot imagine a more complete misunderstanding than the words quoted above of what those of us who situated Burke in the tradition of natural law were saying. Our point was that Burke reacted against the abstract rationalism of 17th- and 18th-century natural-rights theory, and returned to an older theory which combined principles of natural law with the exercise of prudence as the highest political virtue.

Like certain other contemporary British students of Burke, H. and G. in effect deny that he had a political philosophy. We may attribute this to their being the heirs of the nominalist and empiricist tradition which is so strong in their country. They take Burke as seeing politics as drama because the order of the universe is "a dynamic one motivated solely by the unfathomable will of God."

As they prove in great detail, Burke frequently used dramatic language and drew upon analogies with the stage in speaking about politics. In so doing, they grasp one of the strongest strands in Burke's thought: his belief in divine providence. If history is a show, then God, in Burke's mind, certainly is the director of it.

True though that is, it is not the whole of Burke's political theory. It leaves us with a useful analysis of his rhetoric and literary technique, but with no "coherent doctrine" of the principles that should govern politics, because in a nominalist universe no such doctrine is possible. We can accept that, however, only on the assumption that Burke was a nominalist.

FRANCIS CANAVAN, S.J.

Fordham University

KARL MARX: SOCIALISM AS SECULAR THEOLOGY. A PHILOSOPHIC STUDY. By Catherine R. Harris. St. Louis: Warren H. Green, 1988. Pp. xiv + 302. \$19.75.

Karl Marx wished, almost above all else, to be, and to be appreciated as, a this-worldly and scientific thinker. It would have puzzled and offended him to have critics or, even worse, his disciples label his work as theology. Yet such has been precisely his fate as often as not. The interpretation has become common enough to establish a line of tradition, and, despite her claims of originality, Harris falls within it in her "philosophic study" of Marx's socialism. Writing as a socialist and as a sociologist, she classifies his achievement as theology in the sense that it relates "humanity and society to a cosmic order thought to have a morally significant connection with human life."

The *Economic and Philosophical Manuscripts* of 1844 are usually the focus for this sort of argument, and, as Marx got older, he showed less and less explicit interest in tying humanity and society to any cosmic order. Nonetheless, H. is good at demonstrating a continuity from the quasi-religious juvenalia right up to and beyond *Capital*. Unfortunately, she makes too little of the notion "theology" itself for a book proclaiming to be about secular theology, and she frequently wanders down bypaths which distract her and the reader from the professed theme. Some of these bypaths (long discussions of Hobbes and Kant, of technology and labor, of law and crime) are fruitful and interesting. However valuable, though, they give one the impression that the parts came before the plan in this rich and learned endeavor.

MICHAEL J. KERLIN
La Salle University, Phila.

PHOEBE PALMER: SELECTED WRITINGS. Edited by Thomas C. Oden. New

York: Paulist, 1988. Pp. xi + 364. \$24.95.

The Sources of American Spirituality series has established a reputation for exploring in real depth, but with imagination and insight, the varieties of spiritual life present among the American peoples. To this undertaking an examination of Phoebe Palmer (1807-1874) is of first importance. Whether she finally represents, as her able editor believes, the "missing link between Methodism and Pentecostal spirituality" (16), she figured importantly in the Holiness Movement, maintaining a complex but powerful spirituality which replaced individual pietism with a mixture of religious conversion and social action. As a founding member of the first Protestant mission to the poor she worked with alcoholism and attacked conditions (especially for women) in New York's Tombs prison and around her Five Points mission, all the while raising a family and preaching and publishing widely: her best known work, *The Way of Holiness* (1843), had appeared in 50 editions by 1867.

As with other 19th-century women, Palmer's feminism was exemplary, not confrontational. Politically, she avoided a public position on as important an issue as slavery (Oden prints evidence of abolitionist feeling, but historical context is rather limited in this book) and refused to be drawn out on women's rights as such (though insisting that women had a right to undertake church work). But against such moderation stood her own brilliant example, which energized Methodism and gave strength and encouragement to women lay preachers everywhere. The Holiness Movement Palmer precipitated touched many, and her spirituality spoke to, but remained critical of, religious "feeling," while addressing personal responsiveness with psychological insight and sympathy.

This is a good and useful anthology

of the early poetry and journals, the mature theology, and the continuing reflections and pronouncements of an astonishing women.

JOHN C. HIRSH
Georgetown University

JOSIAH ROYCE: SELECTED WRITINGS. Edited by John E. Smith and William Kluback. New York: Paulist, 1988. Pp. x + 342. \$24.95.

In the series *Sources of American Spirituality*, Royce, American philosopher of community, deserves a place. In the present volume Smith offers an illuminating introduction to the early and middle Royce (1885-1911); then Kluback exposes his grasp of the mature Royce's masterpiece, *The Problem of Christianity (PC)*. Thereupon, most of the volume anthologizes chapters selected from *The Religious Aspect of Philosophy*, *The World and the Individual*, *The Sources of Religious Insight*, and *PC*. This editorial choice supplies the reader with classic Roycean materials on moral and religious themes. Not selected from *PC* is R.'s mature emphasis on the Logos-Spirit, as also his spirituality-charged chapters "The Realm of Grace" and "The Christian Doctrine of Life." Still, the present volume serves as a helpful introduction to R.'s spirituality.

I hope the editorial board of the sources will allot a second volume to R. Balancing the present volume's primarily academic readings, it should include his more personal and practical contributions to American spirituality, e.g. his letters to E. Randolph on loyalty, to Mrs. Hocking on how God works in the world, to R. C. Cabot on beauty, and to Mary W. Calkins on how the ideas of Community, Spirit, and Process vitalized R.'s mind shortly before his death. This second volume should also include some of R.'s reverent musing on "the cult of the dead," his patriotic thunderings from *The Hope of the Great Community*, and his

appreciation of our hope for the future: young children, our environment, and the Beloved Community.

FRANK M. OPPENHEIM, S.J.
Xavier University, Cinn.

FROM SILENCE TO PARTICIPATION: AN INSIDER'S VIEW OF LITURGICAL RENEWAL. By Bernard Botte. Translated from the French by John Sullivan, O.C.D. Washington: Pastoral, 1988. Pp. xii + 187. \$14.95.

It is unfortunate, though no doubt inevitable, that great human events grow up to be footnotes and that rich human movements get carried into history by their results. The many struggles, the diverse personalities, the hopes, and the dreams that give shape to the movement and lead up to the event soon get forgotten. Liturgical renewal has too quickly become Vatican II, the Constitution on the Sacred Liturgy, and the reformed liturgical texts. Only to a fast fading few does the term still evoke names and places, visions and dreams, and the human march over decades when the unthinkable was thought and finally brought about.

Dom Botte, himself to be held in reverence for a life spent in service to the liturgy of the Church, leaves us in this volume with a rare incarnation. The topics addressed have now become commonplace: use of vernacular, concelebration, ritual reform. In this pleasantly written and pleasant-to-read work, however, they are the dreams of some, the struggles of many, achievements slowly and wonderfully coming about.

It is a book that gives flesh and blood to that otherwise wispy phrase "work of the Spirit." It is a book that takes us behind the results to the love of which they are born. It is this kind of remembrance that gives guidance and hope for the future that footnotes and a catalog of results cannot give.

If indeed liturgical renewal were over, it would be a valued memoir. The

liturgical renewal it documents from the Malines Catholic Congress of 1909 to the decade after Vatican II is, however, not over. It continues to spawn new dreams and new struggles and new need to think the unthinkable and work in quiet hope to bring it about. The work of the Spirit continues in flesh and blood, and all of us involved in such work will find here both sober wisdom and loving witness to the task.

PETER E. FINK, S.J.

Weston School of Theology, Mass.

LIBERATION METHOD AND DIA-LOGUE: ENRIQUE DUSSEL AND NORTH AMERICAN THEOLOGICAL DISCOURSE. By Roberto S. Goizueta. Atlanta: Scholars, 1988. Pp xxiv + 174. \$13.95.

Goizueta's dissertation unfolds Dussel's anadialectical method and suggests an analogue in the thought of Lonergan. He begins Part 1 with a chapter on domination and liberation which grounds Dussel's method in the "foundational experience of dependency." In subsequent chapters he presents the anadialectical method involving the "dialectical retrieval of Latin American History and Western Philosophy," the relation between the "Totality" or "System" and the "Other" who stands outside the system. The Totality is complete and the individual entities within the Totality either succumb to its logic or are destroyed as unreal and meaningless. Dussel is an eloquent spokesman for Latin Americans who live within such a perspective. It is only when the Totality is opened to irruption from outside itself that some light is let in. The intrusion of the Other—the poor, the Amerindian, women, and Jesus the liberator—has forced a rethinking of the Totality and given it new meaning. G. then presents the distinction between poiesis or production and praxis or interpersonal activity. This distinction serves to highlight the importance of economic lib-

eration while not excluding other forms of liberation.

In Part 2 Lonergan's method and his notion of conversion are analyzed and the analogue to Dussel indicated. Lonergan manifests the internal structures of the dominant Totality's conversion to the Other and uncovers the epistemological criteria for mediating that conversion. Dussel's approach, in turn, "translates the internal structures of conversion into their socioeconomic and political manifestations" in a Latin American context. The last chapter examines Novak's, McCann's, and Vekemans' critiques of liberation theology. G. dismantles these oversimplifications by clarifying the nonreductionist character of Dussel's anadialectical method. The conclusion calls for an international division of theological labor, noting the universality of liberation as a theological theme.

One difficulty bears mentioning. The dense language necessary to unpack Dussel's method would have been more intelligible if G. had provided occasional summaries in less technical language. In spite of that, his work goes a long way toward clarifying the maturation of method within a liberation perspective.

JOHN P. HOGAN

*Catholic Relief Services
Port-au-Prince*

BIRTHING A LIVING CHURCH. By Virginia Hoffman. New York: Crossroad, 1988. Pp. xiv + 183. \$16.95.

Hoffman deftly uses the image of birth to unify her book on the present state of the Church. She refers primarily to her own church, Roman Catholicism, although her description could apply analogously to other Christian communions. Her thesis is that on several levels the experience of church is changing. This is especially the case on the level of the thoughtful and committed lay person. The change is from a

uniform institution to an American version of the basic Christian community which has developed in Latin America. Being church is more than being present at Sunday liturgies. It is doing ministry—which belongs to everyone, not just to the ordained clergy. It is keeping alive the original spirit of the small, ministering communities of the early Church. H. challenges us to discard the unnecessary baggage of present institutional structures, to get back to basics.

One of the values of her book is its usefulness for discussions among Christians who are seeking support systems within or beyond the parish. Each chapter ends with discussion questions, which makes the book adaptable to situations of catechesis, prayer, sharing, and ministerial training programs. Many of the issues facing the contemporary Church are addressed in this volume: the Church as a dysfunctional family; changing the system by changing ourselves; Eucharist without clergy; and the networking of small communities which are usually not the same as the local parishes.

H. writes in a simple, direct style. She is forceful without displaying anger. She is clearly theologically informed. At first her vision of church seems too romantic. But on reflection one wonders if any other vision is possible today.

JAMES L. EMPEREUR, S.J.
Jesuit School of Theology, Berkeley

POUR LA COMMUNION DES ÉGLISES.
A Report of the Groupe des Dombes.
Paris: Editions du Centurion, 1988. Pp. 234. Fr. 75.

For 50 years a group of Roman Catholic and Protestant scholars have met near Lyons, France, most often at the Cistercian abbey of Dombes. This group, building on the leadership of Abbé Couturier, Taizé, and others, plays a unique role in the history of

ecumenical scholarship and methodology. The introduction to this report briefly sketches the history of the group from 1937 to the present and describes its methodology. A first section then surveys "theses" produced by the group between 1956 and 1970; a second section presents the fuller documents of the period 1971 to 1985. Indexes of themes and biblical references enhance the value of the work.

The first section attempts to digest the results of extended discussion into fairly lean and specific theses of agreement or convergence. These theses cover a variety of church-dividing issues: original sin, mediation, authority, intercommunion, priesthood, apostolic succession, the Spirit, the communion of saints, and the like. Some of them are accompanied by commentary. While these look primitive in the light of later developed agreements in the ecumenical field, they provide insight into the development of ecumenical methodology.

The section of documents is of particular importance. In fact, the ecumenically-informed scholar will notice here some language which eventually found its way into bilateral and Faith and Order texts sent to the churches for official response. The private character of the group, its seriousness, and its durability have made it a particularly important forum for clarifying ecumenical formulations and making them more precise. The work on ministry, episcopacy, and Eucharist in these documents is more widely known, and English translations have been published. However, the work on the Holy Spirit and the ministry of communion in the universal Church (papacy) should have considerable influence in ecumenical debates as they proceed.

In the wake of the responses of the Roman Catholic and other churches to major ecumenical agreements for the

first time since the Council of Florence, the question of ecumenical theological methodology becomes particularly acute. These contributions to ecclesiological research are of unique importance and usefulness at this time.

JEFFREY GROS, F.S.C.

Faith and Order Commission
New York

THE VISION OF THE NEW COMMUNITY: PUBLIC ETHICS IN THE LIGHT OF CHRISTIAN ESCHATOLOGY. By Lynn E. Mitchell, Jr. New York: Lang, 1988. Pp. 205.

This book represents an effort to find a sound theological foundation for a Christian public ethics through the exploitation of the resources of biblical eschatology. After an introductory presentation of his thesis, method, and presuppositions, Mitchell surveys NT eschatology, particularly in John and Paul. This survey is characterized by a caution bordering on timidity, but its conclusions cannot be faulted. The neglect of the Synoptics is regrettable, because their witness would strengthen M.'s case; but it is a point of honor with him to make his case by using the more recalcitrant parts of the NT.

Next M. analyzes three postbiblical representative examples of (inadequate) approaches to public ethics: Augustine, Luther, Anabaptism. All three are fairly discussed and justly criticized—for an inadequate eschatology in the first two cases, for a sectarian ecclesiology in the third. One senses that M. keeps the Catholic phenomenon at arm's length (by his silence) and that he disagrees most with Luther, but he never fails in politeness. Finally, M. explores the implications of a two age-two community eschatological duality for the development of a public ethic. He is attracted to Karl Barth's model of the Church as furnishing analogies of the kingdom of God, while not trying in Pelagian fashion to build it herself.

The *modus vivendi* he suggests for the Church in the interim is this: "living as a community for the world's future involves being *for* the world as it shall be in God's kingdom, but always *against* the status quo. . . . It means expecting God's future to transcend the comprehension of mere utopianism, in the Kingdom of God." M. emphasizes the Church's role as sign of and witness to the kingdom.

The work is defective in many ways—replete with awkward syntax, misspellings (Cullmann's name changes form several times on the same page), and sad bibliographical lacunae (e.g., J. B. Metz). On p. 78 we find the priceless "de catechizandis rubis." The book is not highly original nor does it descend into concrete ethical detail. But, as far as it goes, it provides a correct and prudent, non-Pelagian theological foundation for a Christian public ethic out of biblical eschatology. It reaches generally sound conclusions on matters important to contemporary Christianity and its relation to society. For this we must be grateful. It is to be welcomed and its orientations toward the kingdom taken seriously.

BENEDICT T. VIVIANO, O.P.
Ecole Biblique, Jerusalem

TO TREAT OR NOT TO TREAT: BIOETHICS AND THE HANDICAPPED NEWBORN. By Richard C. Sparks, C.S.P. New York: Paulist, 1988. Pp. iv + 337. \$9.95.

Recent advances in medicine have succeeded in "saving" many newborns who a few years ago would certainly have died at birth or shortly thereafter. While many of these babies grow to lead normal, healthy lives, many others face lives shortened and sometimes diminished by gross deformities and intense pain. With such "success" comes an increasingly frequent and troubling question: With regard to handicapped newborns, is it ever morally permissible

to decide that what can be done need not be done, and perhaps even ought not be done? In this volume Sparks reviews and evaluates the judgments of physicians, philosophers, and theologians who have wrestled with this question.

S. believes positions on the nontreatment of handicapped newborns fall into four ethical types, each of which admits the permissibility of nontreatment, on the basis of the following criteria: (1) medical indications (Ramsey, Macmillan, Sherlock, Dyck, Diamond, and Koop); (2) a means-related distinction between ordinary and extraordinary means (Reich, Kelly, Connery, Weber, and McCarthy); (3) the projected quality of a patient's life (Varga, McCormick, Paris, Arras, Hellegers, Keyserlingk, and Veatch, as well as Shaw, Duff, Campbell, Lorber, and Weir); (4) a socially-weighted benefit/burden calculus (Strong, Singer, Tolley, Warren, Engelhardt, Fletcher).

While finding some valuable traits in each position, S. faults the first for too easily reducing human life to the purely physical; the second, as too vague and ambiguous and unable to account for cases of excessive burden or hopeless life-prolongation unrelated to means; the third, for its fuzziness in determining what quality of the patient's life makes for an existence so burdened that the total best interests of the patient would be better served by nontreatment; the fourth, for tending to abandon the patient for projected social benefits. S.'s own position, while too nuanced to summarize here, most closely resembles position 3 above.

S.'s discussion of the literature is extensive, judicious, and balanced. If one wants a single work laying out the philosophical, theological, and medical aspects of this agonizing question in nontechnical prose, this is the book to read.

JOSEPH A. LA BARGE
Bucknell University, Pa.

SACRAMENTAL PASTORAL CARE: INTEGRATING RESOURCES FOR MINISTRY. By Robert L. Kinast. New York: Pueblo, 1988. Pp. xix + 265. \$12.95.

Writing for pastoral ministers, Kinast illustrates how sacramental theology and experience can be integrated with the dialogic psychological model of pastoral care. Each chapter briefly discusses the meaning of an individual sacrament, elaborates its theology from the perspective of process-relational theology, includes case studies of persons who are experiencing stress or life-cycle development, and concludes with a summary. The chapters include a presentation of the philosophical framework for the book, a treatment of each of the Roman Catholic sacraments, and a few pages on sacramentals and devotions.

K. responds to a need in the Roman Catholic tradition where sacramental pastoral care is often reduced to dispensing sacraments, and the alternative is too often a psychological model which does not allude to the faith tradition of either party. K.'s case studies emphasize the resources for dealing with crises that exist within each person due to the specific grace of the sacraments. The dialogues modeled in the case studies offer an interesting illustration of how the methods and principles of pastoral care can be applied to situations connected with the sacraments in parish life.

Unfortunately, K.'s methodology is flawed by an artificial and overextended application of the theology of a sacrament to pastoral situations. He often shifts sacramental roles from one person to another, as, e.g., when he relates the experience, ritual, and theology of infant baptism to the care given to the mother of an unbaptized baby who suffers crib death.

The breadth of K.'s project limits his theological exposition, and a number of statements need to be argued rather than asserted. In spite of its weak-

nesses, K.'s project can stimulate instructive discussion among those involved in pastoral care.

SUSAN WOOD, S.C.L.
Saint Mary College
Leavenworth, Ks.

THE ATTACHMENT CYCLE: AN OBJECT RELATIONS APPROACH TO THE HEALING MINISTRIES. By Michael J. Garanzini, S.J. New York: Paulist, 1988. Pp. iv + 188. \$12.95.

The Attachment Cycle revolves around the Attachment, Separation, Love, and Rebirth (ASL-R) model of therapy and pastoral counseling. Cyclical in its dynamic, ASL-R offers a model of human development and maturation based on interpersonal relationships. Using Object Relations theory, G. shows how humans grow through relational cycles of separation and loss, then rebirth through healthy attachments, at each stage of life. In negotiating interpersonal relationships with significant others, one discovers the self as separate from the other, yet reaching maturity through attachments.

Firmly rooted in psychological theory, G. offers an excellent synthesis and critical assessment of the theories of Freud, Sullivan, Klein, Mahler, Winnicott, and Fairbairn. Through helpful summaries and a clearly organized flow of material he builds his model on the contributions of each theorist. The model explains the psychological dynamics underlying relational problems that trouble many today who seek therapy and pastoral counseling. As priest and experienced therapist, G. believes the roles of minister, healer, and therapist are combined in giving pastoral care. The ASL-R model applies G.'s belief that all ministry is a ministry of reconciliation, a restoration of broken bonds and a call to freedom. By helping people build and re-establish relationships, the healing minister is simulta-

neously building the kingdom and overcoming the legacy of sin.

G.'s insights enable the neophyte to understand the complexities of Object Relations theory, a boon for pastoral ministers/counselors with limited time for study who wish to expand their background in psychology. As a pioneering study that integrates Object Relations theory and religion, this would be a valuable text for students of psychology and religion. While the strength of this book lies in its psychological contribution, its weakness appears in the meager treatment of a theology of ministry. The theological underpinnings could be expanded and developed: the work of the Spirit in healing, an understanding of ministry, the roles of faith and hope in healing, and theological models for ministry.

ELIZABETH WILLEMS, S.S.N.D.
Notre Dame Seminary
New Orleans

RELIGION AND THE LIFE CYCLE. By Robert C. Fuller. Philadelphia: Fortress, 1988. Pp. xi + 157.

In this short work Fuller, professor of religious studies at Bradley University, offers a good introduction to the relation of religion and psychology. Using the framework of Erik Erikson's eight stages of the life cycle, he seeks to show that "human fulfillment depends on values and experiences that have a broadly religious character" (136). He argues that a complete view of human nature must go beyond the empiricism reigning in the social sciences and at the universities to the insights which arise at the limits of human experience.

To achieve his purpose, F. looks carefully but not critically (as he himself notes) at many theorists from James Fowler to Carl Jung to Viktor Frankl. In simple and clear language he shows that progress through the stages of life increasingly challenges a

person with limits and limitations. Religious faith is "a style of living influenced by the kinds of insights that occur just beyond the limits of either reason or sensory experience" (12). Beyond the limits there are peak experiences, conversions, mystical insights, etc., which again point beyond the pragmatic and empirical. Religious practices such as worship, prayer, and ministry help maintain that sense of the sacred which can most completely fulfil the person.

F.'s study clearly achieves what it sets out to do and would be an excellent college text. From a Catholic point of view, however, its definition of faith, its brief discussion of ethics, its neglect of Scripture and of objective truth indicate that its discussion needs to be complemented by other approaches.

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

De Sales School of Theology, D.C.

A SOCIOLOGIST LOOKS AT RELIGION. By Joseph H. Fichter, S.J. Wilmington, Del.: Glazier, 1988. Pp. 247. \$15.95.

Fichter, with a doctorate in sociology from Harvard, was Stillman Professor there from 1965-70; he is a noted scholar on American parish sociology and the clergy. This text is a well-written epitome of his sociological writings and their corrections. At the outset, F. notes that the sociologist in the real world espouses values, but once he begins his sociological research, he uses a value-free mode for research. He rejects Social Darwinism as well as the downward curve of monotheism. F. recommends a humanistic sociology, approving R. Benedict's idea that "man is a creator and creature of his culture."

While F. admits that the main social institution is the economy, he believes that the Roman Catholic Church could be the great social integrator in America's unity and diversity, its rationality and faith. The churches, according to

F., are the only institutions which can challenge the inequalities of Western society. But in the world of values and beliefs, F. maintains that the Church does not replace the school, nor vice versa. On the Catholic scene, the laity is becoming hyphenated as the professional clergy become fewer since the impact of loneliness and role conflict on priests and the added force of female equality on sisters.

A stimulating collection of sociological insights by a genuine professional.

JAMES J. CONLIN, S.J.

Scranton University

RELIGIOUS EDUCATION ENCOUNTERS LIBERATION THEOLOGY. By Daniel S. Schipani. Birmingham, Ala.: Religious Education Press, 1988. Pp. 276. \$14.95.

Schipani intends to "provide a broad and critical overview of liberation thought from the unique vantage point of religious education." He also wishes to contribute to the discussion of the relationship between theology and religious education and the relation between theory and practice.

S. shares Paulo Freire's notion of education for liberation or "cultural action for freedom." He presents Freire's theory of conscientization and its early influence on liberation theology, as well as the implications for religious education. He then takes up the utopian and prophetic character of liberation theology and its consequences for religious education. In view of this character, the primary aim of religious education is not to hand on a religious tradition but to transform the world for the increase of freedom, justice, and peace. This perspective is re-emphasized when S. comes to examine the "praxis way of knowing" or knowledge as obedience to the will of God in liberation theology. This "epistemological break" with a way of knowing that is merely explanation and intellectual or-

dering leads to a model of religious education which is "dialogical and conscientizing, prophetic and eschatological in vision, and praxis oriented."

In his final chapter S. focuses on the principal subjects of liberation theology, the poor and oppressed, especially as they are manifested in base communities—which are the primary locus for doing liberation theology and a model of what form religious education should take in order to provide mutual support in a faith community.

S. offers a balanced evaluation and critique of the major themes of liberation theology as they encounter religious education. The "encounter" itself, however, is not accidental. Freire was a major influence on liberation theology from the beginning. And since this encounter has been going on for a long time, it is surprising that S. did not approach the subject more historically. Over the past 20 years there have been developments and changes in liberation theology which should not be ignored. Furthermore, this mutually informing encounter is an ongoing process which needs to continue. S.'s volume is a helpful moment in the process.

T. HOWLAND SANKS, S.J.

Jesuit School of Theology, Berkeley

CONSERVATIVE JUDAISM IN AMERICA: A BIBLIOGRAPHICAL DICTIONARY AND SOURCEBOOK. By Pamela S. Nadell. Westport, Conn.: Greenwood, 1988. Pp. xvii + 408. \$55.

The Conservative movement in Ju-

daism has its roots in the historical research of Zacharias Frankel (1801-75) and his Breslau school. The Introduction to this volume sketches developments on the North American scene, with special attention to Reconstructionism, the offspring of the Jewish Theological Seminary that now has its own seminary and structures.

The heart of this book is a 237-page "Biographical Dictionary" of the important figures in the Conservative movement; entries are followed by a list of the subject's publications and references to scholarship about the person. Those doing research on American Jewish religious thinkers will find this dictionary invaluable.

Essays on the Jewish Theological Seminary of America, the Rabbinical Assembly, and the United Synagogue of America round out the volume. There is a glossary, a bibliography, and a detailed index.

One who desires a general introduction to American Jewish life should consult a book like *Contemporary Judaism: Patterns of Survival* by Gilbert S. Rosenthal (2nd ed.; New York: Human Sciences, 1986). Nadell's work complements that of Moshe Davis, *The Emergence of Conservative Judaism: The Historical School in 19th Century America* (Philadelphia: Jewish Publication Society, 1963). It should be on the shelves of libraries serving students of the North American religious communities.

LAWRENCE E. FRIZZELL

Seton Hall University, N.J.

BOOKS RECEIVED

SCRIPTURAL STUDIES

Alexandre, M. *Le commencement du livre Genèse I-V: La version grecque de la Septante et sa réception*. Paris: Beauchesne, 1988. Pp. 408. Fr. 372.

Alonso-Schoekel, L. *Celebrating the*

Eucharist: Biblical Meditations. N.Y.: Crossroad, 1989. Pp. 159. \$14.95.

Aquinas, T. *The Literal Exposition on Job: A Scriptural Commentary concerning Providence*. Tr. A. Damico. Atlanta: Scholars, 1989. Pp. 496. \$59.95; \$39.95.

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

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

Our September issue, the third of *TS*'s 50th-anniversary numbers (March/moral, June/biblical), focuses on systematic theology—an effort to highlight seven significant areas where the relatively recent past reveals where theologians are and suggests where theology might fruitfully go.

A Half Century of Ecclesiology is an overview of the main trends in Catholic theology of the Church from 1940 up to Vatican II and the Synod of 1985—from “perfect society” through Mystical Body and People of God to sacrament and mystery of communion. AVERY DULLES, S.J., S.T.D. from Rome’s Gregorian University, arguably America’s premier ecclesiolgologist, has concentrated his theological life on revelation, faith, ecclesiology, and ecumenism. Currently Laurence J. McGinley Professor of Society and Religion at Fordham University, he has recently published *The Reshaping of Catholicism* (Harper & Row).

Experience and Culture: A Point of Departure for American Atheism suggests that influential criticisms by Dewey and Freud of an affirmation of the divine reality are symptomatic of much fundamental reflection in the U.S. This situation confronts Catholic theology with three problematic areas: a formulation of the God-question appropriate for today, the cultural resources for its exploration, and the ecclesial character of an inquiry into the divine existence. MICHAEL J. BUCKLEY, S.J., Ph.D. from the University of Chicago, is professor of systematic theology at the University of Notre Dame. He has published in philosophical and historical theology, spirituality, and theology-and-science. In 1987 Yale University Press published his *At the Origins of Modern Atheism*.

Re-Emergence of the Human, Critical, Public Jesus demonstrates how changes in world and church have prompted new questions and approaches in Christology. A continuing search for the historical Jesus had led to Jesus as a Jew of his own time, Jesus in the political context of the Roman occupation, and Jesus in relation to suffering and struggles for liberation in our time. MONIKA HELLWIG, Ph.D. from the Catholic University of America and professor of theology at Georgetown University, focuses on systematics, with special interest in liberation theologies and Christian-Marxist dialogue. Books such as *Jesus, the Compassion of God* reveal her uncommon ability to link scholarship with contemporary living.

New Life in Christ: Salvation in Orthodox Theology argues that, whether historical and patristic or modern, Orthodox theology generally rejects legalistic models of justification, reflects a consensus on theological anthropology, and understands salvation as new life, communion, and *theōsis*. JOHN MEYENDORFF, docteur ès lettres from the Sorbonne

in Paris, is dean of St. Vladimir's Orthodox Theological Seminary, Crestwood, N.Y., and professor of history at Fordham University. Areas of his special competence are patristic theology and Byzantine and East European history. His most recent book, *Imperial Unity and Christian Divisions, 451-680*, is the second volume of a projected six-volume church history.

Mary and the Female Face of God, after surveying scholars in interdisciplinary fields who have drawn connections between Mary and female representation of the divine, gleans from the Marian tradition female metaphors suitable for use in thinking about God. These include God as mother, powerful to save, merciful, immanent, and energizing to the whole natural world. ELIZABETH A. JOHNSON, C.S.J., Ph.D. from the Catholic University of America, where she is associate professor of theology, specializes in systematic theology, with particular focus on questions about God, Christ, and Mary in both classical and feminist perspectives.

Sacraments as Liturgy of the Church, using as springboard modern systematic theology's concentration on the whole field of primary theological themes, reveals that the concept of sacrament has in consequence taken on a fresh meaning that enables a deepening of the scholastic synthesis. EDWARD J. KILMARTIN, S.J., S.T.D. from the Gregorian, is professor of liturgical theology at the Pontifical Oriental Institute in Rome, with particular competence in systematic theology of liturgy and the history of the theology of liturgy. He has recently published the first volume of his *Christian Liturgy* (Sheed and Ward, 1988) and *Particular Liturgy of the Individual Church* (Dharmaram [Bangalore], 1987).

The Uneasy Alliance Reconceived: Catholic Theological Method, Modernity, and Postmodernity argues *inter alia* that "the future belongs to [the] mystico-prophetic systematic and practical theologies," but that it will belong best even to these "if the traditional theological concerns of apologetics, reformulated in the modern period as correlational theologies, continue to be reformulated when the need is clear." DAVID TRACY, S.T.D. from the Gregorian, is Distinguished Service Professor at the University of Chicago and holds the Greeley Chair in Catholic Studies at that institution's Divinity School. His primary concentrations are hermeneutical studies and philosophy of religion. His most recent book is *Plurality and Ambiguity* (Harper & Row, 1988).

The December issue will link theology to history, spirituality, technology, sociology, and cultures.

Walter J. Burghardt, S.J.
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